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THE  
**FRIEND.**

A

RELIGIOUS AND LITERARY JOURNAL.

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VOLUME XL.

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From the "Coralhill Magazine."

## The Loss of the Steamship "London."

(Continued from page 416, vol. xxxix.)

While we were at tea this evening (Monday, the 8th,) the ship commenced to roll (it is often marked at sea that a ship generally commences roll and pitch at meal times,) and shipped a great deal of water, which soon found its way down through the skylight on to our heads, and after we shipped another heavy sea—or rather dipped it in out of the Bay of Biscay; and came rushing down our hatchway in a body, issuing quite a scene of consternation among the ladies, many screaming at once, "Oh, we are sinking!" others crying, "Shut down the lids of the hatch!" My man who had come home in a boat from Melbourne said, "Oh, you must not mind this, it is an old trick of the *London's*; and one that, if the lids of the hatch are shut down, it will not prevent the water coming down they are not made properly; the sides of the covering of the hatch don't fit close to the combings, and also the water floats up the lid, and comes down nearly the same as though there were no lid of which proved true. After a time we were all suffocated. Then the men had to fall to and carry up the water in buckets out of the state-rooms, to save their clothes from being drenched. This continued nearly all night; for by the time the rooms were free, down would come another supply. All the women, excepting a few, remained up all night; not that there was any danger—or rather I did not consider there was—until twelve o'clock I went to bed, as our side of the ship was dry, we being then on the windward side. At four in the morning (of Tuesday, the 9th,) I found that the ship was then on the other tack, that we had the leeward side, consequently the water; and I heard a lady in the next state-room asking some others, her companions no had remained up all night, to come and assist in keeping the state-room dry, saying they could pray and work too, as she did; I at once got up and assisted her.

When daylight came in, we learned that the ship was still ahead, the weather heavy, the ship down on her beam, and making very little progress. About ten o'clock I went on deck, and found that the fore-jibboom was carried away, and the fore-royal-mast broken in two and hanging down: soon after the foretopgallant-mast broke off, then the foretopmast, and all hanging down a wreck. That day, no time after, the main-royal-mast was carried

away. The first part of the day rather pleasant: I remember the sun was shining when I went on deck to see the wreck of the foretop-mast. But towards the latter part of the day the wind increased—the ship labouring very much, and a prospect of a wild night. Many now began to express fears, and question the propriety of the captain still forcing the ship in the face of a head-sea. We had several passengers on board who had been sailors. One, I remember, John Hickman, from Ballarat, had his wife and four children on board. He told me he had been brought up to the sea, and was, if I remember right, fourteen years at it. In the afternoon of this day, I saw Hickman come down from the deck, "Well, Hickman," said I, "how do matters look on deck?" He said in reply—"I have been a good deal at sea; I have been in a good many vessels, and I know something about them, but I never yet saw one behave as this. She frightens me—I don't know what to make of her." The same opinions were expressed by others. The women all this time were in a constant state of fear; but their fears were no proof of danger. By seven or eight o'clock matters grew worse, the gales increasing. One of the lifeboats was carried away—lifted out of the davits by the sea. Shipping a great deal of water, our hatches had to be closed; but, as I have said before, this did not prevent the water coming in, and by nine o'clock in the evening all was confusion and terror in our second-class cabin: ladies clinging to you, and beseeching you to stay beside them; some in their rooms reading and praying, but the majority out in the open cabin. Fear at this time was not confined entirely to the females. Most of the men had fear in their faces. I myself began to feel very uneasy, for I heard expressions of doubt and fear from many who understood nautical matters. Munroe, one of the surviving passengers, and who had formerly been at sea, came down about twelve o'clock. I asked him how things looked on deck. He said, "I have been on the poop all the night, and the sight up there is really terrible—seems unaccounting right over her." "Do you think there is any danger?" I asked. "Yes; not so much from the violence of the gale, as the behaviour of the ship." He added that Captain Martin had been on deck all the time, and it was plain to be seen that he was not at rest in his mind as to the fate of his ship. He (Munroe) said, "I dread to be down here, but I am nearly perished by being on deck so long." And no wonder he dreaded being below. Apart from the horror of being in the company of nearly frantic girls and women, who thought that every roll would be the last, and not quite clear on that point yourself, there was the discomfort that at every roll of the ship the water would shoot down the hatchway, first one side, then the other—then was to and fro for the same as on the upper deck. Then worse than all was the steam, produced by water that went down the engine-hatch on to the hot machinery: this steam came forward and lodged in our cabin, which was very suffocating. During any lull of the sea we lifted the lid to get some fresh air, but most of the time we could not see each

other five feet apart. Most of the passengers were sitting on the tables. That night was really terrible, but the next was worse. The ship at this time was hove to, and oh! how she would roll! It was no gentle, undulating motion; she would roll on her side until you were in doubts of her ever coming up again. Then up she would come with a jerk; and when she did rise there was a general displacement of boxes, trunks, chairs, buckets, and other movable articles, placed on board in confusion at Gravesend and Plymouth. How the passengers fared in the other parts of the ship, or what their fears were, I can't say. Those in the afterpart, I think, would not see the same danger as we; at any rate they would not be so inconvenienced as we were. We could now see that we had more than the dangers of a gale to contend with. It was quite evident our ship was deeply, if not over laden. She was a ship built for speed, of great length for her breadth—belonging to a class of ships that cannot be loaded with safety in proportion to her tonnage, like those of the old style. She was, perhaps, safe enough when properly loaded, with less top-hammer, not so heavily sparred, and properly equipped. And besides, it was the prevailing opinion on board that she was not prepared for a gale. It appeared as if she had been forced to sea in a hurry, and there was confusion above deck as well as below. Work was always ahead. The sailors were continually at work, and yet the ship was never "snugged," as the saying is at sea. The crew had not got used to the ship; and, another difficulty, many were foreigners, and did not understand English. Once I saw—Angel, one of the officers, directing a man to do something; the poor fellow was anxious to do it right, but every attempt was wrong; at last I discovered that he did not understand a word that was said to him. I also noticed a want of regularity and discipline in the ship. I make this observation with no desire to throw discredit on any one, or insinuate that the loss of the ship was in any way attributable to this; but I think it will all tend to show that there was not that sufficient preparation, or that proper regard to life, at the outset, and in the despatching of the ship, that there ought to have been; yet I feel fully convinced as I now write this, that had the same gale overtaken us two months after, on the last week of our voyage, the *London* would not have succumbed to it as she did. I believe she was a good, strong, well-built ship; but that is not where the fault rests; it's in the eranting her so full of goods that even the space allotted to the passengers was encroached on. This interfered with the working of the ship when trouble overtook us.

As I said before, fear was not confined to the females; we all experienced it more or less. Of course we men endeavoured to disguise our real feelings from them—going from one room to the other cheering them up as best we could. This state of things continued all night. About two in the morning (Wednesday) I went to my room, and had a short sleep, the last I had in the *London*. When I awoke I then found a slight im-

movement in the cabin—not so much water coming down, and the ship rolling less: she had been put round an hour before to return to Plymouth, and was running close-hauled.

When daylight came in, the wind had somewhat abated, but the sea was very heavy. We then had to go to work, and carry up water out of our rooms. I went on deck at nine in the morning, and looked over the side just abaft the main rigging, and saw the two pieces of broken booms that had been carried away the previous day, still towing by the iron rigging and thumping against the ship's sides. I was told by one of the firemen that night that there were one or two forward dead-lights knocked in by these booms. The most of this day, say up to three o'clock, the crew were engaged in getting in-board the wreck of the boom, for what purpose I never understood, nor do I know now, unless it was fear of its coming in contact with the screw. Even so I think that in towing it to the stern, and then letting it go adrift, there would have been no danger. As it was, it proved a cause of trouble to us: it was lashed that afternoon just alongside of the engine-room skylight, and at night, when the gale increased, it got loose from its lashings and was knocking about, there always being a deal of water on the deck; and by the action of it and the sea the skylight over the engine-room was carried away, which was the immediate cause of the ship's loss.

(To be continued.)

For "The Friend."

### The Juvenile Column, No. 19.

Those of our young readers who are familiar with Bunyan's Pilgrims Progress, may remember in the account of "Christian and Hopeful," that the way, ever straight and narrow, in which they, at this particular part of the pilgrimage alluded to, had to walk, is described as rough; and their feet being tender withal, they became discouraged and wished for an easier path. Too often is this the case with those who set out on the heavenly journey; and who, through mercy, are enabled to make some promising steps therein. But by and by, when tribulation or persecution ariseth, like the seed, in the dear Saviour's parable, that fell into stony places, these are offended or turn aside out of the way. Now, to return to the pilgrims, they saw a little before them, on the left hand of the road, a pathway over a stile into a meadow, that looked more smooth and easy. Over this they went. But found to their sorrow, that this easier way, called "By-path Meadow," was only a stratagem of the enemy to allure from the straight-forward course to the Celestial City. Here they overtook a man named "Vain-Confidence." Who not seeing far before him soon fell into a deep pit, dug by the Prince of these grounds to catch "turners-aside" and "vain-glorious" professors in. This astounding circumstance, with the approach of night, together with lightning, thunder and rain coming on, so alarmed these pilgrims that they groaned within themselves, saying, Oh, that we had kept in the right way, rough and painful though it was! In their return, (the only safe course when we get wrong,) they, with all their skill, missed finding the stile over which they had passed, and thence fell into the hands of "Giant Despair," who thrust them in a dungeon of his called "Doubting Castle." Here they were kept several days, and so sorely beaten by this cruel fellow, that they spent their time in nothing but sighs and bitter lamentations. This was the legitimate fruit of their disobedience—what turning aside at the calls of fleshly ease and indulgence led into. And so much were they

under the dominion of the giant, that they many times despaired of ever making their escape; which, at last, was only effected, through long, and earnest, and persevering prayer. So after their escape was made, they stopped not till they were wholly out of the dominion of the Giant, and were safely back in the King of kings highway.

We have written this for our junior readers, that they may see what seeking an easier way, as in "By-path Meadow," leads to. And to warn them as they value every thing dear to them here, and every thing loved and hoped for in the world to come, not to turn aside, through any of the devices of the enemy, from that way, which leads through self-denial and the cross, to everlasting blessedness; and which ever was, and ever must, despite all change, with every boasted "march of reformation," be known by being self-mortifying, straight, and narrow.

We have an unwearied enemy through this pilgrimage journey of life to war with, who is ever watching to draw younger and older aside, he cares not whether on this hand or on that, so he can but entice and entangle them in his dominions, and in any wise frustrate the grace of God concerning them. For he well knows that it is only through submission and obedience to this grace, that any can be saved. If he cannot settle in supineness and lukewarmness, he will try to draw into creaturely activity; and open before his listening, ease-seeking followers, a field for much usefulness, whereby they shall, presumptively, not only obtain favor in the Celestial city, but reputation among men; and in which also the offence of the cross will very much cease.

Another snare of this artful foe, and one very plausible and taking to the youthful fancy, is procrastination. His arguments are apt to run thus: 'Thou art young, and it will be time enough to be religious, and to serve the King of heaven after thou hast taken thy enjoyment in the gratifications of this life, and in the wages of sin. How many jovial friends and acquaintances, thy equals around thee, are eager and fervent in the like pursuit. See what a variety of pleasures are placed within thy easy reach to enjoy? and what do all these sensual delights, so alluring and what, bestrew thy path for, unless designed to satiate thyself with? So this arch-fiend tempted our first mother; and so also has he, with threadbare sophistry, plied every unwatchful ear since that day. Moreover did he not tempt our dear Exemplar and High Priest with "all the kingdoms of the world," saying, "all these things will I give thee, and the glory of them, if thou wilt fall down and worship me?" But stirring and arresting is the consideration of how that holy Sufferer and Redeemer himself walked through this world—how set us an example that we should follow His steps? "He is despised and rejected of men; a man of sorrows and acquainted with grief." His kingdom was not of this world; and though Lord of all, bore this ever memorable testimony: "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." And of whom again it is written, "Who for the joy that was set before him, endured the cross, despising the shame," &c. For what? But that we might follow, in meekness and lowliness and watchful restraint, His steps; and thus escape the pollutions of a world that lieth in wickedness, and which at the same time are so congenial to the natural propensities of our poor, fallen, unregenerate hearts.

Be persuaded then, dear young friends, not to be "like the deaf adder that stoppeth her ear;" but instead of making this transient and unsatis-

fyng world, in this choosing period of life, y idol or portion, seek after youthfully easy as y first and only choice. Then will partly de should it overtake, be early blessedness. On life should be prolonged, as this kindness of y youth is kept to, it will be to His honor and o who died for you; and whom not being asha to acknowledge, in all your ways, before me, also will acknowledge you before His Father y holy angels. But do not put off to a n convenient season that all essential espousal t Christ, which the tenderly striving influen His Holy Spirit in the heart, wos and iny unto. This putting off is ever lamentable always dangerous: making repentance, if it ever found, more bitter, and conversion more c. Troubling Felix said to the inspired a tle, as he reasoned and pleaded with him, "thy way for this time; when I have a coven season I will call for thee." But we no w learn that this ever came to him. We remen reading somewhere of a young person calling u an aged man who was ill, and hastening to grave; the youth spoke of the blessed Savi and His calls to salvation; for a few minute listened with serious attention, then burst in flood of tears, and exclaimed, "Ah! my yo friend, had I thought on these things thirt forty years ago, what a happy man might I have been; but now (wringing his hands) too late; hell must be my portion for ever!"

"And shall I say, 'Tis yet too soon  
To seek for heaven, or think of death?"  
A flower may fade before 'tis noon,  
And I this day resign my breath.

If this rebellious heart of mine  
Despise the gracious calls of heaven,  
I may be hardened in my sin,  
And never have repentance given."

For "The Friend."

"Thy watchmen shall lift up the voice; with the y together shall they sing: for they shall see eye when the Lord shall bring again Zion."—Isaiah chap. 6th verse.

This represents a healthy condition of church, one wherein all the watchmen are at t posts; for the walls of Zion were of a zigzag i and could not be well guarded, unless the wa men travelled to a certain point, and met the of the other coming from the portion of the under his immediate charge, and by this scr lous and careful guarding, all the wall was l in safety, so that no inroads or depredations e be made upon it, ere the watchmen could lif their voices; and it is a comfort that even has been made strong enough to lift up the v or testify against the inroad that the abund of likeness-taking is making in a Society, that endeavoured, heretofore, to follow the advic not being conformed to this world." Sum concile it from the discovery made in chemen; the shortness of time it requires to them taken, and other pleas that are the friends and children presents; but are the an excuse for this inconsistency? When witness the time spent in dressing and arra for them, the many hours frittered away in idling and commenting upon them, which might otherwise employed, either in solid reading, e the poor, or waiting on the aged, sick an firm, how can the watchmen but lift up their v against this increasing practice. What lang could the watchwomen of 1840 find now to press herself in, were she to see the Photog Albums, conspicuous in gilt, lying on our p tables? She might not cry "abomination," a did to pictures on the walls, but "inconsist to have household idols placed upon our p



bles; and what respect are we paying to the scruples of those who have gone before us?

**Remarkable Meteorites.**—The French Academy of Sciences has received an interesting account, by M. Daube, of the meteorites which fell in the neighbourhood of St. Mesmin, department of the Yonne, on the 30th of May last. The circumstances, a very incorrect account of which was given by the journals at the time, were as follows: On the day stated, at about forty-five minutes past three A. M., those who were up at that early hour remarked a luminous mass moving in the atmosphere with extreme rapidity, between Mesnigny and Payns. Its shape was globular, and accompanied by a long train of fire; its size was inferior to the apparent one of the moon. A few seconds after it had made its appearance, three reports, like that of cannon, were heard, the first being the loudest, and these were followed by a number of more indistinct ones like the roll of musketry. All this noise did not last longer than a minute or thereabouts. These phenomena were observed by many people at Monteraud, Maison Rouge, and La Chapelle St. Luc, along an aggregate distance of eighty-five kilometres (about thirty-three miles English.) Some witnesses declare that the reports caused the walls of cottages to shake, and others say they thought there were people knocking at their doors, and got up to see them.

The light was not white, like that of lightning, but reddish, and some people mention a whitish cloud that followed the luminous globe, and disappeared with the last report, which was followed by a hissing noise, and immediately after a tongue of fire," as a witness described it, was descending from the globe to the earth. A watchman, named Carre, at this moment heard something heavy fall behind him; he looked out, but saw nothing, and it was only afterwards that he perceived a spot where the earth seemed to have been recently dug up. Upon examination he found a large black stone, which had penetrated to the depth of twenty-three centimetres below the surface, which was very hard, and part of a gravelled path. The stone weighed 48 kilogrammes.

Another stone, weighing two kilogrammes, was seen on the following day by a geardame of the name of Fromont; and a third, weighing somewhat less, was picked up on the first of June by J. Protat. This stone fell at 1432 metres from the first, and at 1850 metres from the second, the distance between this and the first being 660 metres. These stones are fragments of the same meteorite, containing particles of nickeliferous iron, yellow flint and chromated iron. As usual, the outer crust is black, and vitrified by superficial fusion. The density of the meteorite is 3.56; among its other ingredients it contains silica. One of the fragments is remarkable for having its surface arranged in veins, so as not to cover the face entirely. This meteorite resembles those seen at Paraulsee, in India, at Bronerwerde, in Norway, and at Honolulu the capital of the Sandwich Islands.—*N. American.*

**Improvement of Time.**—The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is increased, because he does not know what to do with it; and that of the other, because he distinguishes every moment of it, with amusing thoughts, or other words, because the one is always wishing it to pass away, and the other always enjoying it.—*Johnson.*

## Benjamin Bishop.

(Continued from page 410, vol. xxxix.)

"To

"29th of 1st month, 1845.

"It is a low season with me. I have lately written to \_\_\_\_\_ to encourage her to bear up, and now I want bearing up myself. Through the tender mercy of our God, and the Day-spring from on high which hath visited my soul, I seem to abound in a good degree to a dominion over many evils that are in the world; and when the love of God prevails over all within me I have a peaceable habitation, a sure dwelling, and a quiet restful place. But for all this there is a something left unconquered, and though through holy aid I have often bruised his head, yet again he tears and bruises my heel; it is of the flesh, and I can plainly see, so long as anything of the flesh is alive in me, there will be a lodging-place for Satan. And now my dear friend, if I who have been brought up from the lowest hell, and have in possession, by promise of the word of God, all that my soul desireth, and yet have thus to war and fight, to watch and pray, or become a cast-away, ought I not to feel deeply for my fellow-creatures, who are sitting in darkness and the shadow of death, carried away captive by the devil at his will? Thou knowest, my dear friend, I do feel a little, but my burden is greater than I can bear alone; and as thou, and all whose faces are turned towards Zion, are as dear to me as my own soul, I believe I may, in that liberty we have in Christ Jesus, pour it out into thy bosom. It does appear to me that the call of the Lord is going forth, and will go forth louder and louder through His Church, in the words of the 50th Psalm, verses 5 and 6, 'Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself.' Hath not the Lord already called, and is calling His servants, to go as unto the highways and hedges, to draw them by the compelling cords of His love to come unto His supper; and God Himself is the only judge, when to send, and whom to gather. And whilst my heart rejoiceth in all this; for this is the first step, (I mean to call them with the drawing cords of love,) yet there appears to be something further, to see that they or them on the wedding garment before they go in, or they will assuredly be rejected; but who is sufficient for these things? And now is brought to my remembrance the word of the Lord to me some years since, 'Go softly, lest thou wake the children.' I have gone softly many years, washing my face, and anointing my head, whilst inwardly I have been clothed with sackcloth, mourning and weeping over the desolations of our Society, and now I am ready to think it is time to touch some of the strongest of the children and wake them up. The Lord is sufficient for his own work. Now we believe that the Lord will gather by those whom He hath gathered; these must stand still as servants in waiting, and follow Him whithersoever He leads them, and He will lead these according to their several gifts, in perfect order and harmony, to His own glory. Now the Lord hath given the word, and great is the company of those that are publishing it. Our first Friends were born of the incorruptible Seed of God, they were baptized by one Spirit into one body, and counted nothing too near or too dear to part with for the Lord's sake. They laid the axe to the root of the corrupt tree. They slew both on the right hand and on the left, and put to flight the armies of the aliens, for the Lord God was their King, their Lawgiver, and their Judge, and He brought them through fire and through

water; but they delivered neither son nor daughter, they only delivered their own souls by their righteousness; for though they had children of the flesh, yet these were not children of the Spirit, until they were born of the same Holy Spirit. Thus it was in the morning of our day, with those that were born of God; being created anew by Christ Jesus unto good works, they became as a 'city set on a hill,' and meetings for worship and discipline were set up among them, by the Spirit, power, and wisdom of God; and for a season Truth reigned over all disorderly spirits, for their rock was the inward revelation, light, and power of God in their souls, being 'built upon the foundation of the Apostles and Prophets, Christ Jesus himself being the chief corner stone.'

"To Joseph A. Gillett.

"29th of 7th month, 1845.

"It is truly comforting to a soul wading in the deeps, to feel the sympathy and unity of a fellow traveller towards the rest and kingdom of God. This is a day for all who have made a covenant with the Lord by sacrifice to gather unto the anointing within them, and often to speak one unto another that there may be no schism in the church, and every man may be prepared for the task assigned him in harmony and love. . . . I am aware of the startling question, 'Who is sufficient for these things?' God is sufficient for His own work. Christ hath not died in vain, neither have we believed in vain. I could write much on the state of the poor, but at present I forbear; for their sakes I feel thankful that I am poor. When young I did nearly all I could do as a man to become rich, but could not, for the hand of the Lord was against me, for my violence to convictions. I am the man that had been wounded almost to death, when one whom I knew not before as a Saviour, took compassion on me and made a covenant with me; through Him I am in a manner rich, though without the burden of wealth, having none of my own, and yet wanting nothing. Unity in the faith is a very precious thing; our strength consists in it.

"With dear love to thyself and your circle, thy sincere friend,

BENJAMIN BISHOP."

Selected for "The Friend."

The following is an extract from a testimony prepared by Nottingham Monthly Meeting of Friends in Pennsylvania, concerning Dinah James, who deceased the 1st of First month, 1766, which may not be considered inappropriate at this time.

About the thirty-fourth year of her age she appeared in the ministry, and being faithful to her gift, though she did not increase in many words, and but seldom appeared therein, being rather a pater of awful silence, yet her testimony when she did appear, was remarkably seasoned with the baptising power of the Spirit, which made it truly acceptable to Friends. She was often heard to express her apprehension of the danger of words increasing in the church, without sufficient weight and awfulness; and at different times, especially in the latter years of her life, both in public testimony and in private, she spoke of a window-time at hand, wherein she apprehended the chaff was to be blown away, and the church restored to as great, if not a greater degree of purity than heretofore; which is now fresh in the memory of divers persons."

He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself has a narrow soul.

## THE QUIET, HOPING HEART.

Whatever my God ordains is right,  
His will is ever just,  
How'er He order now my cause  
I will be still and trust.  
He is my God,  
Though dark my road,  
He holds me that I shall not fall,  
Wherefore to Him I leave it all.

Whatever my God ordains is right,  
He never will deceive;  
He leads me by the proper path,  
And so to Him I cleave,  
And take content

What He hath sent;  
His hand can turn my griefs away,  
And patiently I wait His day.

Whatever my God ordains is right,  
He taketh thought for me,  
The cup that my physician gives  
No poisoned draught can be,  
But medicine due;  
For God is true,

And on that careless truth I build,  
And all my heart with hope is filled.

Whatever my God ordains is right,  
Though I the cup must drink  
That bitter seems to my faint heart,  
I will not fear nor shrink;  
Tears pass away  
With down of day,  
Sweet comfort yet shall fill my heart,  
And pain and sorrow shall depart.

Whatever my God ordains is right,  
Here will I take my stand;  
Though sorrow, need, or death make earth  
For me a desert land,  
My Father's care  
Is around me there,  
He holds me that I shall not fall,  
And so to Him I leave it all.

S. Rodigast, 1675.

## ISAIAH iii. 10.

What cherishing words are these;  
Their sweetness who can tell!  
In time and to eternal days,  
"Tis with the righteous well."

In every state secure,  
Kept as Jehovah's eye,  
'Tis well with them while life endures,  
And well when called to die.

Well when they see His face,  
Or sink amidst the flood;  
Well in affliction's thorny maze,  
Or on the Mount with God.

'Tis well when joys arise,  
'Tis well when sorrows flow,  
'Tis well when darkness veils the skies,  
And strong temptations grow.

'T is well when Jesus calls,  
'From earth and sin arise,  
To join the hosts of ransomed souls,  
Made to salvation wise."

It is stated that the salt mines of Nevada throw into the shade all others known in the United States. One bed is reported to cover 15,930 acres, yielding 2,000,000,000 tons annually of salt, per cent. fine. No bottom to this salt bed has ever been discovered. As deep as any work has gone the bed is solid rock salt, and from a depth of thirty-five feet the salt water comes so rapidly as to prevent work without efficient working arrangements. The salt water swells up to the surface and overflows the large floor, from which the fine white salt is continually gathered. This floor, several acres in area, has been so well levelled that the water flows evenly over it, and thus by exposure to the atmosphere it rapidly evaporates, leaving a stratum of fine white salt. The yield and production go on continually, and

the more rapidly it is removed the better the quality of this salt.—*Late Paper.*

God is Alpha and Omega in the great world, endeavour to make him so in the little world; practice to make him thy last thought at night, when thou sleepest, and the first thought when thou awakes; so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.

*Degeneration of the Human Race from Residing in Crowded Cities.*—There can be little doubt that about the great centres of civilization man is carrying out his sociable tendencies to such an extent as to detract considerably from the enhancement of his personal welfare, looked at in a physiological or medical point of view. He has become so fond of his neighbour, and his neighbour so fond of him, that they are almost inseparable. Their friends are in the same way of thinking, and hence all join company and form compact fraternization. But the consequence is, that they are in too close contact, and so continually add to their number that at length they scarcely allow themselves room to move. There is no fresh air for them; they are forced to breathe their own and their neighbours' exhalations over and over again. If anything in the shape of an infectious disease attacks one, it spreads like wildfire, of course, amongst the others; and even moral delinquencies are found to be in the same way catching. If the consequences, then, of this social agglomeration be, on the one hand, increase of political power, of wealth, of commercial and social prosperity, and successful competition with other nations, they are, on the other, an overtaxing of the physical and mental energies at our disposal, and a premature consumption of national life-blood. To see all this we but to scrutinize the character and results of that which has been called in recent days the "great town system." To witness it in perfection we should observe the effects of this system on the physical condition and modes of life, particularly of the industrial poor of a great city. If we do this it will certainly be found just as the honorary secretary of the Manchester Sanitary Association and physician to the Salford Hospital assures us is the case. There will be observed, as he states, amongst this class a singular want of stamina manifesting itself either in the gait, bearing, voice, or frame. The muscular system is rarely developed or well strung. Few men are of that calibre from which we might expect either vigorous or healthy offspring, or arduous and sustained labour. Cases of deformity, along with actual distortion, are far from unfrequent, while minor physical defects, many of them denoting no trifling constitutional ailments, are deplorably common. The pulse, telling of the power of the heart, assures us the great central organ of the circulation is weak and flabby. The extremities are often cold in the younger people; the veins prominent and tortuous in the adult, and the elders complain of vertigo. Bleached lips and colourless cheeks are common to men as to women, whilst hysteria and neuralgia are to be met with under potent and abundant forms. In fine, the blood is proved to be impoverished, and the nervous system devoid of that well-balanced tension on which the easy and harmonious working of the whole system so mainly depends. In the children of this class, again, the teeth are no sooner developed than they begin to decay; enlarged glands protrude from the neck; the skin looks dry and parched; the hair scanty, scabby,

or withered. If we extend our enquiries, shall find too, that of the number of military crufts derived from the population of our towns, nearly four out of five fail to come up that standard of bodily fitness which the medical referees are instructed to insist on.

Idleness is more troublesome to a good man than labour; for, beside the furtherance of estate, the mind doth both delight and rest itself with exercise. There is this consequence, then, betwixt labour and idleness, labour a profitable and pleasant trouble, but idleness a trouble, both unprofitable and comfortable.

For "The Friend"

## Thoughts for the Times.—No. 40.

John Churchman's account of his religious exercises and trials during this visit, is deeply instructive. After landing, he remained nearly six months in the city of London, sitting mostly silent in the meetings for worship, "under a great ease of mind from a sense of a too forward mimic which rather disturbed the solemn quiet than ministered instruction to the humble wayward children, of which number I thought there were many in that city; though it seemed delightful to those who loved to hear words eloquently delivered and to have the itching ear pleased, yet in him were liberties, and in practice disorderly walks. I sometimes thought that my silent sitting was ordered for an example to others, for a steady waiting in their own gifts, to know life arise into dominion in meetings. My exertion increased so, that my sleep seemed to depart from me, and I remained as one sealed up as to misery, nor had I freedom to go from home to house to dine, or to make many acquaintance. Amidst the trials which were thus his lot he said: "I also remembered what came into my mind the second meeting I was in after my landing which I had but a few sentences to speak, the motion of life ceased, and I sat down, I have always found it safe to do, and felt my poverty and weakness, yet a quiet and attentive mind; but my brother, William Brown, had service, and an open time among the people which I did admire, and said in my heart; how fit to be sent abroad; but alas! I am one of the meanest servants that was ever sent over to preach the gospel; when this gentle came before me; mind thy own business, and faithful in thy gift; thou hast a great journey before thee, and thy store is small; I'll therefore frugally, and spend carefully, and covet not other's, and thou shalt not want what is convenient for thyself, and something to spare needy. Whereupon I desired, with an hurt heart, to be preserved in patience and meekness, becoming a disciple of my great Lord and Master, and therein to wait for renewed instruction and ability, to labour in mine own gifts, without pining, however small."

Many were the instances in which John Churchman's close attention to the Divine voice, guided him rightly amidst perplexities and doubts on outward journeying, and kept him in the bosom of the Almighty hand, from the strife of tongue. It was thus, often sitting in silence or speaking a few words from meeting to meeting, that travelled through Essex. "My service for Truth," he said, "in this country was in a close, plain, modestly with but few words; for it often appeared to me, that there was a greater desire to be invited to put in practice those things that were thought to, for which I often mourned, and had

strong sympathy with the few sensible, baptized Friends amongst them."

After visiting most of the meetings in Great Britain, Ireland, and Holland, he paid his final visit to London, of which he thus speaks: "On my coming here, I felt great fear to possess my mind, having at sundry times before, spent about thirteen weeks in that city, mostly under a close exercise of spirit, without an openness to some kind in public or private to obtain relief; so that to go thither again appeared to me like entering into a cloud, although I was secretly bound in spirit to proceed; but attending all the meetings as they came in course, I felt a gradual openness and strength to declare those things, which before had been sealed up, being now made sensible that every opening or vision, which the Lord is pleased to manifest to his servants, is not for immediate utterance; but the Lord who gives judgment should be carefully waited upon, who only can show, by the manifestation of his heavenly light, the time when, and by the gentle putting forth of his arm of power, abilitates in the opening of his spirit, which giveth tongue and utterance, to speak the word of Truth, in the demonstration of the Spirit and power, that openeth a door of entrance in the hearts of them who hear. Our dear Lord said, 'for it is not ye that speak, but the spirit of your Father, which speaketh in you.'

"Now as my service opened and strength increased, I was invited by some to their houses to dine, who had before looked on me with indifference, but now said, they should be glad to see me there to be more acquainted; but as I felt on my first arrival in this city, a secret prohibition now going much from house to house without outward leave, so now the same restraint continued with me, lest by going to such places I might somewhat contradict by example, the precepts which Truth had directed me to deliver in public, to wit, a life of self-denial and temperance in eating and drinking, with a steady inward attention to the teachings of Grace, in order to know an establishment of heart thereby, as being the certain duty of every follower of Christ Jesus our Lord.

"Thus I think I have seen that there is great need to be exceedingly careful, when the Lord is pleased to reach unto and convict disorderly workers by instrumental means, that we do not lessen the weight of Divine reproof, by being familiar with such as if all was well; for they are apt to be fond of the instrument through whom they have been reached, and if by their fondling they gain the esteem of such friend, it seems to seal them before their wounds are searched to the bottom; so that I rather chose retirement, and to live as private as I well could; now I also saw, that if I had sought many acquaintance, and thereby beheld the conduct and behaviour of some in their families, my way would not have been so open as it now was.

"In many meetings the love and power of Truth was felt by the humble dependent children, whose eyes were fixed on their heavenly Helper, and at some of the last in London, I had with an innocent boldness to appeal to Friends to bear witness of the manner in which I had spent my time in that city; that I had not sought to be popular, nor endeavoured to gain the praise of any, but the friendship of those who were not the real friends of Truth, keeping in a good degree under the innocence and simplicity thereof; yet with a dear affection I felt my spirit united to the children of the heavenly family amongst them; but had never sought to steal their love from the great Parent to whom they did belong; my prayer and heart's desire having been, that their abode might

be to the truth and their affection placed on God, and the whole delight of their hearts to meditate on his sacred law; that if through me as an instrument they had received any benefit, the praise belonged to the Lord, the only supreme good; and if in future they did but love, fear and serve him, it was little to me whether they ever remembered that I had been amongst them. Nevertheless a participation of the love of God by the members of the true church, has taught them to know the communion of saints, and the deeply engraven unity of the one spirit, which makes them as epistles written in one another's hearts, whose time or distance can never erase."

The time of John Churchman, after his return from Europe, was chiefly occupied in visiting the churches and attending to the services to which he had been appointed. He bore his faithful testimony to the necessity of being afresh anointed before venturing to preach the gospel, never trusting to former favours and illuminations of Divine wisdom for the service of to-day. "My month," says he on one occasion, "was opened in fear, even to trembling, yet with a secret hope and confidence that the Lord would be mouth and wisdom, with desires that he would bind my attention to his own immediate instruction, that the language of his Spirit might be only uttered by me, and he was pleased to magnify his own Truth in the opening of these passages: I give this hint, that they who are concerned in the ministry may humbly trust in God, and not lean to their fears, knowledge, experience or wisdom, in opening the mysteries of the Gospel, but confide in the key of David, which when it opens none can shut. Next day we were at Providence, or Perkiomeno meeting, which though poor and the Truth low, peace was afterwards measurably enjoyed, from an evidence of having been honest according to the ability given; and the day following at Plymouth, faithful Friends were comforted in the gracious condescension of our holy Head, who was pleased to favour with the aboundings of the life and love of Truth."

During a severe illness, with which he was visited in 1761, he said, "Alas! how dimness has overtaken us, when we compare ourselves, and our practices with the temperance and moderation of our forefathers, and the early settlers of this Province! How sumptuous now are the tables, how rich and costly the apparel, the diet, and the furniture of many of our Friends even in the country; but more especially in the city! How is the simplicity and plainness of Truth departed from, and pomp and splendid appearances taken their place! And how much cost and time might be spared from needless things, and applied to better uses, to the bettering of our country and helping to turn away the judgment which hangs over us, in part occasioned by these things.

"I desire that my grandchildren may be brought up in a plain simple way, accustomed to industry and some useful business in the creation, not aiming at great estates, nor following others in that way; but give them useful learning and rather choose husbandry, and a plain calling for them in the country, than endeavour to promote them to ways of merchandize; for according to my observation from my youth up, the former is less dangerous, and less corrupting: I observed when I was in England, that some of the greatest and wisest men in a religious sense, were brought up at the plough till, or in some laborious occupation; where the mind is less liable to be diverted from an awful sense of the Creator, than in an easy idle education. How many great men there are, whom I could name, whose way of living is mean and homely in this world's account, so that

they have little more than necessity requires; and yet they are rich in the best sense."

About three years before his death he was confined at home by a fever, "during which time my mind was often much humbled under a sense of the prevalence of a dull, lukewarm spirit, as to the life and power of Truth; earthly mindedness and the cares and cumbrous concerning the things of this life, having drawn the minds of many into death. I never more clearly saw the necessity there was for us who profess the Truth, singly to attend to the gentle instructions of the Holy Spirit thereof, which only, doth, and ever will lead and guide into all Truth, and preserveth from those errors and fallings which are so abundantly evidenced among us, whereby our hands are weakened in respect to a careful exercise of the discipline of the church."

"Such, to the end of his valuable life, was the careful and watchful walk of this man of God! He died in his seventieth year, almost his last words being, 'the sweetness I feel.'"

#### Providential Preservation.

I must now tell you of a rather singular circumstance which took place whilst at Zmeinogorsk. This time we occupied the same apartments we had on our first arrival. Some few changes had taken place on account of a visit they had received from the wife of the Natchalnik of Barnaoul. I found, for instance, a bed put up in a room where no bed had been before, and we slept in it for several nights. You must understand the building we occupied was very large; it was what is called the Gospodsky Dom, which is devoted expressly to visitors, and is capable of accommodating a considerable number. A courtyard separated us from the house of the Natchalnik, where we used to take our meals, with the exception of breakfast, which was served to us in our own rooms.

On our arrival from the steppe, we found the host and hostess absent at Petersburg. The former was daily expected; meanwhile we were entertained by the gentleman who occupied his post until his return. My husband spent the first evening with him, and I sat in my bedroom awaiting his return. The servant entered to ask if I required anything further before she went to bed; I told her I would take the child into my arms, if she would make the bed in the next room. I had a sudden fancy to change it. She did as I bade her, but was, I think, a little surprised at my caprice. Hour after hour passed, not a sound was heard in any direction, all was still as death, within and without the building, with the exception of the voice of the sentinel. I was reading, and the witching hour of night was close at hand, when I heard a peculiar sound which rather startled me. Although no coward, I own to a strange feeling passing over me. I was alone in the house; I knew not where the servants slept, or whether they slept there at all; I was completely ignorant of their movements. Hearing nothing further, just as the deep-toned bells tolled forth the hour of twelve, I again settled myself to read; still, not without taking a look at Alatau, who was calmly sleeping. I had not been long absorbed in my book, when I again heard a sound which made me start, when I rose and I was sure it was in the room; this being very large, I shaded my eyes, and tried to peer through the aperture, when there was a creaking and a creaking followed by a smash. I started to my feet, but for a moment I was unable to distinguish anything, for the room was filled with either smoke or dust. When it cleared off, I looked in the direction whence the sound proceeded, and saw



that the greater part of the ceiling over the bed had fallen; had the child been there, he would have been killed to a certainty.

After the affair was over, I could not help reflecting how mysteriously we are at times directed. Of why I had had the desire to remove the bed I could give no account; it appeared to me strange. Something of a similar nature had once happened to me in Petersburg. I was in the habit of dining of retiring to my room in company with a young lady to read; but one day we did not do so, but lingered amongst our elders, gossiping and talking. All left but three, and still we sat on, when we were suddenly startled by a great crash. We rushed through the rooms and found the maids pale as death, standing near my door. None of them knew what was the matter; it was something in my room, but no one dared to enter. Going in we found the ceiling had fallen, not exactly over the sofa, but large pieces had fallen on it, which would have given any one sitting there a serious blow, even if it had not proved fatal. So you see how the hand of Providence is stretched over us mortals.—*From Atkinson's "Recollections of Tartar Steppes and their Inhabitants."*

#### Letter of John Thorp.

22d of Third mo., 1788.

Being, contrary to my expectation and endeavours, prevented from attending the ensuing Monthly Meeting at ———, of which I was the more desirous, for the same reason that I hoped and still hope thou wilt be there; I find freedom, and that I trust after having maturely considered it with a desire to do right, to communicate to thee what passed in my mind long before I knew or expected what would have happened, which prevents me.

It hath not been usual for me to think beforehand of the affairs likely to come before such a meeting, but the mention made by the friends of ———, of the application of a certain person to be admitted a member of our Society, occurred again and again to my mind, and connected with it the parable of the leaven which a woman hid in three measures of meal, till the whole was leavened. It was "hidden," but its operation, though secret, was gradual and progressive, till there was a total assimilation; "till the whole was leavened," the process was from within to without; the exterior part was the last affected, the last whose appearance was altered; but though the last, it was as completely changed as the rest; the "whole" was leavened.

This seemed to convey instruction to my own mind, as setting forth the prior necessity of an inward change, for the proper regulation of the outward deportment: I thought too, it might be applied not improperly to the case, nor, perhaps, unprofitably to the consideration of the party alluded to. I do not doubt his having been sensible of the secret influence of the divine principle in his own conscience, or that his judgment has been measurably convinced by the testimonies he has heard borne to the Truth, as professed by us as a people. I as little doubt the sincerity of his desire to be considered as one believing in the same principle, and desirous to walk by the same rule. But whether there is yet that thorough conviction, that perfect harmony of faith and practice, as would justify a conclusion that, "the whole" is leavened, I hope he will not be offended if I recommend to his serious consideration, rather than he should desire a premature admission; for as he that believeth will not make haste, so a waiting for the right time, when perfect unity will be experienced, will not retard his growth in

the Truth; nor lessen the tender regard of his friends toward him, or the peace of his own mind.

I desire to be as brief as possible. I have nothing but good-will in my heart towards him; and if under the influence of that wisdom which alone, in such cases, is profitable to direct, friends shall admit him a member of the Society, I shall freely give him the right hand of fellowship, and desire to be his companion in the regeneration and in newness of life.

JOHN THORP.

*Sorghum Sugar.*—Much importance is attributed by some of the Western papers to a new invention by which sorghum molasses is almost instantly converted into sugar. The syrup is driven off by centrifugal power and granulation effected. The *St. Louis Democrat* speculates upon the results as follows.

This discovery must, of course, work a considerable change in the saccharine trade of the country. Sorghum flourishes pretty much in all the States and Territories of the Union. Wherever corn grows it may be made to grow, and farmers, through this simple process, will now be enabled to supply themselves with all they need in the way of sweets. As the machinery is by no means costly we presume the improvement will generally be made available.

Sugar must become cheaper and its consumption greatly increased. Fruits, large and small, which now, on account of the cost of saccharine matter, are greatly wasted, will be preserved to a much greater extent, and healthy and invigorating food thereby secured. This invention may be considered as one of the greatest of the age, remarkable as the present era is for its utilitarian application of scientific discoveries and principles. The forces employed are without cost, and require no education to govern and direct them. After the molasses is prepared in the usual way, which every one comprehends, the turning of a crank completes the process, and consummates the entire work most perfectly. No heating is necessary, no evaporation or delicate manipulation or chemical mixtures. The cold sorghum is converted in two or three minutes into refined sugar and molasses.—*N. American.*

For "The Friend."

#### Christian Counsel.

The following extracts are part of an epistle addressed by John Gratton to Friends in Pennsylvania, in 1693:

"My dear friends, let us look inward, and wait for what the Lord pleases to manifest, and take counsel of him, and abide in him and in his counsel, and strive not at all without him; but see that we do all in the meek and peaceable spirit of the Lamb, for the Lamb shall have the victory, yea, hath it and reigns, glory to God, for ever.

"Dear, friends, as it is said, the Lamb shall have the victory, so it is observed and plainly seen in all places, where his life, light, love, meekness, patience, gentleness, long-suffering, purity, wisdom and truth are manifest and kept in, victory is obtained by the Lamb of God, that takes away the sin of the world, and saves out of it all that truly receive him, and gives them power to become the sons of God, and to obtain conquest and victory over the evil one. Oh, therefore, friends and brethren, abide in him, and be seen to live in a sensible knowledge that he abides in you, as you may remember he prayed to his Father that we might be in him and be in us; this is precious, Christ in us the hope of glory, the great mystery of God. Hold this fast, hide him in your hearts, let him be head in you, secretly

ruling in your souls, yield obedience unto him and live in a sensible feeling of his life, light, joy and comfort.

"Friends, keep here and you will know enough you cannot want any thing if you enjoy this; but if you had all knowledge without this, all languages, mysteries, yea, faith to remove mountains and have not this love, all is worth nothing. This is he whose lips preserve true knowledge; he teaches the way of God; truly, never could any man speak like him. In hearing him keeps us in communion, unity and fellowship with God and one with another, and in peace it passes the understanding of the wise knowledge of this world. This is the best knowledge to know God to be our God, Christ Jesus to our Lord and Master, our Head and Law-giver and wonderful Counsellor: Oh! let us see to be our knowledge, and wait, watch and pray to grow in it; and flee contention, strife, and disputations and janglings, for the victory is the Lamb, and all they shall overcome that abide therein; therefore watch and pray in his name and suffer with him.

"Behold the Lamb of God; feel his divine nature in your inward man, and be gathered therein and put him on, and be clothed with him, that he may make you comely with his own comeliness; thus shall you know the armor of light, yea, the whole armor; though many a sharp arrow a keen dart have been shot at you, yet it still remains armor of proof. Keep it on, dear friend, neither say, nor do, nor think any thing contrary to the divine will, but learn in silence and stillness; watch to know what the Lord speaks, if he works the work no other can, nor can any of the sons of men do what he doth; let him therefore have the pre-eminence that is due to him and be all in all, and then there will be an end of strife, and peace on earth, good-will to all men will ensue, and glory to God on high. As we experience this, we are by him redeemed out of the earth, and out of the evils thereof, being followers of the Lamb wheresoever he goes, as whatevers riseth up against these shall not prevail for no weapon formed against such shall prosper, neither shall the gates of hell prevail against them. The Lord is known at this day by a remnant, blessed be his name, to be both Lord and Christ, yea, our sure Rock of safety, strength, power, life, righteousness, sanctification and salvation; yea, all we are to God we are in him, as him only.

"Dear friends, keep close with him in spirit; his tabernacle is here with us, and we find he dwells in the sons of men, and to make his abode in the habitable parts of the earth. Therefore dear friends, come into the temple, and tarry the with him, and look unto him; and if another sees more of him than you do, be still and do not at man, but take heed; for Christ saith: 'Many shall say unto you, Lo, here is Christ! Lo, he is there! believe them not.' But wait and pray, and let nothing separate you from him and what he shows you plainly of the Father, thankful for; enjoyment is the best knowledge and keeps the soul low, humble, meek, patient, gentle, holy, harmless, quiet and peaceable, with the knowledge that is without enjoyment, pure, exalts, is not gentle, nor holy nor harmless, but hurtful and dangerous, carrying the man quite away from God, like the raven that flew from Noah's ark, which returned not again.

"What is man out of Christ Jesus the true truth and the life, the power of God? We do nothing, worse than nothing; but in him we come again to stand up in the image of God. He is the unspeakable gift, stand fast in him; qu

ourselves like men, be strong in the Lord and in the power of his might; remember his noble acts; he made the weak strong who had faith in him, though they were weak; he quenched the violence of fire, stopped lion's mouths, made armies of lions flee, yea, death and the grave were conquered by him who is the true Conqueror, and gives victory to all his true disciples and followers, and enables them to overcome, and his promises are such as great and precious. Read then the spirit, as follows: 'To him that overcometh,' saith he, 'will I give to eat of the tree of Life, which is in the midst of the paradise of God; he shall not be hurt of the second death; to him will I give to eat of the hidden manna, and I will give him a white stone, and in that stone a new name written, which no man knoweth, save him that receives it; he shall have power over the nations, and he shall have the Morning Star, he shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels: him will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, and I will write upon him my new name. I will grant him to sit with me in my throne, he shall inherit all things, and will be his God, and he shall be my son, saith the Lord.'

The Twenty-sixth Report of the British Emigration Commissioners has been published. It appears that in the fifty-one years that have elapsed since 1814, there have left the United Kingdom 5,901,510 emigrants, of whom 3,597,899, or nearly 61 per cent., have gone to the United States of America, 2,177,850 to British Colonies, and 125,871 to other places. The emigration during 1865 was 209,801, of whom there were: English, 61,345; Scotch, 12,870; Irish, 136,676. In the first three months of the present year the number of emigrants who have left the United Kingdom from the ordinary ports was 2,672, of whom 32,613 went to the United States. With the exception of the year 1864, this is the largest emigration during the same period of any year since 1854, the increase being principally in the Irish emigration to the United States. The migration to the Australian colonies and New Zealand amounted in 1862 to 37,288, showing a decrease of 3659 compared with the previous year.—*Late Paper.*

Selected.

## Robert Scott.

Robert Scott was convinced of the Truth, as held by this Christian people [Friends] at Montrose, the place of his nativity, where he several times suffered imprisonment; enduring his share of ill usage which largely fell upon them in that way, for their testimony and allegiance to the living God, who is ever worthy to be waited upon, worshipped and adored. Afterward he settled at Stone Haven; here it is stated, that the public teachers, in like manner as at Montrose, began persecuting him, with a view of inducing him to move away from the spot. But, by the judicious counsel of David Barclay, he was induced to stay, and to endeavour to *lie down*, or wear out so early unworthy a disposition. This he most comely effected by patient continuance in peaceable and upright conduct, for, betaking himself to merchandizing, by honest dealing and blameless conversation, his influence won upon his neighbours, and actually prevailed over his opposers, that the most of those called clergy, round the country, sent to him for goods; and the Lord

helped his endeavours with such success that he was reckoned one of the best traders in the place. Yet was he not in any wise puffed up, but abode in humility, thankful to the Giver of every good gift, and often praising him for his mercies. He was a great lover of the assemblies of the Lord's children and people; often, in the throng of business, leaving all to attend the meetings held in the middle of the week, and would frequently remark that *he never lost, but often gained by this practice, saying, these meetings were made to him the best of any.* After his wife's death, advancing in years, he wisely retired from business; and his only son dying, he was kindly cared for by a daughter-in-law, to the end of his days. Thus freed from anxiety about the things of time, he was often giving glory and praise to the Lord, who had bountifully provided for him, and had graciously afforded him both care and also contentment in his old age; so that he had now nothing to do, but to make up his accounts with his heavenly Master. In this, the first business of his life, he was very diligent; often in his closet, three times a day, would he pour forth his prayer to Almighty God; and a living power attended these ministrations, whether more privately or in the public gatherings. At length, about the seventy-fifth year of his age, feeling exceedingly bound to this blessed privilege, and now, on account of bodily infirmity, no longer able to meet his friends in their usual place of resort, he begged they would come and sit with him in his own apartment; which request was readily acceded to, and the practice continued for a month previous to his removal. Indeed, it so occurred, that one of these solemn opportunities of worship was held in his chamber only two hours before he expired, on the 31st of the Third month; when he was so filled with the power and presence of the Lord, that, with a clear and audible voice, he presented his supplications unto Him who had been with him all his life long, greatly to the tendering of the hearts of those present, both Friends and others. After which, in a fervent manner, he several times recommended his own soul to God, *desiring him to finish that great work of gathering his soul, for he could do nothing but "stand still and see," or "wait for his salvation."* Then, with clasped hands and uplifted eyes, calling upon the Lord to take his spirit to himself, he yielded it up to Him who gave it.

In the year 1779 William Savery accompanied a Friend on a visit to the meetings of Friends in Virginia and Carolina, and some circumstances seem to have made such deep impression on his feelings, as occasioned him to notice them with much concern. The following is related in his journal at that period.

A Friend had been drafted to serve in the army, but being conscientiously scrupulous against bearing arms, could not comply with the requisition. He was therefore tried by a court martial, sentenced to be whipped, and received forty lashes on his bare back with a whip of nine cords. Although he had no friend to sympathize with or to encourage him in a faithful testimony to the peaceful kingdom and government of Christ, he meekly and patiently suffered his flesh to be thus barbarously mangled in the presence of some thousands of persons.

William says: "Great endeavours were afterwards used, both by threats and persuasions, to induce him to comply with some service in the military establishment, such as waiting on the sick, or some other employ that they might take hold of, so as to answer their purpose; but remaining steadily fixed, he could have no free-

dom to countenance their measures let the consequence be what it might. I think it is worthy of remark, that his prudent wife appeared to be more concerned on account of an evil report that her husband had been brought to a compliance, than for all his suffering, or all they were worth in the world. After the time had expired for which he had been drafted, he returned home. Here I may mention the reasons offered by a certain Major Roberts, in the American army, why Friends ought not to suffer; he said the Quakers had not deceived them, they had borne their testimony from the beginning, and never were known to bear arms on any occasion; they also paid taxes, which were three-fold more than their proportion; those treltaxes were in consequence of their not uniting in warlike measures. It may also not be improper to take notice of a remark made by a young woman of the church of England, that she observed some of the Quakers' children had departed from the plainness of their profession and got about half way into the fashions of the world, which rendered them ridiculous in the eyes of others, and a reproach to their own Society."

*Primitive Beehive.* The following mode of keeping bees has been practised in India for a long period, and is said to be very successful:

"As honey forms a favorite article of food among the Himalaya highlanders, they have a very extensive sale for it; it is therefore with them a great article of internal commerce, in fact, the staple of their bazaars, where it always finds a ready vent. They obtain the honey without destroying the bees, by means of a hollow cylinder of wood inclosed in the wall of their huts, on the side most sheltered from the weather, and in which there is an opening without for the bees to enter. In the centre of this hive there is a movable division which is kept open while the bees are making their honey; but as soon as the combs are full, the busy family is driven out by a noise made through the inward extremity. As soon as they have retreated, the central partition is closed and the combs are drawn out of the cylinder from the opening on the inner wall. The honey being secured, the hive is again opened and the bees commence their interminable labors of reproduction."—*Late Paper.*

## THE FRIEND.

NINTH MONTH 1, 1866.

## SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 25th says, advices have been received to-day, in official circles here, announcing that a treaty of peace between Prussia, Italy, Austria and Bavaria, was concluded by the plenipotentiaries in session at Prague on the 23d inst. The treaty was officially signed, on behalf of the respective governments, on the same day. Among the provisions of the treaty is one that the troops now at different points shall evacuate their respective countries and retire to their respective homes within three weeks. A Vienna dispatch of the 25th says: The Emperor Francis Joseph, has determined to strengthen his empire as well as his hold upon the affections and loyalty of his subjects, by granting a new constitution and ministry to Hungary. It is officially announced that a new ministry will soon be formed for Hungary upon the basis of the constitution of 1840, the revocation of which caused the Hungarian revolution in 1848 and 1849. The application of the Mexican Empress Carlotta to the French Emperor, for further aid to Maximilian, has been declined. It is authoritatively stated that if only a few French troops are sent to Mexico, it will be only in sufficient numbers to protect the subjects of France during the fall of the empire, and to secure a quiet evacuation of Mexico. They will not be used to sustain the dynasty of Maximilian.



The cession of Venetia to Italy has been fully accomplished. Before the treaty of peace between Prussia and Italy was signed, Austria freed, and unreservedly ceded Venetia to Italy. A Berlin dispatch of the 26th says: "The King of Prussia has received a deputation from the Chamber of Deputies, who presented the address voted by that body. The king made a speech in reply, in which he professed to feel great joy at the success of the legislative negotiations, and he said, however, that if another conflict arose with the deputies on the questions of the budget and the army, or the other subjects which are vital to the interests of the State, he would act precisely as he did before." Prussia has determined to destroy the independence of Hanover, Hesse, Nassau, Holstein, the Free City of Frankfurt, and incorporate them into the Prussian kingdom. The population thus annexed numbers over four millions.

The Bank of England reduced its rate of discount, on the 23d, from 5 to 7 per cent.

The cholera has slightly decreased in London. Its ravages continue in many places on the continent.

The French commercial returns for the last six months show increased activity, and a considerable augmentation in exports and imports.

A large and influential meeting, which was held in Leipzig on the 27th, declared in favor of a union of the kingdoms of Saxony, Prussia, and Hanover.

On the 27th the quotations were as follows: Liverpool.—Breaststuffs dull with a downward tendency. Cotton steady, middling uplands, 13 $\frac{1}{2}$ d. London money market easier. Consols, 89. U. S. 5-20's 72.

A very large reform meeting, held in Birmingham on the 27th, passed a resolution of the following tenor: "The platform adopted by the immense assemblage was in favor of residential manhood suffrage.

UNITED STATES.—Philadelphia.—Mortality last week 476. Of cholera, 91; cholera morbus, 15; cholera infantum, 61; diarrhoea, 23. The mortality in the corresponding week of last year was 280.

New York.—The Board of Education for this city states the number of public schools to be 268, with 219,000 pupils. This is an increase of 11,665 scholars over last year. The cost of maintaining the schools was \$2,377,988. The number of deaths in New York city for this week was 748, of which 145 were from cholera. This is 198 less than was ascertained, and 131 more than the corresponding week of last year.

St. Louis.—A dispatch of the 26th says, official reports from seventeen cemeteries, for the week ending on the 24th inst., gave a total of 1156 interments, 918 of which were cholera cases. As the returns from the city cemetery include only the present week, the city board of health is estimated that about 1300 deaths from cholera actually occurred during the week.

The Cholera.—Telegraphic dispatches from various places in which the disease has appeared, represent it as decreasing every where except at St. Louis. There were only thirteen deaths of cholera reported at Cincinnati on the 26th inst.

The Cotton Crop.—The prospects in all parts of Georgia are reported to be gloomy on account of continued drought. The reports from Mississippi, Alabama and Florida are of similar tenor. The Houston (Texas) Telegraph says, two things in regard to the cotton culture, no longer need to be ascertained: First, that very nearly as much land is planted in cotton this year as ever before. Second, that the cotton up to this time, (8th mo. 11th,) is as promising as was ever known in the State.

Pest as Fuel.—The St. Paul, (Minn.) papers contain accounts of the success of a new pest company which is preparing pest for use. They are at work in a bed containing several million tons, and there are others equally large near St. Paul.

The Atlantic Cable.—At a recent meeting of the French Academy of Science, a distinguished member expressed the opinion that the present electric communication between Newfoundland and Valencia, would have but an ephemeral duration. As a reason for this opinion a piece of heavy telegraph cable, which had been five years at the bottom of the British channel, was exhibited. The exterior metallic covering was completely eaten off by the salt water, which had also completely eaten away the internal wire.

Texas.—The time having arrived "when, in the judgment of the President of the United States, the care and conduct of the proper affairs of the State may be re-mitted to the constitutional authorities chosen by the people thereof, without danger to the peace and good order of the United States," Andrew S. Houston, Provisional Governor of the State, was, on the 11th ult., relieved of the trust, and directed to transfer the papers and property of the State to J. W. Throckmorton, the Governor

elected by the people. The transfer ordered was effected on the 19th.

Legislation.—An extra session of the South Carolina Legislature has been called for the purpose of adopting the State laws to the recent acts of Congress, and for the relief of the financial embarrassments of the people of the State.

The Selma (Ala.) Messenger says: We hear of factories springing up all over the country. At Camden, Wilcox county, a wealthy company has taken steps to erect a large building and fill it with the most approved machinery. At Carrollton, Miss., a factory is now in operation, which in a short time will employ 180 spinners. In Marengo county and Sumter county, large factories are about to be put in operation.

Last year the sum of \$54,000 was set apart to pay the expenses of the Commissioners sent to hold conferences and negotiate with the Indian tribes west of the Arkansas. The commission was absent about two months, and had interviews with the representatives of 75,000 Indians. The accounts have just been settled, from which it appears that all the expenses, including presents to the Indians, amounted to only \$10,000, a very small sum, considering all the circumstances connected with that important mission.

The Interior Department is in receipt of favorable reports from most of the agents of the General Land-office in the western States and territories, in regard to the great demand for public lands under the Homestead acts, and by cash settlements. They represent the influx of immigrants this season to be unusually large.

The Markets, &c.—The following were the quotations on the 27th. New York.—American gold 148 $\frac{1}{2}$ . U. S. 5-20, 1862, 112 $\frac{1}{2}$ ; ditto, 1865, 50 cents, five per cents, 104-103; Treasury notes, 73-10, 107 $\frac{1}{2}$ . Balance in the Sub-Treasury, N. Y., \$88,865,709. Superfine State flour, \$5.80 a \$7.00. Shipping Oil, \$8.80 a \$10. Baltimore flour, \$10 a \$11.40. Amber State wheat, \$2.75 a \$2.83; spring wheat, fair to choice, \$2.25 a \$2.32; Chicago No. 2, \$1.50. Western rye flour, 92 a 95 cts. Flour, 80 a 85 cts. Western mixed corn, 81 a 82 cts. Middling uplands cotton, 33 $\frac{1}{2}$  cts. Philadelphia.—Superfine flour, \$8 a \$8.75; extra family and fancy, \$10 a \$10. Red wheat, fair to choice, \$2.75 a \$2.85. Oats, rye, \$1.16. Yellow corn, 42 cts. New southern corn, 51 a 52 cts. Clover, \$1.50 a \$1.50. Timothy, \$5 a \$5.50. Flaxseed, \$3.75. The arrivals and sales of beef cattle, reached about 1800 head. Sales of extra at 17 a 17 $\frac{1}{2}$  cts., a few choice at 18, fair to good, 15 a 16 cts., common 12 a 14 $\frac{1}{2}$ ; the market closed dull. The sales of sheep amounted to 10,000, prices ranged from 6 a 6 $\frac{1}{2}$  cts. per lb. gross. Hogs sold at \$15 a \$15.50 the 100 lbs. net.

RECEIPTS.

Received from H. Knowles, Agt., for A. H. Knowles, lo, A. A. Knowles, Mich., and J. J. Peckham, G. Carpenter, and Susan Collins, N. Y., \$2 each, vol. 40; from R. Penrose, O., per E. Hollingsworth, Agt., \$2, vol. 39; from R. Miller, O., and for J. Reeder, Ind., \$2 each, vol. 40; from J. Hall, Agt., O., \$1, to No. 26, vol. 39, and \$2, vol. 40; from G. S. Penrose, Pa., \$1, to No. 11, vol. 40; from J. J. Wood and R. Cox, \$2 each, vol. 40; from Christiana Smith, lo, \$1, from N. Warrington, \$6, vols. 37, 38, and 39; from J. Tyler, N. J., vol. 37, 39.

FRIENDS' INDIAN INSTITUTE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and Improvement of the Indian natives at Tennessee, Cattaraugus Co., New York. Also, a female Friend to teach the School.

Friends feeling their minds drawn to either of these services, will please apply to Joseph Eikintou, No. 783 South Second St. John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Phila.

WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's Second MATHEMATICAL SCHOOL, to enter on his duties on the opening of the Winter Session. Apply to SAMUEL HILLS, Wilmington, Del. Thomas Evans, 817 Arch St., Phila. Joseph Scattergood, 413 Spruce St., Phila. Charles J. Allen, 304 Arch St.

WESTTOWN BOARDING SCHOOL.

The list of Boys entered as pupils for next Session believed to be full. There are, however, still several vacancies for Girls. It is requested that applications be forwarded east to Dubré Knight, Superintendent (address Street Road P. O., Chester Co., Pa.) or Charles J. Allen, Treasurer, No. 304 Arch St., Philadelphia mo. 25th, 1869.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Principal and Assistant Teachers are wanted for the Schools. Applications may be made to Isaac Morgan, Jr., 622 Noble street; Samuel Allen, 524 Pine street; or J. Wister Evans, 410 Race street.

ADELPHI SCHOOL.

An Assistant Teacher is wanted in the Girl's Room. Application can be made to Benjamin H. Pitfield, No. 306 Walnut St.; or Caleb Wood, 524 South Second St.

WEST GORE BOARDING SCHOOL, Chester County, Pa.

Will be open on Second-day the first of Teenth month. For circulars, &c., address, TOS. P. CONARD, West Grove, Pa. Eighth mo. 1866.

WANTED.

A male Teacher is wanted for Friends' School Haddonfield, New Jersey. Apply to Samuel Nicholson, Haddonfield, N. J. Charles Rhoads, No. 36 S. Seventh st. Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, — J. O. W. WORTHEN, M. D. Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house, in Smyrna,

the 8th of Second month, 1866, EASTWOOD C. ALLEN SKARLETTS, to PASCILLA PEACOCK, daughter of Ja and Marion Purdie, deceased, of Smyrna, Chesaeng New York.

—, on the 5th of Fourth month, 1866, at Fries Meeting-house, in Smyrna, DAVIO NARAMORE, SO Joshua and Anna Naramore, of Westmoreland, Ont Co., N. Y., to ELIZA D. KNOWLES, daughter of Henry and Mary Knowles, of Iowa.

DEAD, in Westmoreland, Onida Co., N. Y., the 1st of First month, 1866, ASHLEY wife of Joshua Naram in the 77th year of her age, a member of Westmoreland Particular and New Hartford Monthly Meeting. For her youth, her Saviour and his cause had been precious to her.

—, at Coal Creek, Keokuk county, Iowa, on 13th of Eighth month, 1866, HANNAH wife of Sam Dixon, in the 69th year of her age, a much esteemed member of Coal Creek Monthly Meeting. Having early years submitted to the cross of Christ, it may be said she adorned the christian profession by an un- upright life. She bore a protracted and a very painful illness with much patience and resignation, often saying, "I have no will but the will of my Divine Ma; his presence has been round about me almost constantly; and I have craved that all may feel the same of his love that I have witnessed." She was much concerned for the youth, particularly those of the neighborhood, that they might early be made willing to be under Christ's teaching; and thereby exert an inducement for good; then on reviewing their past lives they would, she said, have to mourn over misspent time, would have the reward of peace. Several time speaking of her approaching dissolution, she said had great comfort in looking to the mercy and grace of the "Jered in the Lot, and rejoiced in the God of salvation." In this happy state of mind she passed this world of suffering, and we doubt not has beenmitted to enter the rest prepared for the righteous.

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# THE FRIEND.

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From "Horn's Merchants' Magazine."

## Coal in the United States.

Whatever may be the future product of the all mines of Great Britain, it is certain that the United States possess a supply which many generations cannot exhaust. The whole extent of coal area in the United States has been usually divided into four principal coal-fields or tracts, viz: The Great Central, Alleghenian or Appalachian coal-field, extending from Tusculossa in Alabama, through Eastern Tennessee and Kentucky, West Virginia, Maryland, Ohio, and Pennsylvania, and respawning in New Brunswick and Nova Scotia. This field has been computed to cover within the United States an area of 50,000 to 60,000 square miles, of which about 40,000 square miles, or 25,630,000 acres, are considered workable area. It is subdivided into eight minor divisions productive of bituminous coal. The coal-field occupies the greater part of Ohio and Indiana, and in extent is nearly equal to the first. A third field covers a large portion of Missouri, and the fourth the greater part of the State of Michigan. The Chesterfield bituminous coal-field, a detached district of small area near Richmond, Virginia, contains the oldest-worked collieries in America, and for many years furnished the only supply of coal for the seaboard States. The greater part of the area of workable coal in the bituminous coal-fields above mentioned basins as yet undeveloped. The detached basins of anthracite coal in Pennsylvania, which form one of the most interesting of this great coal-producing territory, though limited in aggregate area, as yet produce considerably more than all others put together.

The coal area of the United States, according to Taylor's "Statistics on Coal," a work published in 1855, was estimated in 1845 to cover 133,132 square miles, or 85,204,480 acres, which was only one-fourth of the total area of the twelve States in which the coal formations lay. It was equivalent to nearly three-fourths of the coal areas of the principal coal-producing countries of the world. Of this area 8,397 square miles were on the west side of the Missouri River, and 124,372 square miles east of the Mississippi River, whilst 15 square miles were occupied by the anthracite basins of Pennsylvania. More recent estimates from the report of the Commissioners of the General Land Office have made the American coal-fields, so far as they have been developed, to cover nearly 200,000 square miles, or one-tenth

the entire area of the kingdom. The coal formations of British America are computed to have an area of 18,000 square miles.

In 1845 the production of the British coal-fields was set down at 31,500,000 tons annually. The product in 1858 was stated to be upwards of 65,000,000 tons, worth at the pit's mouth 16,700,000*l.*, and in 1863, 86,292,215 tons, valued at 20,572,915*l.* An eminent geologist estimates the average thickness of the workable coal of Great Britain at 35 feet, and the total quantity of workable coal at 190,000,000 tons. If the whole area of the productive coal-fields of North America be taken at 200,000 square miles, and the average thickness at 20 feet, — Kennedy calculates that their product will be 4,000,000,000 tons. The relative size of the coal measures of the United States and other countries has been made more appreciable by taking the amount of workable coal in Belgium as 1, then that of the British Islands becomes rather more than 5, that of all Europe 8*1*/<sub>2</sub>, and that of North America 3. Professor Rogers, in a work on the coal-fields of the United States as compared with those of Europe, calculates that the United States has 1 square mile of coal-field to every 15 square miles of territory; Great Britain 1 to every 30 of surface; Belgium, 1 to every 22*1*/<sub>2</sub>; and France, 1 to every 200 miles of surface. The relative superficial magnitude, he observes, of the coal-fields of the countries possessing coal will be recognised if we compare them by some simple unit of measure. Let this be 100 square miles. In this case—Russia will be represented by 1; Spain, 2; anthracite fields of Pennsylvania, 4; Westphalia and Bohemia, 4; Belgium, 5; France, 10; Rhenish Prussia, 10; British Provinces of North America, 17; British Islands, 40; Europe, 75; Pennsylvania, 126; Appalachian coal-fields of the United States, 2,200. Whichever way the foregoing figures are taken they clearly represent the enormous coal-producing power and the vast mineral wealth of North America.

In view of these extensive coal fields in every part of the country, it would seem hardly possible that the exorbitant prices of the last two years could be much longer sustained. And yet we must remember that our supply at present comes from a very limited region, and is under the control of a few transportation companies. Previous to the war the Pennsylvania product had supplied fuel for half the continent, meeting the requirements of our seaport and frontier towns, and even underselling the colliers of Nova Scotia in the markets of Canada. This was due to the facility with which it was quarried and conveyed to different places. These facilities were steadily increasing. Canals and railroads were extended from New York and other parts of the country to the coal regions of Pennsylvania to bring away their product to new districts. But the demand was also steadily increasing year by year when the war began. The war having at once added largely to that demand in supplying our greatly increased steam marine, and the extensive manufactures which were kept in operation to furnish material for military use, which aided by the

Government issues of currency immediately gave an upward impulse to prices.

This impulse was aided by the flood of 1862, which suspended operations, and led to the exhaustion of the stocks in hand. These and other causes continued to operate sending prices up as a matter of course till the conclusion of the war; at which time indication appeared of a decline. These indications, however, were doomed to disappointment. The attempts during last season of the colliers of the Lackawanna and Wyoming coal districts to reduce the wages of the miners, were followed by an extensive strike, which enabled the companies to sell their stocks at such enormous profits as to suggest to many the possibility that they had secretly connived at the affair. Certainly the strikers only obtained penalty for their part of the transaction, and the consumers, by reason of it, have been compelled to pay exorbitant prices during the entire winter. There are symptoms now of the approach of better times, and yet we do not look for any permanent change for the better until the financial system of the country is placed in a healthier condition, and railroads for the transportation of coal to the different parts of the country where it is required have been multiplied.

The present difficulty is exaggerated by the peculiar fact that the transportation business is done principally by the owners of the mines; the mining companies and railroad corporations are substantially identical. The following illustrates the mode by which this state of things was brought about: In Elk county, Pennsylvania, until within a few years the lumber business engrossed every thing. In 1858, however, Joseph Veazie, a young man from Boston, a graduate of the Lawrence Scientific School, heard that there were bituminous veins of coal in Elk county. He induced his father to come out with him and "prospect" a little. In a few days they discovered quite a number of outcroppings, which confirmed all that had been reported of the property. At that time the geological survey of the State of Pennsylvania, made by Professors Rogers and Lesley, had not been published. That report describes the coal lands thus prospected by J. Veazie as the fourth bituminous coal basin of Pennsylvania. Soon after discovering the coal property and learning its value, J. A. Veazie, of Boston, and some of his wealthy friends, secured a title to six thousand nine hundred acres of these lands, lying in a compact body. At first a company called the Pennsylvania Coal Company was organized under the laws of Pennsylvania; then followed the organization of the Shawmut Company; then of a railroad company; and finally all these companies were consolidated, under a special charter, into one company, called the Pennsylvania Cannel Coal and Railroad Company, with a capital of \$1,500,000; thirty thousand shares of fifty dollars each. There are now seven different coal companies in the county of Elk, not one of which existed seven years ago.

A correspondent writing last fall, shows the way in which the Cannel Coal and Railroad Company manage to realize large profits. Their rail-

road, 14 miles long, connected with the Philadelphia and Erie Railroad, two and a half miles east of Ridgway, is completed to an opening which now produces about 100 tons a day, and, when fully manned, will produce 200 tons a day. It is graded 1,300 feet to another opening, which can turn out 150 tons a day, and from which a tramway of 1,200 feet leads to still another opening, also capable of turning out 150 tons a day. The railroad—tramway and all—will be completed by Christmas, when the company will be able to fill orders for 500 tons a day. These coal people will not tell their most hidden secrets, but the coal costs the company not over \$1.25 in mine and deliver at the terminus of their road near Ridgway, and as they are selling it for \$1.50, it will be seen they have a solid margin of at least \$3 per ton; so that by January next they can count a daily profit of \$1,500 a day, or \$150,000 a year. All this from three openings in one vein. But there are twelve veins of bituminous coal and two of canal coal. About 300 openings have been made, some of them 800 feet in length and reaching through the hill some 600, and reaching through in the same way, but all deep enough to show the inexhaustible supply of coal on the estate.

(To be continued.)

### Benjamin Bishop.

(Continued from page 3.)

"To J. A. G.

"Strood, 13th of 9th month, 1845.

"My very dear Friend.—Seeing that Great Head of the Church was pleased to draw thy spirit into sympathy and travail with mine, and through thy obedience in the simplicity of a little child, the way was made clear before me to accept the offer of the fellowship of thy spirit, in discharging myself of a debt of gospel love I owe to my poor neighbours, I feel bound in the renewed springings thereof to salute thee as a brother beloved, and to acquaint thee how it fares with me towards the objects of our earnest solicitude after so long a lapse of time. As we had both to acknowledge that it was "the Lord's doing and marvellous in our eyes," that our hearts were united in this labour, so I have still to acknowledge the continuation of His marvellous loving-kindness, His mercy, and His truth to me, and which I feel persuaded flows also towards all the human race, giving unto every one according to his works; that either by loving-kindness and tender mercy, or by judgments, He may draw every one unto the measure of grace in his own heart, that all may hear and obey, and come unto the baptism of His well-beloved Son, and know His blood *without* them and *within* them to cleanse them from all sin. Now God the Father of all hath made His Son Jesus Christ Lord of all, and put all things under His feet, and given Him to be the head of the church, through whose quickening Spirit we live unto God through faith in His requirings and in the revelation of His Holy Spirit within us. His eyes are going to and fro throughout the earth to show himself strong in behalf of those whose hearts are perfect towards Him. Truly, my dear Friend, there is great cause for those to rejoice in Him whose hearts trust in Him. My soul feels humbled before Him to this present day in remembrance of His mercy and of His truth to me, and also in the gracious fulfilment of His word to my soul, when it was labouring for clearness in the united travail of our spirits, 'My presence shall go with thee, and I will give thee rest.' I mention it now for thy encouragement, that thou mayest trust in the Lord's open-

ings at all times, walking in His holy Light, whithersoever He leads thee.

"Considering my infirmities, I may not have much to do for His adorable name but to sympathize with the afflicted, but the Great Head of the church may have various fields of labour for thee, and I have believed that our little labour of love was intended for our strength and encouragement as well as for those we visited. The trials and discouragements we met with at the onset; the secret power which attended us throughout in my extreme weakness; the precious unity I felt with thy spirit; and the peaceful close we were favored to make; the quiet resting place which my spirit sensibly feels; all proclaim His wisdom, power, and love. And now with respect to my feelings towards my *p-o-er* neighbours, I feel the gracious promise fulfilled, 'I will give you rest'; for whilst my heart continues to flow towards them in the drawings of our Heavenly Father's love, and to sympathize with them under their various temptations and accumulating distresses, through the Prince of darkness who reigns over them, I feel peace in leaving them unto Him whose mercies are over all His works, being satisfied that His servants without Him can do nothing. 'O the depth of the riches both of the wisdom and knowledge of God,' 'Who maketh the clouds His chariot, and walketh upon the wings of the wind?' What is man that He should take account of Him? Doth He not visit and re-visit? Were it not for His adorable name and nounterable mercy, where would some of us be, to whom He hath often manifested Himself 'as the clear shining after rain.' 'To whom much is given, of him much will be required'; and truly we can give Him nothing but what He first gave us. And now words fail to express the raptures of my soul in the contemplation of the wonderful love of God in the gift of His only beloved Son, even unto death, for the sins of the whole world. I am a believer in the words of the Apostle Paul—that nothing without us will be able to separate us from the love of Christ, and that all the trials and temptations of this life are not worthy to be compared to the glory which is at seasons revealed in us. Speak, ye who have made a covenant with Him by sacrifice, and whose feet have through Him stood firm in the bottom of Jordan, and who have brought up stones of memorial thence, is there any joy comparable to the joy of God's salvation? Is there anything too near or too dear to part with for His sake, who asks, that He may give in this life an hundred fold, and in the world to come life everlasting; yea, eternal joy, no doubt beyond the power given to finite man to conceive? My heart salutes thee and all thine in the love of the Gospel of life, peace, and salvation; and my spirit rejoiceth with yours in the hope of the glory of God, through faith which is in Christ Jesus our Lord. May we for ever be each others joy and rejoicing in the Lord, is the prayer of thy sincere little friend,

BENJAMIN BISHOP."

"To ———"

"17th of 9th month, 1845.

"I write to manifest my affectionate remembrance of you all, desiring for you all, as well as for myself, a steadfast abiding in the light of the Lord, which assures a fellowship with the Father and with the Son, and one with another. I have but little to inform you respecting our outward affairs, which to me evidently appear to be in the hands of Him who doeth all things well; we know but little variation, neither do I know that I have a wish, or an anxious care about them. I meditating on our outward blessings I am often led

sweetly, thankfully, to query 'Who made the differ?' For plainly I know who made me differ, and that it is of His mercy alone that taste those gifts with joy.' But inwardly I not live under this serene sky; many are changes my soul passes through, and that oftens than the returning day, and this I find also good for me; for who can look up to God for blessings and precious consolations of the God without being willing to be a partaker of the afflictions of it also? And who can turn away from the bitter cup, when we remember how our holy and ever blessed Redeemer drank it for our sakes?

"I think I gave thee in my last some account of the little labour in which J. A. G. and myself have been engaged, since which I have felt greatly relieved of the exercise of my spirit, and I had sweet peace. I was helped with a little from the Sanctuary in returning my minute, a precious covering I thought was over the thing. Yet I have not wholly lost sight of read and instructive conversation with those who are poor that have an ear to hear, which this visit, may open a door for, feeling now perfect at liberty to exercise myself in this way; there is much to suffer and endure, patience I have her perfect work. Some hesitate; some too forward. I intend to visit a poor man evening with whom we met, and will give thee brief account of him. Through a blow received from a vessel coming to the wharf, the spine hurt, and he is unable to move his lower limbs and is otherwise afflicted, besides being so that he keeps a slate by him for communication with those around. I was struck with love awe to find so heavenly-minded a man. He had had not one pain too many, his deafness more a blessing than an affliction. To live and die, he had no will of his own, Christ's will his. His prayer was to be with Him, and know more of Him, and to be made more like Him.

"It is probable thou hast been looking for letter from me, my dear friend, earlier. I have been thinking of thee; but in gathering up fragments, such have been the precious inroads of heavenly love, that I was fearful of writing much, lest I should exceed or give my strength away; and since I have been so stripped and exposed particularly in meetings, sometimes even to distress. I have written now and then a letter and that in great weakness. I feel it a weighty thing to know the God of Jacob to be my Father and my shield. Were not His mercies great, must sink under a sense of my unworthiness to look up unto Him in times of trouble, but is, 'He prevents me with the blessings of goodness,' and does not mark all mine iniquities. Who can utter His marvellous loving-kindness who can show forth all His praise? He is gracious in all His ways, and holy in all His words.

"It will be pleasant to hear of your welfare; sometimes come and sit with you in spirit, my heart overflows with thanksgiving and praise unto the Author of all our mercies, on your behalf, believing He will teach you, and guide you with His eye, and preserve you unto His heavenly kingdom."

**Growth of Popery.**—The large emigration of many years has been in progress from Ireland and Catholic Germany to the United States, and has caused a vast increase in the number of professing Roman Catholics. It is stated that they now number about 4,400,000, with 2,500 priests. Eighty years ago there were in this country 60,000 Catholics and only 25 priests.

From the "Coralhill Magdalen."

## The Loss of the Steamship "London."

(Continued from page 2.)

When it was known in the morning that we were returning to England, everybody appeared much pleased. Then commenced new speculations, many saying they would not return in this ship, they didn't like her, some would go by another vessel, some would give up going to Australia altogether. Several asked me what I intended doing. I said, "if the ship goes I go. I am not afraid of the *London*" (although I was a nervous night), "if she is properly managed, when she gets repaired and put in proper season, she will go all right. She was started this week before she was ready. I think the owners of this ship will have learned a severe lesson not attempt the like again."

We had a scramble dinner that day, which was the last meal we had together. It was very good, under the circumstances,—thanks to a good ward.

A small vessel passed near us. I did not see her, not happening to be on deck at the time. I heard many speaking of having seen her. People have since asked why Captain Martin did not request this vessel to remain near us. That is a question no one can answer. He may have had, "I have perfect confidence in my own ship," and I know the feeling in our cabin was perfect reliance on his judgment. The whole day (Wednesday) was dull and gloomy; heavy cross seas, labouring, no comfort anywhere. Darkness came on early, the wind increased, the sky looked dull, everything bespoke a terrible night; and anxious countenances of all seemed to have forebodings of danger. I dreaded the thoughts of another such night as last. I thought of the *Delaware*, and said to *Munroe*, "Here is night coming on, and a prospect of a severe one, and nothing has been done to prevent the water coming down." He said, "I know it. I have heard—Harris (the first officer) about it, and all the females, say, 'Let it go down.' If they would only let me have canvas and pumps, I would do it myself. I will try again."

After a while I heard some one hammering overhead. When he returned, I said, "Well, you were succeeded at last." He said, "No, only partially. I got enough canvas, but could get only four or five pump-tacks. Everything is alike on board, excepting in confusion, nothing can be done that is required."

At length night set in: hatches were closed and fastened on the inside, to prevent the water from floating them up; but still the water came in—first one side, then the other—with every roll. By seven or eight o'clock we were in a great state of terror as on the previous night, and with more cause, for the gale was more violent. The steam was so troublesome that we could not open the lids for a moment to let in air. The situation in the cabin then was really awful. I never shall be able to convey any idea of it, to imagine what your feelings would be, waiting and expecting every moment to meet death. Add to that the dismal sound of water rushing in. You could not see it through the cloud of steam and lights, and were not sure whether the ships were filling or not; in fact, a foot of water washing and fro, carrying with it every moveable article, engendered your fears that was hers. Then at length a heavy roll a woman shrieked. There was a young girl nearly frantic. By nine o'clock we were in a worse state than ever; when the ship listed there would be nearly two feet of water in the cabin. It would come in with a rush, then back again to the other side, carrying with it any-

thing that was not lashed. The boards of the lower berths were washed out, and the heading would drop down, and then, by the roll of the ship, was carried out into the cabin, and there floated about. There was a lady in the next state-room—about the only one who remained in her berth—and when I was assisting to prevent her trunks being broken; both of us up to our knees in water, in which various articles, such as buckets, pieces of boxes, clothing of every description, apples, books and papers were swimming. A few of the women were quite collected—talking as calmly as on land. One in particular I remember,—*Mrs. M.*, who had come home in this ship on her last voyage from Melbourne; she said to me, "I feel as if I never should see land again. I am loth to give up life, but it is not so much on my own account as for those I leave behind. I was married only two months before leaving Melbourne. I know my husband will mourn my death very much. I came home to settle some property. And another thing I regret very much is, that I have brought this little niece of mine with me." (a nice girl of about twelve or thirteen years.) "I induced her father and mother to let her come with me." "Never mind," says the little niece, "I am a happy, aunt, and we will die together." And I think they did. They were the last whom I spoke to in the cuddy, just before leaving the ship. They were then close together, sitting at one of the tables, and the water nearly up to the seat, and not far from Dr. Draper.

I often stood that night watching the port-hole in the state-room—when the ship would take those awful lurches. I would see the water dark and still against the glass of the port; it would remain so for half a minute or more. I would say to myself, "Is she sinking now, and twenty feet under water, or is she at her old tricks?" Presently I would see the water in a foam against the glass, and then I would say, "She is all right yet."

So the evening wore on—all of us more or less frightened; with the females, some reading and praying, some their husbands comforting. In one cabin where there were several congregated, one woman had five children: two of the smaller ones were playing about in the bed as happy as could be: some one remarked that their innocence and happiness were to be envied. The children at no time showed much fear—even those of eight or ten years of age did not seem to realize their danger. Several females, still seated on the tables, had never been in bed since Sunday night; their clothes wet, their eyes red from the hot steam. Occasionally a man would come in from the deck, and his report would be anything but consoling. Our means of getting on deck now was through to the afterport and up through the cuddy.

About ten o'clock, the purser of the ship came into our cabin. I spoke to him about the water being there. "Oh, you have nothing to complain of," he said, "we are just as bad as it: we have been carrying it out of the state-rooms all the evening." I said it was very wrong that it should be there when it could have been so easily prevented by securing the hatches—not on account of the danger, but for the comfort of the passengers: they had plenty of warning—last night was nearly as bad. He said, "There is no danger of it; it runs aft to the engine-pumps, and is pumped up." But what was the consequence? its weight all told with a heavily-laden ship; it all tended to bring her deeper in the water. In a few minutes after, the fires were out—the engine stopped—what use were their pumps then, and where was the water? Still there.

While the purser and I were talking, there

came some sailors, and rushed past us going to the room where the sails were kept. I heard one say to another, "Let us make haste with a sail, or she will sink." At that moment I heard an order from one of the sailors that all men were wanted on the poop. I knew this applied to the passengers, and felt there must be something very serious now. Immediately we left to go aft, leaving the women alone; only a few men having children remained behind, their wives begging of them not to go. In getting there we had to grope our way through a long dark passage, say sixty or eighty feet in length, and over the top of stores, luggage, &c., that were piled in some places with in two feet of the deck. Once through, and in passing the engine-room, we could see there was water rushing down. A short time before, the skylight over the engine-room hatch had been washed off, and this was the cause of the consternation. At this time I was not aware of it, but hurried by to get up on the poop, the place we were ordered to. There a dismal sight presented itself, and one I shall never forget. The gale was at its height. The night was very dark; but from lights held at the cuddy windows to give light on the deck in front, and which reflected up the mainmast, could be seen the half of the mainmast still standing, and the other half blown away, the shreds blown straight out at right angles with the yard by the force of the wind. The winds whistling through the wire rigging produced a dreadful sound. Waves lashed the sides of the ship—now and then one breaking over her, she laying over very much. There was a boiling foam level with the railings, and a little farther off could be seen seas ten or fifteen feet above us, with a phosphorescent crest showing through the dark. While standing there, viewing this scene of wild fury, and supporting myself by the companion-way, others were coming up the steps; so I let go my hold, and reached across to catch hold of a railing round the screw-shaft or opening, where it was drawn up out of water when disconnected, but I found nothing to hold on by but a smooth wall. All at once I found myself sliding down to leeward, and nothing to prevent me going over the low iron railing into the boiling foam below, when suddenly I caught hold of something in the dark that brought me up. No one but myself knew what a narrow escape I had—even to the present day it sends a thrill through me when I think of it.

(To be continued.)

Selected for "The Friend."

There is a general respect for consistency, and Thomas Waring was respected. He was concerned to speak a pure language; he adhered to a form of sound words, his yea, was yea and his nay, nay. When quite young in life, he submitted to the cross in these respects, and found peace as the reward of obedience. He was occasionally under the necessity of attending the courts of law in his own county, in which, his testimony against uncovering the head to give honour to man, brought him under some trouble. The officers would direct him to take off his hat, and on his declining to comply, it would be taken from his head by authority of the court. One day he entered the court room, and whilst diffidently remaining near the door, one of the officers came to him and asked him, "Are you a real Quaker?" Thomas replied, "I profess to be a Quaker." The officer then added, "If you are a real Quaker you may keep on your hat." Thomas then said, "By what authority dost thou give me this information?" "The court has taken it into consideration, and concluded that all who are real



Quakers may keep on their hats." The officer then turned to a member standing by, whose appearance and demeanor were not consistent with his profession, and said, "But you shall take off your hat."

*The Stature of Americans.*—Dr. B. A. Gould lately read a paper before the American Academy of Sciences, giving some interesting facts in relation to this subject. They appear to have been derived from the army measurements during the late war. The men from Iowa head the list, with an average height of 69 inches; next come those from Ohio, 68.8; Indiana, 68.7; Maine, 68.9; Missouri, 68.5; Minnesota, 68.3; Vermont, 68.1. No other soldiers were of a greater average than five feet eight inches tall. New Hampshire heads the second group of States, with men 67.9 inches; New York, Pennsylvania and Michigan all have the average of 67.8 inches; Wisconsin, 67.7; Connecticut and Rhode Island, 67.5; Massachusetts, 67.4. The coloured troops of Louisiana, 67.3. The New Jersey troops were the shortest of all, averaging only 66.7 inches. If these returns may be trusted, the average stature of the men of the Northern States, taking the shorter men of the Atlantic coast with the tall inhabitants of the West, is about five feet eight inches. It is a curious fact that men born in America increase in height until they are 28 years old. After this time a small loss of stature occurs, men being perceptibly shorter at 35 years than they were at 29 or 30, and this Dr. Gould attributes to the consolidation of the cartilages of the back bone.

Selected for "The Friend."

The following is to be found in Kendall's selections of letters on religious subjects, under date of Eighth month, 1791.

"This life is the field of battle, and our most dangerous enemies are those of our own houses. May the lamp of God in the temple of our hearts, be kept still renewed and replenished with heavenly oil, that we may have a clear sight of what is doing within us, lest we should think otherwise of ourselves than we really are. Purity of heart is a main qualification for being of any service in the church of Christ. Let us then, use all diligence to obtain and to retain this precious state. Blessed are the poor in heart, for they shall see God;" they shall clearly discern the things which belong to his kingdom, and when they speak of them, it will be of what they have seen with their (spiritual) eyes, and what they have "looked upon," what has been brought by the holy spirit before their internal view, as an object of contemplation for themselves, and a subject which they are authorized to handle with clean hands, and with hallowed lips to communicate to others."

R. S.

For "The Friend."

#### For the Children.

Thomas Scattergood, when about leaving Britain (England), says:

"Set off about seven o'clock. On taking leave of a daughter about ten years old, I told her my desire was that she might be dutiful to her parents, loving to her brother and sisters, and particularly to set a good example to her younger sisters; and that when the evil one tempted her to do what was not right, she should resist him and not yield, and then he would leave her, and she would feel sweet and comfortable. She broke forth into tears, and said, 'Oh, he does tempt and try me!' and I learned by her parents that she complains of the temptations wherewith she is beset. I have not often met with such a child."

#### THE GOOD SHEPHERD.

Selected.

Yes! our Shepherd leads with gentle hand,  
Through the dark pilgrim-land,  
His flock, so dearly bought,  
So long and fondly sought.

When in clouds and mist the weak ones stray,  
He shows aginst the way,  
And points to them afar  
A bright and guiding star.

Tenderly He watches from on high  
With an unwearied eye;  
He comforts and sustains,  
In all their fears and pains.

Through the parch'd, dreary desert He will guide  
To the green fountain-side;  
Through the dark, stormy night,  
To a calm land of light.

Yes! His "little flock" are ne'er forgot;  
His mercy changes not;  
Our home is safe above,  
Within His arms of love.

#### GOD KNOWN BY LOVING HIM.

Selected.

'Tis not the skill of human art,  
Which gives me power my God to know;  
The sacred lessons of the heart  
Come not from instruments below.

Love is my teacher. He can tell  
The wonders that lie least our eye;  
No other master knows so well;  
'Tis Love alone can tell of Love.

O, then of God if thou wouldst learn,  
His wisdom, goodness, love, see;  
All human arts and knowledge spurn,  
Let love alone thy teacher be.

Love is my master. When it breaks,  
The morning light, with rising ray,  
To thee, O God! my spirit wakes,  
And love instructs it all the day.

And when the gleams of day retire,  
And midnight spreads its dark control,  
Love's secret whispers still inspire,  
Their holy lessons in the soul.

Guyon.

#### The Freedmen.

The final report of Gens. Steedman and Fullerton has been made public. Their foregone conclusion is that the Bureau is a nuisance in itself, and is served by unworthy agents; its continuance will be productive of discord and oppression. It is in behalf of the blacks that these commissioners most urgently call for the dissolution of the Bureau. Forgetting the old cry of the slaveholders, that a negro would not work at all except under compulsion—forgetting the outrageous vagrant acts of the past twelve months, to which it was half believed, more than half hoped, and unqualifiedly asserted, the freedmen would soon become amenable—forgetting that the Bureau enforced the making of contracts (whose terms were not prescribed) partly to bridge over the disorganization of labour, partly in deference to the opinion that the freedmen would avoid labour, but chiefly in the interest of the planters themselves and the entire South, that the country and the people might be saved from ruinous impoverishment and even starvation—these Presidential fault-finders accuse the Bureau of en-slaving the blacks by contracts which impose wages far below those obtainable in open market by competition. The very success of the Bureau in restoring labour, and in enhancing the value of the labourer, is thus turned against it as a crime; and while to-day it is feeding more whites than blacks, and with what little support is still allowed it by the President, is doing its best to promote industry, security, good morals, and substantial justice

among all classes of the population, it is subjected to these assaults, and that, too, after the representatives of the loyal people have decided, it shall live for two years longer, because it is needed. No one less than the friends of the Bureau will object to the most rigid, so it be impartial and disinterested, scrutiny of its age and its operations; nor is it to be denied that, from the very necessities of the case, as well as through errors of judgment, many incapable, if not a few corrupt officers have been taken from the army into places under the Bureau. But evidence palpably one-sided and inconclusive with motives undisguisedly hostile, to denounce the very existence of a legally established institution, resembles nothing else than the Presidential superfluous message concerning the Constitution amendment—that is, both are acts calculated to intended to weaken the popular respect for it, simply because certain enactments are not conformable to the "policy" of the Executive.

A report of Gen. Tillson, from Georgia, which has appeared since the above was written, affords a very exact confirmation of our criticisms:—"When I assumed charge of the Bureau here in June, 1865, freedmen's wages ranged from to \$7 per month, and a general opinion prevailed that at Christmas the lands, mules, &c., would be apportioned off among the negroes; consequently indulgence was very prevalent, and the planters were disheartened, regarding the Bureau as the champion of the freedmen and unfriendly to them. My first efforts were to correct these mistaken opinions in which I met with flattering success. Preparations for planting began early in the following February, and wages advanced to \$12 and \$15 per month. The testimony of the Hon. Alexander Stephens before the Reconstruction Committee in proof of the restoration of confidence and organization of labour by the Bureau.

"Schools have been established, valuable property gathered up and accounted for, that we have been lost to the Government. Local law have been secured to the freedmen, protected his rights and property, but the continuance of the agency of the Bureau is still a necessity, as planters depend upon it to obtain labour—the freedmen to receive their wages. The experience of the past year warrants the conclusion that twenty per cent. of growing crops would be lost were the Bureau in force to secure justice."

According to reports from South Carolina, freed people on Edisto are in a prosperous condition. All who are able to work will earn sufficient to feed and clothe them comfortably during present year, until they can make contracts the ensuing year. Many of them will make four to eight hundred dollars, if no accident happens to the crops, and about one-half of them in addition to their cotton crop, raise sufficient provisions to support their families during next year. Two plantations on Edisto and on James Island are held by freedmen on possessory titles, and are worked on their account. They have large crops in good condition. As a general rule, on these islands, freed people are working for one-half the cost of crop, though in some instances on more advantageous terms than these. There are about six thousand freed people on Edisto, and yet during the last four months a dozen cases of petty cruelty and trifling assault and battery are only crimes that have occurred. On Edisto, Wadmelaw, Johns, and James Islands are at three hundred freed people who are unable to support themselves, and who should be cared by the communities where they live. They are the old, crippled, and orphan children.—Nat

## Letter of Samuel Scott.

Ware, 23d of 24 month, 1747.

My dear Friend, Herewith I send thee a few sheets intended to prove, that scripture knowledge, without Divine aid, is insufficient to conduct a christian safely on his way; for mankind since he fell, and the consequent degeneracy, have for the most part centred in a wretched neglect and ignorance of their real duty to the Creator. And though no duty is more emphatically pressed upon those who profess to own and revere the mission and messiahship of the Son of God, than that of loving the Divinity with the most pure and generous affection (even in that which they seem their rule) yet that being of itself a dead letter, and unable without fresh participations of life and virtue, from a living and energetic principle, to inspire or furnish the creature either with sensations of, or faculties for the perception and performance of so sublime a duty, and so opposite to their natural tastes, they have generally held the precepts relative thereto with superficial and fallacious views; so that although they have gathered from the letter apprehensions of other duties, as worship, &c., yet that of Divine love hath remained too much discarded, or at least disregarded by them.

Yet blessed be the Father and fountain of love and consolations, through the several series of me, he hath been graciously pleased to discover himself to a remnant, who by the lively influence and manifestation of divine favour have been led to love him again. And although perhaps they may not have a distinct discursive and explicit knowledge of some truths, yet the sincerity of their love and affection, the product of the Divine principle, hath ever been acceptable. And He, who ever remains diffusive and bountiful in communications to his creatures, is now, through the emanations of his divine light and life, imparting to his little ones, his waiting, dependent, and pined children, glorious discoveries of himself, and vouchsafing to reveal those mysteries which have been hid for ages from the wise and prudent, even to babes and sucklings; no doubt for their real and glorious purpose, that by them, in his own time and way, his praise may be perfected.

The doctrine of the internal and immediate revelation of Divine light and life, (which we profess) operating by love (and productive in the soul) reformed to its influence and guidance of a proper love to the Creator, and to the creature for his sake) is the most noble and beneficent sentiment that ever mankind was blest with. It is this, as comes to have a rightful pre-eminence in the world, and prevaleth over the mind, which alone could regulate all disorders, by subjecting all to the will and order of the Creator. It would demonstrate to the devoted soul, the impossibility of loving God too much, or of denying ourselves too much for his sake, who denied himself of too much for our sake, by humbling himself and becoming subject to the shame and death of the cross; condescending to dignify the meanest of mortals with invaluable blessings. It would teach us to renounce the most secret acts of infidelity and dishonesty towards Him, and to abandon the most harmless gratifications of self and nature, when they tended to obstruct and retard that state of abstraction and purification, necessary to the discipleship of love. It would perfect in us, the divine and moral virtues, and qualify to answer every purpose of civil and religious society, of which it would make us bright and useful members, and lead into every particular duty, which either convictions in ourselves, or the precept and example of good and faithful men, might now be to agreeable, to the divine will. It would

renew the face of the church; array Zion in beautiful garments, render her fair as Jerusalem, "concomly as Tirzah, terrible (for her power and strength) as an army with banners." It would invest hoary heads with crowns of glory, and induce our youth to a strict and religious emulation of the virtues of their ancestors, and in our faithfulness, replenish each particular with that sensation and enjoyment, which infinitely surpasseth the conception of natural powers.

This alone can support in the most depressing and calamitous of human circumstances, by favouring and with the hope, that nothing (however trying) shall ever be able to separate us from the principal object of the soul's desire and affection; a fear which awaits and frequently allays the most joyous and delectable of human prospects and grandeur. That this Divine principle may have its proper scope and influence, in thy tender and favoured breast, is my sincere desire, and the design of my submitting these mean and unpolished papers to thy perusal; and may thy breathings, as thou finds access, be on my behalf, that while I am led to press these truths on others, I myself may not become a castaway therefrom; but in holy travail, and united exercise of spirit, may we approach the house of God, and ascend his holy mountain Zion, his sanctuary, from whence "his law shall go forth, and his blessing be commanded, even life for evermore."

I am thy friend, with true regard,

SAMUEL SCOTT.

For "The Friend."

## Musings and Memories.

## DEATH SOMETIMES NOT TERRIBLE.

I have been much touched and interested in an anecdote which, narrated originally in the *Moine Press*, has found its way into some of the religious papers. A little girl, not quite ten years old, was drawing near to the close of her life. Her friends who were gathered around her dying bed, found from her broken words, that she felt a dread, a natural dread, at passing alone through the awful river of death. She may have felt that the dear Saviour had died for her, and that he would receive her; but on this dark river, this mighty mysterious river, must be passed. Before the close came, however, she ceased to speak of its loneliness and darkness, and just as she entered it, her face brightened suddenly, a sweet confiding smile lightened her features, and with accents of trustful courage she exclaimed, "Oh, it is only a brook!" Happily she entered and passed over to the Heavenly Canaan, for her Saviour, the true Ark of the Covenant, gave her gentle spirit a passage as upon dry ground.

James Simpson, that able minister of the Gospel, was a nervously eccentric man. To him death was a very fearful thing in prospect—a river turbid and tumultuous, which produced terror whenever he dwelt upon it. Yet when his last sickness came, and the solemn moment of departure drew near, through the merciful condescension of his dear Saviour he, too, found the dreaded river a mere brook. His pulse having sunk, he was enabled to pray that if his day's work was done, his hands might be loosed, and he received into rest. In the feeling of his Lord's sustaining presence he then exclaimed, "It is done! It is done!" and almost instantly, in holy, humble triumph, had passed over the brook.

It sometimes pleases the Lord, in his infinite wisdom, to cause that death should appear more and more terrible to his faithful servants, as they approach its waters. He would drive them to trust in himself for comfort, he would show them that they were not to rely upon past services in

this solemn hour for hope. Yet when these have endured all their fearful forebodings of the dark, bitter, overwhelming flood—they find, to their eternal rejoicing, that the Lord upholding them, Death was only a shallow brook, quickly passed, into the Heavenly Canaan.

## A KIND AUNT.

In the basement of the Eclectic College in Philadelphia, the entrance to their habitation being from a poor alley, resides Maria Raymond and her son Jacob. She has charge of keeping the college rooms in order, and with the salary paid for this service, and washing clothes for others, she endeavours to make an honest living in the world. She is the widow of Joseph Raymond, a respectable coloured resident of Chester county, who during his lifetime worked for his temporal living on week days, and exhorted his coloured brethren and sisters on First-days, to amend their lives, and to earnestly seek after durable riches and righteousness. He was one with whom I had some acquaintance, and I believe he left behind him an un-stained reputation as an honest, industrious citizen, and as one who had through life endeavoured to fill up his duty towards his Heavenly Father and his fellow mortals. After he had been gathered home in peace to his everlasting rest, his widow removed to this city.

Her son Jacob having some education, has been engaged to keep school at Freehold, near Long Branch, this coming winter, and about two weeks since, having been there to make some necessary arrangements connected with this appointment, returned in the cars to Philadelphia. Whilst thus travelling he overheard an anxious looking man informing some of his white fellow passengers that he was then in a very destitute condition. As his narrative ran, he was from California, had brought plenty of money with him, but had just been robbed of two thousand dollars. He was now without means, but was going to Philadelphia where he had a friend, who, if he could be found, might relieve him. He did not know the place of residence of this man, neither had he any money to obtain a night's lodging, or any food to sustain life whilst seeking for his friend. The people in the cars who sat immediately around this distressed stranger, gentlemen we may suppose they thought themselves, and were esteemed by the world, listened with apparent interest to the needy man's narrative, and without doubt wasted some useless sympathy, and there let the matter end. When the city was reached, one and all arose,—not a pocket book was opened to tender pecuniary aid, not an invitation to a dwelling house was tendered, but away they hurried, to the enjoyment of luxurious hotels, or to the still more desirable comforts of home, leaving a man, who probably at his own residence, stood as high in the community as any one of them, without the means of obtaining food or shelter.

Jacob Raymond, whose sympathies had been awakened for the distressed one, lingered until all the white listeners had departed, and then stepping forward, he offered him such food and such lodging as their humble home could afford. Gratefully the Californian, who had been wont to carry his pocket money by thousands of dollars, to satisfy his every wish, now accepted the invitation of this coloured friend in need. Kind-hearted Maria soon spread him a supper—furnished him a bed to repose on, and in the morning gave him a breakfast, before sending him forth to seek his friend. What success he had in the search, we have not heard, but he will doubtless through life remember the coloured man who, alone of all

the listeners to his sad story, proved by his acts a neighbour to him who had fallen among thieves.

The anecdote is a pleasant one to me, and I deem it worthy of record. Had one of the rich white listeners opened his pocket book and kindly placed in the hand of the robbed man sufficient to enable him to obtain suitable accommodations for a day or two, whilst hunting his friend, or had he even offered him food and temporary shelter in his own residence, I should have deemed it so in accordance with the common promptings of christianity, as that no notice need be taken of it. But it required no small amount of that kindness which true charity only can give, to embolden a coloured man, who had not money to give away, to come forward with such an offer of assistance to a white man in temporary distress.

For "The Friend."

Letter of George Dillwyn to Sarah Fresson.  
Burlington, First mo. 21st, 1809.

DEAR SARAH.—The Scriptures say that "Old men shall dream dreams;" and accordingly I last night dreamed that I was at a large meeting with thee; though I do not remember any other of the company or any other particular circumstance, than that it was pleasant to see thee. Perhaps I should not think it worth while to tell my dream if it had not been the means of continuing thee upon my mind most of the time since, in such a degree of Gospel fellowship as inclines me to salute thee with an, all hail! and in hope that if it does thee no good, it will not be permitted to do thee harm. For although, like diseased Zion of old, thou mayst at times, be ready to take up the language of bemoaning, I have no doubt that her Holy King is the Watchman of thy walls, and his care over thee is incessant. Try then, to cease from all bewildering surmises, and cast thy care upon Him, thinking of nothing but resignation to His will and disposal, that when patience has had its perfect work, He may show thee, and to others who are passing through similar exercises, that He is indeed, "A God, high at hand, and a present help in the time of need;" and that He never forsakes any that truly trust in Him. Entertain not an idea that thou art such an extraordinary body that no one ever tread the path thou art in, before thee, for depend upon it that without such humbling afflictions, our gifts would be dangerous treasures, and we could not say much to the purpose of the bitter waters and their medicinal virtue.

These few lines, as a token of brotherly love, I send thee, believing thou wilt yet be enabled to say with David, "The sparrow hath found an house, and the swallow her nest, where she may lay her young, even thine altar, O Lord of Hosts, my King and my God."

In near affection I remain thy friend and brother.

GEORGE DILLWYN.

There is no neutral ground, there can be no truce on earth, between the kingdom of God and the kingdom of Satan. If we do not invade and attack him, he assuredly will invade and destroy us. It is only by our members (Friends,) awakening to their military duties, that the battle can be turned from the gate, and our Jerusalem besieged from the besiegers. We must not sit placidly at ease, behind the ramparts, erected by our ancestors, fancying them impregnable or perfect, waiting until our very walls are thrown down before we arouse from our torpor; but we must sally forth again, as of old, under the conquering banner of that Prince and Saviour who giveth power to the faint, and to them that have no might He increaseth strength.

For "The Friend."

I have marked with much satisfaction the course pursued by "The Friend," and am glad to see it entering on another year of its long career, with intrinsic evidence that its spirit and usefulness are undiminished. I have been a constant reader of its contents for many years, and have often been both animated and edified by its original and selected articles. There is much in "Thoughts for the Times" published in the last volume, to recall the attention of the members of our religious Society to its great fundamental doctrine of Universal Saving Light or Grace, the unspeakable gift of God for man's salvation through a crucified Redeemer; and to exemplify its indispensable necessity and ample sufficiency, in carrying on the work of sanctification, by the lives, labours and experiences of those eminent men and women to whom reference has been made therein. I trust the author, whosoever he or she may be, will not grow weary in well doing, but complete the work, thus far so well performed, by further demonstration of the true and only way, whereby any among us can become branches of the true Vine, and bear fruit acceptable to Christ and to his church.

It has been gratifying also to observe the effort making to prepare suitable matter for the juvenile readers, and much, both instructive and entertaining, has been given them; but I would suggest whether an improvement would not be made, by introducing more variety of incident and clothing it in a style less grave, and more adapted to the vivacious spirit of childhood. I venture to say this, from no fault-finding spirit, but with the hope that it may induce more contributors in this department, especially among the many women Friends who are interested in "The Friend," and in the children of our Society.

While desirous of strengthening the hands of the Friends who are engaged in conducting "The Friend," and to encourage them in maintaining the course they have pursued in promulgating and defending the doctrines and testimonies of our religious Society, I wish they may guard against taking too gloomy views of the state of the Society. I am sometimes cheered with the belief that the time may be nearer than some are aware, when there will be a more general and practical return of the members to the primitive principles professed by us as a people, and our consequent increased usefulness in the militant church. There are indications here and there, in America and Great Britain, that a feeling of distrust in many of the innovations on the testimonies and discipline of Friends, has sprung up in the minds of many who have heretofore appeared indifferent about them, and of some who were favourable to them. There is also, I think, on the part of others a clearer discernment of the evils to which they lead, and more freedom of expression of disapprobation.

There has always been, and will continue to be in the Society, while the right of membership is conferred by birth, a spirit that cannot bear the offence of the cross; which urges those yielding to it to contend for a broader and easier way to salvation, than the straight and narrow path cast up by Jesus of Nazareth. Such will always bring suffering on those who cannot compromise the truth as it is in Jesus; but though they make not a little show and noise, their inconsistency and conformity to the world, will betray the sandy foundation on which they build, and their work will finally come to naught. It is the doctrine of Holy Writ, and it will prevail, that everything pertaining to the work of religion in the soul, or to the promotion of Christ's government amongst

men, must be the fruit of the Spirit, fruit born by branches of the true Vine. It is therefore vain for any to suppose they can be rightly effectively engaged in disseminating the gospel labouring in the church, who have not given evidence by denying ungodliness and world lusts, living soberly, righteously and godly, that they are grafted into Him who has declared "Without me ye can do nothing."

Many may be deceived by the notion that because a thing is good in itself when it is done "unto the Lord and not unto men," by the rightly called and qualified, they are performing a religious duty by engaging in it in their own way; but they may thereby be making as great a mistake as those did whom the prophet declared "though they say the Lord liveth, surely they swear falsely."

This doctrine, that man is nothing, Christ all, and that the christian's course from the first step to the last, must be under the guidance and by the help of his Spirit as manifested in his heart, has always been held dear by the Society of Friends; and by walking conformably thereto devoted men and women have been raised among them, who have been used eminent instruments in the Divine hand to proclaim the gospel of life and salvation, and bring others into the kingdom of the Prince of Peace.

And however it may be lightly esteemed and disregarded by many who prefer working in the own will and strength, it is, I believe, felt to be increasingly precious by a goodly number through out the Society, who are striving to yield to government of their thoughts, words and actions to the great Head of the church, as He is pleased to reveal his will concerning them. These it is that they are not their own, and may not hurt themselves, and therefore are bound to labour for the restoration of the Society to its original faith and faithfulness, and there is reason to hope and believe that the Lord Almighty will multiply their number and finally give them the see of the travail of their souls and to be satisfied.

Selected

To all That Profess the Truth of God.

"My desires are, that you may walk in liberty in it." For when the Lord first called you forth, he let me see, that young people grew together in vanity, and the fashion of the world and old people went downwards into the earth raking it together; and to both these I was to a stranger. And now, Friends, I see too many young people that profess the Truth, grow up in the fashion of the world, and too many parents indulge them; and amongst the elder, some are going downwards, and raking after the earth. Therefore, take heed, that you are not making your graves, while you are alive outwardly, a loading yourselves with thick clay. (Heb. ii. 1) For if you have not power over the earthly spirit and that which leadeth into a vain mind, and a fashion of the world, and into the earth, thou may have often had the rain fall upon your field you will but bring forth thistles, briars and thorn which are for the fire. Such will become brittle, fretful spirits, that will not abide the heavenly doctrine, the admonitions, exhortation and reproofs of the Holy Ghost, or heavenly spirit of God, which would bring you to be conformal to the death of Christ, and to His image, they might have fellowship with Him in His resurrection. Therefore it is good for all to bow the name of Jesus, the Saviour, that all may excess Him to the glory of God, the Father. I have had a concern upon me, in a sense of the danger of young people's going into the fashion



of the world, and old people's going into earthly things, and many going into a loose and false spirit, till at last they go quite out into the spirit of the world, as some have done. The house of such hath been built upon the sand on the sea-shore, not upon Christ, the Rock, that they are so soon in the world again, under a pretence of liberty of conscience. But it is not a pure conscience, nor in the Spirit of God, nor in Christ Jesus; for in the liberty in the Spirit there is the unity, which is the bond of peace; and I am one in Christ Jesus, in whom is the true liberty; and this is not of the world; for He is not of the world. Therefore, all are to stand fast in Him, as they have received Him; for in Him there is peace, who is the Prince of Peace; but the world there is trouble. For the Spirit of the world is a troublesome Spirit; but the Spirit of Christ is a peaceable Spirit; in which God plentifully preserve all the faithful. Amen."

GEORGE FOX.

Selected.

*Concerning the True Church and ministry under the Gospel, and the maintenance thereof; some few questions answered in Truth and plainness of heart, and left to the witness and testimony of God in other men's consciences.*

Question 1st.—Which is the true church, or the gospel church, or the church according to the new covenant? For there was an old covenant, and a church according to that, under the law, and there is a new covenant, and a church according to that, under the gospel.

Answer.—For the clearing of this to the hearts and consciences of people, let us enquire and consider what the new covenant is, and then it will more easily appear which is the church according to the new covenant. The new covenant, according to plain scripture, and according to manifest appearance in this blessed day of the shining of the gospel light in men's hearts, is a covenant of God's, putting his law in the inward parts of people, and writing it in their hearts, and of his blessing their God and making them his people; and of teaching them all to know him, (inwardly and experimentally,) from the least to the greatest, and of being merciful to their unrighteousness, and remembering their sins and iniquities no more, Jerem. xxxi., 33, 34. Now, if in this new covenant, the covenant of the gospel church, then they are the gospel church who are the people of God according to this covenant, who have the law put by God into their inward parts, and writ in their hearts; and so according to this new covenant, have God to be their God, and are his people, and are taught by him to know him, (as it is written, all thy children shall be taught of the Lord,) and whose unrighteousness and had been merciful to, and whose sins and iniquities he remembereth no more, being washed away from their consciences by the blood of the everlasting covenant; which the blood of bulls and goats could never do; so that this is the New Testament church (or Gospel church); a church of us inward; a church of inward worshippers, or worshippers in Spirit and in Truth, as the law church was a church of worshippers outward; a church of inwardly circumcised ones, as the law church was a church of outwardly circumcised, Rom. ii., 29; a church of such as are inwardly holy, as the law church was to be a church of such as were outwardly holy; a church such as offer inward incense and sacrifices, as the law church was a church of such as offered outward incense and sacrifices; a church of inwardly redeemed ones, from the inward Egypt, and the inward darkness and power of Satan, as

the law church was a church of such as were redeemed from the outward Egypt, and the power of Pharaoh outward; a church that hath the inward ark, (Rev. xi., 19,) the inward presence, the inward manna, &c., as the outward church of the Jews had the outward.

Ques. 2d.—Which is the true Gospel ministry, and who are the true Gospel ministers?

Ans.—Those whom Christ sends forth, in the spirit and power of his father, to gather and build up his church. Christ had all power in heaven and earth given him, even to this very end, to gather, defend, and build up his church; and he bid his apostles wait for the same power, and sends forth his ministers in the same power, that they may be able ministers of the Gospel, which is not in words but power, even the power of God unto salvation, (Rom. i., 16.) The new covenant stands not in the letter, but in spirit and power; and they that are the ministers of it, must receive life, spirit and power from Christ, (the head,) and minister in that spirit, life and power, to the members, or they cannot nourish and build them up; yea, they must preach and minister to the world in it, or they are not able to gather out the world into it. Christ, the Lord of his church, the foundation of life in his church, the everlasting Rock, is a living stone; and his church is built of lively stones; and how can any minister live unto them, or build them up in the life, spirit and power, but who are in the life, spirit and power, and who receive life, spirit and power from the Head, to further, quicken and build up the living members with? The milk which nourisheth the living babe, is living, which must come pure from the breast of life, and not be mixed with man's wisdom or brain inventions, or it cannot yield pure nourishment. What then must the bread, and wine, and water of the kingdom be, whereon the children and heirs of the kingdom must feed, or they cannot be satisfied? And the ministers of the Gospel are stewards of this heavenly life, this heavenly spirit, this heavenly power, this heavenly treasure which they have in the earthen vessels, and which God enables them to bring forth, for the feeding of his lambs and sheep. Christ said unto Peter, Lovest thou me more than these? Peter answered him, yea, Lord, thou knowest that I love thee. If it be so, feed my lambs, feed my sheep, said Christ unto him. But how should he feed them? In what should he feed them? With what should he feed them? All power, saith Christ, is given me in heaven and in earth; and I am to ascend to my Father, and to receive the fullness of his Spirit; and do ye wait, and ye shall receive abundantly of the same spirit and power, and then in that spirit and power, ye shall be able to feed my lambs and sheep, that are begotten and gathered to me, in it; but out of it none is able to feed and build them up; for that is the very thing they are to be fed with and built up in. Indeed a man may be a minister of the letter, a minister of the law, without the spirit and power; but of the Gospel he cannot possibly; for that consists not in letter, but in spirit, and the faith that is to be begotten there, is not to stand in the wisdom of man, but in the power of God. The Gospel state, the Gospel church, the Gospel building, begins in the power, and is carried on in the power, and finished or perfected in the power; and the whole ministry of the Gospel is to partake of this power, and minister in it, or they can do nothing in this work. Christ Jesus our Lord began in this power, and none can carry it on without this power; the Lord God of Glory laid the foundation; Behold, I lay in Zion for a foundation, &c., (Isaiah xxviii., 16.) And the quickening Spirit alone is able to make

living stones, spiritual stones; and the Lord alone is able to build them up by the operation of this Spirit and power; and they that are the true ministers of the Gospel, minister in this, and are to wait for it daily from God that they may minister in it.

Ques. 3rd.—What is the maintenance of the ministers of Christ, or what is to be the maintenance of the true ministers under the Gospel?

Ans.—Christ, who hath sent them forth to minister in his name, hath provided for them; and they that are his true ministers, are satisfied with what he hath provided for them, (Matt. x., 10,) being careful not to make the Gospel, which is to be an inward blessing, outwardly chargeable to any. The mind of the true ministers is about the service of Christ; how they may be faithful to him, gather souls to him, feed them with the bread of life from him; not what they shall have from men for so doing, for such covet no man's gold or silver, &c.

ISAAC PENNINGTON.

*Bad Company.*—Sir Peter Tely made it a rule never to look at a bad picture, having found by experience that whenever he did so, his pencil took a hint from it. Apply this to bad books and bad company.

"I am persuaded the anguish we feel, in the removal of these we love, arises from a mistaken view of this state of existence; could we always realize the idea, of its being merely a pilgrimage, we should rather rejoice than weep, when those to whom we are fondly attached, obtain a mansion in that heavenly country where all tears will be wiped away. Jesus wept at the grave of Lazarus! divine, compassionate Redeemer."—D. W.

## THE FRIEND.

NINTH MONTH 8, 1866.

Our readers will have observed that "The Friend" has entered its fortieth year; an age which its originators—few of whom are now living—had little expectation it would attain. It has passed its years in a generation that has passed away, and to those in another now on the stage of action. In this extended career those who have conducted it have found need, amid the varied conditions of our religious Society, to examine and re-examine; to reason and reflect; to be open to evidence and to decide with caution; and while acknowledging that they have been, like others, liable to error, we think we may say, they have laboured faithfully for the good of the Society they dearly loved, striving to maintain its original faith unaltered; to throw no stumbling block in the way of earnest and diligent seekers after Truth, and to disseminate instructive and interesting reading among its subscribers. The consciousness of this brings its own reward with it; nevertheless it is gratifying and encouraging to note a decided increase in the number of those who take our journal, and to receive testimonials of approbation from many in different Yearly Meetings whose judgment we value.

We would again remind all our readers and well-wishers, that the continued existence of "The Friend," is in measure dependent on their continued interest in its welfare, and the support given by them to its "Contributors;" and we afresh invite the co-operation of all those who approve the objects for which it was originally established, and which those who volunteer the labour and care necessarily to conduct it, have endeavoured to keep steadily in view.

## SUMMARY OF EVENTS.

**FORSEX.**—A Liverpool dispatch of the 3d inst. says that two steamships of the Union Line have sailed for Canada with troops. The *Telegraph* says, the only object in sending these troops to Canada is to take the spirit manifested by the colonists in the late rebellion. The *Times* of the 2d says, that the solution of the Roman question will quickly follow the cessation of Venetia to Italy.

The Austrian government has given orders for a reduction of the army to a peace footing, and the work has already commenced. The *Austrian Emperor* has ordered a large portion of his retinue as a measure of economy. The Court expenses will be materially reduced the present year. The French Emperor, in a letter to King Victor Emmanuel, rejoices at the restoration of peace. He says, he accepted the cession of Venetia from Austria, in order that the people of that district might be enabled to choose their own destiny. He declares that France has exerted her influence in favor of humanity, and the best interests of Venetia and Italy. The Russian government, prior to the negotiation of peace, proposed to the French Emperor and the other Powers, that the neutrals should participate in the territorial changes made by the results of the war. This proposal was not supported by France or England. The Prussian Diet is engaged in the discussion of a bill to indemnify the king for his violation of the constitution in imposing taxes and raising funds for the support of the war without the consent of the Legislature. The Bavarian Chambers have formally approved the treaty of peace concluded with Prussia by the Bavarian Plenipotentiary. The cholera is spreading in Russia. Affairs in Turkey are in a very bad state. The revolt in Candia progresses. The inhabitants have asserted their independence of the Turkish empire. The Italian army is being rapidly disbanded. The Emperor has extended his reign to the departure of the Emperor's troops from Mexico, until the first month 1867. The Emperor Carlota also obtained an extension of time in which to pay the French government 10,000,000 francs now due by Maximilian.

The weekly returns of the Bank of England show an increase of over £1,000,000 in bullion. The rate of interest has been reduced, and the London market is easy. Consols, 89½. U. S. 5-20's 73½. Middlings cotton, 12½. Breadstuffs dull and unchanged.

A new ministry has been formed in Brazil, which is in favor of a vigorous prosecution of the war with Paraguay. On the 11th of September the Paraguayans were repulsed by the United States troops. The forces from China state that the rebels had assembled in considerable force in the province of Nanking, and that the Imperial troops sent against them had been defeated with great loss.

The war in New Zealand is reported to be nearly over, most of the natives having either surrendered or been captured.

**The Atlantic Cable.**—Early on the morning of the 2d inst., a telegraphic despatch was received at Heart's Content, from Valencia, announcing the success of the attempt to recover the cable lost last year. The Great Eastern and her consorts had previously made a number of unsuccessful attempts to raise the cable, and when being found, sometimes breaking or slipping off the grappling when brought to the surface. It was finally succeeded to go about 100 miles east, where the water was not so deep, and here, in latitude 51 degrees 52 minutes, longitude 36 degrees 3 minutes, about 700 miles from Heart's Content, the cable was again found. The news reached Valencia at forty minutes past five o'clock. Signals are now sent through the cable with perfect accuracy, and constant communication is thus kept up between Heart's Content and the Great Eastern. About three hours after the recovery of the cable, the attempt to raise the cable started from Valentia, and the lowering of the cable into the sea immediately took place. The latest dispatches say, that the "big ship" is now paying out the wire, and approaching Newfoundland at about the same rate of speed as she maintained in the previous expedition. It was hoped that in a few weeks there would be two continuous cables at across the bed of the ocean.

**United States.**—Philadelphia.—Mortality last week 450. Of cholera, 58; cholera morbus, 6; cholera infantum, 49.

**The Cholera.**—The dispatches from all quarters report an abatement of the disease. The interment in 82 weeks last week was 206, the number of the number of the previous week. On the 2d inst. there were only 48 cholera interments reported in that city.

**Convention of Southern Loyalists.**—On the 3d inst. this body of patriotic men assembled in Philadelphia, and

were received by the citizens and public authorities with unusual demonstrations of respect. The delegates from the South met and organized in National Hall, where they would be met by those from the Northern States, as soon as all the preliminary arrangements were effected.

**Miscellaneous.**—It is stated that the corn crop of Virginia, this year, will be a bountiful one—larger than any raised for ten years past. The crop of oats was also unusually large. There were 714 deaths in New York, last week ending Sept. 28, of which 126 were of cholera. A great conflagration has been raging for some time in the Dismal Swamp, and has destroyed immense quantities of timber. Numbers of bears and other wild animals have been driven from their lairs by the fire. Gov. Ward, of New Jersey, has called an extra session of the Legislature for the 10th inst., to consider a constitutional amendment proposed by Congress, and to fill the vacancy in the United States Senate. Forty-five miles more of the track of the Union Pacific Railroad has been examined and approved by the U. S. Commissioner. This great work appears to be making satisfactory progress. It is now finished for 150 miles. The total amount of the U. S. western revenue receipts for the Eighth month amounted to \$38,043,549. The wires of the Russian American Telegraph have been stretched a distance of 715 miles above New Westminster, British Columbia.

**The South.**—The most careful estimates of the cotton crop of 1867 place it at 1,200,000 bales. The present constitution of North Carolina has been rejected by 182 majority. Mayor Moore, of New Orleans, has been relieved by General Sheridan, and his successor appointed under martial law. The collection of the United States direct tax in Louisiana has been suspended until the first month, 1868.

**The New York Gazette.**—The financial statement of the year is unexpectedly favorable, the receipts for tolls amounting to \$4,187,731, and the expenditures to \$1,453,000. The surplus, amounting to \$2,700,000, will be devoted to the sinking funds for the payment of the canal and State debts.

**The Regulations.**—The following circular was issued by General Howard on the 22d ult.: "In accordance with the instructions of the Secretary of War, it is ordered that on and after the first day of October next, the issue of rations be discontinued, except to the sick in regular organized hospitals, and to the orphan asylums for refugees and freedmen, already existing, and that the State officials who are in the habit of making lists of the poor be carefully notified of this order, so that they may assume the charge of such indigent refugees and freedmen as are not embraced in the above exceptions."

The New Orleans massacre has been followed by the holding of a new Methodist meeting-house, built for the colored people in the suburbs of the city, at an expense of four thousand dollars. The *New Orleans Tribune*, a loyal paper, owned and edited by colored men, has been compelled to suspend publication by the fear of mob violence. The reports from most parts of the South are unfavorable respecting the treatment of the freedmen. Instances of cruelty, and of the most atrocious murder, appear to increase in frequency. Thirty murders of freedmen are said to have been perpetrated in the vicinity of Vicksburg, within a space of six weeks. In some other districts a comparatively peaceful state of affairs prevails, and the freedmen were working industriously. Commissioner Wren, of Mississippi, thinks that the best means of securing a general improvement of the State of the settlement at Davis Bend, he says, "Not a case of drunkenness among the freedmen, all very harmonious; the schools self-supporting. Much of all the property here is held as abandoned, and leased in small lots to the freedmen. Their crops are among the best in the State."

**The Markets.**—The following were the quotations on the 3d inst.—*New York*—American gold 145. U. S. sixes, 1867, 130½. U. S. sixes, 1881, 112; ditto, 5-20, 109. Superfine State flour, \$5.00 a \$7.00. Shipping U. S. \$8.80 a \$10.15. Baltimore flour, \$10.20 a \$11.25. Cotton—41s. Yellow, \$2.50 a \$2.62; white, 28c. Liverpool State oats 38 a 39 cts.; western, 45 a 52 cts. Corn, western mixed, 79 a 80 cts. Middling uplands cotton, 32½ a 33 cts.; New Orleans and Texas, 34½ a 35. Philadelphia—Superfine flour, \$7.50 a \$9; higher grades, \$10.25 a \$16. Red wheat, \$4.75 a \$2.82; white, \$2.85 a \$2.95. Hye, \$1.15. Yellow corn, 92 cts; mixed, western, 81 cts. New oats, 51 cts. Clover seed, 82 cts. Flax seed, \$6.50 a \$7.50. Timothy, \$3.50 a \$4. Flaxseed, \$3.80. The arrivals and sales of beef cattle reached about 2400 head. The market was dull and prices rather lower, extra selling at 17 a 17½ cts.; fair to good, 15 a 16 cts., and common 12 a 14 cts. The market for sheep

continues very dull, owing to the large receipts, which reach 20,000 head. Extra fat sheep sold at 63 a 64 cts. per lb. gross, and fair to good at 6 a 6½. Hogs sold from \$14 a \$15 the 100 lbs. net.

## RECEIPTS.

Received from C. Albertson, Pa., \$2, vol. 39; fr. Ann Kaighn, N. J., \$2, vol. 39; from T. Newlin, I. \$2, vol. 40; from H. Knowles, Agt., N. Y., and D. B. B. R. Knowles, A. Knowles, R. Knowles, and D. N. Moore, \$2 each, vol. 40; from Elizabeth S. Thomas, I. \$2, vol. 40.

## NOTICE.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Seven day the 8th inst., at 5 P. M.

SARAH LEWIS, Secretary.

## EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Principal and Assistant Teachers are wanted for the Schools. Application may be made to

Isaac Morgan, Jr., 622 Noble street.  
Samuel Allen, 524 Pine street,  
J. Wistar Evans, 410 Race street.

## WEST GROVE BOARDING SCHOOL,

Chester County, Pa.,  
Will re-open on Second-day the first of Tenth mo next. For circulars, &c., address,

THOS. P. CONARD,  
West Grove, Pa.

## WESTTOWN BOARDING SCHOOL.

The list of Boys entered as pupils for next Session believed to be full. There are, however, still several vacancies for GIRLS. It is requested that applications be forwarded early to Dubré Knight, Superintendent (address Street Road P. O., Chester Co., Pa.) on Charles J. Allen, Treasurer, No. 304 Arch St., Philadelphia mo. 25th, 1866.

## FRIENDS' INDIAN INSTITUTE.

A suitable Friend and his wife are wanted to intend and manage the farm and family under the of the Committee for the gradual Civilization and improvement of the Indian natives at Tunnesassa, Chesnut Co., New York. Also, a female Friend to be the School.

Friends feeling their minds drawn to either of the services, will please apply to

Joseph Elkinton, No. 783 South Street S.  
John M. Kaighn, Camden, N. J.  
Aaron Sharpless, West Chester, Pa.  
Richard B. Bailey, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce Street, Phila.

## WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the BOY'S SECOND MATHEMATICAL SCHOOL, to enter on his duties on the 1st of the Winter Session. Apply to

Samuel Hilles, Wilmington, Del.  
Thomas Evans, 817 Arch St., Phila.  
Joseph Scattergood, 413 Spruce St., Phila.  
Charles J. Allen, 304 Arch St.,

## FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent,—JOSUAH H. WORTON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

## MARRIED, at Friends' Meeting-house, at Butter

Ossego Co., N. Y., Sixth month 13th, GEORGE M. EIGHTON, of Philadelphia, to FREDERICK A. WEEDEN, daughter of Samuel and Phebe Weedon, of the former place.

## DIED, on Fourth-day, the 13th of Sixth month

ELIZABETH L., wife of George Rhoads of this city, the 40th year of her age, daughter of Elizabeth and late Robert Letchworth.

—on Fifth-day, the 12th of Seventh month, at Frankford, Philadelphia, E. ELIZABETH, widow of Robert Letchworth, in the 73d year of her age.

WM. H. PILE, PRINTER,

No. 214 Pear street, between Dock and Third.

# THE FRIEND.

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From the "Cornhill Magazine."

## The Loss of the Steamship "London."

(Continued from page 11.)

Soon after getting on the poop I saw there was nothing to be done there, and with the others went down again. I then went into the cuddy, which was well lit up; it was full of people. There was a clergyman praying at the time, very devoutly, and all joined in with deep and earnestness. It was a solemn and trying moment; I waited there about five minutes until prayers were ended, when all arose and with one consent showed a willingness to assist in any way for our safety; even some of the ladies were very energetic—assisting the best they could, and encouraging others. Of course there were some quite strated with fear. Very much has been said on the remarkable coolness and resignation shown by all, which certainly was the case during the last twelve or fourteen hours; but when our present position was first apparent to every one, a fear and excitement showed itself more or less in every face; but there was no raving, no shouting and frolic in the way of assisting. Several were advising what the captain should do. I heard one gentleman, a first-class passenger, saying out, "Tell the captain to shut the water-tight compartments and run to land." I said to myself, "That request is useless now, as the ship is drifting through the openings in the deck; if there is a hole knocked through her bottom, these compartments might be of some use. As for going to land, 'tis too late; we have to go wherever the wind takes us." As soon as prayers were over, I heard one of the officers order more boats to be held to the windows to enable the crew to see how to secure the engine-room hatch. I got two swing-lights from the after-part of the cuddy, and took them to the windows. There were several holding lights at the time; a lady came to us—she was rather tall and exceedingly handsome—and proposed that the ladies should hold the lights if we could assist in anything else. As we were being got up at the time from the poop cabin. I went below 'tween decks to assist with the sails. As I passed along by the engine men, — Greenhill, the chief engineer, sung out the firemen below to come up. Soon I saw a man come, who said, "It's useless to try longer; the fires are out and the water up to middle." All this took place in a short time, say about ten minutes from the time I went on the poop, then to the cuddy, and then to the

engine-room, 'tween decks. Water was coming down at the time, but the mass of it was stopped by sails, &c., placed over the opening. While I stood by the engine-room holding a light for the men who were seeking sails, I had an opportunity of learning our actual condition from the captain, officers, doctor, and engineer, who frequently met there. They had little hope, though they endeavoured to disguise the actual danger. The engineer, — Greenhill, took a light from me to go down into the engine to have a look. It seemed to me a very dangerous undertaking, as there was water still going down, and I could hear it washing about below. He was a very active and able young man. I did not see him return, and felt very uneasy about him—some time after I was relieved to see him, he had come up without my noticing him. At this time, almost all the passengers were assisting; among them was G. V. Brooke, without coat or hat, working with a will. I then helped with a sail which they were getting through to take up on deck; when it was up, I heard an order to bring mattresses, beds, &c., to put in this opening over the engine-room, to prevent it going down in a body; then afterwards to be covered over with sails. The ladies immediately went into their rooms and turned up their beds to get at the mattress. The conduct of some of the ladies were certainly heroic in aiding, directing, and encouraging. After the mattresses were passed out on deck, I went below again. It was then proposed that the passengers should get buckets and pass up water from between decks, as every little would lighten, though two were coming in for one taken out. Buckets were accordingly produced, and fifty or eighty men were soon employed in passing along buckets of water. Some time after, say half-past one o'clock (Thursday morning, the 11th), as we were arranged along 'tween decks, the captain came to us and said, "Men, put down those buckets, and come and try to secure the engine-room hatch, for that is the only chance to save the ship." It has been thought that there must have been some other leak than the engine-room hatch,—the captain's words do not favour the supposition. Immediately some one sung out, "More sails wanted." A very large one was brought, the last one of the lot (as I was told.) It was very heavy, and they had great difficulty in getting it along.

The sails were kept in a store or state-room, on the starboard side about the main-mast; they could not be taken aft by the passage-way on that side of the ship, as it was blocked up with freight or luggage; consequently they had to be taken forward around the mainmast and down the passage-way on the port side, where there was just a narrow enough left to crawl over; and here is where the detention was, a truly painful one at that time. As the sail was thus delayed, some came down to see what was the cause; first the captain, asking, "What is detaining you? hurry it along!" then — Tyeelsther, the second officer, singing out, "Hurry up that sail!" then some one else, "For God's sake bring along that sail, or the ship will sink!" I mention this to show how every space was choked up that should have been clear, and

also to show the unprepared state of the ship for an emergency. At length the sail was got over (I think the passage way had to be cleared first,) and brought on to the deck. There we could best understand our hopeless condition. There was much water on deck, perhaps never less than two feet on the lee side; though she was not taking much over on the weather side, she would roll over and take it over the lee rail; then when she rolled to windward, up would come a tide two to three feet deep, carrying everything before it. It is no wonder, then, the skylight was carried away, particularly when there was a piece of a spar striking against it.

About fifty men were on deck assisting to put the sail where it was required, and where there were already a pile of them about three feet high. The great difficulty appeared to be in preventing the water from floating up the whole pile of sails and getting down. The one we had just brought up was spread over all the others, and nailed to the deck on the lee side with great difficulty. I saw — Harris and the carpenter driving nails in a foot of water. We were about half-an-hour at this job, and oh, how it did blow, and how cold was the water, and what a medley of dismal noises there was—men hailing, the sea roaring, and the rigging whistling! At this time I heard the captain give orders that the pumps should be kept going. When the sail was placed over, I went into the cuddy, and passed on down below to assist in carrying up water—fully convinced that the ship must sink. I did not expect her to keep afloat till daylight, and am astonished to this day that she floated as long as she did. I remember saying twice that night to a young man, "This ship will sink before morning, and there will not be one left to tell the tale." My prophecy did not prove true. It was an error in judgment, a thing which few like to own to, but I am happy to do so in this instance.

Again below, I joined in the ranks of those passing buckets of water. Presently — Grant, one of the junior officers, came round raising volunteers for the pumps. At this time there was a great difficulty in getting men to go to the pumps; not but what they were willing to work, but they dreaded going on to the deck—the night dark and cold—and a danger of being washed out to sea. I consented to go, though I dreaded it as much as the others; moreover, I felt very weak and fatigued, having eaten little that day. On my way up, I noticed that the stern ports on the starboard side were knocked in, and the water coming in; later in the morning those on the port side were also in. On my way out, through the cuddy, I noticed that almost everybody had become very quiet. Ladies were sitting together talking, some reading. Those from the second cabin were there also, as well as the children. Men had become much more calm than they were three or four hours previous; there was very little conversation; every one seemed wrapped in his own thoughts. I got to the cuddy door to go out, watching an opportunity when the ship was over to leeward to open the door, so that the water should not rush in. Once on deck,



what a sensation it was! Water whirling round you up to the knees—wind piercing cold—night intensely dark. I felt my way along in the darkness, again steadying myself by the ropes, &c., on the weather bulwarks, to about midships, to where the pumps were. I found about a dozen men there. I could barely distinguish figures in the dark, though I recognized a few voices. It required six to turn the wheels that worked the pumps, three at each handle. All were passengers there at the time, excepting two of the officers,—Angel and—Grant. Angel was placed to see the pumps were kept going—and nobly he did his duty. I saw him there after we had left the ship, still at his post, encouraging and assisting. There were no sailors at the pumps at any time after I went out. I do not think worse of them for this. They had had a hard week of it—most all the time at work—all the time wet; poorly fed for the last day or two. Some were disabled by so much lumber on deck; I saw several who had bad wounds. —Munroe went to the forecabin to get men for the pumps, and twenty pleased illness. The work at the pumps was very laborious. We had to take brief spells, being short-handed; occasionally we would have a fresh hand, whom Grant had persuaded to come, while others left off, quite done up; and indeed it was a trying place. The sea broke over us so roughly, that sometimes I felt the water up round my neck. At those moments the pumps would have to stop; but as soon as the tide had receded, then would be heard Angel's voice, "Round with the pumps, keep them going." There was a good deal of talking and encouraging to keep up pluck and make the work go lighter. I felt much happier here, away from the women, for seeing so many frightened made me feel worse, and when inside you did not know how matters stood, whether she was sinking or not; and I had a great horror of being shut up inside when she did go. After being about an hour there we were getting fatigued—wanted a stimulant—and wishing we could get something to drink. One said, "I will try and get some." He went to the cuddy and returned with a bottle of whiskey, which was fully appreciated. It gave us new life. Some time after, —Main, a passenger, and I were sent to the cuddy to raise volunteers, as we were getting worn out. When we got in I saw a good many men sitting there, and asked every one; some went out, some were not well, some sitting beside their wives and children. The mother would say, "Oh, do not take him from me!" Most of the passengers were still below, carrying up water.

(To be continued.)

### Benjamin Bishop.

(Continued from page 16.)

"To ———"

"12th month, 1845.

"Thy letter was reasonable and valuable unto me, who am unworthy of the least of all the Lord's mercies; but so it is, the Lord doth think of me, and petheth it in the hearts of those that love Him, to think of me also, so that our blessings abound, both spiritually and temporally. ——— Words are insufficient to set forth the gracious dealings of my God to me; His loving-kindness and tender mercies over all my weakness and fears. The enemy is, indeed, very near, and very troublesome, but there are seasons where He who is omnipotent reigneth over all. I speak of His righteousness, even of His only, for surely I am of myself more brutish than any man, and have not the understanding of a man. I am lost in wonder, love and praise; and fully persuaded I

am, that all that will come, may come, and know the Lord Jesus, to be made unto them of God, wisdom, and sanctification, and redemption. When thy salutation reached me, I was under some cloud of spirit because of the adversaries, but in Christ Jesus, we do rejoice, and in Him we will exceedingly rejoice; and whatsoever he saith unto us, let us do it. My heart rejoiceth and my tongue sings for joy, in believing that glory inconceivable to man, awaits the church; but she hath a baptism to be baptized with, and how is she straitened until it be accomplished.

"It is very pleasant to hear that ——— has had a valuable letter from ———. It is no new thing for 'deep to call unto deep,' at the noise of the Lord's waterspouts; and whilst with thee, my prayer to God is, that all His baptized servants may be preserved far from a party spirit, I earnestly crave that they may know a patient waiting for His Word, and a faithful surrendering of themselves unto His blessed will in all things. I trust I feel for, and with our deeply tried friend, and hope that ——— has been enabled to send him a present of the fruits of the land, 'a little honey, a little balm, and a few spices,' that may prove cordial and healing to his wounded spirit. I cannot say whether the Lord's time is fully come to turn His hand upon us, to purely purge away our dross, and take away all our tin, but I believe that He is preparing instruments among us, by, and in whom, if they are faithful, He will arise, and shake, not the earth only, but also heaven; and with fear and trembling, my spirit is striving to say, 'even so, come Lord Jesus,' until there is nothing remaining but that which cannot be shaken."

"To ———"

"10th of 1st month, 1846.

"I feel not only unworthy but incapable also of entering into that sympathy with thee, which the contents of thine seem to call for, from a brother in travail of spirit for the promotion of truth and righteousness in the earth. My spirit can answer, Amen, to thine, in believing that not a finger must be put to the shaking ark, unbidden. But I would not have thee to be at all discouraged because all do not see alike that love the Lord in sincerity; for by these things, the faith, the wisdom, and patience of the saints are brought into exercise and proved. God seeth the spring and motive of the action, and regards the first more than the last, and as the eye is kept single, and the ear open to the precious adoptions of the Holy Spirit, we shall all be gently and safely led on, until we all see eye to eye, and know that union which Christ prayed for, 'that those whom Thou hast given me, may be one, as we are one.' And it appears sealed upon my spirit, that this oneness of heart and soul, with a unity in the faith, is the first and principal thing that must be laboured for by the baptized servants and handmaids of our Lord; and that they must take heed to their own spirits, and keep their own hearts with all diligence, that they may be prepared, either to stand with the Lamb upon Mount Zion, or to follow Him whithersoever He goeth; and in quietness and confidence shall be the strength of these. I believe that deliverance to the wrestling seed of Jacob will be wrought through an inward travail of soul before the Lord. Israel was as perfectly safe when in their tents under the cloudy pillar, as when it was taken up, and they marching towards the promised land. My dear friend, I could write of weaknesses, of unworthiness, of ignorance, and of blushings and confusion of face; but I leave all this to God, and feel great peace in being willing to appear as a fool. One thing

have I desired of the Lord, and that will I suffer, that I may have fellowship with them that walk in the Light. May these stand as servants waiting for their Lord, with their loins girded and their lamps burning, keeping their habitations in the Light, then their dwelling will be safe. I am unable to express what I feel on half of the wrestling seed of Jacob. My heart desire and prayer to God is that He will not suffer them to be dismayed; and fully persuaded I am that nothing without us can harm us, so long as Christ Jesus is within us."

"To ———"

"25th of 4th month, 1846.

"Thy truly consoling salutation of affection and Gospel love I received this morning, and heart unites with thine in ascribing honor, that giving, and praise, unto Him whose tender mercies are over all His works. The words forcibly with me, 'Except I wash thee thou hast no part with me.' The mercy and loving-kindness of the Lord in this outward afflictive dispensation of His unerring wisdom, is unutterable unto me, who am of myself altogether filthy, unworthy of the least of all His mercies. ——— My endeared friend, I feel unworthy to utter precious peace and solemnity which is the portion of my cup from the hand of the Lord. My wife is borne up surprisingly, and her part resignation is an evident token of divine support.

From "Hunt's Merchants' Magazine"

### Coal in the United States.

(Continued from page 16.)

The operation of mining is very similar in mines. In the one referred to above, visitors allowed seats in the little cars in which the is sent out of the mine. The driver is a boy, a small lamp hung to his cap, in front. A no mine, called a pusher, whose business it is to coal out of the mines, accompanies. The floor of earth about the entrance is nearly sloped, well-fitted timbers protect the roof and sides. The roof is of coal, and the sides of coal down three feet, where a layer of fine clay comes followed by slate. Through the slate water percolates, and so renders the passage wet and slow. A light rail is laid all through the mine for cars to run upon. Every 25 feet occurs the entrance to a side room or chamber. These are 25 feet, and are then enlarged to the six 18 feet. Leaving the car and walking in chamber, we find the miners at work. The flat on their backs or on their sides, and dip the shale under the coal, thus undermining. Then with wedges they split off great pieces large as possible, sometimes several feet long and two feet thick. Thus the miners work until in the afternoon; the work is excessively hot but they earn good wages. Returning from mines, we must walk out, for the car is not for business. The laden coal cars descend their own gravity to the platforms, through which it is dropped upon a screen or sieve which allows the smaller pieces and the dust to pass and the large to rest runs directly into the car, an hour or so is delivered to the dealer at junction. Mining in all the other bituminous and even anthracite coal mines, is the same as used here, only that in all the anthracite and many of the bituminous the coal lies in the watercourses, and so wells have to be shafting put down, and a vast amount of pumped, thus enhancing the cost of mining at the coal.

The former practice, in opening a vein of coal was to begin at the "outcropping" and clear the earth, or make a large number of open

his was found to be too expensive and laborious. The more convenient method has been adopted of making an opening on an inclined plane or slope, and laying upon it the two tracks before mentioned—one for the loaded cars, which are drawn out by an engine, and the other for empty cars to descend into the mine. The dimensions of these openings are generally five feet in length and three in breadth.

The more common process, however, is to sink shaft into the mine. Entrance and egress are made by a bucket or "carriage," which is let down and drawn up by a rope and windlass. Accidents sometimes happen from the breaking of the rope, and sometimes a person in the carriage is seized with dizziness and falls from the carriage to the bottom of the mine. To prevent accidents from the breaking of the rope, hooks are fixed to the carriage, which fasten, in such cases, to the sides of the shaft, enabling the rescuers to get the persons inside from their perilous situation.

At the Baltimore mines, at Wilkesbarre, Pennsylvania, two veins of coal, one immediately beneath the other, are worked at the same time. The upper one has been excavated clear to the Black Diamond Mines, "a distance of two miles. The first the coal was taken from the Baltimore mines by several cuttings, opening out upon a row of gorges, at the bottom of which flows a little stream of water. Only a footpath lies between these cavernous portals and the edge of the descent, exciting our curiosity to learn how the coal could be removed in any considerable quantities. Upon this point the floor of the mine slopes gradually to the furthest extremity of the excavation. The miners may be seen in the distance, with a little lamp in his visor, moving hither and thither, and appearing in the darkness like shades of denizens of the outer world. In the distance the spectacle is fully as impressive—evergreens in the little gorge laden with snow, streamlet flowing rapidly along, the entrances of the portals hung with icicles, the floor and roof covered as with stalagmites and stalactites, of ice, coloured by the carbonate of iron, the lights and shadows made by the pillars of coal which have been left to support the roof, and the lights of the dusky labourers gliding hither and thither far away down there beneath the earth.

These pillars of coal, usually about six feet in diameter, are always left to support the roof of the mine: and when the vein is worked out they are removed, and wooden pillars having been put in to take their place, sometimes the roof falls, and a falling-in may happen to be within the mine. The town of Pittston, at the confluence of the Lackawanna and Susquehanna, has been ruined in this manner; but as yet of those fallings-in have taken place. A few years ago, however, the public school-house sunk into one of these places.

These chambers, many of them within the veins, are really very fine. Some of them are so that a person of medium stature must stoop to go through them, and so narrow that two persons can barely pass each other. But others are eight feet from floor to roof, and fifty feet in depth; the roof consisting of slate smoothly bedded, and beautifully indented with perfectly even fossils, and the walls being rough where coal had been in contact with the slate, with stems of fossil trees here and there in half relief, one to three feet in diameter. A fossilised top of a tree, four feet high, three feet across the top, and six feet at the but, was found in Baltimore mine, and removed with great care to the Court House at Wilkesbarre. The mines

abound in beautiful and perfect fossils, principally stems of plants; quartz crystals are also found in the rock which covers the coal.

The anthracite coal is removed from its bed by blasting. It is then placed in cars and drawn by mules. Sometimes it is taken to the portal of the mine in this manner, but oftener is drawn up the slope by pulleys and "gravity cars" into the "cracker," a lofty building where it is unloaded, broken to pieces, screened, and the slate picked from it by children. It is then poured into troughs or conductors of iron, which discharge it into railroad cars and canal boats for transportation. Among the piles of slate and "screenings" which are rejected by this operation are considerable quantities of good coal, which is generally given away to any one who will take the trouble to gather it out. It is no unusual thing to witness boys, and even girls and grown women, ragged and unclean, barefooted and bareheaded, gaunt and sunnied, filling their baskets, bags and pails, lifting the dirty burden to their shoulders and staggering away to their wretched homes.

These miners are paid by the quantity of coal got out by them. They seldom work later than three or four o'clock in the afternoon. Some of them, especially the Welsh, are frugal and industrious. Their homes are well kept, and their families interesting. Shelves of books, and newspapers, show that they are intent upon improvement; and in some of the larger towns, they have established reading societies and lyceums. In several instances they have in this way collected a valuable library and cabinets of geological specimens from the mines where they are employed. They have also strong religious tendencies, and do much toward correcting the disposition and manners of their ruder associates.

But too often the miners are of a different class, and spend as fast as they earn. In a time of scarcity, as during the late great "strike," they are reduced almost to want through their improvidence, although they may have been earning a hundred dollars a month. Yet they never seem to hesitate, however well they may be doing, to break off work and demand higher wages. They are organized into secret societies—a measure often necessary as a protection against the exactions of the companies, who are often unregarding of their rights and welfare; and when these strikes occur, they are thus pledged to stand by each other.

Many of the miners are rude, ignorant, and even dangerous. Some of them speak a patois or dialect which requires interpreting to render it intelligible. The children acquire their vicious ways, swearing, insulting persons who happen to speak to them, throwing stones at animals, destroying fences, and doing mischief maliciously. Their appearance, coarse and ragged in dress, dirty and black with coal dust, corresponds with their manners. They seldom attend school or learn to read; and the indications of their future career are not very encouraging.

It is of the utmost importance, it will be seen, that this dying-out of industry shall be somewhat modified. The acts of this class have been able to create high prices of coal everywhere, in other mines as well as at home, and indicate possible consequences of the most serious character. The multiplication of companies would tend to ameliorate their conditions, also the construction of avenues of transit, the managers of which would not have their interests identified too closely with the mining as well as the production of coal.

There is no other way than whole-hearted and honest-hearted christianity to attain the heavenly

kingdom. If every individual member of a church would do his duty, the church would do right as a whole.

For "The Friend."

#### Thoughts for the Times.—No. 41.

When George Fox was under the preparing hand for the service to which his life was dedicated, he was under great temptations sometimes, and his inward sufferings were heavy, but he could find none to open his condition to, but the Lord alone. He cried to the Lord saying, "O Lord should I be thus? seeing I was never addicted to commit these evils," and the Lord answered, "It was needful that I should have a sense of all conditions, how else should I speak to all conditions?" In this, says he, I saw the infinite love of God. Similar deep baptisms, have always been the portion of those who were under the same preparing hand for the same service; and if some of the autobiographies of our eminent ministers are more full upon this point than others, we are not to suppose that the preparation was not undergone by all who were truly called. Many of the records of their trials which these faithful servants preserved, were, we cannot doubt, written under the Divine guidance, for the instruction and consolation of succeeding generations.

One of the fullest in these respects, of all these narratives, is that of Thomas Scattergood. He was one of those, says the short notice prefixed to his memoirs, "who knew what it was to be 'in depths of it'; to be brought very low after seasons of divine favour, and often to partake, according to his measure, of that bitter cup which was drunk in its fullness by his Lord and Saviour. But these seasons of conflict and suffering, painful as they might be at the time, were blessed to him as a means of preservation, and to prepare him not only to minister more effectually to the suffering and oppressed seed of God; but also to partake more largely of those consolations which are in Christ when he, in whose hands are the times and seasons, saw meet to change the dispensation and permit him to partake, with his blessed Lord, in his resurrection into dominion and glory. Few persons, it is believed, were preserved more steadily in a state of inward exercise and retirement of spirit, waiting on the Lord; or given to see more clearly, or minister more pertinently to the states of meetings and individuals; and few have left behind them more seals to the baptizing and convincing power of their gospel ministry." Seldom if ever has a more faithful, unflattering record been left of the close exercises and deep baptisms through which the true disciple has to pass. To a superficial observer his whole life might seem to be clouded with gloom and melancholy; but many still living, while they remember his habitual awful reverent frame of mind, and the solemnity and authority of his ministry both in meetings and in families, also recall—when the weight of his burden was somewhat lifted—his sweet benignant smile, and his innocent, cheerful conversation.

Thomas Scattergood was acknowledged as a minister in the 35th year of his age. "He endured many fiery baptisms and close conflicts of mind," says the memoir of his life, "which tended to deepen him in the root of divine life, and prepare him for more extensive usefulness in the solemn service whereunto he was called. Being brought into a state of humble dependence upon the openings and leadings of the Holy Spirit, and reverent waiting upon Christ Jesus the minister of ministers, he was made of quick understanding in the fear of the Lord, and careful to wait for the fresh extending of heavenly help before he

engaged in testimony; and thus keeping, in simplicity and singleness of heart, to the gift bestowed upon him, he was often enabled as a good steward of the manifold grace of God, to bring forth out of the treasury things new and old, to the edification and comfort of his hearers."

How full of instruction are the following entries in his diary, and what holy watchfulness and deep self-abandonment do they show!

"12th mo. 30th, 1782. A day of sorrow; yet this evening I feel a broken heart and am baptized into tears. For such an one as I, this is a great favour, worthy of recording. O Lord, my God, thou hast not forsaken me, though I have strayed far from thee. Renew thy promises as in former years. I am unworthy to ask for thy blessing, yet I desire to wait for it.

"1st mo. 10th, 1783. O what pain a small deviation from the strict law causes to a quickened, feeling mind. Lord, help me to know and keep thy mind more and more.

"11th. How apt is one deviation, though it may seem as only from a tittle of the law, to beget another. When an old beloved lust, in some degree mortified, puts up its head, what is there to be done but to know it bruised. O, when shall I know my beloved lusts so put down, as not to be able to rise. Lord! enable me to bear the rod and suffer it to do its office, that peace may again spring up through it.

"17th. What wouldst thou have me to do, Lord? When wilt thou be graciously pleased to favour with the lifting up of the light of thy heavenly countenance, and destroy my enemies? Be pleased to preserve me through the close exercises of my soul; manifest thy will clearly to thy servant, and uphold me in it; enable me to bear and spare not, O Lord! that I may experience thy goodness, as in the land of the living.

"2d mo. 13th. Attended meeting, and near the close had something to say. How an I tried with presentations of false visions, and at times narrow is my escape. Oh that my gracious Master may preserve me from putting forth a hand to steal, in the poverty that is necessary for me.

"14th. Felt my enemy gaining upon me by lulling into ease. Thanks be to the Lord, I feel more animated and holy to resist him. This is an old and sore evil; slothful in business, and not enough fervent in spirit serving God. O for more animation in time to come, and forgiveness of past defects.

"3d mo. 10th. I am indeed a buffeted and sifted servant. O Lord! forgive me the sins of my youth. I have often and again slid into folly, and what have I to lean upon but thy arm of mercy. Be graciously pleased to open a way where there appears none; preserve me from dishonouring thee! continue to send a little help, and enlighten my darkness. O my feebleness! I hardly dare say I trust in God, though I desire to do so.

"4th mo. 9th. O wretched man that I am, who shall deliver me from this body of death and sorrow of heart? Is there not virtue in Him who is called the Prince of Peace, to dispense peace to such a poor cast down one? O yes, there is, but I cannot command it. Lord preserve me from taking flight in this winter season. Preserve me in the faith, and be pleased to increase it; make me worthy to receive redemption and mercy by thy washing, preparing hand; be pleased to blot out thy remembrance of the sins of my youth; my frequent backslidings and my neglect of thy law. O Lord, I am miserable without thee! look down upon me. I dare not seek pleasure away from thee,—I believe thou canst change

my misery into comfort in a moment, if thou please. I hope in thy tender mercy, and though I am thus cast down, I will endeavour to trust in thee.

"14th. Through mercy I feel my way more clearly cast up. I have not walked enough with full dedication of heart,—and have been too uneasy under the fiery law that must be submitted to, for removing all my corruptions. O Lord, that thou wouldst animate, enlighten and keep me under it, until its office is finished.

"16th. Hope I have felt something of the same healing virtue, that went forth to him, whose withered hand was healed upon stretching it out at the divine command. Under the cross springs the crown of peace; but nothing is due to the creature, neither is it of him that willetth, nor of him who runneth,—although there is much required for the poor creature to do."

In the years 1792 and 1793, Thos. Scattergood paid a religious visit to Friends and others in the Southern States, from Maryland to Georgia. The notes which are preserved of his trials and services during that visit, show how cautiously he journeyed—in what implicit reliance on his divine guide.

At Augusta, in Georgia, "I saw a pretty large number of people, both male and female, carrying dirt on hand barrows to make a causeway. At first sight of them, I felt pity flow in my heart towards them, under a sense of their burdens,—and after expressing my sympathy with them, I found a necessity laid on me to pull off my hat and preach to them the gospel of Jesus Christ, their suffering Lord and Saviour. It was a solemn time; and when I took off my hat, they did so likewise, and threw aside their tools; and there was loud weeping among them. In this unexpectedly labouring among this Ethiopian congregation, (not having the least thought of such a thing five minutes before) there was no want of words, or of that seasoning sweetness which makes right words reach the heart, and under this precious sense, it would have been as my meat and drink, to have spent myself in labours of love, if instead of twenty or thirty there had been as many hundreds: great was the sweetness which attended on my mind after leaving them."

At a small Friends' meeting at Edisto, he sat most of the meeting in silence, "taking a view of our poor desolate Society here; how she sits as a mournful, bereaved widow, her walls thrown down and her gates burned with fire. It has appeared to me that Truth, the pure unchangeable precious Truth, will not flourish in this dissipated place, until the righteous God of Truth rises up to assert his own sovereignty."

"3d mo. 1st, 1793. Very poor and distressed this morning, hardly ever felt more so than on the road: a wilderness ride indeed, both inwardly and outwardly. Lord be graciously pleased not to leave me in my distress, but help thy poor servant; is the cry of my soul. O that I may be more and more redeemed, and my body made a temple for the Lord my God. What is man when deprived of the sweet incomes of his love. I have borne chastisement and I desire not to offend; that which I see not teach thou me, and if I have done any iniquity purge me, and enable me to do so no more."

"3d mo. 6th. I went to meeting in great poverty, and after a time apprehended I felt a little opening to stand up, but found it hard work to get along, and after I had stood some time, the carelessness and inattention of the people appeared great, insomuch that I was defeated in my first prospect, and I was under a necessity to sit down, believing it safest so to do, as Truth rose not. But toward the close of the meeting, I ventured

to stand up again, and then had close and searching things to deliver, to a state that is already ready and full of activity, in the will of the creature, and had to tell them that there were signs and groans which at seasons cannot be uttered which were more acceptable than a multitude of words, songs, prayers, &c., in man's will at a time."

In a letter which he wrote from Lynchburg, Elizabeth Henricks, a Friend who had been the means of gathering a meeting at Bannister, Va., he tells her "Therefore keep true in her; be sincere, remember that the Lord sees us at a time; *sincerity is the life of all our graces, or puts life into all our duties. If we have no sincerity and truth of heart then all our performances will be no more than a dead thing, offers in the nostrils of God, who will not then smell offerings as a sweet savour.*"

"4th mo. 14th. Went to meeting; wait O Lord, to be found doing the will of thy God, this thy lonely state. O for preservation to be out to the end of this journey! more depth, more patience, more stability are wanting to carry through and over all."

"4th mo. 16th. I am blind and poor this morning; not knowing which way to take or what to do. O that I may be preserved in that patience which gains the victory, and be so kept as to nothing against the Truth.

"5th mo. 3d. I have spent this day in an excited condition; who is so blind as thy servant, or so deaf as thy messenger. Oh what a fear thing it is to incur that reproof from the Lord, 'thou hast run and I have not sent thee, therefore thou shalt not profit the people at all.' May I be kept subjectly given up to do his will; y humbly and patiently to wait for the pointing of my heavenly Master's finger, and that more stability and gravity may be the girdle of my loins.

"4th. If thy presence, O Lord, go not with me, take me not hence, is the language of my soul. All I desire is clearness of sight, and thy will be done.

"9th. O what a singular path I tread! yet not one murmuring thought arise, but wait patience to see the end of every trying dispersion. My body is weak and reduced by exertion of mind. May I be favoured to hold on the way that is cast up; for all these sufferings are not my own account,—there is a cause. Zion's waste, her walls are thrown down, and her gates are consumed as by fire, her sons gone into gross captivity for which I mourn day by day. Yet amidst this distress he writes, "I have been delighted frequently since we have been with the singing of birds, particularly between daylight and sunrise."

#### An Unintentional Error Corrected.

To the EDITOR OF THE BRITISH FRIEND.

Dear Friend,—I wish to call thy attention to a quotation in thy last number from *The Philadelphia Friend*, explanatory of the recent course of action, and present condition of Philadelphia Yearly Meeting.

Alluding to separations from that and other co-ordinate bodies, is this statement:—"More than in either of these (Ohio and Philadelphia) have withdrawn from London Yearly Meeting." This statement, occurring in conjunction with what is supposed to have taken place in America during the past seven years, conveyed to me an entirely erroneous impression to the state of things in this country. An unequivocal and unambiguous testimony was felt to be called for on behalf of some, against the changes recently developed within our borders; and a work to be



fect, entitled "An Expostulation on behalf of the Truth, against Departures in Doctrine, Praise, and Discipline," has been received with approval by many; but the disunity thereby manifested with recent conclusions of London Yearly Meeting, is not in accordance with "first principles," has in no case, that I am aware of, resulted in a cessation of membership with the body. Whilst I should hope there are many who feel that a worse thing than a separation would accrue to being amalgamated with a totally corrupt and postulated church, I believe that those who have secured the greatest obloquy for a faithful exposure of our declined condition, are of the number—such as are still exercised in a travail of spirit for the welfare of Zion, and for the preservation of a living remnant in our borders, until a bright day shall dawn upon us as a church, and who at up the petition in filial fear, "Spare thy people, O God, and give not thine heritage to reproach." J. A.

London, 7th month 28th, 1866.

[Our "unintentional error" was in supposing that those Friends who are alluded to in the above communication as bearing "an open and unequivocal testimony" against the changes recently developed within" the limits of London Yearly Meeting, and who, we knew, had held some meetings of their own, considered themselves as separated from that Yearly Meeting. We are sincerely glad to find that such is not the case, and would strongly and affectionately urge upon them to avoid all separation, and to be willing to suffer patiently for the Truth and their testimony.]—EDITORS.

For "The Friend."

#### German Wines.

The following account of the manufacture of wine in the valley of the Main, is furnished by a correspondent of the *Nation* under date of Hochim, June 12.

"In walking from Frankfort to Mayence on the right bank of the Main, about half an hour's walk from the latter, one passes the little village, and famous by its wines. I left Frankfort yesterday at noon, and walked down the wide and easant valley of the Main, stopping at a little place over night, and reached here at noon. The Main Valley is far wider than I thought, on ten to fourteen miles, beautifully variegated by sandy plains, and wide low bottoms, all gradually sloping upwards to the distant hills, at look to-day, in the smoke, like a chiselled cement of the heavens, only of a little darker hue. It is a fertile valley, with fields of generous wheat and potatoes, and on every sunny side of a lock is a vineyard giving promise of plenty of grapes."

"The process of wine making is more simple than I had supposed, but requires considerable labour. The factory was in full operation when I was there, employing between eighty and ninety workers. When the grapes are picked in the vineyards they must be pressed at once, else there is a slight fermentation, and they are useless for the best wines. If red grapes are pressed the same day they are picked, a white wine can be made from them; but if they lie a week the juice ferments very slightly, and receives the color of the skin of the grape, and red wine is the result. The steinberger factory has presses scattered over the country, to which are sent the best workmen in the factory, and in this manner a better juice is secured than if it were purchased of the growers. The grapes are bought of the latter by the pound, fifty-five pounds making, ordinarily, fifteen casks of wine. When the juice is pressed out

it is put into large vats, and allowed to ferment till spring. In the spring a small portion, (the factory only knows how much,) of white sugar is mixed with the juice, and it is put in bottles in the 'hot room,' to wit: up stairs. The bottles remain here on their sides eight or ten days, when they are carried below into a first, then a second cellar, where they lie at first horizontal, but finally inclined at an angle of about thirty degrees. In the last position they are turned over every day to allow the sediment to accumulate on the cork. If less than one sixth of them are broken by fermentation the workmen are dissatisfied. In the fulness of time they are brought up stairs to be 'disgorged,' the operator carefully keeping the bottle upside down, so as not to disturb and remix the deposit that has accumulated during the six, eight, or twelve months that it has lain in the cellar. The operation is one of delicacy and requires considerable skill. The operator holds the bottle still a little inclined, and pointed from him, while with one hand he cuts the strings, and gradually loosens the cork, which presently flies out suddenly, and is followed by the gas and a few spoonfuls of wine, which completely carry away the sediment. All this happens before the workman can arrest it with his thumb, and he must be quick or he loses too much wine. He then passes the bottle to the next workman, who fills the remaining space with *liqueur*, to wit: a mixture of melted white sugar, a little very old wine and some Cognac. The proportion in which these three are mixed was withheld from me as a secret of the trade; the amount put in each bottle varies very slightly, though it is generally over a gill. The bottle is then ready to be recorked, wired, labelled and packed. That which is to be sent to India is fastened and packed with the greatest care. Every box of bottles is weighed and numbered, so that, should a bottle be taken out between here and Calcutta, it can be discovered on investigation.

"I have said nothing about the various mixings that take place in the casks before the juice is put in bottles, since that is kept secret. In the vicinity are grown many qualities of grapes, some good, some indifferent, and, for the manufacture even of champagne, some must be 'mixed up,' and others 'mixed down.' All this is done while it is in the casks by an ingenious system of pumps and hose. I will not say that nothing else is added besides what I have mentioned above; one of the proprietors gave me his assurance that the admixture, first of white sugar before bottling, second, of white sugar, old wine and Cognac at the end of the process, completed the whole list.

"The grape from which the Hochheimer itself is made is a white grape, called the *Kiesling*; the other varieties are made from red grapes, called the *Earl of Burgundy*, and the *Klbroth*.

"But the king of German wines is the *Steinberger*. It is grown near *Bubrich*, in the Rhine, in a vineyard of one hundred acres in extent, owned by the duke of *Nassau*. The vineyard stands on the summit of a gentle hill, about two miles back of the Rhine, on the right bank. It is naturally a very favourable locality, and the duke has brought it to perfection by the greatest care and attention through many years. The *Steinberger* wine is the pure juice of the grape, unadmixed with any other article whatever. There is, of course, but little of it in circulation, and all that is offered is eagerly bought at great prices."

"About the twelfth year of my age, my father being abroad, my mother reproved me for some misconduct, to which I made an undutiful reply; and the next First-day, as I walked with my fa-

ther returning from meeting, he told me he understood I had behaved amiss to my mother, and advised me to be more careful in future. I knew myself blamable, and in shame and confusion remained silent. Being thus awakened to a sense of my wickedness, I felt remorse in my mind, and getting home, I retired and prayed to the Lord to forgive me; and do not remember that I ever, after that, spoke unhandsonably to either of my parents, however foolish in some other things.—*J. Woolman.*

#### REJECTED OF MEN.

"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Matt. viii. 20.

Birds have their quiet nests,  
Foxes their holes, and man his peaceful bed;  
All creatures have their rest,  
But Jesus had not where to lay his head.

Winds have their hour of calm—  
And waves—to slumber on the voiceless deep;  
Eve hath its breath of balm  
To hush all senses and all sounds to sleep.

The wild deer bath its hair,  
The homeward flocks the shelter of their shed;  
All have their rest from care,  
But Jesus had not where to lay his head.

And yet he came to give  
The weary and the heavy laden rest—  
To bid the sinner live,  
And soothe our griefs to slumber on his breast.

What! then, am I, my God,  
Permitted thus the paths of peace to tread?  
Peace—purchased by the blood  
Of Him who had not where to lay his head.

I—who once made him grieve;  
I—who once bid his gentle spirit mourn—  
Whose hands essayed to weave  
For his meek brow the cruel crown of thorn—

Oh! why should I have peace?  
Why?—but for that unchanged, undying love,  
Which would not—could not cease,  
Until it made me hear of joys above.

Yes! but for pardoning grace,  
I feel I never should in glory see  
The brightness of that face,  
That once was pale and agonized for me.

Let the birds seek their nest,  
Foxes their holes, and man his peaceful bed;  
Come, Saviour, on my breast,  
Deign to repose thine oft-rejected head!

Come! give me rest, and take  
The only rest on earth Thou hast—within  
A heart, that for Thy sake  
Lies bleeding, broken, penitent for sin.

#### GIVE US OUR DAILY BREAD.

Day by day the manna fall;  
Oh to learn this lesson well  
Still by constant mercy fed,  
Give us, Lord, our daily bread.

"Day by day" the promise reads;  
Duly strength for daily needs;  
Cast foreboding fears away;  
Take the manna of to-day!

Lord, our times are in thy hand:  
All our sanguine hopes have planned,  
To thy wisdom we resign,  
And would mould our wills to thine.

Thou our daily task shalt give;  
Day by day to thee we live;  
So shall added years fulfil  
Not our own, our Father's will.

Oh, to live exempt from care,  
By the energy of prayer;  
Strong in faith, with mind subdued,  
Glowing yet with gratitude!

Cowder.

For "The Friend."

## The Juvenile Column, No. 20.

The following awakening and powerful testimony of William Penn is commended to the serious attention and application of our juvenile readers.

"Here," as another pen conveys, (in allusion to words without power and life, and those that are put forth in the ability which God giveth,) "Here is a true apostle of Christ, telling me *where* to seek for my beloved! Oh, here is indeed a feeder of the flock—a faithful ever-seer!—Here I am met with bread—not with the dry, hard stones of words and notions; here I am turned to the *life within—the light within*—and not drawn out into a labyrinth of confused conceptions about it." &c.

One word of affectionate entreaty remains before concluding these essays! Dear young Friends, let not, I implore you, the temptation to turn your hearts away, to barter them for any deceitful worldly birth-right, to put off their surrender to a mere profitious or more convenient season, neither in anywise, to resist such testimonies as the subdued to the power and goodness of the adorable Jesus, ever be permitted to rob you of that sweet and enduring "recompense of reward," which is laid up in heaven for all the Lord's humble, seeking, and obedient children. But yield yourselves wholly, in the kindness and pliability of your youth, as the *willing and obedient*, who shall eat of the good of the land, unto the God of all grace; and then He will wash you thoroughly, anoint, and sanctify you; then His beauty shall be seen upon you; then the great mystery of God—which the apostle designates as "Christ in you the hope of glory," shall be made manifest, to your own unspeakable joy, and to the help and comfort of all who are enquiring the way to Zion; and then also, the Lord on high will establish the work of His hands, even the transforming, glorifying power of His Holy Spirit to your present and eternal peace, and to the honour of His ever worthy and adorable name.

William Penn thus movingly pleads: "And you, young convinced ones, be you entreated and exhorted to a diligent and chaste waiting upon God in the way of his blessed manifestation and appearance of himself to you. Look not out but *within*; let not another's liberty be your snare: neither act by imitation, but sense and feeling of God's power in yourselves: crush not the tender budgings of it in your souls, nor overrun in your desires and your warmth of affections the *holy and gentle notions* of it. Remember it is a *still voice* that speaks to us in this day, and that it is not to be heard in the noises and hurries of the mind, but is *distinctly understood in a retired frame*. Jesus loved and chose out solitudes, often going to mountains, to gardens, and sea-sides, to avoid crowds and hurries, to show his disciples it was good to be solitary and sit loose to the world. Two enemies lie near your state, imagination and liberty; but the plain, practical, living, holy truth, that has convinced you will preserve you, if you mind it in yourselves, and bring all thoughts, imaginations, and affections to the test of it, to see if they are wrought in God, or of the enemy, or your own selves: so will a true taste, discerning and judgment be preserved to you, of what you should do and leave undone: and in your diligence and faithfulness in this way you will come to inherit substance, and Christ, the eternal wisdom, will fill your treasury. And when you are converted, as well as convinced, then confirm your brethren, and be ready to every good word and work that the Lord shall call you to, that you may be to his praise who has chosen

you to be partakers with the saints in light of a kingdom that cannot be shaken, an inheritance incorruptible, in eternal habitations.

"And now, as for you that are the children of God's people, a great concern is upon my spirit for your good, and often are my knees bowed to the God of your fathers for you, that you may come to be partakers of the same divine life and power, that has been the glory of this day, that a generation you may be to God, a holy nation and a peculiar people, zealous of good works, when all our heads are laid in the dust. Oh, you young men and women, let it not suffice you that you are the children of the people of the Lord! *you must also be born again* if you will inherit the kingdom of God! Your fathers are but such after the flesh, and could but begot you into the likeness of the first Adam; but you must be begotten into the likeness of the second Adam by a *spiritual generation*. And therefore look carefully about you. Oh, ye children of the children of God, consider your standing, and see what you are in relation to this divine kindred, family, and birth! *Have you obeyed the light, and received and walked in the Spirit, that is the incorruptible seed of the word and kingdom of God, of which you must be born again?* God is no respecter of persons: the father cannot save or answer for the child, the child for the father, 'but in the sin thou sinnest thou shalt die, and in the righteousness thou doest through Christ Jesus thou shalt live': for it is the willing and obedient that shall eat the good of the land.

"Be not deceived, God is not mocked; such as all nations and people sow, such shall they reap at the hand of the just God. And then your many and great privileges above the children of other people will add weight in the scale against you, if you choose not the way of the Lord; for you have had line upon line, and precept upon precept, and not only good doctrine but good example; and which is more, you have been turned to and acquainted with a *principle in yourselves* which others have been ignorant of, and you know you may be as good as you please, without the fear of frowns and blows, or being turned out of doors, and forsaken of father and mother for God's sake and his holy religion, as has been the case of some of your fathers in the day they first entered into this holy path: and if you, after hearing and seeing the wonders that God hath wrought in the deliverance and preservation of them through a sea of troubles, and the manifold temporal as well as spiritual blessings that he has filled them with in the sight of their enemies, should neglect or turn your backs upon so great and so near a salvation, you would not only be most ungrateful children to God and them, but must expect that God will call the children of those that knew him not to take the crown out of your hands, and that your lot will be a dreadful judgment at the hand of the Lord. But oh! that it may ever be so with any of you! The Lord forbid, saith my soul.

"Wherefore, O ye young men and women, look to the Rock of your fathers; choose the God of your fathers: there is no other God but him, no other light but his, no other grace but his, nor spirit but his to convince you, quicken and comfort you, to lead, guide, and preserve you to God's everlasting kingdom; so will you be possessors as well as professors of the Truth, embracing it not only by education but judgment and conviction, from a sense begotten in your souls through the operation of the eternal spirit and power of God in your hearts, by which you may come to be the seed of Abraham through faith, and the circumcision not made with hands, and so heirs of the promise made to the fathers of an incorruptible

crown; that, as I said before, a generation you may be to God, holding up the profession of that blessed Truth in the *life and power of it*. Formality in religion is nauseous to God and good men; and the more so, where any form or appearance has been new and peculiar, and begun and practised upon a principle with an uncommon zeal and strictness. Therefore, I say, for you to be flat and formal, and continue the profession without that salt and savor by which it is come to obtain a good report among men, is not to answer God's love nor your parent's care, nor the merit of Truth in yourselves, nor is those that are wild out; who, though they will not obey the Truth have sight and sense enough to see if they do the make a profession of it. For *where the divinity of it is not felt in the soul, and waited for, and lived in*, imperfections will quickly break out and show themselves, and detect the unfaithfulness of such persons, and that their insides are not seasoned with the nature of that holy principle which they profess.

"Wherefore, dear children, let me entreat you I shut your eyes at the temptations and allurements of this low and perishing world, and not suffer your affections to be captivated by those lusts and vanities that your fathers, for Truth's sake, long since turned their backs upon; but as you believe it to be the truth, *receive it into your hearts*, that you may become the children of God; so that may never be said of you as the evangelist writes of the Jews of his time, that Christ, the true light came to his own, but his own received him not: but to *as many as received him*, to them he gave power to become the 'children of God; who were born, not of blood, nor of the will of the flesh nor of the will of men, but of God.' A most close and comprehensive passage to this occasion you exactly and peculiarly answer to those pressing Jews, in that you bear the name of God people, by being the children, and wearing the form of God's people; so that he by his light in you may be said to come to his own, and if you obey it not, but turn your back upon it, and wait after the vanities of your minds, you will be those that receive him not, which I pray God may never be your case and judgment; but that you may be thoroughly sensible of the many and great obligations you lie under to the Lord for love, and your parents for their care; and *in all your heart, and all your soul, and all your strength, turn to the Lord, to his gift and spirit in you, and hear his voice and obey it*, that you may seal to the testimony of your fathers by truth and evidence of *your own experience*; and your children's children may bless you, and the Lord for you, as those that delivered a *faithful example*, as well as record of the truth of God unto them. So will the gray hairs of your dear parents, yet alive, go down to the grave with joy to see you the posterity of Truth, as well as they and that not only their natures but spirit shall live in you when they are gone."—*Penn's R and Progress.*

## THE FRIEND.

NINTH MONTH 15, 1866.

The sanguinary contest that has recently terminated between Austria on one side and Prussia and Italy on the other, has been no less extraordinary for the rapid and uniform success of the belligerents, than for its important and unanticipated results. It ought to teach the sovereigns of Europe that injustice and oppression or later, will meet with punishment, and



vince them, as well as their subjects, that the word is not to be trusted for the award of right and equity.

Perhaps among its most momentous, if not most alarming consequences, is the destruction of the obligations imposed by the treaty of Paris entered into by the Allied Powers in 1815, and thus, the imminent risk involved, of breaking up the system of nationalities and territorial boundaries adjusted and guaranteed by that treaty, and preserved, nearly intact for half a century; thus opening the door for other unscrupulous statesmen, whenever prompted by cupidity the last of power, to attempt their gratification, though incurring the odium of disregarding the litigation of what has been so universally accepted public law. The high contracting Powers, which had suffered so long and so severely from a tremendous military force wielded by Napoleon the first, and had felt so grievously the evils resulting from opposing interests and separate enmities, sought to establish by that celebrated treaty, a peace that should be lasting, instituting a purpose among the continental States the maintenance of their individual independence and territorial limits as then conceded and affirmed.

Although, from the bias of temporary motives of the stipulations of the treaty of 1815, or the fears and excitements of the preceding and destructive wars had passed away, were considered by prominent statesmen open to improvement; yet, so obvious were the general interests of the several European nations involved their observance and support, that, notwithstanding occasional outbreaks among some dissatisfied communities, and the heartburning created by the Crimean war, the fundamental provisions of the compact have heretofore been preserved, and the horrors of war, when it broke out, diffused within narrow limits. Most of the despotic monarchs who were parties to the treaty, actuated by fear lest the advancing intelligence and awakened inquiry of the people would overthrow the irresponsible power claimed by them as a Divine investiture, within a few years of its date, united together in what was profanely denominated the Holy Alliance, secretly framed in a spirit of hostility to popular liberty and the demands of an increasingly christianized civilization. At this unrighteous combination was gradually integrated by the odium it elicited and the irresistible strength of those principles of right and truth it was designed to crush or prevent interfering with the assumed inviolability of the prerogatives of kings.

The conclusions of the Congress of Paris were accepted and guaranteed by the different sovereigns individually, and were to be maintained by them jointly, and they have heretofore been respected and observed, except that in some few instances, modifications evidently tending to promote national settlements and mutual interests, have been proposed, discussed by the interested Powers, and settled by general consent. Such was the treaty of 1852, which confirmed the Duchies of Schleswig and Holstein to the crown of Denmark. Such the feeling of stability and repose arising from the hoped for irrevocability of this treaty in mere force or stratagem, and so urgent was the desire expressed to maintain its authority as national law binding on all the contracting parties, that it was proposed by some of their plenipotentiaries, and received with almost universal approbation, that future differences, especially so likely to affect boundaries and the balance of power, should be submitted to duly authorized referees, and be determined by friendly arbitra-

tion. Such a proposition could not fail to give joy to all who sincerely desired the progress of the human family, and the extension of the kingdom of the Prince of Peace, and both in Europe and America its probable adoption was hailed with delight, under a too sanguine hope that christian nations were at length about to adopt a policy consistent with the religion they professed, and substitute arbitration and mutual justice for the barbarities and uncertain decision of war; thus freeing their citizens from the miseries and demoralization of brutal contests, while they secured their own stability and prosperity as members of one great commonwealth.

But while these pleasing hopes were fondly indulged, and peace conferences, composed of many of the foremost men in Europe, were annually held, a revolutionary and destructive opinion was constantly cherished and promulgated by nearly all those who claimed to be preachers of the gospel, which, since the first gathering of the darkness of apostasy over the professing church, has blasted, and as long as it is tolerated, will continue to blast these reasonable expectations, and frustrate the demands of the christian philanthropist. This is, the opinion that war is consonant with the religion of Christ, the merciful Redeemer of men, who came not to take life but to save it, and that all its blood-stained horrors and atrocities are justifiable and may be enacted by christian nations, whenever these in power within them, may declare they are called on, to resort to arms for the maintenance of their rights. This anomaly once admitted, and no tribunal existing competent by absolute power to restrain hostilities, national peace and amity most necessarily depend on the uncertain disposition to abide by the imperfect obligations of national compacts, valued and interpreted by each State according as they are felt to bear on its individual interests. Hence mutual jealousy and distrust are constantly kept alive, destroying confidence one in another; and as no nation knows where another may assert that its honor or its material well-being require it to resort to rapine and murder in their defence or support, the dangerous theory that the time of peace should be occupied with preparing for war, receives a plausible justification and universal support. Hence hundreds of thousands of young and able bodied men are dragged from their homes, subjected to all the demoralizing influences of camp life, and trained to the wholesale destruction of their fellow men; human ingenuity is tasked to perfect the most murderous implements of warfare, while the people are heavily taxed to meet the onerous expense, and all peaceful pursuits obliged to pay tribute to a system that injures and degrades them.

With the minds of men imbued with a pseudo-christianity, robbed of the peaceable principles of the true, and sanctioning violence and revenge; with nations kept armed cap-a-pie, and on the watch for a summons to the bloody arena; there will, in the ordinary course of human events, opportunities present inviting ambitious and designing statesmen to seek their own selfish ends by playing upon the passions of the people, until they blindly submit to their commands; by mistakingly constraining or disregarding the obligations of treaties to which they have been parties; and then employing the military strength at their command to seize that which they covet, without respect to the rights of others or the common interests of mankind.

If we may believe the representations made almost universally by the press in Europe, the war just terminated had its origin in the aggressive and ambitious spirit of the bold and able

minister of the Prussian king; though not on Prussia alone rests the guilt of the great crimes of violating treaties solemnly affirmed, causing the death of thousands of human beings, and despoiling principalities of their long conceded rights. It is a striking circumstance that all the German parties in this war had violated the sanctity of treaties, and set at naught the principles of justice and honesty by robbing a neighbouring kingdom but a short time before. When, under the pretence of securing greater liberty for the people, the German Diet claimed the severance of Schleswig and Holstein from the government of Denmark, to which they had been long before assigned, Austria and Prussia, rival heads of the Germanic Confederacy, and jealous of each others aggrandisement, volunteered to execute the Federal unrighteous demand, and united their colossal power to wrest from a weaker sovereign, who had given them no just cause of offence, two provinces which by treaty they had publicly confirmed to him. May we not now see that in national affairs as in individual conduct, the wrong secretly or more openly committed, often, in the overruling of Divine Providence, works out its own punishment. It is confidently and publicly stated, that the wily minister of the Prussian king, under cover of his assumed arbitrary authority, has, for the last two or three years, overridden the constitution of his country, in order to enlarge and consolidate a well-drilled standing army and accumulate improved material for war, preparatory to striking a blow he had long contemplated for acquiring, at the expense of Austria, a wider domain and augmented power. When prepared to attempt the realization of his schemes, the appropriation of the two Duchies they had seized and held, was made a pretext by Prussia for quarrelling with her guilty accomplice and traditional rival, and to hurry on a war, for which she had been carefully making ready, so as to take her antagonist at disadvantage. There was the usual form of protestations and manifestoes, each side claiming to be right and aggrieved, and though the people of Prussia, at first, manifested unwillingness to engage in the conflict, they were urged and enticed into it, and the claims of right and justice, if either party could substantiate such claims, were left to the decision of the sword.

The decision is now known. The tyrannical and aggressive king of Prussia has triumphed, and takes one of the first positions in Europe. He has bisected the Germanic Confederation, subjecting several of its States to his sceptre. Obligated Austria to give up Venice, resign the Presidency of the Diet, and yield all influence north of the Mayne; and after thus despoiling his neighbours, he imposes on them the expenses of the war. The treaty of Paris has been deprived of its vitality, and henceforth has no binding force. The stipulated conditions of power and territory among the nations of Europe are alarmingly changed, and no one Court can know with certainty, what may be the future policy of others; how far it may rely on their assurances, or how soon, singly or in alliance one with another, others may attempt to alter the map of that continent.

All these evils, and more than time will admit to enumerate, are fairly attributable to the insane policy of war; a policy to which the civilized world is kept enslaved by the corrupt passions of the people, and the teachings of most of the professed ministers of Christ, the Prince of Peace. Had the latter not perverted his precepts and betrayed his cause, by teaching the people they may sacrifice their children to Moloch, we should not, in this nineteenth century of the New Dispensation, see men trained to destroy each other like wild

beasts, glorying in the rapidity and certainty with which they can take the largest number of human lives, and thus outbalance justice and right by heaps of slain. Is it any wonder that we hear loud complaints from these sources of spurious doctrine, that infidelity is spreading on all sides? If it is true that the commands of Christ and the peaceable spirit and principles of the Gospel, are not applicable to the present state of society—so many centuries after their first promulgation—or if it is conceded that it is necessary for those who claim to be Christ's ministers, and to spread his religion, to abstain from inculcating his plain and undeniable teachings as recorded by Apostles and Evangelists in the Holy Scriptures, until the people have, by other means, become so much better as willingly to adopt them; if religion is represented as consisting mainly of a system of outward observances; need we be surprised that those who choose to live as they list, think they see such inconsistency and deceit among its priesthood, as satisfies them in believing that christianity rests on no other foundation than human contrivance, and cannot fulfill its promises? When will the different denominations in the professing church have their eyes opened to the magnitude and folly of this stupendous evil! and when will their pastors and teachers, freed from the fear of man and the policy of this world, universally preach the gospel of life and salvation in its purity and simplicity, that the people may learn that all war is contrary to it, and rebellion against its Author, and thus its glorious purpose of bringing "glory to God in the highest, peace on earth, good will to men," be more effectually promoted by them.

#### SUMMARY OF EVENTS.

**FOREIGN.**—Since the expiration of the armistice between Prussia and Austria, the negotiations have been continued between the two countries. The reduction of the Prussian army commenced on the 5th inst. In addition to the three millions of florins paid by Hesse Darmstadt, in compliance with the demands of Prussia, that Duchy has been required to cede twenty square miles of its territory. The peace arrangements between Austria and Italy were being perfected. The cholera is making sad ravages in Italy. The Bank of England on the 6th inst., reduced its rate of discount to 5 per cent. The Prussian governor of Saxony has prohibited the holding of public meetings throughout the kingdom during the state of siege which now exists. The Prussian Chamber of Deputies has passed the bill for the annexation of Hanover, Hesse, Nassau and the free city of Frankfurt. A bill for the annexation of Schleswig and Holstein has been sent in by Bismark. W. C. Gladstone, in a speech delivered on the 7th, urged upon the Liberals to support any good Reform Bill which should be brought forward in Parliament by the Derby administration. A quantity of Fenian munitions of war have been seized in Liverpool. The Prussian Diet has passed the government indemnity bill. It passed the upper House by a unanimous vote, and the Chamber of Deputies by a large majority. The latter body has rejected the government proposal for an issue of sixty millions of Treasury notes, and adopted in its stead an amendment authorizing the issue of thirty millions payable in one year from their date. It is reported that the king of Saxony has decided to resign in favor of his son.

The Italian government has issued a decree which disbands 55,000 men of the Italian army. Austria has invited Italy to send Plenipotentiaries to meet others appointed by Austria, for the purpose of adopting measures for the improvement of telegraphic and postal intercourse between the two countries.

A dispatch from Athens of the 8th, says the Greeks have rejected the terms offered them by the Turkish Government, and continue their revolt. The people of Epiruz also claim their freedom from Turkey, and have abandoned their habitations and taken to the hills.

The Bank of France has reduced its rate of discount to 3 per cent.

The Liverpool cotton market on the 10th, was steady but for middling and fine. Prices are rather firm. The weather is less favorable for the crops. Consols, 89½, U. S. 5-20's, 72½.

**UNITED STATES.**—*The Public Debt.*—On the first instalment of the United States, according to the statement of the Secretary of the Treasury, amounted to \$2,738,314,835. On the first of Eighth month it was \$2,770,416,698. The reduction during the month was \$42,101,773. From the total debt may be deducted the balance in the Treasury, which consisted on the first inst. of \$1,100,000,000 in coin, and \$1,777,777,777. This would make the amount of the debt \$2,599,688,168. The amount of debt bearing no interest is \$441,567,810, it consists of United States notes, fractional currency, and gold certificates of deposit. The public debt has been reduced \$ 61,570,107, since 8th mo. 1st, 1855. The contraction of the currency goes on slowly but steadily.

*The Southern Loyal Convention*, held in Philadelphia, adjourned on the 7th inst. after a session of five days. The Convention as a whole adopted an address to the people of the United States, and a series of resolutions, in which the most material point is an endorsement of the Congressional Union. The Convention also changes the basis of representation, but leaves the question of suffrage to the individual States. A portion of the delegates, chiefly from the Gulf States, acting by themselves, adopted another address, in which they declare that Congressional action, extending the right of suffrage to the negroes of the States, is the only remedy for the existing evils in the South. The discussions in the Convention showed a wide difference of sentiment among the members. The delegates from the border States were generally averse to introducing the negro-suffrage question into the pending elections, while those from the Cotton States insisted that it was the most important of all the questions involved.

*The Atlantic Telegraph.*—The steamship Great Eastern arrived at Heart's Content, N. F., on the 8th inst., having accomplished the laying of the second line of cable with entire success. Its electrical condition is said to be perfect, and messages are now being received and sent. A second cable will be immediately laid from Port au Basque to Aspy Bay. The receipts from messages are said to be at the rate of £90,000 per annum.

*Philadelphia.*—Mortality last week 370. Of cholera, 41; cholera morbus, 9; cholera infantum, 31.

*Vermont.*—At the annual election for Governor, Charles F. Johnson, a member of the Legislature, took place on the 23d inst. The Republican candidate for Governor was elected by a very large majority. The Senate will be all Republican. The Democrats elected a few members of the House of Representatives. In one of the Congressional districts there was no choice, the votes being equally divided between the two principal candidates. In the other two districts Republicans were elected.

*The Freedmen and the South.*—The Selma (Alabama) Messenger, of a late date, contains a letter from a planter of that State, in which the writer says: "More money may be made by growing cotton for the benefit of the freed man, than was at ten cents in the days of slavery; and this, too, by working hirelings as at present, or by tenants upon small farms. The failure to cultivate the land this year, is owing more to the incompetency of men engaged in the business than to the untowardness of the season or the influence of the weather." Judge Ballock, Presiding Judge of the County Court at Natchez, Miss., has decided the State law, denying colored persons the right to carry arms, to be a violation of the provisions of the State constitution.

The Assistant Commissioner of the Freedmen's Bureau for North Carolina, states that upwards of 50,000 freed men of reach of work for the coming year. Most of the freedmen's camps scattered over the State have now been broken up, and the needy collected at a few central points. All cases of outrages between whites and blacks are now referred to the North Carolina State Court.

*Maine.*—The State election held on the 10th, resulted in the choice of the Republican candidates for Governor and members of Congress, by largely increased majorities. The State Senate will be all Republican, and the House of Representatives nearly all of that party.

*The University of Kansas.*—By a treaty made two or three years since, the Ottawa was given twenty thousand acres of land, from the centre of their rich reservation, for the establishment of this University.

The present population of Rome is 210,701. This has increased since 1811 to 30,600,000. The increase has been chiefly owing to the concentration of emigrants from other parts of Italy from political motives.

At the end of the war there were 18,085 wounded

soldiers in the Prussian hospitals, of whom only 5 were Prussians.

*The Markets, &c.*—The following were the quotations on the 10th inst. *New York*—American gold 14 U. S. sixes, 1881, 111½; ditto, 5-20, 1862, 111½; ditto, 1865, 108½; ditto, 5 per cents, 10-46, 98. The market easy at 4 a 6 per cent. Superfine State Flour \$8 10. Shipping Ohio, \$9 a \$10 75. Baltimore flour, fair to extra \$9 50. \$12 50. New prime wheat, \$3 11; middling Ohio, \$2 75 a \$2 77; choice spr wheat, \$2 14; ordinary, \$1 51. Oats, 58 a 69 cts., State, Chicago, do. 47 a 50 cts. Western rye, 82 a cts. Mixed western corn, 83 cts. Middling up cotton, 32½ a 33½ cts. *Philadelphia.*—Superfine flour \$7 50 a \$8 75; extra family and fancy \$9, \$10, \$11, wheat, fair to choice, \$2 65 a \$2 80; white, \$2 50. Rye flour, \$1 a 91; western, and \$1 05 a \$1 10 for Pen Yellow corn, 91 cts; western mixed, 87 a 88 cts. Southern oats, 47 a 48 cts. Cloverseed, \$6 50 a \$7. Timothy, \$3 25 a \$4. Flaxseed, \$3 50. The arrivals and sales of beef cattle reached about 1800 be. Market dull and prices rather lower. Extra sold at 14 cts.; fair to good, 15 a 16 cts., and common 1 a 17 cts. Sales of 10,000 sheep at 4½ a 6½ cts. for good and 5 a 5½ for common for per lb. gross. Hides \$13 50 a \$14 50 per 100 lbs. net.

#### RECEIPTS.

Received from T. Twining, N. Y., \$2, vol. 40, and Ezra Nichols, and Moses Huntington, N. Y., \$2 per vol. 40; from J. Horstis, O., \$4, vols. 39 and 40; A. Scott, Pa., \$2, vol. 39; from S. R. Wilkins, N. S., vol. 40; from J. W. Hibbs, Pa., \$2, vol. 40; J. F. Fawcett, A. G., O., for Jane Heild, T. Heald, A. W. and Sarah Heild, \$2 each, vol. 39; for J. H. Crow, S. No. 18, vol. 40, and for J. Taylor, A. Fawcett, Mary Woolman, B. Antram, Rebecca Woolman, and A. Stratton, \$2 each, vol. 40; from S. Shaw, O., \$2, 40; from M. T. Webb, Pa., \$2, vol. 40; from James Davis, Pa., \$2, vol. 40; from J. Elfreth, N. J., \$2, 40; from Jos. Masters, O., per E. Hollingsworth, \$2, vol. 40.

Received from Joseph W. Hibbs, Pa., \$8; from Friend in Ohio, per Jehu Fawcett, \$5; from Sam Shaw, O., \$75.05, less Express charges, \$1; less \$74.05, for the Relief of Coloured Freedmen.

#### WESTTOWN BOARDING SCHOOL.

The list of Boys entered as pupils for next Session delivered to the Board of Trustees, shows a number of vacancies for GIRLS. It is requested that applications be forwarded early to Duhré Knight, Superintendent (address Street Road P. O., Chester Co. Pa.); or Charles J. Allen, Treasurer, No. 304 Arch St., Philadelphia, Mo. 25th, 1856.

#### WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the BOY'S SECOND MATHEMATICAL SCHOOL, to enter on his duties on the opening of the Winter Session. Apply to Samuel Higgs, Wilmington, Del. Thomas Evans, 817 Arch St., Phila. Joseph Scattergood, 413 Spruce St., Phila. Charles J. Allen, 304 Arch St., Phila.

#### EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Principal and Assistant Teachers are wanted for the Schools. Application may be made to

Isaac Morgan, Jr., 622 Noble street  
Samuel Allen, 524 Pine street, or  
J. Wistar Brown, 410 Race street.

#### FRIENDS' ASYLUM FOR THE INSANE.

SEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent.—JOSEPH H. WORTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

#### MARRIED, at Friends' Meeting-house, Greenwood

the 23d ultimo, WILLIAM C. HOLLOWAY, of Philadelphia, Co. Ohio, to MARGARET, daughter of Samuel Mary C. Scattergood, of Srenco, Columbia Co., Pa.

WM. H. PILE, PRINTER,

No. 214 Pearl street, between Dock and Third

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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From the "Cornhill Magazine."

The Loss of the Steamship "London."

(Continued from page 18.)

Daylight at length came in, and then we could see what a helpless log our ship was. She was on a pretty low at the stern, and when she rolled overboard went right under. The sensation to any one on deck was truly awful. None seemed to see Captain Martin, and at no time did I hear him reproaching him. But the expressions of the owners were quite different: they were anything but blessings.

The weather in the morning was very dull and settled. The wind was not so furious as in the night, but the sea still heavy. A few new boats had been put on, though none entertained much hopes of them,—of those remaining—for life-boats were both gone. The last one had been washed away the evening previous, and one of the cutters was stove, and hanging down at the end of the ship by the stern-fall from the davit. A mate to it on the opposite side was still good, with two iron pinnaees, capable of carrying sixty tons each, and a small wooden boat forward near the fore-castle. The two iron boats were swung from davits on board. About nine o'clock in the evening, and while I was still at the pumps, I then making ready the starboard iron boat. The captain had given orders to get the boats ready. I did not leave the pumps to seek a chance for the boat, although there was one whom I knew was helping in preparing her for sea. I had previously made up my mind to stop by the ship the last, in case any vessel should come to our aid, although we had no distress signals up; why, I cannot say. I am puzzled to this day why Captain Martin did not have up signals, as, as usual, if she did happen to sight us, and we were, of course would take no notice and pass her.

Another reason why I was so indifferent to the boats was this: I thought that where a ship could not live, a small boat could not. When the boat lowered, and several jump overboard to get in her. Soon I saw them climbing again. The boat had been swamped in the night, and she sunk. I think, but am not sure, that one or two were drowned at that time. I had now been got up in the donkey-boat, which was a house on deck forward, and it was connected with the pumps, and I was relieved. I then climbed up on the poop, where everything presented a gloomy appearance; the boat sinking had destroyed all hope. We

had still three boats, but they were on the weather side; the ship would have to be brought round before they could be lowered. There was no effort made at that time to get them out. People were walking about, very quiet and very anxious. I saw the captain then, also—Tycehurst; several ladies walking about bare-headed, their hair flying about with the wind, but calm and resigned, and very little being said. They were walking about just as you see people at a railway station when they are waiting for a train. I saw and spoke to the young girl who was so frantic at first: now she was as reasonable and calm as any body. I then thought, as a good many thought, that we were not long for this world; death was staring us in the face. I felt loth to give up life; I enjoy life. There was also the uppermost thought of all, the uncertain hereafter. I said to myself, "Well, I suppose I am as prepared now as I should be twenty years to come." I regretted most for those I was leaving behind, and whom I had come on a visit half round the world to see; and now to be drowned in returning, and that in such a stupid, unsatisfactory way! There appeared to be no excuse for it whatever. True, we had a severe gale, but I fancied I had seen as heavy a one before. It appeared to me that a new, strong, well-built ship had been thrown away. Had our ship been driven out to a rock, or had taken fire, or met with some unavoidable accident, I should not have felt so bad. I always dread to think, or to get talking on this part of it; for my feelings of sorrow become mixed with feelings of regret and reproach against some one for so cruel a sacrifice.

Whilst on the deck at this time I saw the sailors going about throwing overboard any articles they could—henceoops, useless gear, &c. I then looked about to see what prospect there was of saving myself. Hope had not altogether deserted me. I looked out on to the sea, and asked myself the question, What boat could live there but a lifeboat? There was no vessel in sight. I then turned my eyes to the deck. I saw a piece of a board or side of a henceoop, and said to myself, "I shall keep near that when she sinks." It appears now a ridiculous idea to expect that to save me, then 190 miles from land! I remained on deck about half an hour, and then went below to the cuddy, to see how far my lady acquaintances, it then being about ten o'clock. Just as I was turning to get down, I noticed the sailors were beginning to get the port-entree ready, and I heard one say, "This boat is for the captain and ladies;" so any hopes I had from this boat were destroyed then; for I would not try to get in it, and destroy the chance of any of the ladies. So took no notice of it, and passed on below, intending to keep a pretty sharp look-out when she was going to sink, to rush on deck to where my board was.

When I got to the cuddy the usual question was put by the women, as it was to any one coming in from the deck, "What hopes now?" I said, "We are about still; and while we are about we are alive, is all I can say." At this time I thought it wrong to disguise our actual condition; in fact, the captain did not. He had been in the cuddy some time previous, and told all to prepare for the worst, nothing but a miracle would save us now!" which dreadful assertion was received with no fresh outburst of terror. All the women from the second cabin were sitting by themselves. Those from the steerage part of the ship were in the cuddy also. No distinction now. There were fathers and mothers, with their families of three, four, and five, grouped around them—the children very quiet. They did not seem to understand why their fathers and mothers were crying so; and, poor little things, many were standing up to their knees in water. Dr. Draper was standing about the middle of the cuddy, at one of the tables, with many round him, reading and praying unceasingly. Now and then would be heard a voice, saying, "Oh, Dr. Draper, pray with me." There were also to be seen men by themselves, reading the Bible. I remember seeing a newly-married couple sitting by themselves, weeping bitterly. He had lately returned from Australia, had got married, and had induced many of his relations to return with him. They were on board—in all nine, I have heard. He appeared to be reproaching himself for having taken her away from her home. She was consoling and comforting him as best she could, saying she was happy, and they would die together. One poor young girl was writing a message on an envelope. I little thought I might have been the bearer of it. She probably intended putting it in a cask or keg that was being got ready by a friend of hers, as I learned afterwards. A young man whom I know was instrumental in starting it; his name was Row, of New Zealand. This keg has not yet turned up.

I conversed with many I knew; every one seemed fully to understand that there was no chance of being saved. A few clung to the hope that a vessel would yet come. Some of the sailors circulated a report that a vessel was in sight, to quiet them. I remained there until say twelve o'clock. Matters getting worse and worse, I could not remain below, but went upon deck again, bidding some whom I knew good-by. As I went to the door to go up the steps I found a number of people standing on the ladder-way, apparently bewildered. I turned round and took the last look I ever had of the cuddy; the sight is indelibly stamped on my memory. I found some difficulty in pushing my way through the crowd to gain the deck. The day had brightened up a little, the sun would occasionally show out. The wind and sea were still heavy, but I think had abated since morning. I noticed the sailors were still about the same boat, intending soon to lower it; but as I had previously heard this was for the ladies and captain, of course I never looked to it with any hope for my safety. I glanced at the state of the ship, wondering at the length of time she kept together—which raised false hopes with many, not that she would ever get to land, but that she might live long enough for a vessel to come to take us off. For my part I thought she might keep afloat four or five hours yet (at this time I would not ask anybody's opinion for fear



of being misled,) and concluded I would go down to my state room to put on a dry coat. I thought I might as well live comfortably for a few hours, if I had to die then. Before going, I satisfied myself she would not sink while I was below, as I had a long distance to go, and had a particular horror of being closed in. I went down to the company-way to the cuddy-deck, then around and down to between decks. At this time the passengers had ceased with the buckets, thinking their labour useless. There was no one there but the captain. He had been having a look at the engine-room. I spoke to him, and asked him if he thought it any use to still continue carrying up water; if so, I would go and try and get them together. He did not care about answering me, and walked back to the engine-room, and I with him. We looked down, and a frightful place it was: the water coloured black with the coal, and washing about and breaking up the iron floorings or platforms, and producing an unearthly noise. And a great pool of water it appeared to be. We stood looking for a minute or two. When he turned to go aft, I said, "Well, captain, what do you say?" He replied, "You may, but I think it's no use." We then went up the steps on to the cuddy-deck. There was a division between the after-staterooms and the cuddy. In passing these rooms we saw some sailors and firemen in their opening cases of liquor, and some with bottles of brandy in their hands: there were several drunk at the time. The captain said to them, calling some by name, "Don't do that, boys! don't die onwards!" I saw a sailor down on his knees, feeling about in a foot of water for a sovereign he had dropped out of his mouth: he was as cool and eager looking for it as a street Arab would be for a sixpence he had seen fall. I saw standing at the cuddy-door a first class passenger with a life-preserver strapped round him. I then turned and went down again to go to my room, opened one of my trunks, took out a coat, saw my watch and purse; thought to myself, well, I may as well take them; laid them out, but the trunk was particular in locking it (such is the force of habit:—) then put my watch in my pocket. At that moment the ship gave a roll, the water covering the port, which darkened the room, and in picking up my coat, my purse fell into the water. There was about a foot and a half there at the time. I put my arm down, and felt for half a minute, like the sailor for the sovereign, but could not find it: then walked out into the cabin; there were about half-a-dozen there at the time. I saw — Lemmon, of Melbourne; I spoke to — Harding — he shook his head as much as to say he did not wish to be interrupted then: some sitting with their heads resting on the table — almost all preparing for death, and patiently waiting. I saw an elderly person strapping up a railway rug into a bundle; shortly after he was seen on deck with it, when the captain, with a faint smile, asked him if he intended taking it with him. I have since been told by friends of this gentleman that he had a thousand sovereigns with him; and probably these were in the rug. On my way back to the engine-room, I was alarmed at seeing that a serious change had taken place — a deal more water was rushing down. From what I saw, I thought the pile of sails over the opening above had floated up, the water pouring in underneath. I looked over into the engine room below, and noticed that the water had increased considerably since the captain and I were there: it was now within two or three feet of the deck on which I was standing. I got on the poop as soon as I could, knowing now that the end was near. I had some difficulty in getting up the staircase be-

tween the cuddy and the poop, as it was crowded with the people, who were all mute. It was then about one o'clock or half-past one in the day, Thursday, 11th January. Just as I got on to the poop I saw an elderly couple, man and wife, with three children, two little girls about eight or ten years of age, and an infant. I am not sure, but I think they were the same who were wrecked a short time previously in the *Dunbar*, and this was the second, if not the third, attempt they had made to get to Australia. The mother and the two girls were sitting on the lee-side, close to the mizzen rigging, and the father alongside of them, holding an infant in his arms, and shielding it from the spray that was blowing clean over from windward. I took the mother and two girls up, and set them midships in the lee of the after companion-way. In about half-an-hour after, and just before we left the ship, I saw the mother and two girls washing about on deck, drowned.

(To be continued.)

For "The Friend."

## Musings and Memories.

## SET UP BEACON MARKS.

I have somewhere read of an Indian who when passing through a swamp, if he found any spot particularly difficult to cross, invariably set up a stake in it as a Beacon Mark, to warn others of the danger, as well as to enable himself to recognize and avoid the place. It was a wise as well as kind act in this man, and it were well if, in our every day walk, we were concerned to set up Beacon Marks to enable others to see where we had met with difficulties and dangers, spiritual as well as temporal. If we really and truly are actuated by the spirit of the petition "Lead us not into temptation," it is certain that we shall feel bound, as far as we can, not only to avoid placing incitement to evil in the way of others, but that we shall desire that they may be preserved from the sins into which we have been led.

After Lee, of the rebel army, had fortified Richmond by forts and batteries of various kinds, he buried all around its approaches, torpedoes, which would explode if a heavy man or a horse trod over them, and scatter death and terror around. To prevent their own army, and those who came with provision for his needs, from falling victims to the murderous power of these hidden instruments of destruction, marks were placed over them to designate the places: which marks were to have been removed should Grant's army approach. On the morning of that day when Lee fled from Richmond, too many other things claimed attention, and the little Beacon Marks were left unmoved, and thus many hundred lives were probably saved.

It sometimes happens that individuals moving along in the paths of vanity and frivolity, are suddenly arrested by severe illness, and being in mercy brought to a sense of their sad fallen state, and the need they have of the washing of regeneration, and the saving, soul-cleansing baptisms of the Holy Spirit, they are introduced into much mental agony, and are taught to cry mightily to the Lord Jesus for help. His mercies are over all his works, and it pleaseth Him, at times, graciously to regard the supplications of such, and through the powerful operations of his grace, to prepare the spirit through a few days of agony and remorse, to receive that inward cleansing in which it finds pardon for past transgressions, and a preparation for an admission into the kingdom of glory. Such persons being thus introduced into the christian family, — being made partakers of the salvation which comes by Jesus Christ, often attain before the close comes, to great peace.

Although abhorring themselves, as they look on their past lives, yet in the consciousness that mercy of God in Christ Jesus cleanseth from sin, they, in happy, hopeful humility, enter valley and shadow of death. All this is in full accordance with the mercy of our God. It is thro' deep tribulation we must enter the kingdom, is through obedience that we grow in knowledge and experience; yet He who is perfect in wisdom sees meet, in some cases, to cut short the way righteousness. He sees that deep agony of war has been felt, that the saving change has wrought in suffering and remorse, through fiery baptisms of the Holy Spirit, and as the creature is subdued, he receives it rest. The soul is prepared for obedience, tribulation has been experienced, and faith in Lamb of God who taketh away the sins of the world, being in dominion, they are prepared through his merciful condescension, to join spirits of the saints and angels in the eternal ecstasies of "glory, honour and salvation to Lord God and the Lamb."

These redeemed ones, before they put off shackles of mortality, in their honest open remorse, wish to set up Beacon Marks, to pre-empt others from making shipwreck on the shoals sin where they themselves were long ago. Oh the earnestness of their desires, that their dear friends and relatives should not resist convictions of grace, should not follow the wrong notions, the manners and the customs of this world. But oh, how seldom are such Beacon Marks known to their fashionable friends. It removes them before they have time or opportunity of spreading the warning themselves. Friends in preparing obituary notices, often commend themselves to the expression of a hope through the mercy of God in Christ Jesus, have been admitted into rest. This is distressing as beacon marks which their sudden removal from time might have erected in the view of thoughtless friends. They knew them as thoughtful and gay as themselves, — they have seen but a little while ago, flaunting with ribbons mingling with them in vanity and folly. Now a few days, they are noticed as having entered the heavenly city, of purity and peace. Then, instead of erecting a Beacon Mark to survivors of the dangerous places they frequented, secures an encouragement to survivors to follow them in their course of folly and vanity, which has had so happy an end. The obituary seldom refers to the days of sore grief, and of agony these poor sinful ones have endured; they have felt that pardon and peace of their friends delight to make mention of. Did we only bear in mind the duty that devolved upon us of setting up "Beacon Marks," we should more frequently dwell upon the agony of the deep contrition of those who having done so, or shrunk from bearing the cross of the Saviour, in health, have found upon a sick bed the subjections of their own will, as to dress, address, as to manners and walk amongst men an absolute necessity to every one seeking to the kingdom. It is but a few weeks since a friend mentioned to me a concern of this kind and the necessity of making our obituary modest and brief.

But when there is any Beacon Mark to set up, let not a false delicacy prevent its erection. Surely, if through the Lord's merciful provision one soul should be rightly warned by such a notice, or should be encouraged to take up the cross whilst health and vigour are granted, it would amply repay whatever cost the effort might be to our feelings.



## Shrinkage.

Most men are familiar with the fact that a rope, upon being wetted, will contract in length and become materially shorter, and that a rope made at or at both extremities and hauled taut when wet, will slacken and hang loose upon drying. Few women are unacquainted with the shrinkage of woollen goods in the process of washing. Every mechanic, and many a householder, is familiar with the shrinking and swelling of unpainted or seasoned lumber.

In spite of the familiarity of these and a multitude of kindred facts, it would not be easy to find persons able to offer an explanation of the appearances in question, or conscious even of ever having thought about their rationale. Singular as it may appear, it is a fact that scarcely anything has ever been written upon the subject of shrinkage. Most of the books on similar subjects may be searched in vain for information concerning it. There is a new subject for the makers of encyclopedias. The chief difficulty in treating the subject probably lies not in any intricacy proper inherent therein, but in its exceeding multifariousness. Upon careful scrutiny, it will appear to the members of almost every one of the various arts and trades have their own peculiar conditions and sets of facts regarding shrinkage, and that the term has a meaning and application no means identical in the different trades, but, the contrary, more or less various and dissimilar.

In a general way, the term shrinkage is frequently used as synonymous with contraction, to denote any reduction of size in any substance, such as when a hot bar of iron or any other metal contracts as it becomes cold, it is said to shrink. It is, too, when a bit of moist animal cartilage becomes dry, the diminution of size—the shrivelling caused by loss of water—is often called shrinkage. In the sake of clearness, it is much to be wished that the term shrinkage could be restricted to the peculiar contractions which are exhibited by vegetable and animal fibres, and by various textile fibres, when these are subjected to the action of water or of other liquids and chemicals. It is desirable that the term should not be used with reference to changes of bulk caused solely by changes of temperature or simply by desiccation. Expansion and contraction with heat and cold depend upon the unending contest between the force of cohesion always drawing the particles of matter together, and the force of heat as incessantly driving them apart. When a bit of dry wood swells through absorption of water, and shrivels again upon desiccation, the increase of bulk, which is simply due to the added water, is not when the water is subtracted.

Shrinkage, properly so called, may depend upon several causes. It may result from the imbibition of fluid by twisted fibres, or from the twisting or "pling" together of fibres of wool or hair, as in the operation called "fulling;" or, finally, from the action upon the fibre, as when cotton fibres are soaked in a lye of caustic soda or potash. The simple case of shrinkage falling under the first-mentioned of these headings, and a fair type of the category, is presented by the well-known shrinking of dry ropes when they become wet. This contraction depends entirely upon the twisted condition of the fibres which constitute the rope, and is, in fact, a result of the swelling or expansion of these fibres. If, instead of the finished rope, mere straight, unspun fibres of flax, hemp, or the like, were soaked in water, these fibres, which are in reality hollow tubes, would take up a quantity of the water by force of capillary attraction, so that each particular fibre would

be surcharged and distended with the liquid. The swollen wet fibres would now be not only much larger and thicker than before, but it is conceivable that they might even be a trifle longer than they were when dry, just as a sponge when charged with water is larger, in all senses, than when the moisture has been expressed from it. But when the vegetable fibres become wet and swell up after they have been twisted into a cord, each strand of this cord necessarily becomes larger and thicker in accordance with the swelling of the fibres of which it is composed, and the other strands in going around it are compelled to traverse a larger space than before, the cord, as it were, around which each strand is twisted being larger than it was originally. The longitudinal expansion of the fibres, if any there be, is, meanwhile, vastly less in proportion than the lateral swelling, and is altogether insufficient to compensate for the increase in diameter. Hence it happens that each portion of the rope is pushed outwards from the centre toward the circumference, and the strain thus brought about goes to shorten the rope, which is, of course, drawn in from the two extremities towards its middle. The wet rope shortens as it becomes thicker—loses in longitudinal extension as it gains in circumference.

The swelling of wood upon being wetted has this much in common with the case just cited, in that the wood swells laterally, *i. e.*, across the grain. It is here as with the loose flax: the pores of the wood become distended and swollen with water; but as the fibres are not twisted in the wood, as in the rope, there is here no force to bring about any contraction in either direction. As the wet wood dries it simply shrivels from loss of moisture.

The operation called fulling, alluded to above, is employed for the purpose of "thickening up"—of rendering more compact loose and open cloths, or those composed of short wool. In the fulling-mill the cloth, immersed in water in a vessel of a peculiar shape, is continually turned over and compressed by the falling of large wooden beaters, in such manner that the position of the cloth is constantly undergoing change, and that the fibres of which the cloth is composed are made to "felt" together, and to enter into more intimate combination than before. In the course of this operation a very considerable amount of shrinkage occurs, the cloth being reduced as to its linear dimensions at the same time that the thickness and stability of the texture are improved. Wool and some other kinds of hair or fur may be thus thickened by fulling, but the process has no value as applied to cotton or flax. The efficacy of the process depends mainly upon the fact that the surfaces of the fibres of wool are covered with imbricated scales in such manner that the fibres are endowed with a peculiar roughness which permits or even solicits them to twine around one another. By repeatedly rolling, beating, and changing the position of the cloth, the fibres of the wool are at last rolled up or felted together in the desired way, the cloth shrinking meanwhile because of the more intimate union and coalescence of its constituent parts.

The tendency of fibres of wool to felt together is, in any event, so great that special precaution must always be taken to prevent the shrinkage of woollen cloth while in the process of manufacture. In the operation of spinning and weaving wool must be oiled, in order to prevent it from felting. For the same reason, woollen cloths are always kept tightly stretched upon rollers during the various processes of cleaning and colouring at the mill. The value of the common household for-

malas for washing flannels and other woollen goods will doubtless be found to be great precisely in proportion to the smallness of the opportunity afforded for the fibres of the cloth to felt together.

In the washing of woollen goods, perhaps the best instructions for an intelligent operative would be given by describing accurately the system of fulling as practised in the finishing of cloth, and then enjoining the adoption of a course diametrically opposed to this. As it is, the empirical methods of washing appear to agree among themselves, and with theory, in advising celerity, the use of hot water (all changes of temperature, as from warm to cold water, being carefully avoided), and care that the goods shall be rinsed, rubbed, twisted, or stirred as little as possible.

It is noticed that different samples of woollen goods shrink to very different extents upon being washed, though to all outward appearance the goods are identical in texture. One piece of cloth will cease to shrink appreciably after having been washed a few times, while another will continue to contract through numerous washings. This probably depends upon a difference in the length of the fibres of the wool of which the two samples of cloth have been manufactured. As a rule, cloth made of short wool will shrink much more readily than that in which the fibres are long.

Shrinkage by chemical means, in so far as animal fibres are concerned, is intimately connected with that brought about by fulling. In both cases the result depends upon the felting together of the fibres of the cloth, the chief difference between the two systems being as to the manner in which this felting is brought about. The power of felting, which is so highly developed in the fibres of wool, is far less strongly marked in many kinds of fur. But it has been found that, by appropriate chemical treatment, almost any kind of hair or fur may be made to pass into a certain harsh, roughened, crisped, curled, and twisted condition, and so rendered susceptible of being felted. A practical application of this occurs in the process known as *secretage* in the manufacture of hats from fur, where the fur is treated with a solution of nitrate of mercury. As a general rule, animal fibres, such as wool, silk, and hair, are liable to shrink upon being treated with weak alkalis or with solutions of the metallic salts, the natural felting power of the fibres being increased by the action of these chemicals. It is remarkable, however, that acids have less action upon wool than most other chemical substances.

Cotton and flax, when taken by themselves, are not liable to shrink, their fibres possessing none of the peculiar roughness to which wool owes its felting power. But both cotton and flax can be made to shrink by chemical treatment. When cotton or linen cloth is dipped for a moment into concentrated nitric acid, and then copiously washed with water, very decided shrinkage occurs, and the cloth becomes stronger than before. In this case, however, there is actual chemical combination. The cloth now contains one of the constituents of the nitric acid. It has, in fact, been transformed into a sort of gun-cotton. Shrinkage of the vegetable fibres occurs also under the influence of sulphuric acid which has been somewhat diluted, though in this case the ultimate chemical composition of the fibre remains unchanged. A solution of chloride of zinc will produce similar effects. But perhaps the most remarkable instance of shrinkage produced by chemicals is seen in the action of a solution of caustic soda, applied as recommended by Mercer some years since. Upon immersing cotton cloth in cold soda-lye the cotton shrinks at once to a very considerable extent, and remains shrunken

after the soda has been washed out. Cloth which originally showed sixteen threads to the quarter inch, when examined with a lens, can by this treatment readily be made to exhibit eighteen, twenty, or even twenty-two. At the same time that it shrinks, as regards length and breadth, the cloth becomes thicker, even to the extent of a fifth or a third of its original thickness. The strength of the cloth is also increased; a square yard of it weighs more than before, and its power of absorbing and retaining colouring matters is distinctly greater than before. Concerning this sort of shrinkage, however, we know only the empirical facts; no rational explanation of it has yet been offered.

New cotton and linen cloth will shrink, to a certain extent, when washed for the first time—a fact from which it would be natural to infer that these cloths shrink, like woollen goods, by felting; but, in reality, this shrinking appears to depend entirely upon the removal of matter extraneous to the cloth, added to it at the mills during the process called finishing. This foreign matter once removed, as it is by the first washing to which the cloth is subjected, neither cotton nor linen is subjected to further shrinkage.—*Nation*.

## RECONCILED.

O years gone down into the past;  
What pleasant memories come to me,  
Of our untrodden paths of peace,  
And hours of almost ecstasy!

Yet would I have no moon stand still,  
Where life's most pleasant valleys lie;  
Nor wheel the planet of the day  
Back in his pathway through the sky.

For though, when youthful pleasures died,  
My youth itself went with them, too;  
To-day, ay! even this very hour,  
Is the best hour I ever knew.

Not that my Father gives to me  
More blessings than in days gone by,  
Dropping in my uplifted hands,  
All things for which I blindly cry;

But that His plans and purposes,  
Have grown to me less strange and dim;  
And when I cannot understand,  
I trust the issues unto Him.

And spite of many broken dreams,  
This have I truly learned to say—  
Prayers which I thought unanswered once,  
Were answered in God's own best way.

And though some hopes I cherished once,  
Perished untimely in their birth,  
Yet have I been beloved and blest  
Beyond the measure of my worth.

And sometimes in my hours of grief  
For moments, I have come to stand  
Where, in the sorrows on me laid,  
I felt the chastening of God's hand;

Then learned I that the weakest ones  
Are kept secure from life's harms;  
And that the tender lambs alone  
Are carried in the shepherd's arms.

And sitting by the wayside blind,  
He is the nearest to the light  
Who crieth out most earnestly,  
"Lord, that I might receive my sight!"

O feet, grown weary as ye walk,  
When down life's hill my pathway lies,  
What care I, while my soul can mount  
As the young eagle mounts the skies?

O eyes, with weeping faded out,  
What matters it how dim ye be?  
My inner vision sweeps untired  
The reaches of eternity!

O death, most dreaded power of all,  
When the last moment comes, and thou  
Darkenest the windows of my soul,  
Through which I look on nature now;

Yes, when mortality dissolves,  
Shall I not meet thee here unawed?  
My house eternal in the heavens,  
Is lighted by the smile of God.

## Benjamin Bishop.

(Continued from page 18.)

"To John Dunstone. "13th of 5th month, 1846.

"My very dear Friend.—Thine of the 6th inst. I duly received, and it was most seasonable and savoury to my taste, such as my soul loveth; and in that love in which it was indited, doth my heart salute thee, and respond to thy faith in, and testimony to the love and power of redeeming grace in Christ Jesus our Lord, and in the faith of Him. We are brothers in tribulation, unknown in the flesh, but well known in the Spirit, in watchings, in fastings, and in prayer, in which we are companions and fellow travellers towards the rest and kingdom of God. And through redeeming love, we are able to sing together of mercy, and of judgment; Thy rod and thy staff comfort us." Thine to me speaks strongly in the words of the Psalmist, "Come and magnify the Lord with me, and let us exalt His name together;" and my heart responds unto God, "Open thou my lips, and my mouth shall show forth thy praise." I have said we are brothers, companions and fellow travellers together unto the rest and kingdom of God: this we are on our own behalf, having met together in spirit by the way, we have passed through many similar outward afflictions and inward conflicts of spirit. Now let us also be brothers and companions on behalf of the church in watchings, in fastings, and in prayer; and when the Lord, by the Spirit of judgment and of burning, hath purified His Church from all her dross, taken away all her tin and reprobate silver, then shall she again look forth as the morning, 'clear as the sun, fair as the moon, and terrible as an army with banners.'

"Our religious Society has fallen from its first love, and the fire of the Lord's jealousy is kindled amongst us: and we unto them that are covering with a covering but not of the Lord's Spirit, unless they repent and humble themselves under His mighty hand. The Lord is gracious, slow to anger, and plenteous in mercy; 'His reward is with Him, and His work before Him.' The Lord is good, a stronghold in the day of trouble, and 'He knoweth them that are His;' and His eyes are running 'to and fro throughout the earth, to show Himself strong on the behalf of them whose hearts are perfect towards Him.' Many of us are now preparing to attend our Yearly Meeting, to look into the state of things amongst us, and we know not what may befall us there. May our Lord be gracious unto us, and may our God, who satisfieth the longing soul and filleth the hungry with good things, condescend to be our Lord, our Helper, and our Shield. And may'st thou, my dear friend, help the suffering Seed by fasting and prayer, that Amalek prevail not; yea, saith my soul, may all who know the Lord ery mightily unto Him day and night, that He will not suffer His hand to spare, nor His eye pity, until He hath made Jerusalem the joy of the whole earth.

"My dear wife, of whom thou so tenderly enquires, is going on far beyond all our expectations; her patience and resignation are consoling to all who attend upon her. I must strive against being too sanguine, but I think there is great hope of

her being spared to me a little longer. In all afflictions we are mercifully regarded from high. I am often very nicely, at other times very weak, and thus I am carried on from one day another, desiring to cast all my care on Him who careth for us. I sympathize with thee and thy dear wife under your bodily afflictions, but thou be unto God, who comforteth us in all our tribulations, and who will preserve all His humbly dependent children unto His heavenly kingdom unto whom, with the Son of His love, our Lord and Saviour Jesus Christ, be ascribed all His glory and glory, thanksgiving and renown, saith my soul. Amen."

"To ———"

"6th month, 1846"

"How wonderful is the love of God! I high, we cannot attain unto it, but we are held with a little from His Sanctuary to behold a part and the nearer we approach infinite purity, clearer the vision, and the fuller the enjoyment until all things become as dross and as dung, comparison with the knowledge of God, and His Son Jesus Christ. O! my spirit feels the love of God is love, and that all His fatherly chastenments are in love unutterable; let all His we praise Him, in the heights and in the depths.

From "The British Friend"

## The Ministry of Women.

To the Editor of THE BRITISH FRIEND.

Dear Friend,—The following, which appears in the *Review* (No. 354), contains so clear an exposition of Scripture on this deeply important topic, that I venture to ask insertion in the columns of *The British Friend*. Very gratifying is it to observe the spread of correct views on this subject, and to see one and other of the Lord's handmaidens exercising their spiritual gifts, and with such evident token the Divine favour. Surely we have abundant reason to thank God and take courage.

JOHN GROOP

Upper Norwood, S.

Paul is the only inspired writer who even seems to enjoin silence upon women in the public assemblies of the saints. The object of this paper prove, from his own words, that he has not done so, nor afforded, directly or indirectly, slightest shadow of authority for the unscriptural prohibitions which have been so long laid upon christian women.

The true utterances of Paul on this momentous subject are to be found, not in our authorized version of the New Testament, but in the original Greek. Let us examine the passages—only in number—in which he alludes directly to question.

1 Cor. xi. 5.—"Every woman that prayeth prophesieth with her head uncovered dishonoureth her head."

These words indicate a full recognition by apostle, or rather the Holy Ghost speaking through him, of the ministry of women in the church of Christ. "Every woman that prayeth or prophesieth with her head unveiled (thus involving violation of a national custom) dishonoureth head" (that is, commits an offence against conventional rules of social decorum, and so grades herself in the eyes of others.) She prays and prophesy without hindrance, only serving, in deference to the public sense of propriety among the Greeks, to have her head covered with a veil. That is all. And, if women liberty to pray in the church then, why are deprived of it now? As the Corinthian church was formed and established by Paul himself,

notice must have had his approval from the first, or probably it originated either in his express restrictions, or as a secondary result of his teaching as an inspired man.

If authority exists in any part of the Bible for a imposition of silence upon women in the public meetings of the church, it is undoubtedly to be found in the following verses; but the apparent difficulties of the passage speedily melt away on a close and dispassionate examination of a original.

1 Cor. xiv. 34, 35.—*“Let your women keep silence in the churches; for it is not permitted unto you to speak, but [they are commanded] to be obedient, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.”*

The same Greek word (*ἠσυχία*) translated “keep silence” also means to hold one’s peace, and it is usually so rendered in the 30th verse of the same chapter.—*“Let the first hold his peace.”* The Greek word (*ἀκούω*) translated “speak” also means “to talk for the sake of talking, to talk heed, to talk to no purpose or profit, to prate or prattle like children.” “Obedience” (*ὑπακούω*), voluntary subordination or subjection; it is, not to the other members of the church, it is to their own husbands. “As saith the law.” The law, in this application of the word, means the Divine original appointment (Gen. iii. 16), which a husband is constituted head of his wife. “The head of the woman is the man.” (Cor. xi. 3.) “Wives, submit yourselves unto your husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church.” (Ephes. v. 22, 23.) This intonation is remarkably confirmed by what follows: “And if they will learn anything” (if they wish to obtain further information upon any point stated or contested in the church) “let them ask their husbands at home,” instead of taking it in the unprofitable questions so often agitated in this assembly, and thus adding to the anarchy and confusion which prevailed. Moreover, it is evident, on the face of the text, that the restriction only applied to married women. What of those who had no husbands to ask? “For it is a shame” (*αἰσχρὸν*), an indecorum, an impropriety, an offence against the customs and feelings of the community, and therefore against the prescribed rules of female modesty “for women” (married men, for there is no reference to the others) “speak” (that is, to prattle, to enter into an unwar of words) “in the church.” It is remarkable that not a syllable is said in this passage relative either to teaching or preaching, so that it can never be properly used in ap-

“Let your women keep silence,” that is, “hold their peace” (*ἠσυχία*), as confirmed by ver. 30. The language is impositive, not prohibitory—not intended to suppress, but to regulate it. “Hold your peace,” is said to those who are thought to be speaking in an obsequious or sycophantic, or to keep one speaker from obeying on another who is entitled to a preference. “Keep silence” is a translation utterly at variance with the whole scope of the chapter in which the expression is used; still more so, with all the teaching of Paul on the subject; more so still, with the pervading spirit of the writings; and more than all with the general strain of New Testament teaching.

“When I was a child, I spake (prattled, *ελαλοῦν*), as a child.” (1 Cor. xiii. 2.)

The eleven places in the New Testament, *ἀκούω* is translated “talk.” The context plainly requires that it should be so understood here. Its literal rendering is “chatter,” or “chirp as a bird.”—*“Woman’s Duty in the Publication of the Gospel.”*

The words “They are commanded,” have no corresponding Greek.

plication to these questions one way or the other; and consequently, even if the translation of our authorized version be admitted as correct, it is an immense perversion of the words of Paul to employ them for the purpose of discouraging, preventing, or suppressing the public ministry of christian women.

The object of the apostle was very far different from this. To impose silence on the female members of the church as an absolute, permanent, and universal rule, was utterly foreign to his thoughts and remote from his intention. The amount of loss to the church of Christ and his cause in the world, resulting from this utterly unscriptural practice, will never be known on this side eternity. The labourers have ever been few, and yet men have bloodily and presumptuously taken it upon themselves to shut out, from the public service of Christ, a countless number marked out by his own hand to be fellow-workers in saving souls and building up his church. It is evident that, if the object of Paul had been to silence the women altogether, he would also have forbidden them to pray.

Nothing can be more obvious than the aim of the apostle in thus writing to the Corinthians. They were divided into various factions, each with its own leader; and the war of words, in which the Greeks as a nation delighted, and from which the believers were by no means exempt, was at its very height when this first epistle was written. The women of the church, using their new-found liberty, failed not to take an active public part in all those factious quarrels, and as such conduct was specially unbecoming in the married ones, and altogether offensive to the current feelings of the community at large, Paul was constrained to exercise his apostolic authority in the way that we have seen. To keep the women in silence, to extinguish their christian ministrations, was no part of his object, for we have already seen that he forbade them not to pray and prophesy; but he saw the necessity for preventing an undue exercise of their liberty, and decided that they should no longer mix themselves up in public with the unwholy contentions of the church to which they belonged. If the married ones wished to talk about those things, and to be more fully acquainted with the points at issue, it was not to be in the church, but at home, where they could learn from their husbands what they wanted to know.

The following is the only remaining passage that bears directly on the subject:—

1 Tim. ii. 11, 12.—*“Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”*

These verses have no application whatever to the woman in her church-connection. There is not a word about the church or church-relationships throughout the chapter. The object of the apostle is simply to teach the married woman her true position in reference to her husband—to instruct her respecting her proper place of subordination as a wife, according to original Divine appointment—and to show her that it was not her part to assume the attitude or arrogate the authority of a teacher towards one naturally her head.

The correct translation would be thus:—*“Let the women learn in quietness with all subjection (that is, voluntary submission to her husband.) For I suffer not a woman to teach (her husband,) nor (by so doing, or in any other way) to usurp authority (to domineer) over the man (the husband), thus inverting the natural order of things,) but to be in silence”* (in quietness—a state of rest;

that is, as the Greek implies, a state of rest or abstinence from evil or dissension.)

The conclusions that necessarily result from the foregoing passages of Scripture thus rightly translated and interpreted are:—1. That the christian woman is under no obligation to silence in the church when she can speak to edification; and, 2. That she is perfectly free to teach and to preach Christ on every suitable occasion, whether in public or in private.

For “The Friend.”

#### Thoughts for the Times.—No. 42.

In the spring of 1794 Thomas Scattergood was released by his meeting to pay a religious visit to Friends in Great Britain. He was absent on this service for six and a half years, during which time he visited nearly all the meetings in the British Islands, and most of those on the continent. His diary is one of the most instructive records extant of the baptism and exercises of a dedicated minister of the gospel, anxious in all things to walk worthy of his high vocation. His ever present thought and prayer were “that my divine Master may cause his light more and more to arise and shine in me, that nothing which is wrong may be hid; for I see heaven is a clean and pure habitation. And now, O Lord my God, graciously condescend to the low estate of thy servant—open the way and go before me in this land; and if thou go not with me, take me not hence! Oh, guide my heart and my tongue, that I may not speak a false vision in this land.”

Almost every page of his diary—from which the following extracts are taken almost at random—shows how strictly he guarded the avenues of his heart.

“Tenth month 15th, 1794.—In a lonely walk this morning, I felt some brokenness of spirit, of which I was glad; the afternoon and evening were not so pleasant, yet I hope I have been measurably content, but fear I do not experience that advancement and firmness in the christian life which is desirable. My days are few and fleeting—Oh, for greater religious improvement and more wisdom and stability!”

“Tenth month 2nd, 1795.—I am shut up in spirit at I. Clibborn’s, near Monte, and may say, the pursuer seems at times near upon my heels, and surely, nothing short of the renewed extension of divine mercy and love will keep and preserve—I can do nothing: wait then, still wait, in patient resignation, Oh, my soul, and heed not what man shall say or think; the sufficiency of a gospel minister is of God.

“Eleventh month 4th.—To Mooste Meeting, and was enlarged especially toward the youth, and had to point out the dangerous situation some were in, and to encourage others; and if I have been favoured to engage some one to leave the tree of knowledge, of pleasure or carnal gratification, surely my being shut up for several days past, as in a prison house, ought not to be discouragingly looked at; and if only for my own mortification and instruction, with reverence may I say, so be it.”

“Eleventh month 11th.—On examination, though with thankfulness I can acknowledge, that the good hand has been near to help this day, yet am conscious that more care and circumspection in speech, less quickness and fewer off-hand remarks, would tend to more peace. When I am off my guard and slip but a little in conversation, it brings the rod.”

“Third month 20th, 1796.—A night of conflict, and was very poor and stripped this morning before I arose, under some painful apprehension that I had not kept the girdle of truth so close to



my loins as I ought. What a precious thing it is to be preserved tender—in this state we are favoured soon to see the outgoing of the mind and feel a check even in the thoughts. I went to meeting poor and humble, and to my admiration was strengthened to minister to the poor as well as to warn the unruly.”

“First month 1st, 1798.—Here is the beginning of another year; and Oh, if my life is preserved through it, that it may be spent to the honour and glory of my heavenly Master, Jesus Christ my Lord.”

“First month, 27th.—One word dropt last evening was an affliction to me. If for every idle word which my mouth shall speak he must give an account, how awful is the reckoning. Oh, that I could arrive at a more fixed habit of righteousness and purity of heart; for blessed are such, they shall enjoy greater union and communion with God. What are words or such memorandums as these, but as mementos to look back at. They are made in much simplicity, sometimes, it may be frequently, not remembering what passed yesterday, or not looking back to ascertain. I desire to be more industrious, and improve the time in these steps from travelling and ministerial labour. Singular indeed have been the stops and stays I have experienced in this land, and even in this house. O Lord, break or loosen the chain that has held me; not in my time or will, but in thine, and preserve my poor soul from sinking under the temptations, conflicts and trials that have so long been permitted to assail. O Fountain of mercy and life, did'st thou not enable thy servant when leaving that comfortable dwelling thou affordest me, parent, wife and children, and all, to follow thee whithersoever thou mightest be pleased to lead, and into what thou might be pleased to appoint. Oh, then, forsake me not.”

“Seventh month 13th, 1798.—On awaking this morning my exercise awoke with me. Oh, may I be favoured to believe that I am not cast out of the notice and care of my heavenly Father! May I be corrected, proved, sifted and tried, and brought into order at last. Cleanse me from secret faults, O Lord; thou knowest my heart; I cannot hide anything from thee. If more abasement is necessary may it be my portion.”

“Tenth month 30th.—Another humbling, heart searching, heart breaking morning. The gathering of manna is a daily work; and if I can be enabled to say, Thy will be done and not mine, morning by morning and evening by evening, this is manna enough. This has been a day of sorrow, and yet may I be truly content, or as much so as such a poor creature dare to look for. \* \* \* Why may we not believe that by and through the intercession of so great an High Priest, our prayers and our secret cries are heard and noticed; Lord, I believe; help thou mine unbelief.

“31st.—I crave to be favored to know an increase in this experience, to be careful for nothing, but in everything with prayers and supplications, with thanksgiving, to let my wants be known unto God. Notwithstanding all I meet with, there is abundance to be thankful for. Lord forgive me my frowardness and uneasiness in this sifting, proving time; wherein my faith and confidence in thy protection and care have indeed been proved.”

The following memoranda were made during a visit to Scotland and the Orkneys in the year 1799. He attended the half years meeting at Edinburg, and the week-day meeting held afterwards. “Several young people were laughing and talking together, with which my mind was grieved, and after a time I stood up and reproved them, and told them my employment in such

meetings was often in sorrow and tears; also mentioned the distress I had been witness to, when the pestilence that walketh in darkness, was going through the city where I dwell, and how different it would be in this place if the Lord should see meet to visit them in the same way, then they might have to mourn a father or mother, a brother or sister, &c., and say alas! for me. \* \* \* Friends afterwards remarked, that the meeting at this time never broke up so solidly before. In the evening I was brought very low, and retired to my chamber and offered up my prayers and tears, with strong cries in secret.

“3rd.—The accuser of the brethren is permitted to come up against me, and I see no opening to return, and greatly fear going forward unseemly. Thy sovereign will, O Lord, be done; only be pleased to keep the head of thy servant above the waters. Felt more contented and resigned this afternoon and evening. This is a favour even to sink down into nothingness, emptiness and poverty, and bear it in a becoming manner.

“4th.—I felt a little openness to give liberty to invite the neighbours to meeting to-morrow.

“5th, First day.—Very strict and poor indeed. I hope my soul longs in all things to be resigned and content; and were it not for such prevalent thoughts so continually coming up against me, (like this,) ‘Thou art deluded, thou art deceived, or it would not be so with thee;’ I am ready to think I could sink down and bear all things patiently. Indeed, it seems as if there was no other way for me, than to bear this unutterable conflict with patience and willingness also. O Lord, thou knowest all things—thou knowest that my soul desires to love thee and to do and submit to thy will. Went to meeting and after a time felt an openness in my heart toward the people, a number of whom came; and although there appeared much lightness at first, we had a solid meeting and it concluded so. I ventured to invite them to come again at six o'clock; which was a full meeting, and to my humble admiration I was favoured to hold forth the truths of the gospel. Tenderness and solidity were prevalent; the meeting closed well, and my soul was measurably filled with thankfulness. My dear companion on lying down, appeared much broken and tendered, under the sense that Truth had eminently prevailed in this last meeting.

“6th.—Comfortable and quiet in mind, but yet under exercise. Sat down with the family and several Friends, and felt my mind draw to supplicate the Almighty Helper to go with us, and to bless this family; my companion's and my own, were also fervently remembered. Took leave and rode to Queen's Ferry, nine miles, and two miles over, and may record with thankfulness that it had been a sweet ride, in the fulfillment of that promise, ‘For ye shall go out with joy, and be led forth with peace.’ Thanks for this morning's portion.”

After reaching Kirkwall, on Pomona, the chief of the Orkney Islands, he writes: “Fifth month, 29th.—Poor and blind this morning, and I cannot go forth unto work and service unless I feel the Lord putting me forth—great discouragements come up against me and I feel like one broken up. O Lord, enable thy poor servant to say, ‘Thy will and not mine be done, however trying my situation may be. Took up the blessed hook and opened on the forty-ninth of Isaiah. Oh, when shall my soul experience more of the sweet consolations of the gospel. May I suffer rightly for the seed's sake. Favour me, gracious God, to do thy blessed will on these islands, whether it be little or more; accept the free will offering of

my lips in a greater or smaller congregation, if mortification, stripping, and further abasement in poverty is good for me, grant that my li stock of patience and hope fail not.

“30th.—Lay down and slept through night, and felt pretty well upon awaking, yet am as a book sold. This is indeed a tragedy; never did my soul experience such plagues such descendings as into the depths when on licentious journeys in America, and why is it so? Hold fast, Oh, my soul, hold fast. Thou rememberest thy humble Lord and Saviour, suffered for thy sake and for poor lost rebellious man's sake. May I be accounted worthy to suffer my small measure for his sake—rather let my heart forget thy cunning, and my tongue cleave to roof of my mouth, than that I should not be will to do and suffer the will of my God. Oh, thou all-powerful One, help thy servant through; may not fall in the day of trial, and so reproach thy name and truth. I desire to love and hold thee; enable me to turn away from and to forget things past; put them out of remembrance; reanimate my soul, if any labour is allotted me this island. I believe thou art able to heal, raise up both soul and body; but if it is thy will that I should yet suffer in both, even tho thou hide the cause, may my soul sink down say sincerely before thee, ‘Not my will, but thine be done, O God.’

“Sixth month 1st.—All our religious duties must be performed in the name of Jesus in his power and strength. If this was for by active man, less would be done in appearance, but what was done would be done to no effect; the Lord will bless his own work. thousands of rams, not ten thousands of river oil, are what is wanted, &c., not a great apparatus of doing, and saying, ‘Lord, Lord;’ but do and suffering the will of God. This mystery work is confounding to man's wisdom and activity. Lord keep my feet from sliding in slippery places—grant thy power, mercy and love to go with that I may move with it and stay with it. thy seed under suffering—is religion low among men? Grant ability to say in sincerity: Whom thou art there let thy servant be, even if it is suffering and death.”

On his return to England he remained for several months in London and its neighbourhood and afflictions being still his portion. writes under the date of Eleventh month - 1799.—“Is there a baptism for me to be baptised in this land, in London? Is there a cup drink of; and am I yet to remain a prisoner bound? Lord, only grant me remission, wash all guilt and stain, and receive me graciously thy favour—point out the way and go before, behold thy servant, thy tribulated servant, I unto him according to thy will and thy word further steppings along in this land, and grant that I may clearly see the time to leave it, that it may be in peace after so many year deep conflict. All this thou can'st accomplish do it in thy own way and time, and humble soul into submission to thy sovereign will thank thee Lord and Master, for support in deepest trial; yet with blushing and confusion when I view my strugglings and want of thy exercising faith. O extend thy free mercy. Lord protect and preserve my children; let me be thine in life and in death. It has been a of some ease from that oppression and death I felt. I endeavoured to enoist my head and my face.”

“Twelfth month 25th, 1799.—My heart closed up and hid from me, and an humble weight yet rests on my soul, with respect to



habitants of this great city, and no opening to clear of it. May I with humility say why is your pain perpetual, and my wound ceased to be healed? Why do I mourning all the day, as with sword piercing my soul, and in the night season trembling of heart. Then, Almighty One, nearest, and my soul craves patience to endure till thou removest it."

"29th, First-day.—In the large assembly convened at two o'clock, I laboured some time, but it a stop and told the meeting so, believing it not right to exceed the gift and feeling; and after time Sarah Lynes stood up and was much engaged."

These deep baptisms were but the preparation for those eminent appearances in the ministry which marked his closing labours in England. The eighth month of that year (1800,) his long hoped for release was granted. On the 16th of that month he writes: "I feel at liberty to cross the great deep again and to look towards my native land."

For "The Friend."

Reading the editorial of Sixth month 23rd, reviewed an exercise and travail of spirit which I have many times felt for some of our dear young middle aged Friends. I believe I can say on a feeling sense that there is great danger of being carried away by the many "philanthropic enterprises and praiseworthy associations which aim the attention of our members in the present year." My feelings have yearned over some for fear they would take up a rest short of the true rest, these few lines should be read by any in that condition, I entreat of them not to turn indifferent or contemptuously away, but come down and run inward to that still small voice which will teach you of more glorious things; beware also of those promptings which would lead you into too great activity in the church, before you are prepared for the service: this is a temptation which accompanies the foregoing, and if encouraged, will lead to the feeling that you are as wise as more than many little ones, (as to this world,) to were in the Truth before you, and are before us. Remember your offerings are not acceptable except they be sanctified.

For "The Friend."

Most cordially do I unite with the remark in the Friend of Ninth month 8th, 1806, respecting the "Juvenile Reader's Column." I find it instructive to mature minds, but think quite beyond that of youth's of tender years to apprehend the terms used. I have taught schools, mostly consisting of young persons, much my time, for forty years. The capabilities of our minds of children has been my chief study. I have generally found the most simple but correct language the best. If practicable, it is well to press forward an object or an action to illustrate the assertion.

I am willing to send authentic accounts to the Editor for his insertion, if he thinks them worthy. Not be has only to omit them and it will be understood. I will however state one fact.

A little boy about four years old under my care, walking one day with a friend in front of the school-room said, "We have but two rules in our school. "To do as we would be done by" and "to go past that stone."

I believe the child did not know the rule of grace as we would be done by, included so much. I may say for him that in early life he gave many lessons of instruction by his carrying out the rule so truly. And I believe few ever lived so nearly up to it than he has done, now nearly six and twenty years. Respectfully,  
A SUBSCRIBER.

As death leaves us, judgment will find us; "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are all hastening," and some of us apparently, with lengthening strides. Then let us endeavour to use all diligence to make our calling and election sure, before we go hence; that so we may be amongst the happy number who have an entrance ministered abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.—D. Wheeler.

## THE FRIEND.

NINTH MONTH 22, 1866.

It has been a common opinion among those who have devoted themselves to the study of the Apocalypse, that the latter part of the present century would witness the fulfilment of several of the more remarkable of those predictions therein recorded, which have not been previously accomplished. Many have been anxiously anticipating, and many are now eagerly looking for some extraordinary display of Divine power in the overthrow of the kingdom of Satan, and the liberation of mankind from his seductions; resulting in the widespread knowledge of the glory of the Lord throughout the earth, and the willing submission of the nations to the government of the Prince of Peace.

We fully believe that the revelations made to the beloved Apostle John will be brought to pass, in accordance with the will of Him who sees the end from the beginning; and who prefigured the events of succeeding ages by the types and symbols which were displayed to his servant while he was suffering for the testimony of Jesus in the isle of Patmos. Nor do we doubt that many of those awfully sublime manifestations refer to the overthrow of the power of Evil, and the final restoration of this world to purity and holiness, and the submission of its kingdoms to Jesus Christ, their lawful Sovereign and Almighty Redeemer. But as prophecy did not come in old time by the will of man, nor was given forth to excite or gratify his prying curiosity, and as we have good reason to believe that the time of its fulfilment, in ages that have gone by, has been revealed to mortal eyes only when it has passed, and the accomplished facts attested the meaning and certainty of the Divine prediction, so we apprehend it will be to the end of time; and that it is safest to abstain from what, in every uninspired mind is, at best but speculation, and to rest, with confiding faith, in the obvious teaching of that declaration in Holy Scripture, "Secret things belong unto the Lord our God, but those things which are revealed, unto us and to our children forever."

The present era is certainly one of uncounted commotion and extraordinary changes. A cursory view of the condition of the different races and communities of men, can hardly fail to bring home the conviction, that the unended contest between truth and error, between good and evil, is constantly assuming new phases and becoming more direct and decisive, as knowledge and light gain more and more on ignorance and darkness, and the removal of one obstruction to their general diffusion makes way for attacking another.

The law of progressive development, however unappreciated or misinterpreted by those naturalists who inculcate the notion, that the whole animal creation, as we now see it, is the result, solely, of that law, operating originally on monads, instinct with life, and perfecting the various complicated

organisms of each species, as required to meet the wants and aspirations of its individual members, is certainly proved to be true by all previous experience in relation to the progress of man individually, in natural and religious knowledge, and consequently of human society in civilization and christian refinement. "First the blade, then the ear, after that the full corn in the ear," beautifully typifies the gradual change of man from a state of nature to a state of grace, and also the progress of communities from the immorality and degradation of paganism to the purity and high attainments of the true christian church.

Man is too often the creature of impulse, carried away by influences external to himself, which may urge him to the avowal of opinions he is neither competent fully to understand, nor prepared to carry into practice; or incite him to undertakings for which he has neither the right spirit nor the proper qualifications. This is strikingly exemplified when acting conjointly or in masses.

Thus we sometimes see communities agitated by conflicting opinions respecting certain principles or course of action, good in themselves, and calculated to promote the well-being of all, but advocated or opposed on other ground than their intrinsic merit, and party spirit or the occurrence of some adventitious circumstance, will impel the multitude to their adoption and enlist them in their defence. But such improvement—if improvement it can be called—resulting from popular excitement is not reliable, and not unfrequently is followed by corresponding reaction, involving greater moral deterioration than before. The only trustworthy amendment in society at large, or in any portion of it, is that which is wrought in its members individually through the operation of the Spirit of Truth in the heart. By this means the world has advanced by slow degrees, to the point it has now gained, and by the same, we apprehend, are truth and righteousness to continue to be spread until they cover the earth as the waters cover the sea. Hence the responsibility resting on each one, that in the struggle constantly going on between good and evil, he may be found doing his part towards securing the triumph of the former, and thus be instrumental in upholding and enlarging the kingdom of Christ.

How is it with the Society of Friends in the present shaking among the dry bones of professing christendom? It has had an important post assigned it in the militant church, and a banner given to it to display because of the truth. It has possessed a faith consonant with primitive christianity, freed from the symbols and ritualism imposed by priestcraft on the great body of nominal believers. It has claimed to have been raised up to rebuke and restrain time-honoured departures from the purity and simplicity of the gospel; to exalt the standard of righteousness, and, as a visible church, to adorn the doctrine of God our Saviour, by its members individually exhibiting in their daily life the fruits of the Spirit; a manifestation of which, it declares, is given to every man to profit withal. Thus was it designed to be as a light in the world, inviting all honest hearted seekers, tired of lifeless forms and ceremonies, to come and have fellowship with it, as a church of which Christ Jesus alone is Priest and Lawgiver. Its distinctive mission is to enforce the acceptance of the glorious doctrine of an universal saving Light; the gift of God for man's salvation through a crucified Redeemer; the only heaven which can change the natural man, bring him into the kingdom of Christ, and thus fulfil the prediction in holy Writ, that the mountain of

the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it. Is it as a united body walking worthy of its high vocation? Alas! how often is the banner given to it to be displayed, allowed to trail in the dust of the earth! how are its pure doctrines mutilated, and its righteous testimonies compromised by many; so that the shining example which was to be as a light to those who sit in darkness, is greatly obscured, and instead of drawing others upon essential rites and ordinances to the undiluted truths of the gospel, many of its members are giving their influence to lead it back to be entangled by the yoke of bondage for which Christ had set it free. Let its members ponder its condition under the conviction, that escape from its degeneracy, and a return to its pristine brightness and power, depend on their regeneration and faithfulness, individually.

## SUMMARY OF EVENTS.

**FOREIGN.**—On the 13th, the steamships Europa and Tarifa sailed from Liverpool for Quebec, with a regiment of hussars for service in Canada. The Londonderry sailed on the same day with troops for Canada. The government of Bavaria has determined upon endeavoring to obtain a loan of 28,000,000 florins by means of a lottery to be drawn in Munich.

The negotiations between Prussia and Saxony make very slow progress. It is said that Prussia demands the taking of the oath of loyalty to herself by the Saxons troops, the payment of 10,000,000 thalers as an indemnity to Prussia for the expenses of the war, and the right to garrison the fortress of Konigsstein and the cities of Dresden and Leipzig.

The French and English governments have conjointly made a representation to the Sultan of Turkey against the acquisition by the United States of an island in the Gulf of Ostio.

The Paris *Monitor* of the 13th, publishes a convention, which was signed in the city of Mexico on the 30th of Seventh month last, by which Maximilian transfers to the French agents one half the receipts from customs throughout the empire, for the purpose of paying the liabilities of Mexico to France. This arrangement goes into operation on the first of Eleventh month next.

Advices from Athens state that the Cretan Assembly have voted for the annexation of the island of Candia to Greece. It is said that the government of Great Britain has urged the Porte to give an amnesty to the Cretans, but the Porte has refused. Reinforcements of Turkish troops have been sent to Candia.

The Prussian Chamber of Deputies has voted an electoral law and a parliament for Saxony. It is stated that arrangements have been made for a meeting between the Emperor Napoleon and Count Bismark, and the interview will soon take place.

It is announced that the Plenipotentiaries of Austria and Italy have agreed on all points but the amount of debt to be assumed by Italy in connection with the acquisition of Venetia. On this point there is a difficulty, which places the execution of the treaty of peace in great doubt.

The French Emperor is about to issue a circular to the officers of Europe. It is said, will be very specific in its tone and character.

The cholera prevailes in Naples, Genoa, and various parts of Italy.

The Sultan of Turkey is about selecting an influential member of his government to reside at Washington, as Minister resident and Plenipotentiary for Turkey.

The whole Austrian army is to be placed upon a peace footing.

The London *Times* admits that the Empire of Mexico has withered away, and that the country should be left to itself. The Emperor Napoleon has sent a special mission to Mexico to confer with Maximilian. General Allouville has been sent to Mexico, his name has been recalled, and will go to Mexico to organize an army for the Mexican service. The correspondent of the *Times* thinks that Maximilian may be expected back in Europe in a very short time. San Luis Potosi, Jesuitin, in the State of Vera Cruz, and Guadalajara, have, it is reported, all been taken by the French.

Huyton advices represent affairs as very unsettled, and nearly the whole country in a state of revolution. The mail steamer from Rio Janeiro brings the important information that the troops of the allies have been badly defeated by the Paraguayans.

On the 17th, the Liverpool cotton market was active and prices had advanced  $\frac{1}{2}$  d. per lb. Middling uplands 13 $\frac{1}{2}$ d. Broadstuffs dull and declining. Consols, 80 $\frac{1}{2}$  U. S. 5-20's 72 $\frac{1}{2}$ .

**INTERNAL TRAVEL.**—*The South and the Freedmen.*—Gen. Howard, Commissioner of the Freedmen's Bureau, has addressed a telegram to the Assistant Commissioner in Alabama, informing him of a statement made that two freedmen had been sold in Clark county as slaves, one for \$500, and the other for \$700, and directing him, in case the statement be found true, to secure the release of the two.

By the census of the city of Mobile, just completed, the population is found to be 49,962, of whom 28,000 are colored.

Tennessee papers say the corn crop of that State is greater than during any previous year.

The export of the port of Savannah for the fiscal year, ending 6th mo. 30th inst. amounted to \$17,925,000.

In the 6th Annual Report the freedmen are reported to be suffering from the failure of the cotton and corn crops, many of them having contracted for part of the crop, and others from the harsh measures resorted to by the planters to drive them away before their wages are due. It is estimated that the cotton crop of the State will not exceed 250,000 bales. The crop of corn is quite deficient.

The South Carolina Legislature has postponed further legislation regarding the freed people, until the regular session. The Governor, in his message, had urged a modification of the laws so far as the jurisdiction of the civil courts over all classes of citizens. He also recommended the admission of negro evidence in all cases, as being both just and prudent. In South Carolina fewer outrages occur, and the condition of things is thought to be improving.

Large numbers of white women and children in North Carolina, who are Assistant Commissioner Robinson, need clothing and assistance, and an appeal for them is made to the benevolence of the North.

In York county, Va., there are about 6000 freedmen located on farms originally established by government, but to be delivered over, at the end of the present year, to their former owners.

**Philadelphia.**—Mortality last week 340. Of cholera, 38; cholera morbus, 10; cholera infantum, 29. The mean temperature of the Eighth month, according to the record kept at the Penna. Hospital, was 72.58 deg. The highest during the month was 85.50° and the lowest 56.50°. The amount of rain was 2.18 inches. The lowest temperature of the month was 48.00° and the highest for the past 77 years, is stated to have been 72.50 deg. The highest mean during that entire period was in 1863, 70.50 deg. and the lowest in 1816, 66°.

**The Vote of Pennsylvania.**—At the election for Governor in 1848, the number of votes polled was 336,744, of that of 1866, for the same office, the State vote had increased to 524,667.

**St. Louis.**—The cholera is abating. The deaths by that disease, for the week ending on the 14th inst., numbered 272.

**New Jersey.**—The constitutional amendment was ratified by the Legislature on the 11th inst. In the Senate it was 11 yeas to 10 nays, and in the House of Assembly the yeas were 34 and the nays 24.

**Miscellaneous.**—Advices from the Louisiana sugar region state that a fair crop will be gathered, but there will be a great demand for seed cane, which will make the crop of sugar small.

Samuel Rolland, a colored man, residing in Memphis, Tenn., has been appointed agent and farmer master for the recovery of \$1400, in gold, the savings of a life-time, which, before the war, was discovered and taken away by his master, who applied it to his own use.

A cotton planters' Convention was held at Mount Airy, Geo., on the 9th inst. Resolutions favoring immigration were adopted, and a committee appointed to memorialize the Legislature to aid in encouraging such immigration.

Some of the Texas cities are growing rapidly. Galveston which before the war had only 8000 inhabitants, now numbers 20,000. Others have increased proportionally.

The assessed value of property in New York City is as follows:—Real estate, \$1,196,463,416; personal property, \$334,862,220; total, \$1,531,325,636.

Large numbers of the coal miners and iron workers of South Wales are emigrating to the United States.

Two men, while attempting to cross the Niagara river on the 21st inst., were subjected to a furious storm, struck by a squall of wind and forced into the rapids. They were quickly carried over the falls.

**The Markets, &c.**—The following were the quotations on the 17th inst. New York.—American gold 145,

U. S. six per cents, 5-20, 111 $\frac{1}{2}$ . Superfine State 6 $\frac{1}{2}$  \$6.10 to \$8.70. Shipping Ohio, \$5.50 to \$11.35. Baltimore, \$11.20 to \$12.60. Spring wheat, mixed, \$2; rumber State, \$2.70 to \$2.72; white, \$3.05. State \$1.20. Yellow western corn, 86 $\frac{1}{2}$  cts.; white, 90. Western corn, 85 cts. Oats, 50 cts. Clover seed, \$1.00 to \$1.30. 33 $\frac{1}{2}$  cts. Cuba sugar, 10 $\frac{1}{2}$  a 11. Philadelphia.—Superfine floor, \$7.50 to \$8.70; extra, 9 $\frac{1}{2}$  a 11; family; fancy brands, \$14 to \$16. Red wheat, fair to good, \$2 to \$2.67; prime, \$2.82; white, \$2.85 to \$3. Penna. \$1.05 to \$1.10; western, 90 cts. to \$1. Yellow corn, 85 cts. Oats, 51 cts. Clover seed, \$1.00 to \$1.20. Tim. \$3.50 to \$4.25. Flaxseed, \$3.80. About 2300 head beef cattle sold on from 14 to 17 $\frac{1}{2}$  cts. for extra, the late rate for a few choice, 14 to 15 cts. for fair to good, 12 to 13 cts. for common; market dull. Hogs sold \$14 a \$15 the 100 lbs net. Sheep at a 6 $\frac{1}{2}$  cts. per gross. Baltimore.—Wheat, \$2.75 to \$2.80. Yellow corn, 85 cts.

## RECEIPTS.

Received from J. Hall, Agt., O. W. Hall, P. H. and J. M. Smith, \$2 each, vol. 46, and for Talisha Wharton, \$4, vols. 39 and 40; for Amos Cope, J. S. 2, vol. 40; from Phebe McBride, Jo., \$2, vol. 40; from P. Hall, Agt., O. W. Hall, P. H., \$2, vol. 40; from J. C. Hoge, \$2, vol. 40; from E. Hollifort, vol. Agt., O. W. Hall, P. H., \$2, vol. 39, and Masters, \$2, vol. 40; from P. Pratt, Pa., per J. Em \$2, vol. 40.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Sunday the 22d inst., at 4 P. M.

SARAH LEWIS, Secretary.

## WESTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's Second MATHEMATICAL SCHOOL, to enter on his duties on the 1st of the Winter Session. Apply to

Samuel Hines, Wilmington, Del.  
Thomas Evans, 817 Arch St., Phila.  
Joseph Scattardough, 413 Spruce St., Phila.  
Charles J. Allen, 304 Arch St., "

## FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, — JOSHUA H. WORTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 437 Market St., Philadelphia, or to any other Member of the Board.

MARRIED, on the 6th of Ninth month, 1866, at Friar Meeting-house in Germantown, Philadelphia, JOHN GARRETT, to HANNAH R. HAINES, daughter of the Dr. Wm. E. Haines, both of Germantown.

DIED, suddenly on the morning of the 25th of Sept. month, 1866, at the residence of her son, Charles Cook, at Coatsville, HANNAH, wife of Thomas Cook, 81 years and two months, a member of New Gar Monthly and West Grove Particular Meeting, Co. Pa. She was an esteemed member, and one who loved the principles of the gospel as held by her friends; was careful and watchful over her child and frequently gave good advice to others. Her lot deeply felt by her family, yet she, not without believing she is gathered to her eternal rest, as a sh of corn fully ripe. She retained her faculties remarkably to the last, and we humbly trust has been admitted into the glorious presence of her righteous Lord.

—, on Ninth month 24, 1866, at the residence of son-in-law, Joseph H. Brooks, Mount Laurel, AMY JOCEL of Isaac Jones, late of Newton, Camden Co., N. J. aged 85 years.

—, on the 11th inst., at his residence in Germantown, LEAH HANNAH, the 50th year of his age. During a protracted illness of more than a year, mind was continued clear, and he was enabled to lie to the close with perfect calmness, and a firm trust through redeeming mercy, his sins were blotted. His close was peaceful as one falling asleep.

—, on Sixth-day the 22d of Sixth month, 1866, at the residence of her son, JOHN H. HAINES, in the city of Philadelphia, SARAPLESS, relict of the above named Jesse Sharpless in her 84th year. Members of Goshen Monthly Meet.

WM. H. PILE, PRINTER,

No. 214 Pearl street, between Dock and Third.

# THE FRIEND.

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From the "Leisure Hour."

## The Cultivation of the Silkworm.

Silkworms, to most of us, are only ugly caterpillars, that are kept as mere curiosities in paper mays, fed on mulberry-leaves (when they can be procured, or on lettuce, or any other vegetable the worm is obliging enough to devour in the absence of its favourite food,) and that finish their career by spinning themselves a silken wrapper, in a paper cone, pinned against a wall or hung on a string round the lumber-room. But, if we think or a second that the most costly velvets, satins, silks and ribbons, are the produce of these spinners, we shall to some extent realize the enormous importance of such unprepossessing worms, when considered in a commercial point of view; affording work to hosts of British artisans, of being meat, drink, money, and clothes to thousands who live in sunnier climes. There are two reasons why the silkworm and its culture are, not now, matters of more than ordinary importance. In the first place, a disease has of late raged terribly fatal to the mulberry-worms, in nearly every part of the world where they have been domesticated, so to speak, and that threatens, if not speedily remedied, to utterly exterminate them. In the second place, other species of silk-spinning worms have been recently introduced to France, as well as into other places; and, to some extent, these are replacing the diseased mulberry-worms. But what is of more direct interest is, that a silkworm I shall by-and-by describe has been (although as yet on a limited scale) tried at Essex and at Dankestun, near Eversfield, and the experiments hold out such cheering promise of being signally successful that we really begin to think "sericulture" in England will, in a few years, take its place alongside of agriculture, horticulture, pisciculture, or any other culture.

I propose, therefore, first to consider briefly the history, management, and diseases of the mulberry silkworm, the larvæ of the *Bombyx mori*, as this course will help the reader to a clearer comprehension of the important differences at separate it from the other species, to be afterwards described; in the second place, to give a short account of the silk-spinners that are likely to replace the mulberry-worm, in France and elsewhere; and, lastly, to describe the experiments which are being made at Colchester and Dankestun. I may mention, incidentally, that I have recently visited Dr. Wallace at Colchester,

and am indebted to him for much valuable information, and a view of all his most interesting experiments.

Silk has always been an expensive article. We read of its being valued at its weight in gold at Rome; that Julius Cæsar caused the stage of the theatre to be covered with a silken carpet; that the Emperor Tiberius forbade men to wear silk dresses, because he thought it effeminate; and that Aurelian was peevish enough to refuse his empress a silken robe. We read, in Kirby and Spence's "Entomology," that James I. of Scotland, begged from the Earl of Mar the loan of a pair of silk stockings; "for ye would not, sure, that your king should appear as a scrub before strangers."

China seems to have been the country from whence silkworms first found their way into Europe. In about the sixth century of the Christian era two Nestorian monks visited China in the capacity of missionaries, obtained all the requisite information as to the feeding and general treatment of the worms, procured some eggs, and, artfully concealing them in bamboo canes, eventually reached Constantinople, when the eggs were hatched, and the silkworms successfully reared. From this small beginning, silkworms gradually spread throughout Europe; and for six centuries the Greeks of the lower empire monopolized the trade. In the twelfth century the silkworm was cultivated in Sicily; and in the thirteenth century France, Spain, and Italy began the rearing of silkworms, and the manufacture of silken fabrics.

The silkworm moth (*B. mori*) is a whitish moth, with a brownish bar across the upper wings. The larva, or silkworm, is about three inches long when fully grown, and pale yellow in colour: on the last segment of the body is a horn-like appendage, common to most of the sphinx moths. Its favourite food is the white mulberry (*Morus alba*). It remains about six weeks in the form of a worm, changing its skin four or five times during that period, and, when so occupied, it becomes sickly, and entirely abstains from food. When first emerging from the egg, the tiny silkworm is black, and about the fourth of an inch in length. It begins to gourdize immediately it is born, and gets rid of its first suit of baby-clothes when about eight days have elapsed from its entrance into the world. When fully grown, the grub commences spinning an envelopment of silken fibres, choosing, in the absence of a paper bag, any spot suited to its purpose, and thence makes a silken ball about the size of a pigeon's egg. Thus enveloped, it changes to a chrysalis, and remains in a torpid condition for about fifteen days. The moths then break their way through the ends of the cocoons, and mate, and the female, having laid her eggs, dies.

Domestication appears to have in some degree produced varieties of *B. mori*, in a similar manner to varieties obtained and perpetuated in domestic animals. Major Bunsy exhibited silk at the Exhibition, produced near Bordeaux, of a pure white colour, spun by silkworms carefully selected and interbred. For example, the three varieties of Sina, Syria, and Novi may be instanced,

The Sina produces white silk, very fine in the thread, but weak and wanting in lustre. The Syria are of very large size, and produce a heavy cocoon, but the thread is coarse, and inclined to a greenish tint. The Novi, though small worms, spin a firm fibre, very lustrous and yellow in colour. The cocoon takes about five days for its completion after the worm has commenced spinning.

The silk is a secretion produced from a pair of long glandular tubes, which terminate in a prominent pore or spinneret, situated on the under-lip. Before their termination the tubes receive another secretion, supplied from smaller glands: this material is for the purpose of gluing together the fine filaments that issue from the two *secretoria*.

What appears to the eye to be only a single thread of silk is in reality composed of two or more strands, twisted, and stuck firmly together with this gummy secretion. The quality of the silk-spin is in a great degree dependent on the healthful state or otherwise of the two silk-forming tubes, or *secretoria*. When spinning, the worm moves its head from side to side, attaching the silk fibre to the sides of anything it selects, or that it is compelled to spin in, crossing and re-crossing the threads, until it finally spins itself into a cone without any aperture. Now it follows that the moth, to make its escape, must break through this network of fibres; and so in reality it does, by first softening the gummy material with a secretion which is specially provided for the purpose. The moth then forces its way out, and, in doing so, spoils the silk for reeling; that is, winding off in a continuous thread. I have been somewhat prolix, but I wish to impress upon my reader's mind, first, that the caterpillar of the *B. mori*, when spinning, interlaces the fibres, and spins a cocoon without any aperture, and that the moth, if allowed to escape, spoils the cocoon.

To avoid this damage to the silk, a few cocoons are selected, and put by for the purpose of obtaining the necessary supply of eggs; the others are then exposed to a temperature of about 202° Fahrenheit, either enclosed in tin tubes, and immersed in boiling water (a requisite precaution to avoid damaging the silk,) or placed in an oven and baked: this kills the pupæ that are enclosed, and saves the cocoons. The average weight of a cocoon is about three and a quarter grains, and should *reel* off about three hundred yards of fibre. It is said that sixteen yards of "Grus de Naples" of inferior quality, or fourteen yards if very superior, are made from one pound of *reel*ed silk.

It would occupy too much space to enter fully into the question of preparing the silk for market. Of course the quality of silk depends, in the first place, on the healthful state of the worm; but very much also depends on the process of reeling. The cocoons are first soaked in tepid water, to soften the gum, and the filaments are then wound off, or, as it is termed, "*reel*ed." Silk, on the other hand, that cannot be "*reel*ed" is first carded and then spun, in the same manner as cotton.

The value of skin-silk in a raw state is determined by first winding off 400 cils round a drum that measures exactly one ell in circumference; this skin is then very carefully weighed, and the



weight expressed in grains. If the "reeler" has wound five filaments of silk from off the cocoon, the skein of 400 eils ought to weigh two and a half grains, and so on, more or less, as a greater or smaller number of threads are reeled together.

Three kinds of raw silk are known in the trade, as "organize," "trame," and "floss." "Organize" is used for the warp of silks and stuffs of the best quality. "Trame" is silk of inferior value, very loosely twisted, in order to make it cover better in the weft. "Floss," or "bourre," consists of all the broken silk, carded and spun into "filature," similar to cotton.

The raw silk is skined or reeled in different ways, depending on the skill and intelligence of the silk-worm breeders, and arrives in this country in various kinds of skeins. Here we must leave it; although not the least interesting part of silk-worm culture is the wonderful skill man displays in manufacturing the raw material into the matchless fabrics that are produced from the looms of the silk-weavers. Who would ever think a Gen'a velvet dress, a costly ribbon, or a satin damask ever formed the wrappers of little worms, spun by themselves as a protection from harm whilst sleeping away the time occupied in passing from the grub to the winged state? The fabled skill of enchanters, fairies, kelpies, and bogies, if mixed together, would never create in the most visionary brain a more wondrous transformation than man, aided by steam and machinery, effects in the manufacture of silken fabrics.

Silk clothing is, to a great extent, beyond the pockets of any but the wealthy, who, when they find the price they have been accustomed to give is nearly double what it once was, simply growl, pay it, and never trouble their heads about the why and wherefore of the rapidly-rising tariff. Men, nor women either for that matter, whatever stations in life they may fill, are not similarly indifferent to the rinderpest, sheep-pox, potato disease, oyster failure, and vine blight: these scourges directly appeal to a man's senses, straight through his pocket to his stomach. We hear him say, "These are matters that must be looked to at once, or the poor will be starved, and the rich ruined." Quite as bad as any of these terrible afflictions have been and still are to us, is the "gattine," or silk-worm disease—at present ravaging nearly all the silk-producing countries—to the large section of the population engaged in producing and manufacturing silk.

(To be concluded.)

For "The Friend."

#### Religion in Early Life.

In the year 1819, Stephen Grellet and Wm. Allen were in Petersburg, the capital of the Russian empire, engaged in the prosecution of religious service, which led them not only into the abodes of vice and misery, but brought them also into frequent intercourse with several persons of rank and high official position. Among these was the Prime Minister, Alexander Galitzin, who showed them much kindness, and endeavored to promote the objects of their visit. The narrative of faithfulness to manifested duty, contained in the following extract from Stephen Grellet's journal, is truly remarkable, and will, we hope, raise feelings of religious thoughtfulness in the minds of some dear children on whom their Heavenly Father has bestowed many blessings. S. G. says: "At one of our late visits to the Prince Alexander Galitzin, he related to us an interesting circumstance that occurred lately in Finland. Some children, from seven to nine years of age, were so brought under the sensible influences of the Spirit of God, convincing them of their sins, that

on their going to or from school, they retired into the woods, and there put up their prayers to the Lord, with many tears. By degrees their number increased. The parents of some of them found them thus engaged, and with rebukes and stripes dispersed them; but the parents of others, who had noticed the increased sobriety and good behaviour of their children, encouraged them to meet together in their houses, and not to go out into the woods. The children did so, and some of these parents, observing their religious tenderness, and hearing their solemn prayers to the Lord, the Redeemer and Saviour of sinners, felt themselves strong convictions of sin. They joined their children in their devotions, and a great reform took place in that part of the country. This excited the angry feelings of the priest, who was a bad man, and a drunkard. He went to the magistrates to enter his complaints against both children and parents. The prosecution issued in their being all sent to prison.

"They had been some months in confinement when Prince Alexander Galitzin heard that *children* were in prison on account of religion. He thought it so strange an occurrence that he sent confidential persons to inquire into it. They found so much religious sensibility and tenderness in the children, that they were greatly surprised, especially at the simplicity with which they related how they had been brought into trouble because of their sinful hearts, and how they felt that they must pay to the Lord Jesus Christ, who alone could forgive them, and enable them to live in a state of acceptance before God. Being inquired of, if their parents or others had not put them on doing this, they said that so far from that, they were afraid that their parents or any one else should know how it was with them; and that they retired privately in the woods to pray and cry with tears unto the Lord. The parents also stated that the children had been the instruments of bringing them to a sense of their sinful lives, and to seek to the Lord that he might give them a new heart, and pour forth his Spirit upon them. Moreover, it was found that the conduct of these people and children had been such during their imprisonment as to comport with their christian profession. The prince ordered their release, and had the priest and magistrates severely reprimanded, and removed from their offices. The emperor having heard of all this, and of the great sufferings to which these families were reduced in consequence of their long imprisonment, which took place last year before harvest, ordered that all their losses should be liberally made up to them, making ample provision, also, for their present support. The prince told us of some other instances that occurred lately in Russia, of children who have been brought under the influences of the Holy Spirit, and rendered instruments of good to their parents and others; they felt it their filial duty so tenderly to plead with them, on account of their drunkenness, swearing, and other vicious habits, as to prevail upon them to forsake their evil ways."

**Liquor Consumed.**—The commissioners appointed to revise the revenue system of the country in their report estimate that from 42,000,000 to 45,000,000 gallons of distilled spirits are consumed in the country annually. In addition to this, they estimate that 186,000,000 of fermented liquors are consumed, and 10,000,000 of imported liquors, all costing as retailed at least \$500,000,000. In view of these figures, how much progress has temperance made in this country? The revenue derived by the Government from the liquor business is estimated at \$47,727,276.

From the "Cornhill Magazine."

#### The Loss of the Steamship "London."

(Continued from page 28.)

When I got on deck this last time, I found the ship being put round to bring the boats on the lee side, so that they could be lowered. The sun would show out occasionally—very heavy and troubled sea yet—people still walking about calmly watching the scene. The captain was walking up and down the poop with a long mackintosh coat on, and a cap of some material to close down under his chin. "Poor man! I pitied him. It was a trying moment to each of us, but how much more must it be to a captain at a time like that, when every one looks up to him as their head; when ladies come up to him and ask if there is any hope, and he has to say No; when one or more ask him if he would advise them to go in the boat, he has to tell them, "I think there is no hope for you," which amounts to saying, "No, you had better remain here, and be drowned at once." I felt very much for him situated at that moment; I felt at peace with every one, even the owners. The ship at this time was nearly on a level keel, and very low at the stern, and rolling much like a log—not those sudden tosses and jerks. There was no one at the helm, it (the wheel) was lashed with a rope. I looked around to see what prospect there was of being saved and saw that the small wooden box near the fore-castle had been got out to the ship's side to be lowered, the bows were just over the railing. At this time, nor at any time after did I see any men near it for the purpose of lowering it. The port iron pinnace was still hanging in its place; no order was given that I heard, or any preparation made for lowering it. I saw a young man in it trying to do something, but I knew nothing of a boat. There was only one boat being got ready—the same one I have mentioned before—that for the captain and ladies,—the po-cutter, a fine wooden boat, and still hanging in the davits, with several men in it. I stood I for a time watching the proceedings, when gradually dawned on my mind that the sailors in this boat in their own possession, entirely under their own control. I never saw any of the officer giving any orders or directions; and as for the ladies, I saw no preparation towards getting an on board. The facts of the case were, as I afterwards learned—that after the first boat swamped in the morning, there seemed not much chance of any getting lowered and cleared from the sea with safety; which would account for the captain's not having his first order in the morning carried out,—of getting the boats ready; for if I saw reason to get the boats ready then, surely must have seen more now. But a few of the sailors were evidently men who knew what could be done with a boat as men, and agreed among themselves to fit out this boat, and have a try for their lives. They got her ready with compasses, bucket, bailer, life-buoys, biscuits, &c. The captain may have directed, but I never understood so; and, for the half-hour or more that was on deck at the last, I did not see him interfere, and I was near the boat all the time. When I saw how matters stood with regard to the boat, I then and there determined to get in it if possible. Once that boat is in the water (I thought I) I will jump in, and I don't think they will put me out. Presently I saw a sailor step over, and get in the stern of the boat, which was still hanging in the davits; he was one of those who had helped prepare her, and one I knew by sight—the only one on board. Our acquaintance was very slight, and made by chance. When on my way from Fenchurch Street to Tilbury,



got in at Stepney, and sat on the same seat with me, and from that circumstance we spoke once or twice on board. I then went up to the side of the ship, and spoke to him in a free sailor-like way.

Though not a seafaring man myself, I had been thrown during my life very much amongst sailors, and fancied I understood them pretty well, and knew their dislike to ceremony or to a line of distinction being drawn between them and the rest of society; so I asked him in an off-handed manner, wishing to establish a fellow feeling. It had the desired effect. He said, "Yes, but take your chance when she is in the water," which was all I wanted; for if I had been allowed to have got in before, I think I would not, as I was afraid she might upset in the lowering, as the first did. I soon found that my plan for gaining a favour at that time was decidedly the best, as I heard men beseeching of them to let them go, also offering large amounts of money; the answer was, "We don't want your money." When my friend the sailor gave me permission to go, I thought of the ladies; and asked myself the question, "Am I robbing them of any chance they might have?" and said to my friend in the boat, "Well, I do not like going and leaving those behind," pointing to some that were standing near the mizen-mast. Not that I thought many could be saved; but should like to have a few in the boat, in case we were saved, to show we were not selfish. He said, "I am as sorry as you, but it can't be helped; try and save yourself;" which nerved me, and also showed to me the impossibility of saving any, unless they jumped after the boat was lowered. Anybody would say, "Why not lower them in the boat?" but that was where the danger was, in case she upset, as a great many expected she would. If this sailor had said to me, "Yes, get one or two, and put them in the boat," I would not have done it; for I could not have advised females to go where I was afraid to go myself. Many at this time were standing near; some passengers and some of the foreign sailors were trying to get into the boat, but were prevented by one of the sailors whose duty it was to see she was not overloaded, for if so they could not lower her with any safety. The assistant-surgeon was pleading very hard for himself and a young lady, and I heard one say to him, "Keep your money, and as for a doctor we don't want one." By the remark I judged he had been offering money, and I heard him say, "You must take care, you will want a doctor." This same young lady I saw soon after talking with one of the sailors; I heard after that she offered him 500*l.* if he would save her. I do not know her name. She was about middle height, and I think fair complexion and very pretty. He was anxious to save her, but I suppose he thought as others that it would not be advisable for her then to get in the boat. There was another young lady, also very pretty. She came to the side, and said to his sailor-friend of mine—"Young man, will you save me?" He said, "Yes, you jump as soon as you see the boat in the water all right;" and when the boat was in the water he held up his rus (she was then holding on by the mizen-rigging), and told her to jump, but she would not. Often during the night after I heard him regretting that she did not jump. In the troubled state of the sea at that time, it was a very dangerous jump; if you fell into the water, then good-by; no one would pull you in. I foresaw this difficulty, and provided against any such contingency, by asking my friend in court if he would ill me in case I should fall into the water, which he promised to do; luckily I did not leave

occasion to test his honest intentions, which I never for a moment doubted.

By this time, say five or ten minutes before the boat was lowered, and about half-past one or nearly two o'clock of Thursday, the 11th, the ship was settling gradually by the stern. Any one who was keeping a sharp look-out could not help seeing there was a great change within a quarter of an hour. People were still walking about—the number on deck increasing. I saw the captain amongst them, apparently giving no directions; now and then a lady would speak to him. A good many were standing in a group near the companion-way, scarcely a word being said. I saw some of those I knew, but did not even exchange a word with any one, excepting Munroe, when once he came near me. I said to him, "I intend to have a trial for this boat," not with the purpose of wishing to influence him, as I could not advise anybody at that time, but I wished to get his opinion as to the probability of a boat living in such a sea. All he said was, "Are you?" and walked away. I began to fear that the ship would go from under us before the boat was lowered, so said to my acquaintance in the boat, "Unless you lower soon, you will be too late." He said, "We can't lower till King comes." He was one of their party, who had gone below to see if any water could be got to take with them; presently he came up, and they told him to come in, and they would lower. He then walked a short distance to where Captain Martin was, to ask him if he would go with them. He declined, saying (which I did not hear, being too far away), "God speed you safe to land." Then King asked him for the course and distance to land; he said, "E.N.E., ninety miles to Brest." King must have misunderstood him, as we were then fully 190 miles off. King returned and jumped into the boat, and immediately they lowered, being about a dozen in her. I got on to the rail, holding on to the mizen rigging; as soon as I saw that she was safe in the water, I stepped down on to the mizen-chains, then watched my opportunity when the boat rose on the sea, and made a cautious leap right into her stern. I did not have far to jump, about four or five feet, by waiting until a sea lifted the boat. Immediately that I was in, I saw the boat was drawing under the channels of the ship, and was in imminent peril. I at once got out an oar, as did two others, and we pressed the boat off. When the sailors saw that the boat was safe, and there was a chance of getting away, then they were anxious to have a few women. Munroe was at the side intending to leap, when they sang out to bring a lady; he turned round and ran his eyes around the few to find, naturally enough, one he knew; not seeing one, he made a few steps to the middle of the deck and asked the nearest, a young girl of sixteen or eighteen, if she would go. She said, "Yes." They went to the side to jump; but when she saw the fearful sight below, the little boat being tossed about, with a prospect of being smashed at every heave of the sea against the iron wall of the ship, she said, "I can't do that." There was no time for delay or consideration; as she would not leap, Munroe, seeing the boat shoving off, leaped in himself. All this took place in about a minute or two—that is, the lowering and getting away. After the boat was shoved off the first time, she drew in again. There appeared to be a suction at the stern, and I saw when she drew in this time that she was drawing right under the stern—which would have been sudden death to us. The oars were again brought to bear against the side of the ship; we were then, I think, more in dread of being lost by getting

under the ship's side than in fear of too many jumping. At that time there was no atten pt made by any to prevent any one from getting in—no on board could have jumped. There was only one man prevented getting in, and that was one of the foreign sailors; he came down by the falls from the davits, and some one pressed them on one side so that if he dropped he would go into the water. The boat was apparently crowded full, and I heard one remark (which was very true), "Why don't they go and get out the other boats? why all look to this one, as if there was no other on board?" It still is an unaccountable thing to me why Captain Martin did not see and have those boats got ready, properly manned and officered, and then tell some of the ladies, "There is your only chance; accept it, if you choose." The second time the boat was shoved off her bows were got round, and soon we were pulling away on the port side, and running before the wind. Just then a heavy sea was seen to break over the ship's stern, and wash the people about the deck; but just before we saw a good many, both men and women, standing on the lee-side of the forward part of the poop, waving handkerchiefs and cheering. The sun had just shone out at that time, which made the scene appear worse to me. I thought dark and gloom more suitable for such a sad moment, and more in keeping with the feelings of those on board. Not that I rejoiced over my position, or considered myself much better off, for we did not know the moment we would be swallowed up.

(To be continued.)

Selected for "The Friend."  
Joseph Milthrop.

Joseph Milthrop, a member of Poutefract Monthly Meeting, in Yorkshire, was educated in the principles of the Church of England. But as he advanced towards man's estate, being of a thoughtful disposition, and unsatisfied with the principles of his education, he, after various researches among the different modes of profession, joined himself to the Romish Church, and for divers years constantly attended their worship, and strictly observed their ceremonial institutions, for some time firmly believing Christ Jesus to be the author thereof. At times he was led to believe there was a subduing of the passions and a renovation of heart, which the truly righteous experienced, also a fruition of inward peace, which they at times possessed; to all which he found himself, in great measure a stranger. This caused him many times secretly to mourn and pour forth earnest prayers to the Father of mercies, that he might become a partaker of the same happy experience.

While he thus exercised it came into his mind to go to a meeting of the people called Quakers, for an account of which take his own words in a letter, viz:

"I sat at ease a long time, yet earnestly desired that if the Lord had any particular regard to that people, or approved of their manner of worship, he would make me sensible of it. Being thus set and grown weary of silent waiting, divine power seized upon my body, soul and spirit, which caused me to break out into abundance of tears, and my body greatly to tremble. Then said I, O Lord! why am I thus? To which inward cry of mine, something which till then I knew not, though I had often felt a measure of the same power, though never to that degree, answered, If thou didst love the Lord thy God with all thy heart, mind and soul, that love would be so prevalent over thee, that it would teach thee what to do, and what to eschew. O the surprising state I

then found myself in! How was my heart then filled with love, peace and joy unspeakable and full of glory! Soon after, an honest Friend stood up to tears and much trembling, and said: It is an excellent thing if we can say of a truth Jesus Christ lives in us. These words reached my state, I then bowed in my mind, adoring the Divine power that thus influenced me, and said, Dear Lord! if thou art he that I have long sought and mourned for, tell me, O thou that hast ravished my heart! what I should do to be saved, or to continue in thy favour? Upon which the humble Jesus, the divine bridegroom of my soul, affectionately answered, I require no rite or ceremonial worship of thee, but that thou give up thy heart. It is there I would reign, it is there I would rule, and there I would be worshipped in spirit and truth."

It was some time before he could get from under the prejudices he had in favour of the Roman church, but continued to frequent both the mass house and Friends' meetings, until through a further visitation by an instrumental means, he was effectually reached, became a valuable and useful member, exemplary in conduct, careful to have the discipline maintained, and at times was concerned in a short testimony, which was very acceptable. [He was] a peaceable neighbour, and being of extensive knowledge, was capable of advising in many cases, which he was always ready to do, demonstrating that the living divine principle he had embraced, led him to the exercise of every christian virtue.

For divers years before his death, he was at times sorely afflicted with disease, the acuteness of which he bore with exemplary patience. His last illness was short, and apparently attended with no symptoms of death till near the close of his departure; and though he was suddenly called, yet not unprepared, for, being asked a little before his death how he was, he expressed himself thus: "I am pretty easy, though not without some bodily pain, yet inward comfort helps greatly," and added, "I am weary, of this world, if it would please Providence to take me to myself, O how acceptable it would be!"

He departed this life the 3d, and was interred the 5th of the Seventh month, 1760, in Friends' burial-ground at Burton; aged about 50 years.—*Pity Promoted.*

*Trapping Trout in Florida.*—A correspondent gives the following account of a singular method of trapping trout—it is not fishing—which has been invented in Florida:

"I assisted, as the French say, at quite a novel and amusing party, the like of which I never saw or read of before. The scene was a lake covering about two hundred acres, varying in depth from fifteen to fifty feet, and filled with the most beautiful speckled trout. When the party reached the shore a burly freedman appeared with a huge bucket of gourds on his shoulder. To the end of each was attached a short line, at the end of which was a hook, baited with a minnow. The freedman pushed off in a little canoe, and flung these gourds broadcast on the face of the lake, and then the guests who were to participate in the sport were invited to embark, each in a canoe propelled by one paddle.

The day was just such a one as would have gladdened the heart of Isak Walton, and the trout bit greedily. Soon the gourds were bobbing about in every direction, chased by the eager and excited fishermen in the canoes, amid the shouts of those who watched the fun from the shore. Down goes a gourd with a four-pound trout at the end of it, and away it flies through the water with

a couple of canoes in hot pursuit. The fishermen paddle with all their might, and when one or both come alongside, throw down their paddles and stretch out their hands to grasp their prize, away goes the gourd in another direction, and away go the boats in continued pursuit.

Soon other trout hook themselves to other gourds, and become as puzzled where to go as are the fishermen with the chase. Now under the bows, now to leeward, now to starboard, the gourds and trout are dancing about as if on purpose to confuse their pursuers, who occasionally, if inexperienced in the management of the peculiar craft in which they are all-art, miss their distance, and, gourd and trout, and fishermen are all in the water together, the canoe and paddle going it on their own hook.

The more knowing and more self possessed land their fish with considerable dexterity, but the novices have only the excitement of the chase without any of the fish.—*Late Paper.*

#### HUMILITY.

O! learn that it is only by the lowly  
The paths of peace are trod,  
If thou wouldst keep thy garments white and holy,  
Walk humbly with thy God.

The man with earthly wisdom high uplifted  
Is in God's sight a fool;  
But in the heavenly truth most deeply gifted,  
Sits lowly in Christ's school.

The lowly spirit God hath consecrated  
As his dwelling-room,  
An angel by some patriarch's tent hath waited,  
When kings had no such guest.

The dew that never wets the flinty mountain,  
Falls in the valleys free;  
Bright verdure fringes the small desert fountain,  
But barren sand the sea.

Not in the stately oak the fragrance dwelleth,  
Which charms the general wood,  
But in the violet low, whose sweetness telleth  
His unseen neighbourhood.

Round lowliness a gentle radiance hovers,  
Which charms the general crowd,  
Which even in its shrieking, evermore discovers  
The brightness on its face.

Where God abides, contentment is an honor,  
Such goodness Meekness knows;  
His peace within her, and His smile upon her,  
Her suitly way she goes.

The Saviour loves her, for she wears the vesture  
With which he walked on earth,  
And through her child-like glance, and step and gesture,  
He knows her heavenly birth.

He now beholds this seal of glory graven  
On all whom he redeems,  
On his own bright city, crystal paven,  
On every brow it gleams.

The white-robed saints, the throne-stars singing under,  
Which which he meekly wear;  
Their painless praise rises wells up from hearts which wonder  
That ever they came there.

#### MORNING.

O silence deep and strange!  
The earth doth yet in quiet slumber lie,  
No stir of life, save on your woodland range,  
The tall trees bow as if their Lord passed by.

Like to one new-created,  
I have no memory of grief and care;  
Of all the things which vexed my soul of late  
I am ashamed in this calm morning air.

This world, with all its band  
Of clamorous joys and griefs, shall be to me  
A bridge whereon, my pilgrim-staff in hand,  
I cross the stream of Time, O Lord, to thee.

Selected.

Selected.

Eichendorf.

#### John Ross.

John Ross, the Cherokee chief, was born on the 3d of October, 1790, in the Cherokee country which was then located within the bounds of the States of Tennessee, Alabama, Georgia, and North Carolina. His father was a Scotchman, his mother a Cherokee. In the neighbouring State of Tennessee he obtained what was then regarded a quite a liberal education, which was greatly improved in after years, by reading and observation. He early gave evidence of great energy and sound judgment, and thereby gained great influence in the nation.

In 1812 he went with a small party on a mission attended with some peril, the object of which was to prevent Tecumseh from enlisting the Western Indians in the war against the United States. On his return he took a commission in the Cherokee regiment, which fought in the service of the United States in the Creek war, and was in the battle of Horse Shoe.

As a prominent and influential man in the councils of the nation, one of his first efforts in the cause of civilization was to open public wagon roads through the nation. In this he had to contend against the prejudices of those who were jealous of the influence of the white man. He succeeded, however, and in this way an important step was taken toward giving the Cherokees their character of a pastoral people. Through his influence, about the year 1826, the Cherokee adopted a constitution and written laws. These were printed a year or two subsequently for the first time. This constitution was republican in form, and was modelled after that of the United States. It gave the Cherokees a Principal and an Assistant Chief, who were elected every four years, and a Senate and House of Representatives (called "Committee" and "Council") elect every two and four years, also a judiciary system much like that of the United States.

About this time, as a result of this growing as it were, of the Cherokee people after civilization one of the most remarkable inventions ever made by man was brought to light. George Guest, a untutored Cherokee, impressed with the superiority of the white race, and attributing it to the ability to "talk on paper," set himself to work to invent an alphabet. After the most persevering effort, he succeeded in giving his people the most simple and perfect alphabet perhaps extant, being a syllabic one, composed of eighty-five letter. Some of the characters were original, while others were copied from the English alphabet. When engaged in this work, Guest, became an object of ridicule with many of his people, and was charged by some with sorcery; but John Ross, on hearing of his efforts, visited him at his cabin and gave him his countenance and support. As a result of this invention a large portion of the [Scriptures] has been translated into the Cherokee language, and is printed in their own characters, at nearly every man, woman and child can read. Two or three years ago the American Bible Society printed and sent the Cherokees three thousand copies of the New Testament, beautifully printed in their own characters, to supply the wants of the people, as their own presses had been silenced by the war which had desolated the land.

Under the new constitution, John Ross was elected principal chief in 1828, since which time he has been regularly re-elected by vote of the people, every four years, to the present time. Soon after his elevation to the chieftancy, he that struggle with the State of Georgia, and ultimately with the other neighbouring States, at the United States, which ended in might prevailing over right, and the final removal of the Chero-

from their rightful domain east of the Mississippi to lands set apart for them west of that line. The real object of removing the Cherokees the extension of the area of slavery, and the session of some gold mines within the bounds of the nation, and the means made use of was a fraudulent treaty made with a few irresponsible individuals, by which the whole nation was bound to their solemn protest. This action of the Government very naturally created feuds in the north, which were, however, buried in the treaty of 1846, and but for the rebellion of 1861, would have been revived.

Through all these troubles John Ross was the stout, earnest, and able advocate of the cause of a people, counselling moderation and submission to the authority of the Government, when that peaceable resistance to its oppressions was vain. And when, in 1837, a law was forced upon his people, he succeeded in getting an arrangement with the Government which the contract for the removal was given to the Cherokees instead of to heartless white contractors, who, he knew but too well, would have hazled the funds at the cost of thousands of lives. As it was, the effects of this forced emigration of fifteen to twenty thousand people over a thousand miles, through a country in which they were beset, with wiles and temptations of every kind, could but be very fatal to both the body and the morals of the people.

It has been remarked, as a striking illustration of sterling qualities of the Cherokees, that their removal across the Mississippi, they sooner settled in their new home than all laws and the form of government they had at their removal, were immediately put into operation. — *From The Presbyterian.*

Benjamin Bishop.

(Continued from page 25.)

1st month, 1847.

Oh my friend, what can be done to draw the veil unto heavenly love? It would soon do with all the wretchedness that there is in this world. What can we do better than to suffer purify us from all filthiness of spirit, as well as of the flesh? May we wait upon God to know His meaning us, for without Christ we can do nothing. And blessed be His holy name, He preserved a little living remnant in this our world who do know their salvation to be come. I trust these broken sentences will do no harm. I believe it is well for us to get together in spirit, we may feel our fellowship one with another, in the Lord. I seem not to doubt, but thou, myself, and many others, art crying, "my leanness!" Well, my dear friend, Goddom is promised to the poor in spirit, and are exceeding great and precious promises that wait upon the Lord. He is gracious; consider our frame; He remembers that the dust, and He hears the desire of the humble.

BENJAMIN BISHOP.

% J. A. G.

13th of 6th month, 1847.

through adorable mercy He who is higher than the highest regards me, filling my soul with love to the whole human family, and though I outwardly as an empty vessel at the side of Jesus Christ, yet the increase of the kingdom of our chief joy. "The meek the Lord guides in detail, and the meek He teaches His way." I sit upon the mountains are the flocks that bringeth good tidings, that the prophet

peace, that saith unto Zion, thy God reigneth." And perhaps never more beautiful in the eyes of the Lord, than when they are in the deeps out of human sight, when wave upon wave, and billow after billow almost make shipwreck of faith; then it is that we see the wonders of the Lord, and from thence it is that we are strengthened to proclaim unto Zion, "Thy God reigneth." And that all the wrestling seed of Jacob may reign with Christ upon earth until all their enemies are subjected, and put under their feet by the Spirit of our God, is my fervent prayer."

"To ———"

"Stockport, 11th of 6th month, 1847.

"I may say that I am a worm and no man; so that while I feel incapable of doing any good; I strive to do no harm, striving to leave each day's work until the day comes. Poverty of spirit and peace of mind is my favoured portion. When I look at our manner of publicly assembling ourselves together to worship God, I am often ready to cry, "my leanness, my leanness!" How shall I present myself before the Lord? O! for a more watchful, humble frame of spirit out of meetings; then would His life-giving presence be more eminently witnessed in meetings, and the Lord would make many amongst us lively branches, bringing forth fruit unto the praise of His grace. O! there wants nothing but a total surrender of our wills to His holy and blessed will. His hand is full of blessings; I find it so."

6th of 7th month, 1847.

"One thing have I desired, that will I seek after, that I may always be in my right place, doing the right thing. As I am deprived of my books whilst here, I have much time for inward retirement of spirit, which I feel to need more than books. My hearing is not perfect, though better than it has been, and my memory fails much in temporals, so that I seem to myself to be of no use in the creation. The travail of my soul grows stronger and stronger that all the inhabitants of the world were as happy as myself. The longer I stay here, the more I am brought into sympathy with the suffering Seed of Christ hereaway, without at all lessening the duties I owe to my dear Kent friends; and the cravings of my soul are for us all, that we may more and more put on the Lord Jesus, until in the unity of the faith, and of the knowledge of the love of God, we bring forth fruits unto holiness, unto the praise and glory of the Father and the Son. Small as we are among the valleys, and low as the life of vital religion is among us, yet the unbelieving know not the thoughts of the Lord, neither do they consider that He is God of the valleys as well as God of the hills, and He has enabled a small army to put to flight the host of the Assyrians which filled the country."

"To ———"

12th month, 1847.

"My beloved Friend,—whom I love in the Truth, and for the Truth's sake: grace, mercy, and peace, from God our Father, and from our Lord and Saviour Jesus Christ, be multiplied unto all that love the Truth, and walk therein, to the praise of the glory of His grace, whereby and wherein He hath made us accepted in the Beloved. Worthy, saith my soul, is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings! My soul travails for the fulfilling of that vision which John saw, when he heard "every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, blessing, and

honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever!" And what hinders the coming of the kingdom of our God and the power of His Christ? Is there weakness in Him? Do His exceeding great and precious promises in Christ Jesus our Lord fail towards the children of men? Nay; blessed, praised, and unquaffed over all the powers of darkness, be the ever adorable name of Israel's Shepherd, the Father of mercies, and God of all comfort, who is in His children of Light, and by His grace will work in them, through them, by them, and upon them, until the beast, the false prophet, and the whore is taken and no Canaanite be found in the house of the Lord. True it is that the Jews were taken captives out of their land which the Lord had given them to have inherited for ever; and every visible Church of Christ under the glorious gospel dispensation, hath to the present day been taken out of their inheritance in Christ by the combined powers of darkness, the beast and the false prophet. These have robbed every visible church, so that they can no more see Christ coming unto them in His inward and spiritual appearing, than the Jews could see Him in the days of His flesh. And in all, and by all that are under Egyptian darkness, Christ is persecuted and crucified in His second coming without sin unto salvation, as in the days of His flesh. He was rejected by some who profess to believe in Moses and the prophets.

But the foundation of God standeth sure, having this seal, the Lord knoweth them that are His!"

"My soul travails for the whole creation of God, it mourns under the hard unbelieving hearts of men, and it rejoiceth in the wonderful and inconceivable love of God in Christ Jesus our Lord. And seeing that a measure of the grace of our Lord and Saviour Jesus Christ is shed to every man, sufficient to make us meet to be partakers of the inheritance with the saints in light, from whence cometh this unbelief in Christ and God, and the hardness of men's hearts against the offer of His love and mercy? We read that the angels' not keeping their first estate, was the primary cause of our first parents being deceived. They fell likewise and fled from the voice of God, but God sought them and found them, and had compassion on them, and though they had lost their innocency and become dead to God, yet he promised them a Seed that should bruise the head of the serpent. And all that by faith live in Christ, the Seed of God's promise, by which they overcome the wicked one, are brought up again into the paradise of God. But some of these also have left their habitations in the Truth, and fallen through their own hearts lusting after forbidden things; and these are the greatest enemies on earth against the Truth as it is in Christ Jesus.

"Our Society is mixing with the people, and strangers are devouring our strength. Yet there is a little living remnant sighing and crying to the Lord because of these things.

"I do hope, trust, and pray, that the Lord will hasten the day when he will purely purge away the dross by the Spirit of judgment and burning, and take away all the tin, and restore judges as at the first and counsellors as at the beginning—that the mountain of the Lord's house may be established in the top of the mountains, and exalted above the hills, and that all nations may flow unto it. And then this song will be sung in our land, "This is our God, we have waited for Him, He will save us: this is the Lord, we have waited for Him, we will rejoice and be glad in His salvation." And now, my dear friend, I have written much, and perhaps to but little purpose, being pretty much to the same effect as that I have



written thee before, but Pharaoh's dreams were doubled unto him because the thing was certain.

BENJAMIN BISHOP.

For "The Friend."

### About Shields.

FOR THE CHILDREN.

All of you, my dear little friends, know what an umbrella is, don't you? I imagine every one of you has, sometime, been carried high and dry, through a pouring rain, under an umbrella. And it will keep the hot sunshine off, too, as well as rain. I saw some little folks lately make a play-house under an umbrella, and it was so big, and they were so little, they had plenty of room. It was fine fun for them, and they were so good-natured to their play, and pleased each other so prettily, that it was very nice to sit and watch their play.

Don't you like to play so that your mothers and uncles will enjoy it too? It is so nice for you little folks to begin to give pleasure to others while you are little, even in play; and the more pleasure we give others, the more, a great deal, we get ourselves.

Well, I began to tell you something about shields. A shield is anything that keeps off whatever will hurt us, and I think an umbrella, when it keeps off the rain or the hot sun, is a very good shield. Or supposing you were going by a house, and a cross dog was to run out and bark at you, but the fence kept him from getting to you, then the fence would shield you from the dog.

Did you ever see pictures of David and Goliath, and the great shield the man carried before Goliath? I remember seeing one when I was very little. But Goliath's shield did not save him, you know. In those days when men went to battle, they often carried shields to keep off the spears and swords and arrows of their enemies. They were mostly round, and made of wood covered with leather, or sometimes of brass or even gold. It was right in those days for good men to go to war when their Heavenly Father told them to; but when our dear Saviour came down and lived among men there was a change, and now everybody that loves Him must mind Him, and He said, "Love your enemies."

David had a great many enemies, and was often in so much trouble that he wouldn't have known what to do, if he had not felt sure the Lord would take care of him. And he did often feel sure of it—so sure that when everything else distressed him, he would stop speaking of his troubles, to praise God for His goodness and mercy and loving kindness.

The Lord himself said to Abram, "I am thy shield,"—that is, He would keep everything from doing him any real harm; and David felt sure of it often when things seemed to hurt him the most. It wasn't because nothing seemed to go wrong, but because he knew the Lord would make them do him good, if he loved him and served him; and this made David feel such trust in Him. And he seems to love to call Him his shield, and to speak of his trust in Him; and how many many people have been helped to trust in Him while reading David's words!

Now, dear children, you remember that beautiful text "The Lord God is a sun and shield!" And as I look out this lovely autumn afternoon, and see how the sunshine brightens the green grass and the sweet flowers, and everything it touches, I long for my dear little friends, that while they are little, the Light of the Lord may shine in their hearts: that they may come unto their Saviour and know how happy His love and forgiveness will make them; that they may love

Him more and more, and try to please Him, that so this Light may shine brighter and brighter, and they may feel, as David did, that the Lord is their shield, that He will not suffer any evil thing to hurt them; and as they learn more and more how good He is, be led like David, to praise Him "seven times a day."

Ninth month.

For "The Friend."

What living treasure are these letters of Benjamin Bishop! Doubtless his sweet humble feeling of thankful praise will enrich many hearts, and mourners will rise up with songs of rejoicing to renewed sense of the great mercy and love of God in and through His dear Son; and be enabled to acknowledge, that though while dwelling in the king's palace, they see much of "His glory and His beauty," it is a higher privilege to be admitted into the fellowship of His suffering, even when He has not where to lay His head; for to the suffering, not less than to those who are at ease, was it said, "To everything give thanks."

For "The Friend."

### Thoughts for the Times.—No. 43.

Thomas Scattergood remained much at home for several years after his return to America. Nearly four years after he landed he wrote to Susanna Horne, "I feel for my part, like a vessel much laid by; great thou knowest was the travail and exercise I had to wade through when amongst you, and great was thy sympathy and care towards me. None, perhaps have beheld me in greater weakness, fear and trembling than thou. I cannot forget the wormwood and the gall, and yet feel disposed to believe I could not have done without it; and have an humble hope that all my misgivings and want of faith and firmness, in seasons of deepest trials and seeming desertion, will be blotted out of the book. My little labours seem much confined to this place, having very little openness to go from home, and I esteem it a favour to have so comfortable a one."

I hope the disposition of an old soldier who has been in many a warfare, mercifully prevails, even a willingness to go forth anywhere at the word of command; but may my soul ever be favoured with this, and not attempt to uphold the ark unbidden!

Again, in the Fifth month, 1805: "There is a secret rejoicing accompanying my mind, in hearing of thy industry to get forward in thy day's work. It is a pleasant thing to look back and remember the willingness wrought in the mind to labour in the morning. I feel it so, as one to whom the afternoon has come; there seems little to open with me, except now and then to a Quarterly Meeting, but much at home. Go on in fear and trembling still,—expect to meet with thy various trials; wait I beseech thee, as one desirous thou may be numbered among the true born children—wait for the renewed touches of the live coal; wait for the seal and evidence; this will make thy language drop as dew, to the consolation of the mourners and tried burden bearers, and thou wilt grow in thy gift; sound judgment will be experienced also to know what is sealed or seasoned, where to deliver or seatter it, and also the time when; so living with carefulness, in due time the Lord gives a right issue."

He had been affectionately united to that excellent woman in England—had sympathized with her in her early preparation for the ministry, and was regarded by her with truly filial attachment as her father in the church. In the year 1811 this beloved friend made a religious visit to the churches in America, and the last journeys

that Thos. Scattergood made in the service of Truth, were those in which he bore her company from 1811 to 1813. The notes taken by these journeys are deeply interesting, and betray no confidence in his religious attainments trusting to past experiences; but dwell necessarily of continual watchfulness, of a day by day for the supply of spiritual food. Eighth month 20th, 1811.—"I lay down sorrow, in consequence of not keeping the light of Truth bright close enough. Ah! what a deviation affects a mind that is tender, cutting off but a small piece of Saul's garb David, when he was in his power; made him snite him, and so hath mine, and I begged almost immediately, and yet I feared should be set aside a time for this. Oh, my dear Saviour! I have covenanted to serve thy days, preserve my feet from falling."

"21st.—Meeting of ministers and elders to my admiration, I was exercised in it, in line of ministry. Ah! here was no room of altitude, neither in looking into myself, nor the flock; there is yet bitterness in my evening."

"Ninth month 14th.—A night of conflict awake; I seem broken up as to moving, oh, how am I vexed—I cannot go forth in prison. I have been thinking of the expressions, or the apostle quoting him, respect our blessed Lord and Saviour; "In his mind his judgment was taken away, and who declare his generation; for his life is taken the earth." Oh, that I might hold the measure of faith in a more pure conscience; then my soul hope for deeper and more lasting instruction by what is permitted to befall me."

"15th, First day.—Very close searching heart upon my bed this morning, and feel more peaceful and quiet; what need of pain and resignation to wait the Lord's time, cannot be hastened."

"17th.—Revised, I trust this morning, the arms of Christ, for protection and further who can succor my eye to see how to move what to do. Lord, I would most willingly my state, present and future, to thy disposal have been greatly distressed in this place, hear that there is a great profession of religion and a great variety in this little town; but the living eternal Truth is but one: the Life is one, and his name one; bow then unto oh, my soul, and serve him the remainder of days here on earth."

"19th, Fifth day.—To Paul Rogers' at Be where we had a meeting, made up of chief Friends. Dear Susanna had an open, entire time. It was a season of light, comfort and encouragement to me. I remembered the reble tendering time we had in this house with David Sands; how exceedingly I was into tears, which continued with me on the how all my prospects closed up after getting this house, so that David Sands had to w me until morning; the many baptisms I passed through in this eastern country, and how marvellously my way opened to go home the sweet peace I enjoyed for giving up services, together with prospects, conflicts and crises endured since, in Carolina and England and now of late continued. I feel proud humble acknowledgment to the great Austr all good; thanked him for mercy and deliverance past, and supplicated with brokenness of heart for the continuation of support in all the fit it was a day to be recorded, of release and r

"Eleventh month 18th.—We rode th that part of the country which David Brool

thirty years ago. I remembered the stope made at Watson's, whose house stood on a hill, before the door a very fine spring issued: was the place I first ventured to go down in a supplication in public. The precious feeling had at that time is remembered by me, and how marvelously I have been led since: "I am not worthy," said Jacob on his way back to his father's house; and so said I." Fifth month 12th, 1812.—The descendings y soul into darkness and the deeps, has been joyful great, and my trials such, as almost induce me to entertain a belief I am forsaken. I queried again and again, why it should be indeed I am not cast off and out of mind of heavenly Father; then surely, I have and have, fellowship with such who have lived in and caves of the earth; or with the profane who was fed by the ravens, and travelled in strength of the sustenance his Lord and Master ministered to him, until he arrived at his desolate place; where, after those alarming seasons of wind and earthquake, he stood in the eye of the cave, wrapt his head in his mantle, heard thy voice, O Lord, intelligibly one, and was further commissioned in thy blessed name. O Lord, my God, my helper hitherto, favouredst me in New England and also in thee exercise gone through, in the families of fellow members and others. If, at any time, servant exceeded, forgive; and wash and me, and make me more clean and pure; me in patient resignation to thy will, and anxiously pleased to open my state and conscience more to me; but yet in thy time, not; and thy will be done."

The Fifth month, 1818, he accompanied Ann Horne to Bristol and Trenton meetings, on to Burlington. "I was under great arrangement," writes he, "respecting this little and hardly knew how to leave home, several instances combining to hinder. But after going out I felt comfortable, and may record the 17th was a day of days. On my way to on I had not a sensation of pain either in or soul; and in the ride back in the afternoon both the heavens above, and the earth, to my outward view, were beautiful, bright and pleasant; and may I not venture to say, that such a holy sweetness and peace over all, that it was as heaven upon earth." I returned home peaceful, and with a rent reward, which, with thankfulness is recorded."

us were the deep humiliations and baptisms tried servant of the Lord continued to the of his days. He was as wise in counsel as exemplary in life. To a young kinswoman became an eminent minister of the gospel, note thus in 1796: "The desire of my soul at that, with all those who are called of our only Father to labour in his vineyard, may I stand to the work; for blessed are they keep their hands to the plough, looking and ag forward, under the direction of their Head and High Priest. These will meet sufficient encouragement by the way: remember then, dear child, the way to profit is see thyself wholly to the work; so will thy going apart to all; study to show thyself apud into the Lord thy God, a workwoman in use and family that need not be ashamed, fully dividing the word of Truth, unto which he thou art beyond any doubt in my mind."

Let not little acts of faith and love, in the Gospel of Him, who hath called thee and led thee for his work, pass by undone; for the full surrender of thy will and faculties in

little acts of obedience, will make way for more; so wilt thou know thy day's work keeping pace with the day, and then thou may'st look forward to the end, which crowns all, even a finishing of thy work and course with joy, and receive that crown, which is laid up in store for all such: as love the Lord Jesus Christ, and do his will. Love retirement and reading the Holy Scriptures. Treasure up such parts of them as forcibly strike thy mind, and then at seasons thou wilt witness the key of David handed to thee, which will unlock thy little treasury, and open the mysteries with more enlargement, for the help and benefit of others who are ignorant and unlearned. Here is the use and end of a gospel ministry, which is not received of man but of God; and that which is received in secret, quiet retirement, revives in meetings and families, and commandment is used to proclaim it abroad. Therefore as a beloved younger sister in the work, I charge and counsel thee to give thyself to reading, meditation and prayer, and may thy God and mine give thee wisdom in all things to go on and out before the people. Let no one despise thy youth; neither do thou let in discouragement from this quarter; but in humility and reverence, seek for a qualification to say: Here am I, Lord, first prepare and then send me."

And not four months before his death, one of his last letters was written to a young woman who was under the preparing hand for the service to which her life became dedicated.

"I rejoiced over thee in thy appearance in the meeting, and afterwards, as much as I could have done for a new born babe; yes, more so; and as I perceive by thy plaintive letter, thou art desirous of being preserved so as to abide in that lot which thy divine Master may apportion thee, and I have no doubt of the sincerity of thy humbled soul, it arises in my heart to encourage thee to be faithful; remembering it is the faithful who are to abound with blessings. Remember, dear child, in all thy movements in so weighty a work, how it was with thee that day; what carelessness to move aright. Well then, be watchful, be vigilant; wait in the assemblies of the Lord's people for the same renewed touches of the live coal; and after thou hast through holy help, turned the fleece, and tried it both wet and dry, and feels the evidence of the requiring, then hesitate no longer, and even if thy going forth in the work may be in fear and trembling—words thus spoke will reach the witness in others, and by faithfulness thy gift will be enlarged; and when it is so, render all the praise to the great and bountiful giver; seek his praise and not the praise of men. May the Lord preserve thee in humility, reverence and fear, all the days of thy life; so wilt thou have occasion to bless his holy name."

*Coffee Crushed vs. Ground.*—The following is from the Annual of Scientific Discovery:—"It is not generally known that coffee which has been beaten is better than that which has been ground. Such, however, is the fact, and in this brief article on the subject, Savaris gives what he considers the reason for the difference. As he remarks, a mere decoction of green coffee is a most insipid drink, but carbonization develops the aroma, and an oil which is the peculiarity of the coffee we drink. He agrees with other writers, that the Turks excel in this. They employ no mills, but beat the berry with wooden pestles in mortars. When long used these pestles become precious and bring great prices. He determined, by actual experiment, which of the two methods was the best. He burned carefully a pound of good Mocha, and separated it into two equal portions.

The one was passed through the mill, the other beaten after the Turkish fashion in a mortar. He made coffee of each. Taking equal weights of each, and pouring on an equal weight of boiling water, he treated them both precisely alike. He tasted the coffee himself, and caused other competent judges to do so. The unanimous opinion was that coffee beaten in a mortar was far better than that ground in a mill."

For "The Friend."

The remarks on *Obituary Notices*, contained in the article "Musings and Memories," in the last number of "The Friend," were very satisfactory, and I hope will receive the attention they merit. They reminded me of the concern felt on that subject by our late friend Robert Scott. A short time before his decease, he attended a funeral, and in conversation with the friend who accompanied him said, he thought his day's work was nearly done, and the time not far distant in which he would be removed from this scene of action—he had sometimes been tried with seeing obituary notices which he could not feel to be appropriate to the individuals of whom they were written—and he desired that nothing might be said of him, beyond his name, his age, and the date of his death. A valued friend who had heard of R. Scott's expressions, remarked, "This is a subject which has given me much uneasiness, and his sentiments are strictly in accordance with my own. How sad I have felt on seeing some accounts, calculated to give the impression to our young people and others, from the previous knowledge they have had of the individuals spoken of, that the way to the crown was *not* by the way of the cross, and that it is *possible, without holiness, to see the Lord and enter into His kingdom.*"

## THE FRIEND.

NINTH MONTH 29, 1866.

Those of our readers who attended the last Yearly Meeting of Friends held in Philadelphia, may remember the interesting Report, there read, from the Committee on the gradual civilization of the Indian natives. Under the direction of that committee, there has been issued from the press "A brief sketch of the efforts of Philadelphia Yearly Meeting of the religious Society of Friends to promote the civilization and improvement of the Indians; also of the present condition of the tribes in the State of New York." This pamphlet of fifty-six pages, embodies the substance of the information on the condition of the Indians, contained in the report read in the Yearly Meeting. It is interesting and valuable, giving much statistical, as well as other information respecting the remnants of tribes resident within the State of New York. As it is desirable it should be widely circulated, not only among Friends but others who may be interested in the aborigines of our country, a sufficient number of copies to supply the demand is kept on hand at Friends' Book Store, No. 304 Arch Street, where any Friend can obtain them, gratis, for distribution.

We are glad that attention is called to obituary notices, and that the objectionable features which they sometimes present, are pointed out by two of our contributors. It is often not a little embarrassing to decide what to retain and what to exclude of the many redundant accounts sent by affectionate and sorrowing relatives; knowing how sensitive most are, relative to any abridgment of what they think due to the character of

those they have loved and lost. The life of an individual should determine the estimate of his or her character. What may be said after death is fixed, his seal, can be of little avail, unless it is to mark the peaceful end of the perfect man, or show the power of Divine Grace in bringing to repentance and giving a well-grounded hope of salvation through the merits and mercy of a crucified Saviour. An obituary in the former case requires but few words, and in the latter, unless some striking evidences of the change produced, or some impressive expressions calculated to warn or instruct, can be given, brevity is its greatest recommendation. It is satisfactory to us to receive and publish notices of those who have deceased, members of our religious Society, and when any who may send them to us find them curtailed, they may be certain it has been done from no disrespect, but to bring them within the limits we can properly appropriate to them.

#### SUMMARY OF EVENTS.

**FOREIGN.**—A French circular says, the recent changes are favorable to France. Prussia and Italy are drawn nearer in ideas and interest. Austria has now no hostile intent, and the convention of Rome will be loyally carried out. A note justifies the offer of the emperor's mediation between Prussia and Italy and Austria, and hints at the annexation of people of the same language and interest to any of the Powers of Europe. It expresses a belief in a lasting peace in Europe. It is said that Napoleon has refused to allow the officers of the French army to hold office in Mexico, owing to a protest of the United States government. The Prussian army, returning from the war, made a triumphal entry into Berlin on the 21st inst.

The relations between Prussia and Saxony were in course of adjustment. It is proposed that King John shall abdicate the throne in favor of his son. Prussian regiments have been selected to garrison the principal towns of Saxony.

In Hanover there seems to be much dissatisfaction with the annexation of that kingdom to Prussia.

All the south German governments have formed the Prussian currency, and intend to introduce in their respective States the Prussian monetary system. By this means unity of the currency will be established throughout Germany.

A battle has been fought on the island of Candia between the Turks and the insurgents, resulting in the defeat of the latter. It is reported that King John urged upon the Turkish government the cession of the island of Candia.

A Paris despatch of the 20th says, "The Finance Committee sent here from Mexico to negotiate for a loan are disheartened, and have announced that the empire of Mexico is without funds."

The difficulty between Austria and Italy, respecting the debt of Venetia, is likely to be accommodated.

The King of Prussia has issued a decree of amnesty for sordid offences. Austria has sent a Charge d'Affaires to Berlin.

Negotiations are now taking place in England between the principal members of the radical and moderate Liberal parties, to effect a fusion on the question of reform. A number of Fenians were arrested in Liverpool on the 22d. Arms and munitions of war were also found secreted in various parts of the city, and were seized.

Advices from Mexico report further distress to the Imperialists. They now hold only two ports in the country—Veracruz and Acapulco. The roads between Vera Cruz and the City of Mexico were held by the Liberals.

The Brazilian and Paraguayan armies had a sanguinary engagement on the Rio Plata on the 16th and 18th of the month. Both sides suffered heavy losses, but the Paraguayans claimed the victory.

In some districts in India there is a scarcity of food, and the poorer part of the population are suffering grievously. In Orissa and Mithapoore, as many as 3500 persons had died in one week from starvation. Large quantities of rice had been sent from Calcutta.

On the 22d, the Liverpool cotton market was less firm. Middling uplands, 12½d. Breadstuffs firmer. The London money market quiet and steady. Consols, 89½, U. S. 5-20's, 72½.

**UNITED STATES.**—Receipts and Expenditures.—The receipts of the United States for the quarter ending Sixth

month 30th inst, exclusive of trust funds, loans, &c., were Custom House, \$46,175,151.39. Sales of public lands, \$176,719.63. Direct tax, \$488,630.67. Internal revenue, \$63,857,739.92. Incidental and miscellaneous, \$3,312.54. Total, \$120,049,792.22. The expenditures, exclusive of principal of public debt, were for interest on public debt, \$36,558,280.89; army, \$12,744,022.69; navy, \$9,218,474.44; civil, foreign intercourse, &c., \$11,853,399.55; interior, pensions, and Indians, \$2,983,302.02. Total, \$77,954,416.59.

**Economics.**—The Department has issued regulations for the payment of bounties under the act to equalize them. The act excludes those who were dishonorably discharged; those discharged as a favor or punishment; those discharged for disability not occasioned by wounds, or for original disability, &c. The Postmaster General has been instructed to communicate the payment of the said bounties.

**Philadelphia.**—Mortality last week, 325. Of cholera, 35; cholera infantum, 15; cholera morbus, 6. According to the annual assessment just completed, there are in this city 128,838 taxable residents. Most of the wards show a large increase since last year. **Legislation.**—The Legislature of South Carolina has adjourned. Among the measures adopted was an act securing to the freedmen the right to make and enforce contracts, sue and be sued, to give evidence, to inherit, purchase, lease and sell real estate and personal property, and to enjoy all legal remedies in the State, and to hold and convey the same, and the whites for the same offences. Measures were also adopted to supply corn to the destitute, to establish a penitentiary system, and to authorize a loan to aid of rebuilding the burnt portion of Charleston. In Louisiana and Mississippi the cotton crop is said to be nearly a failure, while very little corn and other breadstuffs have been raised. In the greater part of Arkansas the crops promise good returns. There are unfavorable reports of the state of things in Texas. Guerrillas are numerous in the interior, and murders and robberies were of frequent occurrence.

The whole number of freedmen and their children attending schools on the first of Seventh month inst, was estimated at 150,000. The better class of the white population manifest increased interest in the education of the freedmen, but oppression and outrage are still common among the ignorant and degraded, especially in Tennessee, Mississippi and Georgia. In Texas the schools are supported altogether by the freedmen. Florida is the only State in which no law is provided by law for the education of the blacks, who are taxed for the necessary funds to establish schools in every county, and to pay the salaries of a superintendent and assistants.

**The Equinoctial Rains,** which fell last week, were excessive in the west and north-west, causing freshets and the destruction of much property. Twenty millions of bushels of corn are said to have been destroyed by the flood in the Miami bottoms, Ohio. In Indiana, the corn in the low lands along the rivers and streams was greatly damaged. The railroads all sustained more or less injury, by the loss of bridges, the washing away of embankments, &c.

**Miscellaneous.**—A great many changes are being made in post offices, and other United States departments, by the President. The valuation of property in Boston, for the year 1866, is as follows: real, \$25,707,212; personal, \$189,569,130—total, \$415,362,345. The increase over last year is \$43,469,569. In the United States the Methodist Episcopal Church report 925,265 communicants; the Presbyterian (old school) has 233,455; the Episcopal, 154,118, and the Reformed Dutch Church 54,286 communicants.

The number of deaths in St. Louis from cholera, last week, was 202. The disease is increasing in Nashville, the number of deaths on the 21st inst, and 70 on the following day.

The Oregon House of Representatives has passed the constitutional amendment. It had previously passed the Senate.

A sea wall for the protection of a portion of the harbor of San Francisco, is to be constructed at a cost of \$2,500,000.

The deaths in Boston last week numbered 82. **Immigration from Canada to the United States** has commenced, and is progressing on a large scale. Quebec, Montreal, Toronto, Hamilton, and other towns are sending over large numbers of men, women, and farm laborers, it is said, constitute the bulk of the movement, which is chiefly directed to the western States.

**The Markets, &c.**—The following were the quotations on the 24th inst. *New York.*—American gold 144. U. S. sixes, 1851, 111½; U. S. 5-20, 1862, 111½; ditto,

1865, 168½. Superfine State flour, \$7.65 a \$9. Superfine Ohio, \$10.40 a \$11.70. Baltimore, fair to \$11.90 a \$13.75. New amber wheat, \$2.85 a \$3. white, Tennessee, \$3.10. Iowa oats, \$5.50 a Western yellow corn, 90 cts. Middling uplands 37 cts. *Philadelphia.*—Superfine flour, \$7.50 a \$8. Red, \$9 a \$11; family and fancy brands, \$12 a \$14; wheat, \$2.75 a \$2.85; white, \$2.90 a \$3.10 a \$3.15. Yellow corn, 98 cts. Oats, 55 cts. Flaxseed, \$3.60. Cloverseed, \$5.50 a \$8. 75 cts. a \$4. About 2500 head of cattle, \$3.00 a \$3.75 cts. for extra, 14 a 15 cts. for fair to good, and 13 cts. for common; market dull. About 800 sold at 5½ a 6½ cts. per lb. gross. Hogs, \$14 a 100 lbs. net. *Baltimore.*—Red wheat, \$2.85 a Yellow corn, 88 cts.; white, 90 cts. *St. Louis.*—Wheat, \$2.50 a \$2.55; spring wheat, \$3.00 a \$3.00, 68 a 72 cts. *Cincinnati.*—No. 1 red wheat

#### RECEIPTS.

Received from Lydia A. Handrickson, N. J., \$10; from Jonathan Fawcett, Jr., per J. B. Fawcett, \$3, 35, and 40; from Wm. S. Kirk, Pa., \$2, and from Mrs. R. Kirk, \$2, for 25; from Mrs. P. S., \$2, vol. 40, and from Elizabeth Bundy, \$2, from Alfred King, Agt., N. Y., \$2, vol. 40, and from King, Samuel Simkins, Jr., David Armistead, Armistead, and Winnifred Bayly, \$2 each, vol. Abel Gardner, \$2, to No. 8, vol. 40; from John N. M., \$2, vol. 39; from Esther Thompson, N. M., 40.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Saturday the 29th inst., at 4 P. M.

SARAH LEWIS, Secy.

#### WESTWON BOARDING SCHOOL.

A Stated Meeting of the Committee who have of the Boarding School at Westwton, will be Philadelphia on Sixth-day the 5th of Tenth month o'clock P. M.

The Committee on Instruction meet at 10 o'clock and that on Admissions at 11 o'clock A. M., of 11 day.

The Visiting Committee meet at the Sch 23rd-day evening the 1st of Tenth month.

SAMUEL MOORE,

Fourth month 21st, 1866.

For the accommodation of the Visiting Conventions will be at the Street Road St. Second-day, the 1st of Tenth month, to meet th that leave Philadelphia at 2.30 and 4.45 P. M.

#### WESTWON BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's SECOND-MATHEMATICAL SCHOOL, to enter on his duties on the 1st of the Winter Session. Apply to

Samuel Hiles, Wilmington, Del.  
Thomas Evans, 87 Arch St., Phila.  
Joseph Scattergood, 413 Spruce St., Phila.  
Charles J. Allen, 394 Arch St.,

**FRIENDS' ASYLUM FOR THE INSANE** NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSEPH C. WILSON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, near Moorestown, New Jersey, Fourth 12th, 1866, SARAH L. HOYLE, in the 83d year of her age, of a long illness, on the 23d inst, at the residence of her sister in Rahway, Jersey, Eighth month 25th, FIEBE MARSHALL, years, relict of Christopher Marshall, late of P. P. P. P., a beloved member of the Western District Meeting in this city. She was of a meek and spirit, which shed a sweet influence over her society, and she was the friend of her friends, who highly her love, and were strengthened by her example early submitted to the cross of Christ, and firmly upon her Saviour, she was enabled to be patient and resignation the trials of life that carter. Free from guilt, her purified spirit was ransomed without bodily suffering, and we die through mercy, is admitted into that Heavenly rared for the righteous of all generations.

WM. H. PILE, PRINTER,

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# THE FRIEND.

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From the "Cornhill Magazine."

## The Loss of the Steamship "London."

(Continued from page 23.)

I saw distinctly — Angel still by the pumps, my with their eyes turned towards us. The ensil was still standing, also the half of the intopsail. The mizzen yards were swinging out, not braced; the wreck of the foretopmast hilling, and swinging to and fro; the gangways knocked out, the bulwarks all standing as ad as when she left the docks. The stern very in the water, the bows pretty well out of it, that we could see the red painted bottom, or a coloured by rust; the jib-boom gone. Soon ran down in the trough of a large sea, and re hid from sight of her. When we came up could see she had changed her position very ch; we could not see the after-part of the sel—whether under water or hid by a sea, I not tell; her bows were high up out of water, by the pitch or rake of the mast we could see t she was sitting at an angle of about 45 de- grees. Soon another wave came, and we ran ro in the trough of another sea; when we came there was nothing to be seen of the *London*. Thus ended this fine ship and all in her. When ed were lifted on the wave this second time, and that that the ship was no more to be seen, it a gloom over our little party, though pretty I prepared to expect it. We still continued y, to see if anybody would be seen clinging to ar, boat, or anything; but nothing whatever to be seen. Although there might have been or more there, and we not able to see, even they could not have survived long, from the y that was flying.

One of the sailors (King)—then I did not know name of any—now sang out, "Boys, the *Lon-* is gone, and there is no help for those gone t her, so let her drop for the present. If we t mind what we are about, we'll soon be with e sea." Say nothing more about her, but attend e boat"—which was certainly a wise propo- sition, as our boat was in a similar condition to ship at starting—too heavily laden. She was e light, square-sterned boat, about twenty- feet in length, six in breadth in the widest y; her right complement I was told was twelve, there were now nineteen in her. Our party isted of three engineers, one fireman, one g midshipman, one carpenter, eight seamen, teward, one boy, and three passengers. We

had been thrown together mostly by chance, and were almost all unknown to each other, but all bound together by the same tie; for if one sunk all must sink too. We were entirely on our own resources, with no one to look up to, no captain to depend upon, and no officers to navigate to land. But we had what was far better, and the only thing to save us at that time: we had cool, skilful, and excellent boatmen; and, had we not, we would not have lived half-an-hour. I never had much experience in boats, and had no idea of what they could go through. No one could ever have made me believe that a boat could have withstood what ours did. I think some of our men must have been born and reared in a boat. Smith, a seaman, was the first who took the helm, and we all agreed to obey him, as there were not a good many giving orders. There were also other arrangements made: those who understood rowing were to work by spells, those who did not were to bale. I was one of the latter; two or three were to be on the lookout for vessels, one to be constantly watching behind to see when a wave was coming that had a crest on it, and tell the helmsman. Those were the waves we dreaded. And here was where the skill and judgment was displayed. One time we would have to back water so as to let the large sea break just in front of us. At other times the order would be pull quick, to get out of its way until its force would be spent; when along it would come and raise us up on the top, and as it would pass by would invariably give us a dash; then we had to bale out quickly. Three oars were out for the first few hours—as much to assist in steering as pulling. We were running before the wind, and the chief study was to let the seas meet us square on to the stern, for if the boat was allowed to broach to, or meet the seas on the side, she would fill or upset at once. As one sea would pass, then another would be seen coming from another direction, perhaps on our quarter. These were the cross seas, and the ones most likely to catch us; immediately the boat would have to be brought round to meet it. As the rudder could not bring her round in time, or it might be up out of water at that moment, then would be heard the man at the helm singing out, "Pull on the starboard, and back on the port,—quick, quick." The next moment it would be, "Pull on the port, and back on the starboard," as a cross sea would be seen coming to us. Then the next cry would be, "Pull, pull, all," that was to get out of the way of a sea that was going to break. After it had passed, then it would be, "Back, back, all." Sometimes all four orders would be given within the minute.

We also made arrangements as to the provisions, which consisted of about fifty pounds of biscuit; when anybody took a piece, all were to have alike. Soon we discovered that our little supply of water was mixed with salt. The cask was therefore thrown overboard to make more room, for we were very much crowded. After that the allowance of biscuit was restricted—they being so dry increased our thirst. Not long after getting away I learned that they had some brandy on board,

which I thought was a fortunate provision, as the weather was dreadfully cold, with water splashing over us every little while. On second thought I feared it might prove to our disadvantage, in case they should take too much at once, but my fears were soon set to rights when I found that all we had was three bottles. One was out and dispatched, but it was only a mouthful to each. The second bottle was drunk in the evening. The next morning when we most wanted the other, it could not be found. There was also one bottle of champagne, which was the amount of drinkables on board. About two or three hours after being at sea, our helmsman had to resign his post, as one of his hands was sore, or frost bitten as he thought. Steering was most trying work for the hands, there being no tiller to the rudder—he had to work the rudder by his hand, consequently one hand was almost all the time in water. King, another seaman, then took his place, which he kept until about three o'clock next morning. Just before dark, we sighted a vessel. We at first thought to run for her, but soon we found it impossible; she was out of our track, and we had to keep fair before the wind. Our chief study was to keep aloft, no matter where we went to. We had two of the ship's compasses on board, but they proved of very little use to us. I heard King say in the night that he could not steer at all by them, even though the sea would permit us. They had been adjusted for an iron vessel, which may have been the cause of their not working properly now.

Night was now coming on: I dreaded to look forward to it. Asked myself the question, how are we to see those curling seas that we so much fear? The sky looked wild; the wind still strong and very cold—the seas still very heavy. It was what you might call a troubled sea. All of us wet, cold, and hungry, and nearly worn out by the constant exertion, anxiety, and fatigue of the two previous days. I considered it about one chance in a hundred that ever we saw the morning. True, I was beginning to have more faith in our little boat and the good skill of our crew, but those high-crested waves in the dark rather shook my hopes. I could not see any possible way of escaping them, and I was rather puzzled to see that the sailors did not entertain any more fear of them in the night than day—that is, they did not speak of this great difficulty that troubled me. Presently the night closed in, and the mystery was solved by the phosphorescent tops of the waves, which, shining through the dark, showed pretty well their position, and the way they were coming. The first of the evening was rather clear; the stars shone out occasionally; by them we could guess pretty nearly the direction we were steering. Up to about nine, we thought we were going south. I said to King, "At this course we will not fetch the Spanish coast, much less the French coast—we shall go wide of Cape Finisterre." He said, "I can't help it, we must go where we are compelled to—the wind may change soon." And so it did. I had certain stars as guides, and by them I could see that we were coming round gradually, and by

about midnight were going pretty nearly east. We knew that any course that had cast in it would bring us to land, which at this time we thought was only ninety miles distant. But our chief hope was in falling in with a vessel. As the evening wore on, I found that we got on pretty nearly as well as before, but that great watchfulness was required; and King, who was then steering, was continually singing out to pull first one way, then immediately the other way, or back water. Then the next order would be, "Bale her out, keep her dry. Who is baling now?" So in that way he was constantly talking, and encouraging us, which was needed, for, cold as the night was, and drenched as we were, we were drowsy; in fact, we were quite done up with fatigue. I myself had had but three or four hours' sleep since Sunday night, and no doubt there were others who had no more. At times, while baling, I would be half asleep, but still dipping out the water. When in that state I could always see a vessel before me with her stern under water—her bows well up—her jib boom and fore-topmast gone, and her fore-sail shaking in the wind: it was the *London* as she last appeared to me. At any time during the night if I were to close my eyes, if only for a minute, the ship was always before me in this form.

A few hours after dark, King asked, "Who had the time?" I had. I had set my watch going at four o'clock. I pulled it out to look, but could not distinguish the hands in the darkness. By-and-by, I was asked about the time again; and we thought it must be getting on towards daylight. I opened my watch, felt the hands, and found it was only eleven o'clock. And so the long dreary night wore slowly on. We thought daylight would never come.

About midnight the weather became more squally. Heavy black clouds came down upon us, and sometimes we were running, as it seemed, right into a black wall. It was difficult even to discern the figure of a man sitting alongside. It was a night remembered in London for a heavy fall of snow,—the heaviest of the season, when the telegraph wires were broken down in many parts of England, and vessels were being wrecked by scores in Torbay. About this time, and a time that will never be forgotten by any in the boat, we experienced the most narrow escape of any during the whole of our disaster. A large sea was seen close behind us, and on the point of breaking, and it was impossible to get out of the way in time. There it was, eight or ten feet higher than our stern, and the next moment we should be all engulfed. Some quietly remarked, "It's all over with us now." I myself thought the end had come at last. Over came the wave, burying the after-part of the boat completely. She tumbled, and up she came; the sea had passed on and left us in all but a sinking state. The water in the boat was about a foot and a half deep; a bucket would dip in it. Immediately King sang out, "Don't move—bale out quick—we are safe yet." At once the bucket was going, and in a few minutes she was lightened, and on we went again. It was some time before we fully recovered from that shock. It was a providential thing that we had no more in our boat at this time, for I think the weight of one man more would have taken us down.

(To be continued.)

Our Lord says, except a corn of wheat fall into the ground and die, it abideth alone; universally, death comes before resurrection; sickness, pain, sorrow, are all *stepping stones* to the death of the body; we go on to death; we rise in newness of

life; so must the natural man die before he can rise in the image of Christ. The cross is the great instrument by which this is effected; it leads us to see the earth has not wherewith to satisfy the immortal soul—and then by Divine grace we turn for help—where help is to be found.

For "The Friend."

The following letter, without signature or address, is taken from John Kendall's collection of Letters on Religious Subjects, page 104.

"8th of 9th Month, 1773.

"Since the short conference which we had together, I have several times thought of writing to thee, but various necessary engagements much engross my time, and leave very little leisure for a correspondence with my friends; however I thought I would just hint to thee what might, without premeditation, occur upon the subject of our last conversation. I am a person of universal good will, and readily acknowledge that I am in a particular manner attached to the cause of my religious profession, therefore I cannot, without some concern, observe any friend of mine publicly desert and disavow this same cause which we have jointly professed; the only reason thou gave me for discontinuing to frequent our religious assemblies, as far as I understand the reason, (viz., a private offence taken at some individual) is in itself so unreasonable, that I cannot but look on it as only some ostensible cause, whilst the true reason lies deeper, and in the secret labyrinths of the mind. Search thee, dear friend, for the original cause, and I am mistaken if thou wilt not find it to be a disrelish for the limitations and singularities which our profession requires, and a propensity to the grandeur, the pleasures, and the vanities of the world, which lies in ignorance and wickedness. But suffer me to expostulate with thee; from what really good and useful enjoyment does our profession detract us? Are we not allowed all the conveniences and satisfactions of life, which the almighty, beneficent Donor, is pleased to favour us with? We are only restrained from the excess and abuse (which are known to destroy the true relish) of them, and to preclude those sensations of humble gratitude to our great Benefactor, which accompany a temperate, moderate use of his favours; and what will any of us get by joining in spirit, in covenant, in familiarity, with a deceitful, insincere world? In the first place, we do violence to that which is of God, in our consciences; we reject and cast behind our backs, the many visitations and invitations which have been in various ways repeated and graciously offered; we, tacitly, by our contracted conduct, reproach our ancestors, who lived and died in the faith, as deceivers and deceived; or else we bring reproach on ourselves, whose lives are diametrically opposite to theirs; we greatly endanger our property and our morals, by an intimate connection with those, who are not restrained by the fear of their Creator, from running headlong into various vices, and whose pleasure and profit it is to allure others that are in affluent circumstances into the same excess of riot (which often ends in the same distress and embarrassment) with themselves; by renouncing our religious profession, and forsaking our communion, we abandon that which is truth, and either adopt that which is error in its stead, or else joining from principle with no religious society, we become examples of irreligion, and settle in a profane course of life, injurious to our own peace, displeasing to God, and offensive to wise considerate men. Bear with me, dear friend, it is possibly the last time I may trouble thee on this head; thou art the father of

a pretty numerous flock of children; thou art successor of religious ancestors; thou art come into their place, and some of their possessions; thou wouldst walk worthily and acceptably before the great Benefactor, who sees all thy secret thoughts, as well as marks thy words and action, and will assuredly reward according to our work; it is (in my sense) highly necessary for thee come down in thy mind, and in humility and sincerity, seek for divine wisdom and strength, that thou may be preserved safe through this dangerous and uncertain state of existence; that thou may fill up the station in which all-wise Providence has placed thee, with rectitude and piety, as a man and a christian; and that thou may discharge that ponderous duty of a parent thy offspring, in such a manner as will render to thy own solid peace, and their substantial good that so when that awful period shall arrive (a hour near it may be at hand is quite uncertain when inquisition will be made into our lives and conduct, whether we have walked in the fear of our Creator, whether we have properly and gratefully received his favours and benefits, as usual and not abusing them; and whether we have stood uprightly and faithfully in our lots, spreading and enforcing the genuine principles of a spirit of christianity by our lives and conversations, and fulfilling every relative duty appertaining to our station; that at that solemn time, before that tremendous Judge, Witness, and Benefactor, thou may have to give up thy account with joy, and not with grief; that this may thy happy experience is the sincere desire of a affectionate friend."

From the "Lectures Hour

### The Cultivation of the Silkworm.

(Continued from page 5.)

In the time of Henry IV, of France, fifty thousand young mulberry trees were planted the grounds which at that time surrounded the Tuileries; the eggs of the mulberry silkworm "graines," as the French call them—were imported from different places; and, from that time to the present, the cultivation of silk through France has been one of her most valuable branches of commerce. France now grows over two millions of mulberry trees, and produces annually about two million pounds weight of silk; besides this, the imports needed to keep a hundred thousand looms at work are at least equal to twice quantity produced from her soil.

Turn we now to Spain, Greece, China, Italy, Russia, and India, all countries that are large and many of them much larger, producers of France; and if we roughly estimate the enormous number of human beings the tiny silkworm rears in daily employment, we shall awake to the importance and danger of the disease called "time."

There are two classes of persons in France who are dependent on each other to some extent: it is the worm, the feeder, reared, and superintended by the spinner; and the farmer, who specially cultivate the mulberry trees, upon the leaves of which the worms can only live so as to supply good food. Both are usually persons of limited means, and the worms die away the mulberry-grower finds sale for his leaves, hence both are reduced to a state of indigence; but what has been most apprehended, and, indeed, may yet happen is that the mulberry farmer will tear up his plantations, and appropriate the ground to a more profitable crop.

All kinds of hypotheses have been mooted to account for the origin and seat of the disease. Some attribute it to the deterioration of the

rom exhaustion, producing a sickly tree, with acid leaves and watery sap. Others assert the worm itself has become weakened from interbreeding; and there are those, again, who lay it to the sore of bad ventilation and the effluvia from the adjoining leaves, allowed to accumulate where the worms feed; then there are the believers in atmospheric causes.

If we take into consideration that there are very many artificial conditions under which the worm necessarily placed—for instance, that it is bred and fed in close rooms, always on plucked, and then on chopped leaves; that the mulberry tree itself is placed in an unnatural condition by having its foliage plucked, and in never being allowed to produce its fruit; and, further, that the management of the worm is, as a rule, intrusted to persons entirely ignorant of nature's laws and secrets—it is not by any means difficult to imagine that a weakened state of the constitution may be induced, and that fungoid growth might in a worm so weakened find a fitting nidus for development, and, thus aided by atmospheric or other causes, produce the fatal "gattine."

The disease generally makes its appearance when the worms have gone through their last transformation and are ready to spin. Then, instead of the promised harvest of cocoons, "gattine" walks in, and sweeps off the spinners by the ousand, leaving the poor breeders to lament a whole year's labour and expense snatched from them in a few hours.

A recent writer thus speaks of the disease as gardening France: "Some persons laugh at the cry notion of a return to a healthy state of affairs, and even call it eternal to hold out a hope that the silk worm will ever again yield a profitable crop; but these pessimists forget the fact that France has been twice before visited in the same manner within less than two centuries." Then he goes on to state that it appeared in Cevennes in 1688, and lasted till 1710; and reappeared in 1749, when eggs purchased from Italy were worth £1 per cent, the ordinary price being two francs. The pest epidemic lasted seven years, after which time each sericulture assumed its normal condition; hence, he says, "There is no good reason for supposing that the 'gattine' will endure for ever, or even continue much longer."

Be the cause what it may, the "gattine" still reads, and but one remedy appears likely to check its progress; that is, to get a new species of silk worm. Many experiments were tried, by introducing eggs and worms from distant localities, with varying success. The Société Impériale Acclimation engaged, through its agents in Japan, to supply fifteen thousand cards of seed to silk worm breeders of France. These eggs, it from Jeddo, arrived safely. They were sent "cartons"—this pieces of cardboard, covered with eggs. Each carton yields, on a high estimation, from sixty to seventy pounds weight of cocoons, worth 2s. 6d. per pound, in France. Each carton is valued at something like twenty shillings.

As a guarantee that the eggs were genuine, a card was stamped with Japanese characters over the eggs were laid on it. This afforded an opportunity to cheat the poor silk worm breeders; but the Japanese eggs were removed, the cards were bought up, and re-covered with French eggs, then re-sold as the genuine article. The mulberry-worm also suffers from another disease, called "muscardiné" in France, "calcine" in Italy. A whitish fungus (*Botrytis*) grows round the segments of the worm's body, and covers it with a white efflorescence that kills it. Though not nearly so fatal as "gattine," still a great many worms fall victims to this vegetable parasite. The worm attacked acquires a mealy look; hence the name of the disease (*calcine*, chalk). The only plan is to at once burn all the worms showing any symptoms of the fungoid growth; the fungus spreads with awful rapidity if allowed to disseminate its germs through the atmosphere.

To order to replace the loss caused by the "gattine" disease, an able naturalist, M. Guérin-Meneville, was commissioned by the French Government to inquire about other species. The result of a long and interesting series of experiments (far too lengthy to be described) is, that two new species have been acclimatized, and many more are likely to prove valuable to the silk culturists, in addition to the long-known *B. mori*. The two species that are at present proposed to answer so well are *B. Ricini*, so called because it feeds on the castor-oil plant (*Ricinus communis*), and *B. cyathica*, from China, better known as the silanthes silk worm moth; but it is more than likely these two are varieties of the same species.

Then comes *B. mylitta*, from Northern India, from which is produced the tough and everlasting "Tussah silk"; and another from China, *B. Pernyi*; both feeders on oak leaves. *B. Atene* is the largest known species; and from *Cyathes* comes *B. hesperus*, that feeds on the *cofi* diabolica. Senegal produces another silk-spinner, *B. babulina*, which feeds on the jujube tree.

From Japan we get perhaps the most magnificent insect of the tribe, the oak silk worm (*B. yamamai*). The moth measures six inches to the points of the wings, and is beautifully shaded with yellow, orange, and red. The larva, or caterpillar, is a bright green, mixed with blue and yellow, and marked in its latter stages of growth with small silver-like spots along its sides. These worms are likely, it is said by several who have bred them in this country, to answer well, as they feed entirely on the leaves of the oak. The cocoon it spins is very large, and the quality of its silk nearly equal to that of the mulberry worm. Experiments are being tried with the oak-worms this summer, and the probable success likely to attend the trial of acclimatization will then be better known. I believe the worm is considered the property of the Emperor in Japan, and the punishment of death is inflicted on any person known to sell it, or allow it to be taken out of the country.

The cecropia moth (*Attacus cecropia*), one of the nocturnal moths, is found from the Canadas to the Mexican Gulf. Its wings, when expanded, measure six inches in breadth, and are covered with dusky brown scales, and marked with four kidney-shaped red spots and a whitish band. It makes its appearance in the Southern States in May, and the female deposits her white somewhat oval eggs on apple, cherry, and plum trees. The worms feed on the leaves of either. The caterpillar measures from three to four inches in length, is of a light green colour, and has coral-red warts, studded with stiff bristles, covering its body. It remains on the trees till August, then descends to search for a spot fitted for it to spin its cocoon in. They generally spin between two twigs. The cocoon is very tough, brown in colour, about three and a half inches long, and one wide. The inside of this outer parchment like covering is thickly lined with soft, strong silk, which can be readily reeled. These cocoons, in the open air, will stand a temperature of 10° Fahrenheit, without sustaining any injury. When the moth is ready to escape, it throws out a caustic liquid from its mouth, which destroys the fibres of the silk, and thus enables it to break through the end

of its tough prison, out of which it creeps damp and crumpled. By constantly moving the antennae and wings, it soon dries, and is then ready for an aerial excursion. It has been ascertained that twenty threads of cecropia silk, twisted, will sustain an ounce more weight than the same number of fibres obtained from the common silkworm. This silk has been woven into stockings that are found to wash equal to linen.

Another silk-producing worm is the larva of the polyphemus moth (*Attacus polyphemus*). The moth is very like the cecropia, differing only in the markings on the wings. The larva is bluish green, covered with orange-coloured and purple warts. It feeds on the elm and lime trees. To spin its cocoon, the worm draws together several leaves of the tree with its silken threads, and, when enclosed within them, weaves an oval cocoon about two inches long, which is very strong, and falls to the ground with the leaves, where it remains until the following July. When the moth issues from her prison, she lays her eggs on the branches of an elm or lime tree, and dies. The silk is of the same character and quality as that of the cecropia.

Then there is another caterpillar, that feeds on the hickory trees—the larva of the luna moth (*Attacus luna*); and a fourth on the leaves of the sassafras, the larva of the promethia moth (*A. promethia*); but, as the same remarks apply to these two as to the cecropia, they need not be repeated. It may be as well to mention that the promethia caterpillar fastens the leaves with a silken cord to the twig where it spins the cocoon, and thus prevents it from falling to the ground when the leaves are shed. We have to consider in detail by far the most important; viz., the silanthes silk worm, the larva of *Bombyx cyathica*.

(To be continued.)

For "The Friend."

Let us Brethren.

Why should there be variance, discord, or enmity among children of the same great Parent? He has placed us here a little while together in order that, through self-denial, condescension, and the forgiveness of trespasses,—through repentance, amendment of life, meekness, living as brethren, humility and holiness, we should be made meet for that glorious Kingdom, where nothing that is impure or unholy, can ever enter. "Better," says one, "to have been a pagan, a blind ignorant idolator, than a disobedient christian, or an ungrateful believer."

The following, from the diary of a gifted, pious author, is commended, for close self-examination, to some of the readers of "The Friend."

"In the midst of my pain I have secretly been trying to reconcile friends whom trifles had set at variance. Oh! what an imperfect world it is! good people quarrel for very trifles! For my own part, I feel so much sinfulness in my own nature, that it makes me lenient to the faults of others. I say this now with more truth than having felt sinful tempers rise in my mind to-day about trifles. Shall I not then forgive my fellow sinner his hundred penance; I who have a debt of a thousand talents to be forgiven? May we bear one another's burdens, and so fulfil the law of Christ." And may I prepare for that period of pain, and weariness, and imbecility, which must be the attendants of that old age which is approaching."

It is not too much to assert, that no one lives up to the dignity of man, who does not habitually aspire to the perfection of a christian.



## GOSE.

For "The Friend."

A mournful echo on the air is ringing;  
The sad eolian of a requiem lay;  
For summer round her, her bright veil is flinging,  
And like a dream, is passing hence away.

And are they gone—those days of golden glory—  
The balmy morning—and still evident—  
The long, soft twilight hour, so calm and hoary,  
When by-gone shadows o'er the spirit glide?

Yes! by the coolness of the north-wind, rushing  
Through woodlands cheer'd more rarely by a song,  
By the bright hectic a chance leaflet flushing,  
We know that summer from our land has gone.

'Tis ever thus! the faintest hopes and fancies  
Are first to wither or to prove untrue!  
The brighter shine the dew-drops morning glances,  
The sooner will it vanish from our view!

Yet not repining will we say this, Father!  
'Tis well, the bitter, with the sweet, should come;  
Else might we, 'mid the joys that round us gather,  
Forget that earth is not our lasting home.

Forget that life is not for ease nor pleasure,  
And that full soon will fall our time's last sand;  
Forget the need to lay up hidden treasure,  
In the wide coffers of the Better Land.

And though we mourn the fading buds of beauty,  
As, one by one, they perish and depart,  
May it remind us of that holy duty,  
To keep alive the flowrets of the heart.

If as we ponder the past season o'er,  
Neglect and error to the mind are borne,—  
If dim the spirit-light—and we discover  
Heaven no nearer as the days go on,

Let us awaken to renewed endeavor,  
A higher hope, and purer life to win;  
And through the wintry hour, cast round us ever,  
A ray of gladness from the peace within.

Should spring buds, waking from their icy slumber,  
Find us no longer in the paths we trod,  
May dawn upon us the eternal summer,  
Bright with the glory of the living God!

## THE UNITY OF THE SPIRIT.

Selected.

The Church of Christ that he hath hallowed here  
To be his house, is scattered far and near,  
In North and South and East and West abroad,  
And yet in earth and heaven, through Christ her Lord,  
The Church is one.

One member knoweth not another here,  
And yet their fellowship is true and near,  
One is their Saviour, and their Father one,  
One spirit rules them, and among them none  
Lives to himself.

They live to Him who brought them with his blood,  
Baptized them with his Spirit pure and good,  
And in true faith and ever-burning love,  
Their hearts and hope ascend to seek above  
The eternal Good.

O Spirit of the Lord, all life is thine,  
Now fill thy Church with life and power divine,  
That many children may be born to thee,  
And spread thy knowledge like the boundless sea,  
To Christ's great praise,  
A. G. Spangenberg, 1747.

Selected for "The Friend."

## PRAYER FOR HOLINESS.

"My Father, let these thoughts of vanity  
Give place to thoughts of piety and peace,  
Empty my heart of everything but Thee,  
And let its restlessness forever cease.

Approach unto my soul, and let me see  
The glorious beauty of Thy holiness;  
In deepest stillness and tranquility  
My inmost soul, do Thou, O Lord, possess.

O let thy sanctifying presence pass  
Before my heart, and be reflected there  
Truly and faithfully, as on a glass,  
Until I see Thee as Thou art, and bear  
Thy image and Thy likeness, and become  
Christ-like and holy as the Holy-One."

J. E. B.

*Waves.*—It is not a little remarkable that an element like water, one of the prime principles of which is that it always tends to seek a level, should be so liable to agitation, and that when in large masses it should in reality so seldom be at rest. But its very fluidity, which is the cause of its tendency to a state of quietude, is also the reason for its almost constant agitation. It requires but a breath of air to disturb its placidity with ripples, and the increase of the breeze, especially where there is a large area, rolls it up in waves until the surface of the sea becomes alternate hills and valleys. One might suppose that the wind would pass smoothly over the face of the waters without exciting any great commotion, the contrast in the density of the two elements being so great; but it requires only a few moments for a strong wind to lash the ocean into fury, and to cause its waves to rise, as the phrase goes, mountains high. This expression, however, is mere hyperbole. The actual height of waves is far below the ordinary estimate. Easily as the surface of water is disturbed by the wind, and raised into waves, it appears that there is a certain height beyond which it is not liable to be raised by any ordinary gales. This height is seldom, if ever, more than ten feet, which, with the corresponding depression between the waves, would make the elevation above the trough of the sea twenty feet. Most persons who have been at sea in a storm, and who have carefully watched the approach of the mighty swells, which, as they are coming on, threaten to overwhelm even the largest vessel, would be ready to assert that they have seen waves at least fifty or sixty feet in height, but all above twenty, or at the utmost twenty-five feet, is in the imagination. Of course, no accurate measurement of the waves can be made at sea, but an approximation to gauging them has often been reached, and under the most favourable circumstances, with the above result. Where a wave strikes an opposing object, as upon a bold shore, or against a rock or lighthouse, the water is dashed up to a far greater height; but twenty feet may be set down as the height of the loftiest mountain wave that is ever seen at sea, the assertions of young and old voyagers to the contrary notwithstanding.

The velocity of waves is a far more curious and interesting subject of investigation. Of course, it is understood by all who have any acquaintance with the matter, that the water itself does not move forward with the wave, even when it attains the greatest velocity. Only the form of the wave advances, the wave itself seeming to have a separate existence from the water, and holding on its course with tremendous speed and power, while the particles of water, and the entire mass of the fluid, simply rise and sink, being made the sport of one wave after another, as the succession comes on. When waves come in from the deep sea and strike upon a shoal, or upon a shelving shore, they then make progress, not by the force of the wind, but only on the principle of the water seeking its own level. The velocity of the waves is in proportion to their magnitude, the largest proceeding at double the rate of the fleetest steamships, or about forty miles an hour. Those who are familiar with the sea have often, when running before the wind, watched their progress, seeing one after another, with regular intervals, sweeping by, and leaving the ship far behind.

The power of the waves is tremendous, and this force is almost a mystery when we bear in mind the fact just stated, that it is only the form, and not the substance, which moves. Those who have felt the successive blows of these mighty trip hammers against the sides or bows of a ship,

when the ocean has been violently agitated, can scarcely believe that the entire mass of water is not being hurled with immense velocity against the vessel. And when these waves come rolling upon a shallow bank their force is greatly increased, so that the bulkheads must be strained that can withstand their shocks.—*N. Jour. Com.*

Is it not a blessing of illness, and that no small one, that it is so much a means of drawing forth the love of our relatives? of giving evidence of its strength and reality, the sweet and refreshment of which, abides with us forever? I think that families are so bound together, in similarity of worldly interests, and these days of life belonging to time, that, were no illness ever to intervene, there might arise a danger of their intercourse becoming too exterior, too aetherial, too secular. Therefore, I think our Lord, mercy from time to time, takes one by illness misfortune, out of their pursuits. He calls it to gather round Him, to leave for a season *Mark much serving*—and like Mary, to come as a fan and sit awhile at His feet—that He may rest in sweetness, not only their blood to Him, their bond to each other, that is, may be deepened in Truth, warmer in love, and more tive to Heavenly, as well as earthly uses; so that when the trial is over, all concerned may what at the time they cannot well discern, that this illness was for the glory of God, and also the happiness of man.—*M. A. Schimmel's Nick.*

For "The Friend."

The Chinamen in California and Oregon said to show little or no disposition to assimilate to the community around them, or to give up habits and customs of their own class in their country. It would seem from the following circumstance narrated by a correspondent of "Cincinnati Gazette," writing from Oregon, they may sometimes introduce their home cast to the no slight annoyance of those on whom they are brought to bear. "In a certain county Chinamen had learned to know the tax collector and paid without suspicion whenever he came, but knowing that attempts were made to impose upon them, of course regarded everybody else as a swindler. An election resulted in another official being chosen, and when attempted to collect they refused to pay. He was rather peremptory, whereupon they sat him, tied his wrists and ankles together, thrusting a pole between them, several of celestial lifted the pole, and carrying him to town and handed him over to the cap authorities with a self-satisfied 'much extra wobbler,' conscious of having at the same time themselves of an enemy, and rendered good service to the community. The joke was a good one, and was so mercilessly kept alive by friends of the victim, that the poor fellow obliged, in self-defence, to resign his office just the neighbourhood."

"Upon a time, being weary of my thought a meeting of God's people, I thought none like me, and it was but in vain to sit there with such a wandering mind as mine was, although I labored to stay it, yet could not would. At length, I thought to go forth, as I was going, the Lord thundered through saying, that *which is weary must die*. I turned to my seat and waited the belief of God for the death of that part which was weary of work of God, and grew more diligent in seek

th, that I might be baptized for the dead; and I might know how to put off the old man by his deeds, and words, and imaginations, his passions and customs, his friendship and wisdom, all that appertain to him; and the cross of Christ was laid upon me, and I bore it."—*Steurop Crisp.*

For "The Friend."

### Thoughts for the Times.—No. 44.

All the great truths of Christianity are received freely and without reservation, by the Society Friends. By most professing christians these are regarded as a branch of knowledge, a dexterity in which is to be acquired by the study of the Holy Scriptures and the works of learned theologians who have devoted their lives to the task, and sought to establish a great and constant body of sacred learning, in harmony with doctrines of Christ and his apostles. Nothing to deny the usefulness and in their place necessity of such investigations, it is sufficient to remark that this is not the way by which Society of Friends approaches this great theme, that it is in our way of approaching it that great difference lies between us and other religious bodies.

It is not needed here to prove the truth of our fundamental doctrine that Christ is himself, his spiritual manifestation in the heart, the teacher and teacher of his people. The sincere perception of the words of our Saviour must relieve the doctrine from the charge of fanaticism or exaggeration, and whoever receives it can scarcely see to admit the consequences which flow from it, and which form the groundwork of Quakerism and practice.

The figure, so often used by our Saviour, of himself, as the shepherd, and his followers as his sheep, holds good, for all time, of his inward and outward appearance in the hearts of his disciples. When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him; for they know not the voice of strangers. "I am the good shepherd: the good shepherd giveth his life for the sheep." "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither can any man pluck them out of my hand."

It is this following of the Good Shepherd, thus guided by the Holy Spirit, that so widely varies the path of the flock of the companionist, from that trodden by him who trusts in his own understanding; for the one is restrained by a sense of duty, informed by the Divine speaking Word—the other is impelled by passion and desire. Hence it is that the implicit confidence of the former produces a course of life which conforms, even when he knows it not, to the highest reason and the most comprehensive wisdom, and foolish as it may seem to the great hearted of this world, is at one with the eternal in the heavens.

The annuals of our religious Society furnish abundant evidence of the correctness of these views. Among us, who have heard and obeyed the voice of instruction, have had to pursue the path—to deny themselves of whatever inure, and to forsake whatever practice, the teaching of the Holy Spirit was against—to seek to be cleansed by the washing of regeneration from secret sins—to lead a pure and godly life: acquiring by reason of use, a finer sensibility to the Divine speaking voice, a fuller understanding of its teachings, and increased docility in obeying it. The simple requisites of discip-

ship being faith and obedience, all alike may, on these terms, share in its privileges. The way-faring man, though a fool, may walk in its path; and while he partakes of the baptisms and sufferings of the followers of Christ, will also share their consolations, and come to be endowed with the gift of spiritual discernment. Yet this precious gift—this divine insight, whether it be vouchsafed in a greater or lesser degree, is a treasure held by us in earthen vessels, which must be cleansed from the defilements of sin before being fitted for enjoying it.

"The steps of a good man," says the Psalmist, "are ordered by the Lord," and in the church of Christ it is his Holy Spirit which can alone qualify and appoint for service. The christian is not the chooser of his path to walk in, and no one can voluntarily perform any service in the church, to which he is not called and for which he is not qualified by the spirit. The duty of implicit obedience to the Divine voice weighs alike upon all. To some, the call may not go beyond the relations of domestic life and private neighbourhood, while to others it may point out more public services; and others still, may have their lips touched with the live coal from the altar to prepare them for public ministry.

Taking up the line of historical evidence which has been followed in these columns, it is clear that the ministry of the gospel, as understood and practised among us, is of a peculiar type, to which all the examples that have been given—and they form the rule and not the exceptions—conform.

But among all these instances, the cases of John Churchman and Thomas Sattergood may be selected as being, to use a modern expression, representative men; as having exhibited the typical character of the gospel ministry in its purest form and with its highest attributes. They felt, as did the Apostle of the Gentiles, a necessity laid upon them—under the penalty of a wage being pronounced, to preach the gospel, and that against their own will, a disposition of the gospel had been committed unto them. They were themselves assured by their own consciousness, that the words they uttered as ministers were given to them and not their own—a conscious knowledge, which all assuming to be ministers of the gospel should possess, and which has been the experience of all that have been truly gifted and ordained. So it was that Samuel Fothergill wrote to that friend whom he called "one of his boys," John Churchman: "The cause of my experience, since I left Philadelphia, hath taught me a practical paraphrase on what the Apostle meant by living by Faith, and at the same time all within me hath been repeatedly humbled, by the wide alterations of light and darkness. Seldom in my spiritual progress in my own individual case, am I more deeply poor out of meetings, and more reduced to a poor morsel of bread, and sometimes not that, except the word of patience; and in meeting not often, more opened to the powerful Word of Life; but, alas! I feel like a tube; some liquid crystal stream runs through me to others, but I doubt little remains. May the cleansing efficacy of the holy stream, purify the channels, and run into that reservoir constructed by Eternal Wisdom, out of my reach, but whence he can water my garden, even with his foot."

Both John Churchman and Thomas Sattergood felt the preparing hand of the Lord to be on them for the service of the ministry, long before the time came for publicly obeying the call; and under baptisms and trials almost beyond their strength to bear, before yielding to it. And we may observe in these as in other cases, the analogy of the Divine Government. The servants in the

parable were required to be faithful in a few things before being made rulers over more. So, likewise, the early utterances of our gospel ministers are limited to a few words, as if the fidelity of the servant was to be tried by committing them to him to deliver, before trusting him with a fuller message. Many of the deep baptisms through which they passed were no doubt preparations for understanding the states of those to whom they were to minister, and were in the end so understood by them.

And how careful were these faithful servants not to go beyond their Divine guide! This care has ever been one of the marks of the true minister. "One day," says John Woolman, "being under a strong exercise of spirit, I stood up, and said some words in a meeting; but not keeping close to the divine opening, I said more than was required of me; and being soon sensible of my error, I was afflicted in mind some weeks, without any light or comfort, even to that degree I could not take satisfaction in anything: I remembered God and was troubled; and in the depth of my distress he had pity upon me, and sent the Comforter: I then felt forgiveness for my offence, and my mind became calm and quiet, being truly thankful to my gracious Redeemer for his mercies; and after this, feeling the spring of divine love opened, and a concern to speak, I said a few words in a meeting, in which I found peace; this I believe was about six weeks from the first time: and as I was thus humbled and disciplined under the cross, my understanding became more strengthened to distinguish the pure spirit which inwardly moves upon the heart, and taught me to wait in silence sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet, through which the Lord speaks to his flock."

For "The Friend."

### A Mountain Home.

The beautiful vale of Catawissa, lies sheltered by a portion of the Blue Mountains, in Columbia Co., Pa., having a creek bearing the same name running through it, which empties into the North Branch of the Susquehanna river.

At the mouth of this creek, and within eight hours ride of Philadelphia, Wm. Hughes, a member of the Society of Friends, from Berks Co., Pa., laid out, in 1787, the town of Catawissa. Previous to this, some Indians had a wigwag, at the mouth of what was then called *Catawisa* Creek, and the river was celebrated for its sad fishery.

On both sides of this large stream are mountains terminating in abrupt bluffs, at the foot of which, on the right, runs the Lackawanna Railroad and Susquehanna Canal, via Wilkes-Barre and Baltimore, Md.; while on the left is the Catawissa Railroad, all used for transporting immense quantities of coal, oil and lumber, from the rich counties of the north and west.

The town itself is of little importance, having only about 1000 inhabitants, and no stirring business done, except at the machine shops owned by the Catawissa Railroad Company, which are fine large frame buildings located on the bank of the river. There are also a paper-mill, grist-mill, foundry and two tanneries, all situated upon Catawissa creek. Half a dozen country stores supply the inhabitants with all the necessaries for house-keeping, mere luxuries not having yet found their way to this unpretending settlement.

There are two schools, well attended, and four places of worship; the Methodist, Lutheran and German Reformed, all being built of brick, surmounted by cupolas, which at a distance add to the beauty of the landscape, peering above the

trees, and having the dark mountain back-ground. The "Quaker," as it is universally called, is simplicity itself, being a plain edifice of logs and plaster, situated upon a knoll on the border of the creek, and surrounded by oaks of ancient growth, whose wide spreading branches have shaded many a worthy, whose remains now moulder in the adjoining grave-yard. But one member of this original society of the town, is now residing within its precincts, and the building of by-gone days, is only opened occasionally in turn with others at a distance, or when a minister may chance to travel through the country.

The unpainted wood-work has grown dark with age, but is still in a state of perfect preservation, and looks as if it might last for years to come. It is now used by the "Hicksites." The burying ground, or as Longfellow gives it the old Saxon term of "God's Acre," is an attached enclosure surrounded by a stone wall, and is the only place of interment in the town, except one at the German Reformed Church, therefore it is used by any who may wish to deposit the remains of their loved ones within its bounds, and in one corner we find tomb-stones marking the spot where lie some of the sons of Catawissa, who left their mountain homes for southern climes, to fight for the freedom of the slave. It was in this grave-yard that the original ever-bearing Catawissa Raspberry was found, which is the only real good raspberry that bears fruit from the middle of the Fifth month until frost. It has been considered of late years too valuable to be allowed to remain in its secluded home, and the hand of man has torn it from its native spot, and transplanted it to various nurseries throughout the country; one of which is situated in the upper part of the town, and is owned by a gentleman of intelligence and taste, who, having become weary of battling with the vicissitudes of a city life, is now devoting his time to the cultivation and improvement of various fruits, particularly the vine, for which the soil of this country is admirably adapted. By his untiring labour and industry, during the last six years, he is now reaping a rich reward, as he can find a ready market for all the products of his superior skill. Few places afford more beautiful points of interest to the artist or any true lover of nature, who if only fortunate in securing a home among its primitive inhabitants, can spend weeks in quiet retirement, enjoying the independence which the absence of the ceremonies and fashions of city life will allow. The older inhabitants of this little town are a quiet peaceable and worthy class, generally retaining the old Pennsylvania German language when conversing among themselves. The younger generation are becoming more cultivated, but while there is so little activity and energy, Satan finds, even here, "some mischief still for idle hands to do," consequently the morals of the people are not so good as might have been anticipated in so unpretending a place. With little means they live comfortably, each family having a garden which supplies them with their vegetables and fruit, and as few keep assistants in their families, they care not to cumber themselves by accommodating citizens with a summer home, and the hotels which are suited for the passing traveller, are not suited for homes for the citizen. In some houses the spinning wheel may still be seen in "grand-ma's" room, whizzing round with its usual velocity; preparing for the household's comfort the wool or flax, the delicate blue flower of the latter decking the field of the thrifty farmer.

The situation of the town is admirably adapted for becoming the resort of those citizens whose means are limited, or who wish to find a place for

the accommodation of their families during the summer months, but as Catawissa now is, so it will remain, unless some of our enterprising wealthy capitalists, can stimulate the inhabitants by building houses among them and making it a summer resort.

With scenery so impressively beautiful, surrounded by mountains, from whose bluffs may be seen the windings of the Susquehanna, with Danville and Bloomsburg on either hand, the weary bridge that throws its lengthened span from side to side, with the island which daily changes its form with the rise and fall of the waters; the fields of golden grain and richest pasture, adding beauty to the landscape, while at our feet lies the quiet hamlet; a fine healthy country, with the most productive land at a reasonable price, fine roads for the equestrian or for drives, boating and bathing in the creek or the river, instant communication by telegraph, or twice a day by mail to the North or the South, what more can be wanted for a home for our citizens than can be found in the lovely, but as yet unknown vale of

CATAWISSA.

Benjamin Bishop.

(Continued from page 33.)

"To ———"

"The more perfect we are in love, the more the grace of the God of love will be seen about and among us; until we all come into the unity of the faith and of the knowledge of the Son of God, in whom is no death. The apostle Paul, when a strong man in the Lord, had to feel his weakness; and he was glad in being made sensible that he could do nothing of himself, that the power of Christ might rest upon him. Great and marvellous are the works of the Lord, and His judgments are a great deep. 'He hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet'; and blessed, for ever blessed, will they be that stand still, until all that the Lord maketh to pass on before Him are gone by, and the still small voice is heard where to go, and what to do. Some formerly were commanded to keep a little way behind the ark, because the way which they had to go, they had not gone before. I want to see our Society (professing as we do to be led by the Spirit of Truth,) become members of Christ's mystical body, feeding only on the true bread which cometh down from God out of heaven, that the Lord may be the strength of our hearts, and our portion for ever.

"It is only when the Lord is exalted in judgment, and God that is holy, sanctified in righteousness, that the lambs can feed after their manner. Are there not many in our Society, who have been quickened unto God by His Word in their hearts in early life, but by not taking heed thereof are become like dry bones, without spiritual flesh and sinews? But oh! how encouraging to the Lord's baptized servants to labour in the little strength afforded, is the assurance that even these dry bones can be brought forth unto life and usefulness by the power of God, if they will but hear the voice of Christ in the day of His shaking and visitation. Oh, let us seek a close and closer fellowship with the Father in the Son, and one with another in Christ our holy Redeemer, Mediator, and ever-blessed Saviour, and we need not fear what man can do unto us."

"14th of 10th month, 1848.

"My frame is altogether very weak, so that I am now confined to the house, and through adorable mercy, feeling no burden upon my spirit, I am looking towards going to our everlasting home, bounded by 'not my will, but thine be

done.' My deafness increases very much, so that I cannot hear the words of the Lord, and I am about me feel the loss of my hearing, and it makes me dull, except my wife, but it is not."

"To ———"

"24 month, 1848.

"What shall I say to thee, and how poor art thou that thy wounded soul? The enemy of God is taking advantage of your distressed circumstances, to drive thee to despair. I see with you both; and it brings to remembrance the days of my affliction, the wormwood and gall which I have tasted. Thus it is God's will that I should be healed, and kills to make alive'; yet, in our present distress, 'considereth our frame, and remembereth that we are dust'; making our extreme His opportunity, to teach us wisdom and the will of the Lord. Thou acknowledgest that thou art in a tempted state, which is an evidence that the Lord is near, for it is the Spirit of Christ shows thee this, and if His Spirit is following all its leadings, He will bring thee through over all thy conflicts, trials and difficulties, freely give thee an inheritance among all that are sanctified. But will not thou say can these things be? I answer, by trusting in the Lord with all thine heart, giving up thy own understanding, thy own will; having trusted thy own understanding, thou hast found it to fail it will be thy wisdom to lean to it no longer. Now listen to the admonition of a tender friend who hath walked through (something like the valley of the shadow of death—who hath done of ever being able to lay hold of the mercy of the Christ Jesus, unto life eternal; and thus with thee; but now stand still, and gather up fragments that remain of the precious visitation of the love of God to thy never dying soul, from youth up. Let the reprofs of instruction their proper place and weight in thy mind. Him the reins, and let Him be the leader thou the follower, then thou shalt know how to be thy Saviour, a very present help in time of trouble, and that in faithfulness He afflicted thee. His fatherly chastisements were not for thy destruction, but for thy preservation. These things are foolishness to the wise and prudent in their own sight, but as thou hast put thy own understanding, so now prove that thy man despiseth, the gentle checks of the truthness of God, and thou wilt find hard things made easy, and bitter things sweet. Strive will be given thee to bear every trial with patience until the Lord saith 'It is enough.' Put your blessings, and employ them with thanksgiving."

"To ———"

"25th of 8th month, 1848.

"The love of God, shed abroad in the heart by the Holy Ghost, is a treasure hid with the Father, whose commandments are life lasting. Whosoever eateth His flesh, and drinketh His blood, dwelleth in God, and God in him, by whose power, invisible to the world, member moves in harmony, to the praise and glory of God the Father, and to the edification and comfort one of another. In this love, a gift to my measure, my heart salutes the family of Christ the world over, hoping and believing, that as the eye is kept single in the head, and the heart steadfast in God, will be no need of one member's saying to another, 'I have no need of thee.' Great is the mystery of iniquity, but its power is limited, its kingdom to come to an end, for glorious is the mystery of godliness,—the power of God working salvation in the earth, th-



which is in Christ Jesus our Lord. Now see Satan transformed into an angel of light, his ministers into the ministers of Christ, and cannot read the book because it is sealed, and *she* cannot read it because he is unlearned; not the fear of God is taught by the precepts in these. These kindle a fire, and compass themselves about with sparks of their own kindling, and deceived by means of the miracles which second best, with horns like a ram, hath or to do; and must receive of the plagues of actual Babylon, unless they repent and come of her. But grace, mercy and peace, from the Father, and from our Lord Jesus Christ, with all that stand fast in Christ, in whom the e body fitly framed and joined together, eth up into a holy temple in the Lord, in which is no schism, no confusion of tongues; for it is our Father, Christ our salvation, and the Comforter, namely, the Holy Ghost sent down from heaven, our guide, our life, and our Light, searches our hearts, and maketh intercession for us, according to the will of God. Oh my friend, it makes me exceeding joyful in all tribulations, to walk about in this Holy City, to which glorious promises belong, and in which excellency of wisdom is so marvellously displayed in the ascent of the house of God; the light of His servants, and the fellowship of the elect, causing every member to rejoice with their rejoicer, and to weep with them that weep of the same mind one towards another. It is on a Sabbath day, and I love to take a fourth day's journey sometimes. We have our carriages, and travel very swiftly, but not so swiftly as the wind. But how can we but when we turn our attention on the world; and but weep over the abominations, the cruel and oppression that are in the earth, our indignation bringing up another in the same dark and wickedness, deceiving, and being deceived. And when we meditate on the blessed privilege that we as a religious society enjoy,—that sitting down quietly together to wait upon the Lord for the renewal of our strength,—what cause we to humble ourselves in His holy sight, all His mercies past and present, and with hearts quivering, 'Lord, what wouldst thou have me to do?' Oh the beauty and safety of the eye single to the glory of God. I do not read of the children of Israel being in judgment, when to take their journey and when to abide in their tents. Now are running to and fro, and knowledge is used. May the God of all grace make the shine as the brightness of the firmament, they that turn many to righteousness, as the stars for ever and ever."

For "The Friend."

tical party spirit so blinds the eyes and the judgment of most of the writers in the papers of the day, that it is difficult to learn them what is the real condition of things in our country, affecting the coloured freedmen. It is very apparent from the general tenor of the letters furnished from various sources, that the former slaveholders have the power and opportunity to enforce their policy, very few of them are quite willing to use them, disclaim of the rights and wants of the poor.

In the ninth month number of "The Pennsylvania Freedman's Bulletin, &c.," we find a complimentary sketch of the report of "The Georgia Rights Association," made to a meeting of the Association recently held in Augusta, Georgia. It is composed of freedmen, who appear to conduct

their operations with no little intelligence and care.

From this sketch we take the following extracts, showing the condition of the several counties alluded to, there being reports from every county in the State. Owing to the determination at Washington to make the Freedmen's Bureau press as lightly as possible on the State of Georgia, citizens of that State have been appointed to execute the duties assigned to it by law, and they are called "Civil Bureau Agents."

In some of the counties not mentioned in our extracts, it is stated that the freedmen are fairly treated, and where that is the case the state of things is generally satisfactory with both employers and labourers.

"Pike County.—Getting on tolerably well. No murders. Some are driven away without pay. No schools. Two Sunday schools. Coloured people celebrated 4th of July; whites, by invitation, took part.

"Merriweather County.—Many dead bodies fished out of Flint River.

"Lyon County.—People driven away in great numbers without pay. Bureau agents do not use. Refers everything to civil courts, where no justice is shown. One man beaten over the head and shot in May. Seven schools. Great need of books.

"Hancock County.—Treatment bad. Some whipping. Some driven away without pay. Celebrated 4th of July. A few whites present. Bureau agent, Mr. Davis, addressed them. School house fired but saved. One planter charged hands five dollars for the loss of the 4th of July. Planters make it a point to bring hands out in debt.

"Simpson County.—Doing tolerably well. Some driven away without pay. Celebrated 4th of July. Some prominent white citizens addressed coloured people. Two schools. Pupils had a May-day party. Wanted to carry a United States flag. White people would not allow them. Mayor would not allow it.

"Clarke County.—Things generally going well. Some complaints in the country. Many in great need of food—several motherless children with no permanent homes. People at Athens had a barbecue on 7th instant. Mayor and other prominent citizens present and addressed the freedmen in a very acceptable manner.

"Morgan County.—At present there is a tolerably good feeling existing. Many old and poor. Some little assistance given them by the whites. In Madison, on the 4th of July, a public dinner was given. Quite a number of whites, by invitation, participated. On Christmas two freedmen chased by a very respectable white young man, and one killed. Two school houses burnt within a year.

"Baldwin County.—Want schools, but can get them only through the yankees. Applied and got two teachers—good, kind, Christian ladies. Two Sunday schools.

"Bibb County.—Cannot do without the Bureau. Captain Hill in Macon does his duty. Generally justice is done, as all coloured people watch the courts—examine the laws for themselves. Jailor shot a coloured man, killing him, for giving prisoner in guard house a chew of tobacco. Was held to bail. Have not much to complain of in Bibb.

"Oglethorpe County.—A Mr. D. C. Smith, who has about 100 hands employed, has two or three of them every week or two stretched upon the ground and whipped. Has arranged so as to bring all in his debt. Very few freedmen in the county are paid for their labour. Quite a number of old infirm persons destitute and suffering. Officers and others search freedmen's

houses without giving them any knowledge of their object, or presenting any legal authority.

"Jefferson County.—People rather badly treated. Some whipping done, some tied up by thumbs, and dogs made to bite them while so tied. Some shot. If freedmen are acquitted by civil courts, cases are taken to Bureau Agent, who generally finds a true bill, and fines them, and compels them to work it out. Lawyer Wilkins is friendly to the freedmen, and tries to secure them justice. Civil agent shot two freedmen—but not fatally. Agent has been removed. Present agent appears disposed to do right, but the Bureau, with Southern men to administer it, is no protection. Planters generally manage to keep hands in debt.

"Wilkes County.—Some freedmen well treated—generally have had treatment. Great deal of whipping—getting to be very common. Planters beginning now, since crops are partly gathered, to drive hands away to get rid of paying them. Bureau, as administered, no protection.

"Burke County.—One young man stabbed. Man who stabbed him was not arrested—no effort made to arrest him. House shot into, but fortunately no one hurt. On one plantation hands are whipped as in slavery. If any leave, the civil agent of the Freedmen's Bureau arrests them and returns them to the employer, who puts balls and chains on them.

"Warren County.—Much complaint that employers refuse to pay wages when earned. Large numbers get no pay for last year's labour. Some whipping done. Bureau Agent not very efficient. Colored school shut into by a white man within the past four months. Whites neither oppose nor assist in education. Freedmen generally working well. Rev. Wm. Harris deprived of his license as a preacher by the white Methodist Conference because of the interest he takes in the Equal Rights Association.

"Henry County.—White citizens teaching a school. House was stoned, but case reported to Bureau Agent, who gave proper protection. Agent tries to do his duty. Two men whipped. A crowd of white jayhawkers—140 of them—take pistols and other arms from freedmen. Shot one freedman—put thirteen balls in him—for reporting some of their actions to the Bureau. First whipped his brother to make him tell where he was."

*Ibbs.*—May I ever remember, that *whosoever* steps the mind from God,—that stops the heart short of heavenly things, however humble in itself, becomes sinful, by drawing the time and thoughts and affections from their purpose and legitimate objects.

## THE FRIEND.

TENTH MONTH 6, 1866.

We have received from a Friend in England a pamphlet containing "An Account of the Life and Religious Experiences of D. Caroline Hopwood, of Leeds, England, &c.;" sent we suppose for insertion in our journal. She appears to have lived in the latter half of the last century, and to have passed through many vicissitudes and trials.

It is interesting and instructive to observe the gradual progress of her religious experience as delineated in her narrative, and, how, under obedience to the unfoldings of the Spirit of Truth in her mind, she was led, step by step, into the adoption of the doctrines and testimonies of the gospel as held by Friends, and after being a zeal-

ous member of another religious society, to come, mind in the cross, and join with them.

But it is evident from occasional passages that her vision was not clear on some points which Friends have ever deemed of importance, so that her course became a source of concern to those who were watching over her for good, and it would appear, although frequently speaking among them as a minister, that she was not in full unity with the meeting to which she belonged.

We have said so much to explain to the Friend forwarding it, the reason why we doubt the propriety of republishing the account.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The weather in England has been stormy and wet, and there have been disastrous floods in several midland counties. Much anxiety was felt for the crops which were still outstanding. In the north of England a large proportion of the harvest had not been cut. In other parts great quantities of wheat and barley, which had been cut, remained in the fields exposed to the rains. The potato disease was making sad ravages in some parts of England. A general meeting of Friends at a late meeting was held at Manchester on the 24th ult. The Bank of England has reduced its rate of discount to 4½ per cent.

It is said that Spain accepts the good offices of England and France as mediators between herself and Chili and Peru. General Baresand has been appointed Governor General of Cuba.

Count Bismark, the Prussian Minister, was ill, and there were fears that he would not recover.

A military commission has gone to Venice to take possession for the Italian government of the war material there.

At a meeting of the stockholders of the Atlantic Telegraph Cable Company, held on the 28th ult., it was resolved to raise the capital of the company, and it was promised that the toils for messages should be shortly reduced. Further shipments of troops to Canada were being made. The steamer *Hansa* was engaged to take about one thousand of the British and French troops to New York, with 2,000,000 francs in gold. The steamer *Bremen* has also sailed with 142,000 in gold.

The Prussian Chamber of Deputies has passed a bill authorizing a loan. The ministers agreed to a reduction to 30,000,000 thalers, but urged upon the Chambers that the government should be kept in a strong financial position.

France, Italy, Belgium and Switzerland, have agreed upon a common coinage, of which the franc shall represent the unit; and the coin of each government shall be received in the treasuries of the other, at their full and equal value.

According to the census recently taken for the city of Paris, the population of the capital, exclusive of foreigners travelling through it, is 1,700,000.

On the first inst. the Liverpool cotton market was very active and prices higher. Middling uplands were quoted at 14½. Broadstuffs firmer. Consols, 99½. U. S. 7½.

Later advices represent all quiet in Central America. Perez has been re-elected President of Chili. Matters in Peru are said to be progressing favorably and President Prado still enjoyed the confidence of the people. Free trade is about to be established between Chili and Peru. Business on the coast was active, and cotton-growing is on the increase. The return of the Spanish fleet was expected, and measures were in progress for the defence of Valparaiso. It is said that 150 cannon will be mounted for its protection.

**UNITED STATES.**—*The South and the Freedmen.*—Gov. Patton, in a letter to the President, represents that the actual sufferers from Alabama from want of food, are from seventy to eighty thousand, the larger portion of whom are widows and orphans. General Howard, in view of this state of things, has authorized the assistant commissioner to extend special relief for three months longer. About two-thirds of these destitute people are women.

The Roman Catholic Bishop of Savannah has addressed a pastoral letter to the Catholics in Georgia and Florida, informing them that one of the objects to be considered at the Catholic Plenary Council to be held next month at Baltimore, will be the means of educating and converting the freedmen of the South. He alludes to the Holy See and the Catholic Church in Europe, the liveliest sympathy in this new movement.

The freed people of Georgia are to meet on the 30th of this month, at Macon, in convention, in order to elect a State for the agricultural suffrage. A full representation of counties is expected.

The Savings and Trust Company for Freedmen has now nineteen agencies or branches in thirteen of the States and the District of Columbia. The aggregate of deposits, up to 7th month last, last, amounted to \$616,350.

**Philadelphia.**—Mortality last week, 327. Of cholera, 45; cholera morbus, 12; cholera infantum, 14; typhoid and other fevers, 22; old age, 7.

**National Bonds.**—No new national bonds have recently been organized, the whole number now in operation being 1,654, with an aggregate circulation of \$293,032,903. The United States Treasurer has in possession United States bonds valued at \$332,298,900, which he holds as securities for the circulating notes of the national banks.

**The Cholera** has abated in most places in which it has prevailed, but it is still continuing in Nashville and Memphis. The sufferers are chiefly the lower class of whites and coloured persons.

**Miscellaneous.**—During the present year, up to 9th month 22d, the foreign export of petroleum from the United States, exceeded forty-two millions of gallons. Last year, to the same period, it was only 15,565,996. It is, therefore, but little more than one-third of this year's export.

It is stated that P. Boswell, of Benton county, Ind., recently sold over \$100,000 worth of lat cattle, all of which were fattened on his own farm.

The Bishops of Madras, Calcutta and Bombay, have issued a circular, in which they state that the number of christian converts in India, Burmah and Ceylon, is 213,183, and the number of English and American missionaries is 541. The children of the mission schools within the same bounds, are 96,574. The number in all the schools is 500,000.

The Emperor of Russia has recently adopted measures removing some of the old restrictions and facilitating the immigration of Jews into the empire. The consequence is a considerable influx of Jews into the government of Kiel, most of whom devote themselves to agriculture. *The Gazette of the Provinces* states that 355 Jewish farmers have settled on the crown domain, their total holding being of 2,725 acres, and 6,820 men. Moreover, 41 Jewish families in the same year bought farms of their own. These families consist of 762 males, and 764 females.

The researches recently made in the Census Bureau, at Washington, show that notwithstanding the war, the population of the United States has largely increased. The State which enumerated their people in 1855, found an average gain of 13½ per cent. since 1850, and the Bureau estimates that the population has increased from 31,443,321, the number found by the census of 1850, to about 35,500,000.

**Boston.**—Mortality last week, 79—50 males and 29 females.

**New York.**—The number of deaths in New York last week was 487, of which 38 were caused by cholera. The previous week there were 560 deaths, 54 of which were by cholera.

**The Pacific Railroad.**—On the first inst. the Government engineers examined and accepted 35 miles of the Union Pacific Railroad. This makes 240 miles of the road completed.

**Louisiana.**—A New Orleans dispatch says, the crop prospects continue to improve except in the alluvial regions, and in places heretofore free from the army worm which are now invaded by it. The crop of sugar cane will be large, but all who can will keep the cane to sow themselves or sell for plant cane. The crop of sugar will consequently be small. The Louisiana rice crop will be large.

**The Markets, &c.**—The following were the quotations on the 1st inst. **New York.**—American gold 147. 1851, 1852, 1853, 11½; ditto, 1854, 11½; ditto, 1855, 10½; ditto, 5 per cents, 99½. **Superfine** State flour, \$8.10 a \$10.75. **Shipping** Oil, \$10.85 a \$11.25; extra \$14.25 a \$17. **Baltimore** flour, \$12.20 a \$13.60, for common to good, \$13.70 a \$16.50 for extra. **Amber** State wheat, \$3.95 a \$3.10; white Michigan, \$3.95 a \$4.10; white Maryland, \$3.95 a \$4.10; Jersey, \$7 a 58 cts. **Canadian** rye, \$1.30; western, \$1.18. **Western** yellow corn, 36 cts.; mixed, 99½ a 95. **Middling** uplands cotton, 42 a 43 cts. **Cuba** sugar, 11 cts.; **Porto Rico**, 11½ a 11½ cts.; **hard** refined, 16½ a 16½ cts. **Philadelphia.**—**Superfine** Flour, \$7.50 a \$8.75; extra, family and flour brands, from \$9 to \$16. **Hard** red, \$8 to 80 choice, \$3; white, \$3 a \$3.25. **D-lanare** rye, \$1.10. **Yellow** corn, \$1.05; western mixed, \$1.02. **Oats**, \$4 a 55 cts. **Flassed**, \$3.30. **Timothy**, \$3.50 a

\$4. **Cloverseed**, \$7 a \$8. **The arrivals** and sale of beef cattle numbered about 2700 head. The market was dull and prices rather lower. **Sales** of extra up to 16 a 17 cts., fair to good, 14 a 15 cts., and cut 12 a 13 cts. **Sheep** were fair demand at better; about 8000 sold at 6½ a 7 cts. per lb. gross. **Hogs** a \$15 the 100 lbs. wt. **Buffalo.**—No. 2 Chicago wheat, \$2.10 a \$2.12. **Yellow** corn, 80 cts. **Chicago** oats, 48 cts. **Illinois.**—No. 2 spring wheat, \$1.77. **Corn**, 61 a 62 cts. **Oats**, 34 cts. **Chico** No. 1 spring wheat, \$2.05 a \$2.07; No. 2, \$1.81 a \$1.90. **Corn**, 65 cts. **Oats**, 33½ cts. **Baltimore.**—**Red** wheat, \$3; white, \$3.25 a \$3.40. **Yellow** corn, 86 a 90 cts. **Oats**, 63 a 65 cts. **St. Louis.**—**Corn**, 75 a 80 cts.

#### RECEIPTS.

Received from J. A. Potter, Agt. N. Y., \$2.50 and for R. W. Wright, \$2 per vol. 39, and A. McKee Bowman, and G. Westcott, \$2 each, vol. 40; from S. L. Eston, N. Y., \$1, to No. 26, vol. 40; from S. W. Marriott, N. Y., \$2, vol. 40; from E. Hollingsworth, Agt., O., \$2, vol. 40, and for A. Dewesse, \$5, vol. 40 and W. Harmer, \$2, vol. 39.

#### NOTICE.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Sunday the 6th inst., at 4 P. M.

SARAH LEWIS, *Secrete*

#### EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

One or two additional Assistant Teachers are wanted in the Women's School. Application may be made to Isaac Morgan, Jr., 622 Noble street, J. Wistar Evans, 817 Arch street, Dr. E. H. Coates, W. Cor. Spruce and T. T. Wistar Brown, 111 Chestnut Street, Philada., 10th mo. 1st, 1866.

#### WANTED.

A young woman, a Friend, as Teacher for a School, in Benzet St., 11th below Arch. To a well qualified this is a desirable position. Apply to either of the committee, J. M. Whitall, 410 Race Street, Dr. E. H. Coates, W. Cor. Spruce and T. T. Wistar Brown, 111 Chestnut Street, Philada., 10th mo. 1st, 1866.

#### WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL, to enter on his duties on the 1st of the Winter Session. Apply to Samuel Hillis, Wilmington, Del. THOMAS EVANS, 817 Arch St., Phila. JOSEPH SCATTERGOOD, 413 Arch Street, " Charles J. Allen, 304 Chest St., "

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUEA H. WORTHINGTON, M. D. Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 437 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 8th of Seventh month, 1866, ELIZA daughter of Thomas S. and Priscilla Bacon, in the year of her age. She was for a number of years, a entirely confined to the house, and at times so much bodily suffering, as well as deep spiritual afflictions. She was concerned from an early period of life, that her day's work might keep pace with the aid that "through the washing of regeneration and renewing of the Holy Ghost," she might be prepared to receive the answer of "Well done." Near her close several times she spoke of the great peace and felicity favored her spirit, and of her own unworthiness of a favor. Her friends and relatives have the comfort, hope that through mercy and redeeming love that is his eternal gain.

—, on the 31st of Seventh month last, at her decease in Haddonfield, ANNA EVANS, relict of the Thomas Evans, in the 81st year of her age, an esteemed member of Haddonfield Monthly Meeting.

WM. H. PILE, PRINTER,

No. 214 Pearl street, between Cook and Third

# THE FRIEND.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

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For "The Friend,"

The Completion of the Atlantic Telegraph.

The operations of the Atlantic Telegraph Company, during the present year, have been attended with remarkable success. A new cable has been laid across the Atlantic, the cable lost in the previous expedition has been recovered from the bottom of the ocean, and continued to Newfoundland, and this island has been connected by short lengths of submarine cable with the telegraphic system of the main land. A double line of telegraph has thus been established between the two continents, and a new era been opened in the history of our foreign intercourse.

This remarkable achievement has shown that the turbulent ocean is no longer a barrier to the communication with each other of the nations which it separates, who, by the instantaneous passage of the electric fluid, can now transmit intelligence mutually with the facility of neighbors. It has also enabled us to witness with admiration the publication among us of occurrences which transpired but a few hours previously in the capitals of Europe, and to observe the pulsations of the day pulsating backwards and forwards upon the delicate nerves at the bottom of the sea, affecting simultaneously nearly all parts of the civilized world. The continuance of this mode of communication in the future, seems also almost insured by the experience of this year.

The comparative ease with which the new system was laid in good order, notwithstanding the prevalence of unsettled weather that was met with, is a reason to believe that the present lines will be promptly renewed, should it become necessary, while the fact that a twelve month's service to the action of the water produced but a very slight effect upon the cable of 1865, indicates that it may be some years before that will be the case. The American and Russian Telegraph Companies are meanwhile busily engaged in completing their lines in the west, and a company is now being organized in England, to connect Europe and America by telegraph through the Faroe Islands, Iceland, Greenland and Labrador.

It thus appears likely that the electric wire will perform an important part in our communication with other portions of the globe. In commercial transactions, the Atlantic telegraph is already superseded to some extent the mails, and it will probably become in time the chief mode in the transmission of this kind of intelligence.

as has been the case in the line between Great Britain and India. As the charges become more reduced, this line will also doubtless be freely used by the public at large in sending messages to absent friends, or in obtaining information, and it will prove a great convenience to governments in communicating with each other and their distant agents. To the governments of England and America especially, the Atlantic telegraph affords an excellent opportunity for the mutual speedy correction of misunderstandings, and the timely interchange of opinions, and in this view of its probable employment, may we not hope that as it has already been the herald of peace both upon its first establishment in 1858, and also in the present year, it will continue to be, not only the bearer of peaceful tidings, but an agent in diffusing the feelings of peace and good will among men.

The important results which this company have attained have not been without great labour and expense. In the twelve years of persevering effort and repeated failure, through which it has struggled, the remark has been well illustrated which was addressed to its Directors on the eve of the starting of their first expedition in 1857, "that the pathway to great achievements has frequently to be hewn out amidst risks and difficulties, and that preliminary failure is even the law and condition of ultimate success." The following is a brief account of some of the late operations preparatory to, and attending the successful termination of this enterprise; a number of the details of which have been gleaned from an interesting "History of the Atlantic Telegraph," written by Henry M. Field, a brother of the originator and chief supporter of the company, Cyrus W. Field, of New York.

During the seven years that elapsed between the abandonment of the old cable, in 1858, and the third attempt to submerge a cable in 1865, various discoveries and improvements in the science of submarine telegraphy were made, which greatly facilitated the execution of the project. In 1859—a time of general discouragement in relation to these enterprises in consequence of the failure of several long lines of telegraph—the British Government, then largely interested also in the success of a line to India, appointed a committee of some of the most eminent electricians and engineers of the country to investigate the difficult problems connected with these subjects, in the hope that their labours would throw light upon their obscure character. This committee continued its elaborate researches for nearly two years; and their detailed report filed, when published, a very large volume. The kind of metal best suited for the purpose of conducting electricity, and the most suitable material for an insulator, were among the subjects elucidated in these reports; and the method of applying the insulator to the conductor as well as the effect upon a submerged cable of a heavy pressure arising from the weight of a superincumbent column of water, were also discussed. These reports, by clearly demonstrating the possibility of transmitting intelligible signals rapidly through a long circuit of

properly protected submarine wire, aided greatly in restoring public confidence in the feasibility and ultimate success of the undertaking, and this feeling was strengthened by the completion, about that time, of two other lines of great length, one from Malta to Alexandria, 1535 miles long, and the other in the Persian Gulf of 1400 miles.

By the continued exertions of Cyrus W. Field, public interest was further enlisted on behalf of the plan of thus uniting the old world with the new, and the aid of vessels belonging to the two governments was asked for and obtained for a future attempt. The cloud of discouragement which had settled upon the affairs of the company finally lifted, the co-operation of some moneyed men was secured, and proposals were issued for the construction of a new cable. The enterprising firm of Glass, Elliott & Co., the manufacturers of a portion of the cable of 1858, having united themselves with the Gutta-Percha Company for the construction and laying of submarine cables, under the title of the Telegraph Construction and Maintenance Company, came forward with a very liberal offer to the Directors of the Company, proposing not only to construct but to submerge the new cable at their own risk, stipulating only for the reimbursement weekly of the expenses actually paid by them, and leaving the question of profit to be decided entirely by the result of the attempt, which if successful was to be twenty per cent. of the cost. They further agreed to aid the Company by subscribing over £100,000 to their capital stock. This offer was accepted, and the Great Eastern steamship was chartered by the Construction Company for the undertaking.

Before determining upon the kind of cable to be manufactured, the judgment of a scientific committee was taken upon the form best calculated to ensure success. The numerous patterns laid before the Company were subjected to a careful examination in order to ascertain the arrangement which would most fully combine the elements of strength, flexibility, lightness, imperviousness to water, and perfect insulation, with the permanence of continuity essential to a conductor in which the slightest flaw might impair or entirely prevent the passage of the subtle fluid. The form which was finally adopted was believed to combine these requisites in as perfect a manner as was possible, and the specifications agreed upon were framed to secure to the fullest extent the objects in view. The freedom of copper from contaminating metals having been found to be of great importance, it was resolved to reject all samples that showed, upon testing, a lower conducting power than eighty-five per cent. of that of pure copper, and it was further provided that the core—or the conductor covered by the insulating material—should be electrically perfect; and that it and the whole cable when finished, should be subjected to a careful testing under water, which in the latter case should be of the temperature of 75°. This condition considerably increased the severity of the test, as the insulating property of the gutta-percha is diminished by warmth; and it was believed that if the conduction of the cable proved satisfactory under such



circumstances, it would certainly not be defective when laid in the cooler depths of the ocean.

After some months of constant activity and vigilant supervision, the cable of 1865 was finished, satisfactorily tested, and stowed away in three large tanks on board the Great Eastern. The expedition to submerge it left the shores of Ireland in the Seventh month of last year, amid general expectancy and anticipation of a speedy triumph. But the discovery of several defective portions, early in the course of the voyage, and the necessary stopping and shifting of the vessel to recover and repair them, soon rendered the issue of the expedition a doubtful one. This attempt was finally brought to a close by the breaking of the cable in being hauled in by the cumbersome 'picking up' machinery, in the search for another 'fault,' after the Great Eastern had proceeded more than half way across the Atlantic, and nearly three-fourths of the cable had been paid out: and after an unsuccessful attempt to recover the cable by grappling for it in the deep water, the squadron returned. Notwithstanding the care which had been exercised in its construction, and coiling on board the ship, it was found that in at least one or two of the faulty portions, a small piece of iron wire, apparently a part of the external 'protection,' had been broken off and protruded through the gutta-percha coating, bringing the interior of the cable into direct communication with the water, and thus destroying the circuit. The fact that the cable might thus in some unknown way contain hid within itself the elements of its own destruction, threw a cloud over the prospects of the company, since it could not be known but that other similar faults might exist in the cable, which, though undiscovered at the moment of paying out, might one day suddenly reveal themselves in preventing the proper transmission of the current.

(To be continued.)

For "The Friend."

#### Thoughts for the Times.—No. 45.

It is impossible to read the lives of the men and women who have been spoken of in these columns, without perceiving that they themselves were firm believers in the reality of the Divine inspiration, and that they felt assured, from distinct consciousness, what the will of God concerning them was. If they erred in this, the error was not on the side of fanaticism; for the stronger this conviction, the more careful were they to live pure unblemished lives, to perform every required duty, at peace with all men, and walking humbly with their God. And the proof of it does not rest merely on their own assertion or their own belief. Not only have we known the implicit reliance upon this divine speaking Word, to guide hundreds and thousands safely, with a wisdom far above their own, through the perils and temptations of the world; but the whole course of the true ministry of the Gospel among us, has been lighted up with this light from Heaven. How often has the witness for God been reached in the hearts of hearers, their secret lives been laid bare by men to whom they were entire strangers, and the reality of the revelation and the divine authority of the ministry been sealed upon the conscience of individuals and attested by a change of heart and newness of life. How marvellously was this the case with John Churehman and Thomas Scattergood—taught when to speak and when to be silent—baptized into the state—so as to minister to the necessities of meetings and individuals—closely following their divine Master through all their probations—turning many to righteousness so as to inherit at last—we cannot doubt—

the promised reward, and "shine as the stars forever and ever."

While none will doubt the christian virtues of such men, or the godliness of their lives; there are many to whom the statements given by these exercised ministers, of their experience of the Divine teachings, is in an unknown tongue, who not being understood is thought to be a vain babbling and a delusive dream. To the man unacquainted with the alphabet, the ease with which the instructed read is an equal mystery: nor can the ignorant acquire the power till he has mastered his letters and learned to apply his knowledge. Even thus it is in spiritual things. The instructions of the divine monitor are first known in the heart—and they have been felt by all—as a reprover of evil, and a rewarder of well doing. The first duty in the christian life is to obey those admonitions, and it is only by learning one lesson after another in this—the real school of Christ, that the power is gained of understanding his higher teachings. None that in sincerity of heart, seeks at this door of entrance to become one of Christ's flock, will ever be turned away, but may go in and out and find pasture. Let none, then, presume to scorn our statements, until he has tried with his whole heart and strength, and failed to enter in.

It were a grievous error, if we who refuse the ministry of persons who think themselves qualified by theological studies and the ordination of men to preach the gospel at stated periods, were to run into the opposite extreme, and allow all and any, under the influence of a confidence in their own abilities, of excited feelings or a heated imagination, to preach and pray in our religious meetings at their will. This extreme would be worse than the other; for it would be sure to end in rantism and antinomianism—the precursors of all wild license. There is no surer touchstone of the worth or emptiness of such assumptions, than the spiritual discernment of experienced disciples—walking with all humility in the fear of the Lord. We have no ground to stand upon, if we forsake the Rock of Ages, that rock of immediate revelation upon which the church is built.

Those who witnessed the disorders that afflicted our Society during the early part of the present century, have told us of the excesses into which some of our members were betrayed, who forsook the path of humble obedience to the Divine Teacher, and walked in the light of their own reason and imagination. There appeared in meetings what seemed, to the superficial eye, to be an outpouring of the Spirit—abundance of preaching and praying, by persons who had not previously given evidence of being under the preparing hand, and whose communications were a burden to the reflecting and judicious. The opinions which such preachers may adopt, matters less than their presumption in undertaking to speak, without that divine sanction which alone can render any act of worship availing. Their minds not being sufficiently attentive to the monitor within,—the divine speaking Word—they are very apt, sooner or later, to mistake some mere opinion or imagination for the truth of the Gospel—to look upon it as an article of faith, enlarging and insisting upon it as such, so as to pave the way for disputations and dissensions in the Society. Such preaching and praying become a sign of the times, and wherever they prevail we may anticipate disorder and schism. In that revolutionary period persons were wont to claim great spirituality for declamations too evidently proceeding from an excited imagination—sometimes asserting that they had a testimony to bear against plainness of dress and language, and so appearing and preach-

ing in fashionable attire. Thus did they proceed from one extravagance to another, till the fires of a false enthusiasm had burned out.

We have heard of meetings in which preaching and praying were kept up almost without intermission; in which young persons wore little appearance of the restraining power of Truth, walked to the gallery and knelt in prayer while their adherents in the body of the meeting knelt likewise; and these communications were so continuous, that intervals of not more than four or six minutes of silence were all that were permitted. How different is all this from the coming solemnity of divine worship! What contrast to the meetings which witnessed awful waiting in silence and the powerful baptizing ministry of Thomas Scattergood!

And when the tried afflicted members of church could keep silence no longer, when their remonstrances, like the fabled touch of Ithuriel's spear, wake up and strip of its disguise the spirit they had disturbed. What angry feelings, what bitter animosities were excited, how little like the assemblies of a religious society did our meetings for discipline become!

One thing, in particular, was remarkable: those who had borne a fair reputation as peaceable orderly members, who had long been useful in the service of the Society; when they were drawn off into this spirit of party, seemed to change to very nature and become excited and passionate partisans. Thus did their very abandonment of them, confirm the truth of our principles, by showing what poor creatures they were when they forsook the *guide of life*, which had hitherto been safely along.

May the great Head of the Church keep up the hollow of his hand, from a recurrence of scenes.

From the "Cornhill Magazine"

#### The Loss of the Steamship "London."

(Continued from page 42.)

After many weary hours of anxious looking at last saw the sky in the east lighten up a little. We at first thought it to be daylight break but it proved to be the moon rising. It was about four o'clock. Daniels was now seated he relieved King for about three hours, when a sudden the lights of a distant ship were seen. We watched her intently for a short time, discovered she was nearing us. Presently was abreast of us, and only a short distance. We dare not row towards her, the sea would permit that. The order was then given for a sing out at once, and lustily we obeyed; it had sounded terrible to those on board of vessel—our voices above the roar of the sea wind. We soon had the gratification of knowing that they had heard us, and were putting vessel about to run for us. We could not utter a small vessel of two masts. She ran at our bow, a short distance ahead of us. We called her, but they could not see us. They evidently looking for us, and we bellowed as we could. We also tried to light matches as they had got wet. We could see the ship first to one side, then across to the other. A squall would come, and she would be hid view; when it passed we would see her perhaps in another direction; on which there another cheer and another cry. Presently could see they had lost the run of us, and tantalizing that was when we were within minutes' row of her, and dare not deviate from our course. Now we could only see her occasionally through the gloom when we rose to the top of a wave. At last she was out of sight; all

safety from her were now gone. It affected the spirits of all. We were beginning to suffer from cold, exposure, and thirst. The latter I felt most; when baling, could scarcely resist the temptation of putting the dipper to my mouth, when we could see the vessel no more, we desisted upon not going any faster than we could limp, hoping to see her when daylight came in; which did happen at last—in hail and rain. Then the sun shone out for a few minutes; we scanned the horizon, but could see nothing. By the sun judged we were making the course that Captain Martin had given us, and had a strong idea that we were within forty miles of the French coast. It was just as well we did not know our exact position. When picked up, an hour or two later, we were then 140 miles from land.

Again the cry was raised, "Slip in sight!" I could just see her off on the port quarter, apparently making towards us. Presently we sighted another, more in our track, on the starboard bow, but at a great distance. We could only see the tops of the masts, like three fingers above the sea. Hope revived again; we were in the nick of vessels, and rejoiced to find there were still floating.

When we went for half-an-hour, with occasional squalls, then a shower and squall, the sea still high, the same constant attention required almost. Those on the lookout reported that the vessel was not getting any nearer to us. Some proposed to King, who was now steering, to put us to run for her. He strongly objected: saying the boat would surely swamp in going and; and then we had a good distance to row, only to windward, before reaching the vessel. Some men by this time were getting impatient, willing to risk a good deal to bring this boat-trip to a termination. My only fear was that they would end it too abruptly in trying to reach the vessel. They were also getting irritable; there not that friendly feeling as existed at first—could answer each other sharply. Of course this owing to exposure and want: all were coming of thirst. There were a few raw vegetables that by chance had been left in the boat; now got eating them, and found them a great relief. By this time, say 9 A. M. (Friday, 12th), a dispute arose, and words were running pretty fast as to the advisability of putting round to for this vessel on the port quarter. One who was holding the signal of distress (a shirt on an) said to King, at the rudder, "If you don't hear about, I will put this in our trough the boat." I was beginning to feel frightened. My course every allowance must be made for a vessel under these trying circumstances. I myself could entertain any ill-feeling towards him what for his threat. Immediately somebody proposed that we should run for the vessel on the board bow, not so much with the hopes of finding her, as to prevent the boat being put round. I seconded the proposition by saying that as certainly the best plan; that if we should find her, we would still be making our course to land; that it was not more than forty miles off, and by keeping on we would sight it in the night; that it was early in the day, and we were likely we should see other vessels; that we were in the track of them, we having seen four days was proof. The proposition was then put carried in parliamentary style, though some of the language used might not be considered parliamentary. The oars were doubly manned, the course of the boat slightly altered. Soon everything was going pleasantly, and all seemed satisfied with the new arrangement; all they were to be going towards some vessel. The

sun at that time was shining, and our little craft sped along bravely. She quite astonished the most sanguine,—everybody expressing great affection for her. The man on the look-out, the only one allowed to stand up, and who was also supporting the oar with the signal of distress, reported that we were nearing the ship. Still great caution was required to manage the boat. The vessel not being directly in our track, we of course had to make good a few points to the wind; and this is where the difficulty was. Whenever an opportunity offered, we would steer to windward of the vessel, knowing we could make leeway at any time. Whenever a crested wave was coming, then would be heard, "Look out, King, here is one;" when round would come the boat. We would turn tail and run with it until it had passed, when up she would come again to windward of the vessel. In the course of half-an-hour we were getting pretty near her. Soon we could see her rejoiced, and when within half-a-mile of her, we were hurried to find that they had got sight of us, by their taking in some sails, and bearing away to run for us. We then intended to run up to windward, and come round under her lee. Just at that moment there was seen a terrific squall, with its high wall of white foam coming down fast upon us, as if to totally annihilate us just at the moment that success was at hand. In a few minutes we would be up abreast of the vessel. But on came the gale. Of course we had to turn and run with it. By the next two or three minutes we found ourselves right down to leeward, and being carried fast away from the ship. Our great fear now was that we would be shut out from sight of each other. Many then suggested to King to put about, and some not to. He said, "She will certainly fill, if I do; and I will not; and don't you see them running for us?" And so they were, and hallooing, and directing with their hands in the wildest state of excitement, which very much bothered us, and tended to increase our embarrassment. I suppose they were trying to make us understand to run on with the wind, and they would follow. After the first shock of the gale had passed, the boat was brought partly round, but in doing so we had a narrow escape from being swamped, as she shipped a heavy sea. In a few minutes we were running up to the stern of the vessel (a barque of about 400 tons), when a line was thrown to it with remarkable accuracy. It was caught; soon a rope followed; and we were at last by the side of the barque. She had come round to the wind, was rolling very much, and we were thumping against her side by the main chains. All order now was broken through—each one grasping hold of anything he could lay hands on, and scrambling up, some assisted by those in the vessel. I saw directly before me two iron bolts by which the main rigging was secured; they looked very tempting; I sprang and caught hold of them; at that moment the boat was taken from under me by the roll of the vessel, and I was left hanging by my hands. I could see others on each side of me, in a moment up rose the sea and boat again lifting us up, when I caught another hold, and was soon on to the rail. All were out of the boat but one,—he had hurt himself the day before, and was not able to get up; a rope was got over, and he was drawn up. How thankful I felt to be once more in safety, and with a prospect of having plenty to eat and drink! The ship was Italian. We were kindly welcomed by the captain, who was serving out Geneva when I got aft. He was a fine jolly and burly old fellow, with a most benevolent countenance, and with his crew were doing their best to assist for our comfort; only we

could not understand each other. It was now about 10 A. M., and we had been about twenty hours in the boat. In a short space of time we were all arrayed in warm dry clothing, and in possession of the captain's cabin; they soon got us warm tea and biscuit, and we saw preparations for something more substantial; some fowls were killed, which were served up in the evening in the shape of a stew. After the first meal was over, we then began to move about—to learn something of our preservers, and whereabouts we were. She was an Italian barque and crew of Genoa, bound from the Mediterranean laden with wheat, to call at Cork for orders; her name was *Marianopolis*, Captain Giovanni Batta Cavassa. Her position this day at noon, N. lat. 45° 54', W. long. 7° 13', Greenwich meridian. She had experienced pretty heavy weather, and had been obliged some time previous to throw overboard some of her cargo, but at this time was safe, dry, and snug. We now felt very comfortable, and quite at home. We could talk freely, and began to realize more fully the dreadful catastrophe we had witnessed. It appeared more terrible to us now than at the time, or during the night, as our own safety then was very doubtful. In the afternoon I laid down and had a sleep, and a troubled sleep it was. I passed through all the horrors of another shipwreck. And for many nights after, and I may say many weeks after, I had to go through the same ordeal. At night, I can't say we went to bed: most of us lay down on the wheat, which was loose in bulk, and covered ourselves with sails, and felt very comfortable: such a happy change from last night.

The next morning we found ourselves all very sore, particularly our hands. Having sat so long in one position, our knees and legs got stiff, and some could barely manage to crawl about. The weather was still boisterous. About noon we had quite an alarm. The rudder-head was carried away, and of course the vessel became unmanageable; the seas thumping against her sides most unmercifully. We had a carpenter in our party; and he and some of the others rendered the Italians great assistance. In the course of half-an-hour all was secure again. The day passed, and another night came. Next morning (Sunday) we found the weather still unpleasant—wind unfavourable—with no prospect of getting to land that day. We were now getting uneasy, longing to see land again. The captain gave us to understand that he could not land us at Brest; but would go on to Falmouth, which was just as agreeable to us as the former place.

So another, the third, night came, and we really hoped that we would get on to land tomorrow. When it came, which was now Monday, it was fine, with a fair wind. We were now in the English Channel. About 10 A. M., sighted land—the Scillys or Land's End. How rejoiced we were once more to behold it! We were now all alive and happy with the thoughts of being on shore at night. During the afternoon were anxiously looking out in hope a pilot would be got to take us in. Evening came and none was to be seen. The wind increased, and we were in doubt if we would get in before night after all. The two Lizard lights bore nearly ahead of us, and we running towards land. About 10 P. M., the vessel was put about to stand off for the night, and a twelve o'clock the wind had increased to nearly a gale, blowing dead on shore. The captain with his crew on deck all the time, apparently very anxious; we could not communicate our fears, or learn anything of our state. They were continually singing out and directing; and we not understanding them, rather tended to increase our fears.

But our little barque held her own. Between three and four in the morning, she was put about to run slowly to land. The day broke with a fog; soon it rose, and then was to be seen the land close by, and we running along, with Falmouth harbour fair before us. Three cheers for our captain! We ran in and dropped anchor. Shortly after, an agent or interpreter came on board. Our history was made known to him. When he returned to shore he took three of us with him, including the chief engineer, who then made his report, and the news was soon telegraphed to London. I could scarcely believe my good fortune when looking back to five or six days ago; then it appeared too much to expect—and now that I was commencing a new existence. On Wednesday night, on board the *London*, there seemed to be so little possibility of any ever being saved, much less me; and I so fully expected to meet death.

We had to remain on board a few hours until noon, when a steam-tug came alongside. The captain took us on shore, we said good-bye to our Italian preservers, and with many cheers from them we parted. I need not erry the history of the adventure any further; but am pleased to add that, when the facts were made known to the Board of Trade of London, a gold chronometer, with a suitable inscription, was awarded to Captain Cavassa for his noble and humane conduct towards us.

Selected for "The Friend."

Copy of a letter from John Fothergill to a Friend in the ministry.

MY FRIEND.—Some days ago, as I was riding along, thou wert suddenly brought to my remembrance, and divers considerations respecting thee ensued, in true care for thee, for thy safety and comfort, and for the good of the cause of Truth; which considerations have made such impression on my mind, as to prevail upon me to commit them to writing. I question not but the love and power of Truth hath had a good degree of prevalence in thy mind for regeneration, and hath begotten love to the Lord's work in the earth, and some engagement at times to be active therein. Now, a sure way to grow right, is to have a true and watchful care, to feel and know certainly the first work, regeneration, to be duly carried on, to be crucified with Christ; and so pure love to Truth itself will grow predominant, and other loves be buried. Then a thorough care to attend with patience for certain and intelligible requireing, and heavenly help, upon every occasion of acting for Truth, through which humble care, the divine hand fitheth vessels more and more with food, with light and assistance to act according to his pleasure, to his honour, and the edification of the people in their several stations, amongst whom we converse or labour.

The further counsel which arose, and is with me, not from any uneasiness on any particular account, but for thy right help is, labour innocently to be and to do what grace would make thee, and lead thee into; and be content with its wages; for it gives or makes way for as much regard and freedom from men, as is meet for us. Have a care of too much talking and conversation; so we may better remember, that no inconsistency be observed in it, and there may be less occasion or room for sinking into unprofitable drooping or reservedness. I know it is also rather profitable to be moderately concerned about some temporal affairs, with inward fear, till we become assured of a distinct requiring to leave it.

J. F.

### OMNIPRESENCE OF GOD.

O Thou by long experience tried,  
Near whom no grief can long abide;  
My Lord, how full of sweet content,  
I pass my days in banishment.

All scenes alike engaging prove,  
To souls impressed with sacred love!  
Where'er they dwell, they dwell in Thee,—  
In heaven, in earth, or on the sea.

To me remains no place nor time,  
My country is in every clime:  
I can be calm and free from care  
On any shore, since God is there.

While place we seek, or place we shun,  
The soul finds happiness in none;  
But with my God to guide my way,  
'Tis equal joy to go or stay.

Thou art he east where thou art not,  
That were indeed a dreadful thought:  
But regions none remove I call,  
Secure of finding God in all.

### LIFE'S MYSTERY.

Life's mystery—deep, restless as the ocean—  
Bath rugged and wailed for ages to and fro;  
Earth's generations watch its ceaseless motion  
As in and out its hollow moanings flow;  
Silvering and yearning by that unknown sea,  
Let my soul calm itself, O Christ, in thee.

Life's sorrows, with inexorable power,  
Sweep desolation o'er this mortal plain;  
And hush'n lives and hopes fly as the chaff  
Borne by the whirlwind from the ripened grain:  
Ah, when before that blest my hopes all flee,  
Let my soul calm itself, O Christ, in thee!

Between the mysteries of death and life  
Thou standest, loving, guiding—not explaining;  
We ask, and thou art silent—yet we gaze,  
And our charmed hearts forget their drear complain-  
ing!

No crushing fate—no stony destiny!  
Thou Lamb that hast been slain, we rest in thee!

The many waves of thought, the mighty tides,  
The ground-swell that rolls up from other lands,  
From far off worlds, from dim eternal shores  
Whose echo da-dahs on life's wave-worn strands,—  
This vague, dark tumult of the inner sea,  
Grows calm, grows bright, O risen Lord, in thee!

Thy pierc'd hand guides the mysterious wheels;  
Thy thorn-crowned brow now wears the crown of power;  
And when the dark enigma presseth sore,  
Thy patient voice saith, "Watch with me one hour."  
As sirs the moaning river in the sea  
In silver peace—so slinks my soul in Thee!

*The Worthing's End.*—There is something almost startling in that parable concerning the rich man suddenly called to die, while fluctuating himself on the extent of his possessions. You seem to see the lost soul, worn and wasted with evil getting and evil keeping, rush past the gate of heaven down to eternal beggary and shame. I never read the story but memory brings up one in whose case, living and dying, a parallel is found.

The wife of one of the wealthiest business men in our land, the mistress of an establishment where grandeur found its very incarnation, and towards which many enviously looked, a christian servant one day ventured to call the fashionable woman's attention to those better things which God hath prepared for such as love him. Glancing around her magnificent apartments, and the beautiful grounds without, she impatiently exclaimed, "That is all the heaven I care about, or want."

A few years passed, and amid the same scenes, haggard and worn, beauty all gone from the face,

Selected.

joy all faded from the eye, she lay winding a pier earthly days. Racked with pain of body pierced with deeper agony of mind, the dying woman lifted her hands and shrieked in a tenant's ear, "Oh! had I but the hope of heaven I would welcome death this very hour!"

Poor, wasted, wretched, hopeless soul, the tap lights of this world all gone out, and ahead t blackness of darkness for ever.—*Times and W*

ness.

From the "Silkure House."

### The Cultivation of the Silkworm.

(Continued from page 43.)

The silanthus moth is so called from the tree on which it usually feeds, the *Alanthus glutulosa*. This tree was once known as the "Vern du Japon," or varnish tree of Japan, a name given to it by its introducer into Europe in 1751, t Abbe Inceville. The silanthus tree is extremely hardy, and, according to Lady Dorothy Nevil "it will thrive on calcareous, ferruginous, sand clay, arid, and strong soils." Like the sun which it resembles, it throws out suckers from the roots: from these propagation is easy.

The silanthus-worm is indigenous to the temperate regions of China, and was, I believe, first introduced into this country by Lady Dorothy Neville. Its appearance in Europe is due to Piedmontese missionary, the Abbe Fantoni, who was residing in the province of Hang-Tung. It is seen, sent several living cocoons, in the year 1856, to some friends of his in Turin. These pup yielded moths in the middle of June in the following year; the eggs were subsequently hatched, and it was found the new silkworms feed greedily the leaves of the alanthus; and thus the mo soon multiplied, eggs were transmitted to France and the larvae of *B. Cynthia* are rapidly replacing the mulberry-worms.

To Lady Neville also belongs the credit of cultivating this silkworm, for the first time in England, in the open air, but protected by a net or a canvas covering. To Dr. Wallace, of Chester, is due the credit of a most successful attempt to cultivate the alanthus-worm on the alanthus-tree, without any protection whatever. I purposely, as I have before said, visited the doctor and his alanthus plantation, in order that I might witness what had been done towards cultivating this silk-worm on trees unprotected. By the side of the railway he has planted 30 alanthus-trees, which are cut down to a height of about two and a half to three feet. Here there are planted rows of Jerusalem artichoke for the purpose of intercepting the currents air, or breaking the force of a breeze of wind. A few alanthus-trees are also placed on the slop bank of the Great Eastern Railway. This plantation is the great feeding-ground for the silkworms after they are transferred from the nursery which is in the garden near the doctor's house, the larger plantation being quite two miles as. In this nursery last year Dr. Wallace distributed nearly 19,000 eggs, which were laid some in July. The way the eggs are collected is simple and effective. The moths are placed in cylinders made of perforated zinc, and the cylinders are jammed by the moths when laying into holes, from which they are easily brushed. Placed on bibulous paper under glass shades from twelve to fourteen days, according to temperature, the eggs hatch. The baby-worms are then placed on buds, with holes for the stem of either leaves or branches to pass through, water to keep them fresh. When large enough the little spinners are swung in paper hammo to the leaves of the trees in the nursery;



on the trees, they feed and grow rapidly. Their next change is from the nursery to the plantation. The young worms, carefully picked up off the trees in the garden, are carried by a basket, and distributed over the trees in the large plantation, or silanthy. From these trees, the cocoons informed me, he gathered over 5000 cocoons in September.

Two broods in ordinary summers can be reared on each year. Dr. Wallace states that his first brood, 5633 moths, made their appearance before the 22d of May and the 27th of July: of these, 230 fertile couples were obtained. The males laid their eggs between the 24th of May and the end of July, in number 37,000. From these eggs the first larvæ emerged on the 11th of August, and came out again as moths in August. The second brood laid their eggs in June, and the worms appeared near the end of September; these, of course, remain in the pupæ during the winter, and the moths should rear in July. Lady Neville says her second brood were all in cocoon in September.

A friend of Dr. Wallace's residing in Suffolk laid 470 cocoons out of doors (without adopting any precaution to protect the worms) from the 1st of August to the 15th of September.

The cocoons are not injured by the moths escaping from them, there is no necessity to murder the pupæ in order to save the silk; and a far greater number of eggs are obtained from the alanthus than from the common silkworm. This, in itself, is a great advantage to the farmer in point of profit. I saw the eggs, which are at least twice the size of those of the mulberry; they are oval and white, with a few specks black seen through the covering. About two laid eggs appears to be the average number laid in a healthy moth. The caterpillars hatch in about twelve days, if the temperature is moderate.

The caterpillars I did not see, but I am told are black on emerging from the egg, and their lives are divided into five stages: No. 1, interval between their birth and first change; No. 2, that between the first and second stage; No. 3, that from the third to the fourth; No. 4, that of the fourth stage to the formation of the cocoon, which is stage No. 5.

In the first stage No. 1 the worm is dark at first, yellow coloured; in No. 2 it is about five-sixths of an inch long; in No. 3, eight-tenths of an inch and the colour white. "At this stage," says Lady Neville, "the worm gets covered all over with a waxy secretion, like flour; an admirable protection against the effects of rain and dew." In the 4th stage it has grown to an inch in length, assumes an emerald green tint, and is covered with tubercles of the same colour: the head, and last segment of the body are of a golden yellow. In No. 5 stage the extremities of the cocoon become blue: when about three inches the worm begins its cocoon.

The cocoon is a most ingenious and beautiful contrivance, and one that struck me as being more ingenious than anything I saw. The larva is reared for the little workman's sole use, so it is not that three or four spin their cocoons on the same leaf. A natural instinct—for thus we may designate the Divine guidance in the progress of animated life—directs this tiny worm to provide against the fall of the leaf; so that, when the wintry blasts snap its hold, and sever the leaf for ever from its parent stem, instead of being house and all, to the ground, the silken strings suspended by a rope, expressly provided to meet the contingency. I may here refer to Dr. Wallace's valuable essay; "When

the groundwork, or outer envelope, has been commenced, and coarsely spun along the upper surface of the leaflet, the larva traverses the leaf-talk towards the bough, spinning round it a silken tube six inches or more in length. Should it arrive thus at the stem of the bough, it fastens to the groundwork, and then returns to the groundwork, spinning as it goes back. The leaf is now drawn together by fixing strong threads obliquely from side to side; as these dry they contract, and so curl the leaf. Then it lays another coat of a more substantial character on the envelope, and with a network of fibres fills in the intervening space.

"At this stage," Dr. Wallace states, "the silk is white, and the spinner can be easily watched at his work. Thirty-six hours of hard labour is needed to enable the worm to make his house safe from prying eyes. The silk now turns brown, and the cocoon hardens, forming a safe and secure protection to its tenant." It will be observed that the larva is covered with tubercles; these, Dr. Wallace tells us, serve several useful purposes: first, as a protection against enemies; secondly, for secreting a waxy powder that throws off wet like the hairs do on a cabbage-leaf, but their main use is in keeping the silken threads from off the body during the operation of spinning, thus allowing the worm perfect freedom of motion.

Now, if you have borne in mind what I said about the cocoon of the mulberry worm, the difference betwixt it and the alanthus will be at once apparent: at the end of every one of these cocoons is an opening, purposely left by the worm when spinning, for the exit of the moth. The cocoons are pale gray, very closely woven, about an inch and three-quarters long, and three-quarters of an inch broad.

The great drawback to utilizing this silk has hitherto arisen from the impossibility of winding off the filaments. As the cocoons were open at the ends, it was assumed that the thread could not be continuous; hence dealers would have nothing to do with them, except for the purpose of carding. But the French have surmounted this difficulty; and several patents are already in operation in France for reeling the alanthus silk from off the cocoons. Dr. Wallace kindly gave me some beautiful silk, spun from the produce of the alanthus silkworm, and also a piece woven into fabric. — Atkinson tells us that the yarn of this silkworm, woven into a coarse kind of cloth, is so durable that it lasts the lifetime of an individual, and that the garment descends from mother to daughter. The first operation, Dr. Wallace told me, is to soak the cocoon in an alkaline solution, in order to remove the superabundant gum; then, if the cocoon is kept wet, the silk winds readily; but, if immersed in water, it fills at the hole in the end, and its weight breaks the thread.

(To be continued.)

How striking, how heart affecting, and yet how consolatory it is, at the close of a long life, to look back upon the course of our Heavenly Father's dealings with us, and to recognize, in a manner, the end wrought out through the varied stages of our earthly pilgrimage; what each friendship, each trial, each pursuit, was intended to accomplish; what strength each refreshment of the way gave us, and how far it was used to His glory; what wisdom was imparted by each discipline, and whether His message of love and mercy had been kept in our minds, and powdered in our hearts, and what fruit it bore to life eternal. How encouraging, and yet how humiliating

is the review; humiliating that we needed such reiterated chastisements, so much discipline from Him who is love; and yet encouraging, since that very discipline shows that He will never leave us, nor forsake us—but that this God is our God—that He who has been, will be our guide even unto death, or rather through the passage of death to Life Eternal.

The fervour of the day has become the cool of late evening; the lengthening shadows fall long and wide across the closing landscape, the colouring, once so bright, sinks into one uniform mass of grey; the magic mirror of the mind itself is dull; yet, we still discover those eternal landmarks which, from childhood, even to hoary age—have stood immovable before us—the hope, the anchor, and the refuge of our souls.—M. A. Schimmelpenninck.

From "Blackwood's Magazine."

### The Great Woods in Winter.

On first changing from a civilized life to one in the wilds, a host of new sensations strike forcibly on the mind. The most artificial and elaborate cultivation of existence has been exchanged for the most simple; and the traveller is surprised to find how limited the actual necessities of life are, and how easily a man is able to be his own workman in everything in this primitive condition. The army of wants created by civilization, and the means of gratifying them, the results of combination and mutual dependence, appear very clearly in the comparison with this simpler mode of life. The complexity of our social system, and the effect of the division of labour in the former, contrast forcibly with the self-sufficiency, the complete independence of the individual, and his reliance on himself alone, in the latter. In life in the wilds, a man is compelled, not only to obtain daily food for himself in the most literal sense, but also to provide by his own labour every other necessary of life and every comfort. He must procure everything, and do every thing, by his own individual action. He is a competitor of all trades in his own person—his own builder, carpenter, and mason; his own butcher, baker, shoemaker, tailor. But one of the novelties which most forcibly and constantly impresses an Old-World traveller in a new unsettled country, such as the virgin forest and prairie of North America, is the absence of boundaries, the sense of the illimitable extent of country spreading out on every side without artificial obstruction to progress in any direction, and perfect freedom to wander anywhere and everywhere without restraint or fear of trespass. There are no walls or hedges, no rights of property to respect. And akin to this is the new feeling of the utter absence of law and conventionality. Every man is a law unto himself, and does, almost without dread of interference, or even comment, what seems right in his own eyes. He consults no one as to the propriety of his conduct, and his actions are regulated merely by his own inclination or sense of right or expediency. But more impressive even than this consciousness of absolute and perfect freedom and independence is the sense of solitude which necessarily accompanies it. There is a solitude which may be experienced even in the busiest haunts of men—a loneliness amongst multitudes—felt by the friendless outcasts in some great city, where the very presence of unknown, unsympathising crowds adds point and bitterness to the isolation, and causes the man who is "alone in the world" to feel more utterly desolate, more terribly solitary and companionless. But the solitude of the prairie and the woods is

different from this—less painful indeed, and less despairing, but perhaps more awesome. When amongst the buffalo which crowd the plains in summer, and the bands of hunters and swarms of wolves which ceaselessly and unrelentingly pursue them; when the thousand pools and lakes are thronged with myriads of wildfowl, and their shores with the still plover, the bittern, and the snipe; when the broods of prairie birds flutter out of the long rook grass, or burst with loud whirr from the copses; when the air is full of its summer tenants, the swallow and the butterfly to charm the eye, and the mosquito and the gadfly to vex the body; when the hawk dashes past in pursuit of his quarry, and the crow caws as it flaps lazily by overhead; when the crane stalks along in the distance, and the prairie dog and the ground squirrel play about on the greensward; when the dry earth is musical with the chirp of the grasshopper, and the swampy ground seems to vibrate with the croak of countless frogs;—then, even then, while the animal world keeps you company with a goodly and joyous throng, and the hum of active business in the inferior creation resounds around, the sense of solitude is never absent. When the sun goes down, and the wolves announce the close of day in howling chorus; when the owls hoot and fit round in company with bats in the dim twilight,—the feeling of loneliness increases. Later yet, when all is hushed and still, and the crackle of the logs on the camp-fire is the only sound which breaks the perfect quiet, the sense of isolation from mankind grows more and more intense. For although, when the whole expanse of copse and prairie is visible in broad daylight, the rarity of man is striking enough, it is in the solemn noiseless darkness that the want of society is most keenly felt. But this sense of solitude experienced by the summer traveller on the prairies of North America, influential as it is, seems weak and small compared with the loneliness of the great woods in winter. Then the wildfowl have fled away from the fierce cold, the waters are closed with a lid of ice, and the only sign of life there is the Christmas house of the provident musk-rat. The bear has retreated to his hole, and is wrapt in his six months' sleep, and the beaver stirs not abroad from his cozy hut on the river bank. The mosquito and the gadfly are dead, the leaves have fallen from the deciduous trees, the mosses and ferns are buried deep beneath the snow, and the evergreen firs and pines are mantled in white. The silence of the woods is broken only by the chirrup of the squirrel, tempted by the sun from his nest in the hole at the foot of a pine, or the explosion of a tree cracking with the intense frost.

This utter want of even animal society, this absence or dormancy of life, I felt in all its awesomeness on one trapping expedition into the forests of the North Saskatchewan, in the Hudson Bay Territory. My companion and myself had fixed our winter quarters on the borders of the great forest, at a lonely spot which had been named La Belle Prairie by the Canadian voyageurs, who had noticed the singular beauty of the place. Here, 80 miles from the nearest trading-post, we built a rough log-hut, and occupied ourselves in hunting and trapping with the Indians and half-breeds.

The winter was drawing to an end, but the cold was still unabated, and I determined to have a last campaign against the martens, the fishers, and the silver-foxes, which yield the most valuable furs. On my former expeditions I had carried all my traps, blankets, and provisions on my back, and had generally been compelled to return sooner than I wished, from the failure of my supply of

food. I resolved on the present occasion, therefore, to take a dog sleigh with me, to convey first a bag of pemmican, and thus hoped to be able to penetrate farther north than I had done before, where animals I sought would be more numerous. I accordingly harnessed "Tigre," a faithful, knowing old dog, to a little sleigh, and in company with a French half-breed named Bruneau, set out on my journey. Crossing the lake, about two miles in width, which bounded La Belle Prairie on the North, we entered the forest, which stretches far away towards the arctic circle. Although there was no path for us to follow, the trees were large, and did not grow very closely together, and we advanced rapidly through this and over a succession of lakes during the first day. But on the second our difficulties began in earnest. The timber in this part had been burnt by Indian fires, and had been succeeded by a close thicket of young aspens, while the ground was thickly strewn with great fallen trunks. Through this mass of vegetation we had to cut our road with axes foot by foot, to make a passage for Tigre and the sleigh. To add to our embarrassment, a dense fog enveloped us, so that we could see but a few yards ahead, and the snow, by which we steered our course, was invisible. After working away half the day, and making but a few mile's progress with great labour, Bruneau expressed his belief that we were steering to the east instead of north. I was confident that our course was correct, but on appealing to a little pocket-compass which I carried, it also declared that we were marching due east instead of north. So firmly persuaded was I that we were following the right line, that I concluded the compass must have lost its properties by constant proximity to the iron of a knife which I carried in the same pocket. But Bruneau persisted in doubting my opinion, and the only way to decide the question was patiently to await the reappearance of the sun. We therefore camped at once, hoping for clearer weather on the morrow. The next morning broke with a bright unclouded sky, and when the sun rose, it made its appearance, surely enough, straight in front of us. The Indian instinct of the half-breed had been true; and Bruneau, who had hardly left his home in the settlement before he joined our party, and was little more accustomed than myself to wander in trackless wilds, had shown that inexplicable sense of direction which is so remarkable in the red man and his half-brothers of the West. Forward again we started, changing our direction according to the new light we had obtained, crossing lake after lake, heaving down the aspens on the "portages," or portions of ground between them, lifting the sleigh over the fallen timber, and scanning with watchful eyes the surface of the snow for the tracks of game. Tigre dragged his load with difficulty, for the snow was deep, and so imperfectly beaten down by the snow shoes of the pioneer, that it was hardly firm enough to bear the dog's weight, and the recumbent trunks which crossed the path were serious obstacles for him to scramble over with his weighty appendage. On the third day, therefore, of this slow and toilsome march we lightened the cargo by leaving behind in *cache* a great part of the pemmican. But we had a thief to guard against. We knew that, however carefully we hid our store, the rapacious wolverine would infallibly discover it, and as surely devour it. Now the wolverine, or North American glutton, called *Kekwaharkees* or evil one by the Indians, is an animal of extraordinary strength and almost superhuman sagacity and ingenuity. During the winter he gets a living by making use of the labours of the trapper, whose track he dili-

gently hunts for; and when he has found it follows it with untiring perseverance. When comes to one of the wooden "deadfall" traps principally used for the fisher and marten proceeds to make a felonious entry at the bait and abstracts the bait with impunity. If animal has been already caught in the traps, it, or wantonly tears it to pieces, or hides in the bushes or at the top of some tall pine, carefully examines anything left behind in a sordid camp—nothing escapes his curious investigation; and if it be found edible or destructive it is demolished. In order to secure our pemmican, therefore, from his clutches, we pended it by a stout cord from the small end of a long pole, projected, after the manner of a long rod, over a stout branch of a tree. The end of the pole from which the pemmican was too slender and taper to afford firm footing for the animal if he scrambled along it, so that he could not rest there to gnaw the cord to twine, the prize was too high from the ground to permit of his jumping up to it; and even if he succeeded in climbing along the pole, and slid from the point of it on to the bag beneath, being flat and hard, and suspended to a horizontal position from the middle, would infallibly "up" and dislodge him, for his claws could get firm hold on the smooth case of parchment which enclosed the pemmican. Having thus secured our supplies for future use, we again pursued our northward journey, and by evening reached point considerably in advance of any we had attained in previous expeditions. Here the traps of martens were tolerably numerous, and we solved to fix our headquarters on the banks of a small lake close by, and commence trapping earnest. The snow was quickly shoveled with a snow-shoe for a small space, pine-boughs cut and strewed for our couch, a plentiful supply of dry wood cut and stacked up; and then, wrapped in our buffalo robes, we slept the sound sleep of the well tired voyager. The next two days were employed in making traps in separate lines several miles in length, radiating from the camp, the "walk" being extended at each junction. Being anxious, however, to obtain news of party left behind in the hut at La Belle Prairie I despatched Bruneau thither; and as the route was cleared, we expected that he would accomplish the journey there and back in three days. We set out at daybreak on the following day, and was left with Tigre as my only companion.

(To be concluded.)

Benjamin Bishop.

(Continued from page 47.)

"To

"28th of 7th month, 185

"My dear Friend.—A few lines revive, will sprang up in my heart when writing to my friend, John Dunstone :

"How sweet to meet a pilgrim in the way,  
With Jesus listening to all we say."

What can such poor weak creatures as we do? We may sometimes say, we cannot help wood the fire. This one thing we can do,—we can still at the fountain head, grace assisting, until it is unsealed, and then some of us carry water to the labourers that are faint and weary; and am not mistaken, there are within your Quarter Meeting, labourers that can handle the axe, will yet, at times, be ready to faint, and in need of the sympathy of their friends, for the harder work to grub up the corrupt tree, the cut off the branches, leaving the roots and standing. The Lord direct our hearts into

of God, and into the patient waiting for  
"ist."

To ———

"1851.

The minute of our last Yearly Meeting, 50) respecting gravestones, struck me, and I  
more many more, with awe, for fear of the  
the Lord that is coming upon us, and t  
has taken hold of me in the day of trouble.  
I not time to sound an alarm in the Lord's  
mountain, to gather His saints unto Him,  
that that have made a covenant with Him by  
fiance? It is not a lion that is come up against  
the night his roaring have made us afraid,  
it is a subtle, twisting, twining serpent, hid-  
himself in the grass. O my beloved friends,  
who have made a covenant with the Lord by  
fiance, 'lift up your voices like a trumpet, cry  
d, show the Lord's people their transgressions,  
the house of Israel their sins.' May every  
know the place where to wait, even to attend  
wisdom's gate, and see that their eye be single  
the glory of God, and in His holy fear and  
t, watch and wait until the cloudy pillar is  
n up, and the light shines upon the path  
er we must go. O how precious is it to  
icipate together in the life which is hid with  
ist in God, being quickened by His grace, and  
bled with His blood, thus travelling together  
spirit unto the rest and kingdom of God. I  
one of the least in our heavenly Father's  
re, and willing to be so, if I can but behold  
beauty of the Lord, in His attributes of mercy  
wonderful loving-kindness unto His erring  
care man, and enquire in His temple 'Lord,  
wouldst thou have me to do?' In Jesus  
st we are one, and all members one of an-  
; and as the blood flows from the heart  
high blood channels to every member of the  
s, so doth the love of God, from Christ the  
ain, flow to every member of His church;  
ch, if interrupted in its course, giveth pain  
in particular part, and the members are thereb  
or less disqualified for performing their  
ral offices. Wonderful is the descending  
of God to man in Christ Jesus our Lord, who  
our sakes humbled Himself unto the death of  
cross. And His ministers must put on the  
Jesus, even to the death of His cross; then  
they rise in the likeness of His resurrection,  
stering life to every quickened soul, giving  
to babes, and meat to them of riper age,  
p calling unto deep,' at the noise of the Lord's  
sponses. This is a mystery hidden from the  
trating of human wisdom, but revealed unto  
Lord's babes; and great and glorious it is in  
eyes of all those that have pleasure therein.  
le I could wish 'that my head were waters,  
mine eyes a fountain of tears, that I might  
day and night for the slain' of the Lord's  
le, my heart rejoiceth in believing that the  
dom of our Lord is advancing in the hearts  
e children of men, and many will be gathered  
Christ, and sit down 'under their own vine  
under their own fig tree, and none will be  
to make them afraid.' I do believe the  
of the Lord will arise in our Society; and  
e feet of His ministers are much turned unto  
highways and hedges, so there will be in the  
s time a gathering unto the power of the  
l, and the kingdom of our Lord Jesus Christ  
be exalted. O for those who have early en-  
nder the banner of the Captain of our  
ion! May the fathers and mothers of the  
of God, in this our day, be guided by the  
m of Truth in carrying such in their arms,  
they may grow up as plants of the Lord in  
youth, and as corner stones polished after

the similitude of a palace, and members of that  
glorious church that has neither spot, nor wrinkle,  
nor any such thing. Whilst I desire thus for your  
youth, I also desire for the aged, that our love  
may abound yet more and more in knowledge,  
and in all judgment. I write not as one who has  
already attained, but as labouring to attain, re-  
joicing in the hope of the glory of God; and with  
them that labour in the same hope. I am almost  
ready to say, my heart is continually bowed with  
thanksgiving and praise to the Author of all our  
mercies for the many blessings showered upon me  
by the members of His church militant. The  
language of my spirit often is, 'Why to me?  
Why to me?' I feel afraid of my own heart-  
less felicity should get mixed with these heavenly  
feelings of gratitude. ———

*The Little Brown Birdie.*—As I was retiring  
from the dinner-table of a friend in the country,  
one bright sunny day last autumn, as I cast my  
eye through the bow window, my attention was  
attracted by a little brown birdie, sitting on the  
ground near a mirror, which the coachman had  
brought from the city that morning; and left lean-  
ing against the wing of the house. A group of  
friends and children immediately gathered around  
to look at birdie; and with one voice we said it  
had received an injury and could not fly; but the  
next moment we found ourselves mistaken, for it  
took wing and was off. Very soon, however, it  
returned, taking its position before the mirror,  
and by its movements we soon discovered that it  
was watching its own reflection in the glass, mistak-  
ing that for a foe. It gazed a moment, moved  
its head towards one side, then towards the other,  
raised its feathers, stepped back a little, the re-  
flection of course making the same default move-  
ments, and then, with all its power, rushed for-  
ward to strike its foe. The force with which it  
struck the mirror, of course, sent it backward.  
Recovering its position, it would resume the same  
position, and go through the same belligerent  
movements till exhausted. Then it would fly  
away for two or three minutes. On returning, it  
would repeat the same till again exhausted, but  
with little variation. Sometimes before flying  
away to recruit, it would step behind the glass, as  
if looking for its foe there. The bird was left  
undisturbed by the family, though it was closely  
watched till sunset. I do not think it was absent  
five minutes at any one time.

The next morning when the family assembled  
in the dining-room, the first inquiry was for  
birdie. The mirror having been left in its posi-  
tion, we found birdie at its post, apparently with  
the motto in his mind, "Never give up." The  
same defiant spirit, the same belligerent evolu-  
tions were acted out, with but a few minutes' re-  
cess, till late in the afternoon, when the mirror  
was removed.

As I watched the little birdie's movements,  
and saw its persistent, unforfeiting spirit, I thought  
how much this is like the spirit and conduct of  
too many human beings, both of larger and  
smaller growth. How many, like birdie, are  
*fighting shadows or imaginary enemies*; how  
many think they have detected an enemy, when,  
if like birdie, they will look behind that which  
caused the shadow, they will find that there was  
no enemy to defeat! — *Examiner and Chronicle.*

How often the Holy Spirit speaks to us to give  
up some indulgence for Him, and says, as it were,  
give up these pebbles my little child, and I will  
give thee gold instead. Sorrow purifies the eyes  
and enables us to see there is no *abiding* hap-  
piness except in Jesus.

*The Locust Plague in Algeria and France.*—  
A private letter of the 17th July from Algiers  
gives a deplorable account of the destruction  
caused in that province by the locusts. Their  
invasion had lasted two months; they had nearly  
eaten up the crops, and in many places stripped  
every green leaf from the trees. In many places  
the devastating insects lie on the ground a foot  
deep. The local authorities at one time gave 5  
frances a quintal for the collection and destruction  
of the locusts, but had reduced the reward to 2  
frances. Some of the cultivators had abandoned  
their farms, shut up their houses, and removed  
into Algiers, in consequence of the loss of their  
crops. To prevent a repetition of the plague by  
the "langostines," or young of the locusts, just  
come out of the egg, and covering the earth in  
all directions, the troops are distributed in parties  
over the fields to assist the cultivators in destroy-  
ing the pest.

The plague of locusts has extended from Al-  
geria to France. One of the most extensive farm-  
ers of the vicinity of Roanne had a field of lucerne,  
extending over 100 acres, entirely destroyed last  
week by a flight of these destructive insects.  
There remains no sign of the crop above ground,  
the roots of the plants alone exist.

It is somewhat singular to find a Calcutta cor-  
respondent, writing on the 2nd July, making the  
following remarks:—"To add to our troubles  
fights of locusts have been attacking the fields  
all up by Central India to Cuttack, but at this  
time of the year they have found little but trees  
and indigo. They make excellent food.

*Submission.*—The essence of christianity is  
self-renunciation, and the discipline that brings  
us to feel our child-like dependence is the per-  
fecting of our piety. Grief after grief brings us  
to joy. Broken in spirit, we are made whole,  
humbled we are exalted. We gain the great  
victory through a succession of defeats. Pre-  
sently after Saul was stopped in the city to hear  
the word of God, we are told "he was led up into  
the hill of the Lord;" so we are struck down, that  
we may ascend into the mount; troubled, that we  
may have peace; worried into the rest of our  
Father's arms. We sin when we chafe against  
the providential conditions of our lot. Submis-  
sion is a brave achievement. There is no state  
where you may not win acceptance, because there  
is none where you may not give your affections,  
and rest in the Lord and wait patiently for Him.  
If we are obedient in all the gentleness of faith  
to the voice that says, "Be still and know that I  
am God," then will Christ do for us more than  
Saul for Saul, showing us His word, giving us  
another heart, and anointing and crowning the  
least of us, not princes and captains of armies  
here, but "kings and priests unto God," because  
servants of Himself. — *Thoughts for Weary  
Hours.*

*The Cost of War.*—Give me the money that  
has been paid in war, and I will purchase every  
foot of land upon the globe. I will clothe every  
man, woman, and child, in an attire that kings  
and queens would be proud of. I will build a  
school-house upon every hill-side, and in every  
valley over the whole habitable earth. I will  
build an academy in every town, and endow it;  
a college in every State, and fill it with able pro-  
fessors. I will crown every bill with a church,  
consecrated to the promulgation of the gospel of  
peace. I will support in the pulpit an able  
teacher of righteousness, so that on every Sabbath  
morning the chime on one hill should answer to  
the chime on another round the earth's broad



circumference, and the voice of prayer and the song of praise should ascend like a universal holocaust to heaven.—*Stebbing.*

Our meetings both silent, I thought that something was to be felt, exelling words; my own mind was lowered in sweet, inward stillness.—*M. Capper.*

## THE FRIEND.

TENTH MONTH 13, 1866.

### SUMMARY OF EVENTS.

**FORNIGN.**—By the treaty between Italy and Austria, the former acquires the territory of Venetia as it existed while under the dominion of Austria, and the debt of Venetia, amounting to thirty-five millions of florins, is assumed by the Italian government. A complete amnesty has been granted by Italy to all political prisoners. The treaty of peace has been finally signed. The Italian government does not assume more than the debt specially contracted for Venetia. Austria had insisted that a part of the general debts of the Austrian Empire should be transferred to Italy, but this demand was successfully resisted. It is said that the Italian army which reduced to peace footing, will consist of two hundred thousand men.

A patent, taking possession of the recent kingdom of Hanover, was promulgated by the Prussian government on the 6th inst. The loyalty of the people in all cases, is demanded.

The in-urgent movement amongst the Cretans, is said to be spreading rapidly. A battle had taken place in Candia, between the Cretans and the Turkish troops, in which the latter remained masters of the field. The king of Greece had made a speech expressing his sympathy with the Christian population of Turkey.

The British harvests are expected to be less discouraging than was supposed. The balloon in the Bank of England has increased. There was a slight shock of earthquake in England and France on the 14th ult.

The weekly returns of the Bank of France show a decrease in cash of 5,000,000 francs. The Paris money market was easy, but there was a general want of confidence in all specie and undertakings. The payment of the interest on Mexican obligations now due, is deferred for want of funds.

Late Mexican advances report some Imperial success. Maximilian made a speech at the national anniversary, denying that he thought of abdicating. It is said that he will head the army in person.

The accounts of the famine in Bengal, India, continue to be most distressing. Subscriptions were being raised for the relief of the sufferers. Great and disastrous floods had occurred in India. Accounts have been received in Paris of the martyrdom of nine French Catholic missionaries in the Cores, in Asia. One other escaped over the mountains to that country, and two more were still wandering in the mountains.

The Liverpool quotations of the 6th, for middling uplands cotton, was 14½. Sales of the day 10,000 bales. Consols, 89½. U. S. 5-20's, 71½.

**UNITED STATES.**—*The Public Debt.*—From the published statement of the United States Secretary of the Treasury, it appears that the total debt on the first inst. amounted to \$2,701,500,795. About \$460,000,000 of this sum bears no interest. The balance in the Treasury consisted of \$86,259,969 in coin, and \$1,953,858 in currency. Since 8th mo. 1st, 1865, the debt has been reduced \$84,916,340.

*Philadelphia.*—Mortality last week, 374. Of cholera, 163; cholera morbus, 17; cholera infantum, 15. The mean temperature of the Ninth month, according to the record kept at the Penna. Hospital, wa- 69.50 deg. The highest during the month being 82.25°, and the lowest 50 deg. The amount of rain was 8.76 inches. The average of the mean temperature of the Ninth month for the past seven years, is stated to be 66.13 deg., the highest mean during that entire period was 72.68 deg., in 1855, the lowest was 60 deg., in 1840.

*Baltimore.*—Mortality last week, 114; males, 65; females, 49.

*The Cholera.*—In Nashville, Memphis, and most other places in which the disease has appeared it has subsided, and is no longer epidemic. In Philadelphia there was some increase during the past week.

*The South and the Freedmen.*—General Scott, commanding in South Carolina, has issued an order which declares that during the season for picking cotton and

harvesting rice and corn, and until the crops shall have been prepared for market, and divided among those who have produced them on shares, persons will not be permitted to trade or barter in these products, without a written license. The design of the order is to prevent the freedmen from being cheated out of their wages. Gen. Sickles has issued an order restoring civil law and disincorporating the military provost courts, excepting at Hilton Head and certain Sea Islands. The Superintendent of the Freedmen's Bureau for northern Alabama, reports favorably. He says a people of that section are anxious for a permanent settlement of national difficulties, and accept the present condition of things in good faith. Their treatment of the freedmen is humane and just, and they entertain no malice toward northern men who are not offensive.

In Georgia there is a strong feeling in favor of reparation to the freedmen for an effort to be made at the next meeting of the Legislature to relieve the people from the payment of certain debts contracted prior to and during the late war. The plea urged for reparation is the loss of slaves and the failure of the crops. The amount of property returned by the assessors for the State in 1865, was \$2,020,777. The freedmen continue to leave this State for the Mississippi Valley, induced by offers of higher wages. A considerable emigration of the white residents is progressing in North Carolina—they go to the West.

The Assistant Commissioner for Florida reports that the freedmen are in a promising condition, and the freed people well paid and kindly treated. The cholera has appeared in many parts of Florida, principally among the negroes.

The reports from Mississippi represent the cotton crop as only fair, the early and the late rains, and the owner thought having done much damage. The corn crop is a failure. The feeling of hostility towards the friends of the freedmen, is said to be very general throughout the State. In some localities, however, the civil authorities have shown a commendable desire to co-operate with the agents of the Freedmen's Bureau in their work.

In Texas the schools are mostly supplied with teachers of southern birth, and hitherto have been supported entirely by the freedmen. The superintendent says, that three hundred more schools are needed in that State, and invites the help of the charitable societies of the North.

*The New Orleans Riot.*—The report of the Military Commission to investigate the riots in New Orleans, is signed by Generals Mower, Quincy, Gregg, and Balley. It gives a full synopsis of the evidence, confirming the dispatches of General Sheridan. The commission gives the opinion that there was a preconcerted plan among the rebel associations for the purpose of attacking the Convention of the Freedmen, and that the riot was due to the declaration of martial law and the presence of United States troops, fire and bloodshed would have raged in all the negro quarters of the city, and the lives and property of Unionist and northern men would have been at the mercy of the mob, which was composed chiefly of rebel soldiers.

*Miscellaneous.*—The cable across the Straits of Northumberland, connecting New Brunswick with Prince Edward's Island was successfully laid last week.

A. T. Stewart, of New York, has offered to give \$1,000,000 for the erection of tenement houses for the deserving poor of that city on condition that the land required should be provided by others.

The *Memphis Commercial* says the four tobacco growing States, Missouri, Kentucky, Virginia and Tennessee, pay an internal revenue tax of nineteen millions of dollars that on that article.

The report of the State Auditor of Iowa, shows that there are 200,000 head of cattle, 212,923 horses, 13,751 mules, 1,353,316 sheep, and 361,214 swine in that State. The United States, it appears, have been negotiating with the Turks for the cession of an island in the Gulf of Eginia. This has induced the Emperor Napoleon to address energetic remonstrances to the Ottoman Porte, in which he was supported by the British Government. From First mo. 1st to Tenth mo. 3d, 1866, 18,642 immigrants have landed in New York, as compared with 140,228 during the same period of 1865.

A Texas paper states that a little girl was lately devoured by an alligator near Galveston, in full view of her father, who was unable to do anything to save her. Since breaking out of the cholera in Cincinnati, 1406 persons have died of the disease. It has now almost disappeared.

*The United States Circuit Courts.*—The adjourned term of the Circuit Court, which was to be held this month at Richmond, was not held because it was found that

the acts of Congress did not warrant the adjournment from Norfolk. At the last session the number of circuits was reduced to nine, and all of them, except first and second, materially changed. It is the fact that the old allotment of the Chief Justice and the clerks to the circuits, as formerly constructed, does give them jurisdiction in the new. It is understood that Chief Justice Chase has submitted this point to other Justices, and that the question whether the circuit Courts will be held this fall in the altered circuit by the Chief and Associate Justices and District Judges by the District Judges alone, will be determined conformly with the views of the majority.

*The Markets, &c.*—The following were the quotations on the 8th inst. *New York*—American gold 149½, S. sixes, 1881, 112½; ditto, 5-20, 1862, 113; ditto, 1 1/10; ditto, 5 per cents, 10-40, 99½. *Superfine S. flour*, \$8.20; do, \$10.40; do, \$11.40; do, \$11.40; Baltimore flour, common to extra, \$12.26; do, extra and family, \$13.70 to \$16.50. *New amber S. wheat*, \$3.34; do, Western rye, \$1.12; *State S. S. 1/2*, \$2.32. *State barley*, \$1.40. *Yellow corn*, 95 mixed western, 93¢ ct. *Middling uplands cotton*, 58¢ ct. *Philadelphia Superfine flour*, \$8.89; do, extra family and fancy brands, from \$9.25 to \$16. *wheat*, \$2.85 to \$3.10; white, \$3.10 to \$3.25. *Rye*, \$2. Yellow corn, \$1.07 to \$1.08. *Oats*, 56 to 58¢ ct. *Feed*, \$3.25. *Timothy*, \$3.50 to \$3.75. *Cloverseed* is \$7.75. The sales of beef cattle reached 2400 head. Sales of extra fat 16 W. 178, fair and good, 14.15 commencing at 12.50. *Wool*, 100 lbs. *Wool*, 100 lbs. sold at \$13.45 to \$14.50 the 100 lbs. net. Of sheep, sold at 63¢ ct. per lb. gross for common, and 65¢ ct. for extra fat sheep.

### RECEIPTS.

Received from Mary A. Baldwin, Pa., per J. G. San \$2, vol. 40; from Jeremiah Foster, R. 1, \$2, vol. 40.

An experienced Teacher wishes a situation in a school, for the winter season. Apply at the Office "The Friend."

### WESTTOWN BOARDING SCHOOL.

Wanted, a Friend qualified to perform the duties Book-keeper and Librarian at the above institution begin on the opening of the Winter Session, or as thereafter as practicable.

Application may be made to Robert Thomas, Burlington, N. J. Aaron Sharpless, West Chester, Pa. Joseph Scattergood, 415 Spruce Street, Phila. Charles J. Allen, 204 Arch Street, Phila.

### FRIENDS' BENEFIT ASSOCIATION.

A meeting of the contributors and of Friends is held in the welfare of the Freedmen, will be held Arch street meeting-house, Philadelphia, on Fifth evening, 25th inst., at 7½ o'clock. A full attendance particularly requested.

### WANTED.

A young woman, a Friend, as Teacher for a C. School, in Benezet St., 11th below Arch. To a person well qualified this is a desirable position.

Apply to either of the committee,

D. B. H. Coates N. W. cor. Spruce and 7th T. Westar Brown, 11th Chestnut Street. Philada., 10th mo. 1st, 1866.

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WANTED, A TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL, to enter on his duties on the opening of the Winter Session. Apply to

Samuel Hillis, Wilmington, Del. Thomas Evans, 817 Arch St., Phila. Joseph Scattergood, 413 Spruce St., Phil Charles J. Allen, 204 Arch St.

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NEAR FRANKFORD, (TWENTY-THIRD WARD, WILMINGTON.) Physician and Superintendent, —JOSHUA H. WILBERTSON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

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# THE FRIEND.

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For "The Friend,"

The Completion of the Atlantic Telegraph.

(Continued from page 83.)

Great, however, as was the disappointment which resulted from this failure, those who had closely watched the progress of the enterprise and in it much to reassure them of ultimate success. Several important questions connected with submarine telegraphs had been satisfactorily settled during the few weeks that the experiment lasted, and those especially who were on the Great Eastern, and had witnessed the ease and regularity with which the cable was transmitted from the tanks through the paying out machinery,—the piece of apparatus requiring the most delicate adjustments, and which had caused the greatest anxiety on the former expeditions,—and had observed the distinctness and rapidity with which signalling was performed after submergence, were confident that all the obstacles encountered could be finally overcome; and that entire success awaited a cable that was "faultless" in itself. If success of the telegraph becomes assured, the moment the occurrence of faults can be obviated, or their detection can be followed by immediate repairation," was the deliberate judgment of the electricians and engineers who had participated in the attempt; and who expressed their conviction that if a steam engine were attached to the paying out machinery, so as to admit the hauling in of the cable the moment a fault was discovered, instead of the apparatus at the bow of the vessel; and a slight modification made in the form of the external sheath or outer "protection" of the cable, all the remaining difficulties within the power of man would be removed.

This conviction was also felt by the directors, several of whom were interested in the project, and by the contractors. The latter again went forward with a liberal proposition, in which they offered to manufacture and lay a new line of cable, for half a million pounds sterling,—which its estimated cost—and allowing as before all their compensation to depend on the result. If successful, the additional amount to be paid them twenty per cent. of this sum, or one hundred thousand pounds in the shares of the company; they further engaged to search for the broken cable at their own expense, and with sufficient funds of new cable to complete it if possible to Newfoundland.

To furnish the capital for the construction of a new cable another company was organized—The Anglo-American Telegraph Company—with

which the old company contracted to assume the whole burden of the enterprise, and to operate the line if completed, until the First month, 1869. Most of the large stockholders of the Atlantic Telegraph Company became also interested in this, and large sums were subscribed by a few individuals. The Telegraph Construction and Maintenance Company took shares to the amount of £100,000, and such substantial manifestations of confidence in the company were shown, that within fourteen days after their books were opened all of the stock was disposed of.

The manufacture of the new cable, owing to some legal difficulties which had retarded the formation of the new company, was not begun until the Third month of the present year. As, however, its general form was the same as that of last year, but little time was lost in arranging the machinery, and the work was promptly commenced. The cable, as before, consisted of a strand of seven wires, six laid spirally around the seventh, which with its successive layers of insulating material, formed the "core;" around which a covering of iron wires laid spirally as the "protection" gave strength and weight. The careful manner in which the conductor was surrounded by the insulating material so as to prevent the slightest escape of the current, has been thus described as witnessed in 1865.

"The centre wire of the copper strand was first covered with a coating of gutta-percha, reduced to a viscid state with Stockholm tar, this being the preparation known as 'Chatterton's Compound.' This coating must be so thick that, when the other six wires forming the strand were laid spirally and tightly round it, every interstice was completely filled up, and all air excluded. The object of this process was two-fold: first, to prevent any space for air between the conductor and insulator, and thus exclude the increase of inductive action attendant upon the absence of a perfect union of those two agents; and, second, to secure mechanical solidity to the entire core; the conductors of some earlier cables having been found to be to some extent loose within the gutta-percha tub surrounding them. \* \* \* The whole conductor next received a coating of Chatterton's Compound outside of it; this, when the core was completed, quickly solidified, and became almost as hard as the remainder of the subsequent insulation. It was then surrounded by a first coating of the purest gutta-percha, which being pressed around it while in a plastic state by means of a very accurate die, formed a first continuous tube along the whole conductor. Over this tube was laid, by the same process, a thin covering of Chatterton's Compound, for the purpose of effectually closing up any possible pores or minute flaws that might have escaped detection in the first gutta-percha tube. To this covering of Chatterton's Compound succeeded a second tube of pure gutta-percha, then another coating of the compound, and so on alternately until the conductor had received in all four coatings of compound and four of gutta-percha. The core having been received from the gutta-percha works, and carefully tested to note its electrical condition, was first taken to

receive its padding of jute yarn, whereby the gutta-percha would be protected against any pressure from the external iron sheath, which latter succeeded the jute." Upon this coating of jute, the protective iron wires were wound, each having first been covered, in the cable of 1865, with a tight wrapping of tarred manilla yarn. This wrapping, however, was dispensed with in the new cable, and the wires were simply "galvanized," by which it was believed the attacks of rust would be effectually prevented, and greater ductility be secured at the same time, so that the cable would stretch longer in case of a heavy strain without breaking. The exterior surface, also, in the latter, was bright and clean, and not tarry and adhesive as in the former. Thus completed the new cable weighed about thirty two hundred weight per mile, and its strength was sufficient to sustain about twelve miles of its length in water, or more than four times the amount necessary to reach to the bottom in the deepest water to be met with; and was somewhat lighter and stronger than the old.

In the mean time some new arrangements were devised on board the ship, by which the difficulties attending the occurrence of "faults" could be, it was hoped, entirely remedied. Preparations were made for an uninterrupted series of tests to be performed every minute during the voyage, by which the continuity and insulation of the cable would be constantly known, and it would become impossible for a defective portion to escape notice for twenty or thirty minutes, as had been the case the year previous, in which time the "fault" might have drifted two or three miles away from the ship. The "picking up" apparatus was also adjusted to the paying out machinery at the stern of the vessel, so to be in readiness to recover a "fault" at the shortest notice. With these improvements, and with a strong set of grappling apparatus for the recovery of the old cable, the Great Eastern left the Medway, where she had received the largest part of her cargo, on the 30th of the Sixth month.

This great vessel which in this enterprise found an employment worthy of her noble proportions, was of itself a constant theme of admiration to all in the progress of the preparations, and in the course of the voyage. Her gigantic size, and her faultless model, her powerful machinery, and the number and extent of her various passages, staircases, freight apartments, and saloons, produced feelings of astonishment on the mind, which are only heightened by closer examination and comparison with other vessels. Her sea-going qualities had previously been thoroughly tested; and although at times in heavy seas she is obliged to yield to the force of the waves, yet in general her steadiness is such, even in rough weather, as almost to make her passengers forget that they are voyaging upon the unstable element. In the expedition of 1865, she was the constant theme of admiration to all who were engaged in the attempt. In the passage around from the Medway to the Irish coast, with her enormous burden of several thousand tons, she encountered a head wind and a rough sea, "but neither wind

nor sea made the slightest difference on the Great Eastern's steadiness," writes one of the passengers, "and it was scarcely possible, even by means of a pendulum, to detect that she was moving at all, far less that she was steaming against a strong gale and a high cross sea." As she proceeded down the English channel, however, and the storm increased, the great ship labored rather heavily in the seas. The cable had been stored in three enormous water-tight tanks, which had been constructed in her capacious hold,—one in the fore, one in the middle, and one in the after part of the ship; the largest of which weighed with its contents, 2500 tons. In the rolling and pitching of the ship, during the gale, it was feared that the fastenings of this tank might have been loosened; but a careful examination revealed the staunch manner in which the work had been done, as not an alteration of any kind was found necessary to strengthen the supports; the tanks, however, being filled with water, and the pitching of the ship occasionally spilling it over the edges, it was thought better to reduce the quantity, and the valves were accordingly opened and a mass of the water allowed to run into the sea.

On account of the great weight of her cargo and stores, it had not been deemed advisable to put in the whole of her coal before leaving the Medway, and she accordingly stopped at Berehaven, on the Irish coast, for the remainder of her supply. When fully loaded the Great Eastern had on board eight thousand five hundred tons of coal; five hundred tons of stores belonging to the expedition; and twenty-four hundred miles of the cable, weighing with the tanks and water in which it was coiled, five thousand tons more, making in all fourteen thousand tons, while the engines, rigging, &c., of the vessel added nearly as much more. Thus heavily laden and equipped for her voyage, the Great Eastern waited at Berehaven until her companion, the William Cory, upon which was stored thirty miles of "shore" cable, accomplished her task of making the necessary communication with the land, and of depositing this ponderous line, the strongest wire cable ever made, in the comparatively shallow water that surrounds this portion of the coast. The harbor of Valentia is located on a small island, about six miles long, and two broad, belonging to the county of Kerry, in Ireland, and is the most westerly port of Europe. That portion of it selected for the terminus of the cable is called Foilhummer Bay, and is thus described by Wm. H. Russell:

(To be continued.)

Benjamin Bishop.

(Continued from page 55.)

"To ———"

"9th of 9th month, 1851.

"My dear Friend,—I feel as though I need not hesitate in replying to thy consoling letter. What shall I render to the Lord for all His beneficent towards me? Praise ye Him, with me, in the heights, praise Him in the depths, and let all the seed of Jacob glorify Him, with my soul, with yours; yea, blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name, for ever and ever, and let the whole earth be filled with His glory. Amen and Amen! Now leaving unto Christ our unworthiness and weakness, and all the iniquities of the flesh, we will get onto our watch, and stand upon the tower, and there we will watch to see what the Lord our God shall say unto us; and as for His reproofs, we love them; for we are sure, if we open to His knocks, let Him in, and hearken

to His voice, He will give us 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' As the secret of the Lord is with the righteous, the Lord requires it of them, that they should keep His secrets; dwelling in their tents, when the cloud is resting on the tabernacle, and when it is taken up, following it whithersoever it goes. Though I am unworthy of the least of all the Lord's mercies, yet Jesus hath begotten in me a travail of soul, not for our Society only, but for all the inhabitants of the earth, that they might be saved. How the Lord will bring about His act, His strange act, I know not, neither desire to know; one thing I desire of God, that will I seek after—that I may have fellowship with Him, and with His Son Jesus Christ our Lord, through sanctification of the Spirit, and redemption which is in Him. Though I am indeed small, and it may be of many, despised, yet my soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour: for He hath not only brought me up from the depths of the earth, but He hath also delivered me from the lowest hell. He found me in a waste howling wilderness, where there was no way. He led me about; He instructed me; He taught me to go, holding me by my arms; and now by the streams of water He is guiding me! The lines are fallen to me in pleasant places, in Him I have a goodly heritage. And now, can I do otherwise than mourn in secret for those that are out of the way, whose minds the god of this world hath blinded, lest the light of the glorious gospel should shine unto them; and in my watchings, by the eye of faith, I see a precious remnant of such mourners, weeping in secret for the abomination which maketh desolate."

"To ———"

"10th of 9th month, 1851.

"Dear ———, whom I love in the Truth, and to the beloved of the Lord, being blessed with peace on every side, through faith in the mercy of God, which is in Christ Jesus our Lord, I feel drawn in Gospel love to communicate with thee, on that which I most of all desire, viz.—that the light of life, which is now shining in darkness, may shine out of darkness throughout Zion, the perfection of beauty, that the Gentiles may come to her light, and all kings to the brightness of her rising; and who is he that will say, the time for the Lord's house to be built, is not come? The mighty God, even the Lord, is calling the earth by His Son, Christ, from the rising of the sun, to the going down thereof, and in a special manner to His saints, who have made a covenant with Him by sacrifice, to gather unto the Lamb standing on Mount Zion, that they may follow Him whithersoever He goeth. These two things are certain, they that have heard the voice of Christ and believe not, are not His sheep, and whosoever taketh not up his cross and followeth Him not, cannot be His disciple. In the outward court, 'the Light shineth in darkness, and the darkness comprehendeth it not.' 'They have eyes, but they see not; ears have they, but they hear not, neither do they understand with their heart.' And such have we been; but they that dwell in the inner courts of the Lord's house, walk in the Light, as Christ is in the Light, and have fellowship with the Father, and with the Son, and one with another in Him; and such may we be, through the washing of regeneration, and renewing of the Holy Ghost. It is an awful consideration that the publicans and harlots go into the Kingdom of heaven before them that hear and believe not, and the hypocritical professors are the greatest stumbling blocks in the way."

"To ———"

"10th of 11th month, 1851

"A beloved disciple of our blessed Lord writ 'by this do we know that we have passed first death unto life, because we love the brethren and my heart's desire and prayer to God is, if we consider the Apostle and High Priest of our profession Christ Jesus, that we may always be about in our bodies, His dying, that so His) may be made manifest by us before the eyes of the nations. O my dear friend, how precious is to feel a dying daily to self, that Christ u reign over all; to those who experience it, Lord will be a spirit of judgment, when they in judgment, and strength to turn the battle the gate. Be thou strong in the Lord, and in power of His might, for the Lord will mak separation between the precious and the vile; will have a people to His praise, and He will judgment to the line, and righteousness to t plummet, when He ariseth to shake terribly t earth.

"To ———"

"5th month, 1852

"I remember the Friend that ——— mentio and am thankful she is sitting by the springs water. I should like her to know so much in of me, with my dear love. O how precious is t love of God shed abroad in our hearts by the H Ghost; and blessed are they that dig down u the spring thereof, the streams of which ma glad the whole city of God. I am shut up, t I see the day approaching when the Bridego will come forth out of his chamber, and the br out of her closet, and many shall be callu in the marriage supper of the Lamb; and the L shall be exalted in judgment, and God th holy shall be sanctified in righteousness. I kn of none so small as myself among the Lord's li ones, and if I may but hew wood, and draw wa for such, it is enough, with the peace which feel in my poverty.

"Farewell my dearly beloved friends, in H who doeth all things well."

For "The Friend.

#### PROCESSES FOR PRESERVING MEAT.

The high cost of wholesome meat in many c ilized countries has of late years shown the i portance of finding other sources from which cheaper supply of this necessary article of fo may in the future be supplied. While in Engla and on the continent such a scarcity of anim food exists, that the poorer classes are but sdd able to enjoy it, there are abundant herds of w cattle and sheep in South America and Austral which have hardly any value beyond that of h hides and wool. It has consequently been desi ble to find a method by which the meat of th animals could be preserved for an indefinite p riod in a state suitable for food, and in a fo convenient for transportation to distant places.

One of the processes suggested for this purp consists in placing the fresh meat in air-tig canisters, from which the air is then entir exhausted, and a small amount of sulphurous a and a larger quantity of nitrogen gas afterwa introduced; when the cans are carefully seal In the late London Exhibition several speci of fresh meat and fish preserved in this way shown, which retained their fresh appeara during the whole of the exhibition.

Another plan which seems to have met w favor in England, provides for the exclusio air by giving to the articles to be preserv this coating of paraffin. This body is a wh solid, very wax-like in its character, obtained



low cost in the distillation of coal and petroleum, in order to secure the entire expulsion of the air retained in the substances to be thus treated, they are first immersed in the melted paraffin, not at a temperature of about 240°, for a short time, and are then covered with a coating of the servative. In this process a portion of the paraffin contained in the substances is driven off, if they are thus diminished in bulk, and at the same time become cooked, so as to be ready for use upon the removal of the paraffin, which is easily accomplished by means of boiling water, which the paraffin is melted, and rises to the surface. Among the advantages claimed for this method, are its simplicity, the consequent facility with which it can be performed by unskilled workmen, and its cheapness. The latter is perhaps its chief recommendation, and as canisters are necessarily required, and the paraffin can also be used over again when separated from the substance, its cost is comparatively small. Specimens of a variety of substances, such as bacon, butter, mutton, butter, eggs, cheese, &c., preserved this way, have been tested with very satisfactory results, and a company has been formed in London under the title of "Redwood's Patented Company, Limited" to bring articles preserved this method into general notice. It has also secured patent rights in South America, from which country it was hoped choice beef and mutton would soon be exported in a form and at a price which would prove a boon to the community. Still another process, differing essentially from the foregoing has recently been recommended in France by Prof. Liebig, and has been employed in several countries on that continent with satisfactory results. It is in fact but an improved process of making "beef tea," which is then reduced to a solid consistence. An extract of the kind is thus made which represents its nutritive value in a very condensed form, the concentration being carried to such an extent that ten pounds of beef makes but about six ounces of extract, and the essence of an entire ox may thus be contained in a very few pounds. Several articles of this description are now to be met with in the English market, one of which is imported from South America and another from Australia. That from South America is the product of the manufactory of German named Giebert, a civil engineer residing in Uruguay, who, after consulting with Prof. Liebig, and receiving instruction in a practical laboratory in Munich, undertook the establishment of works on a considerable scale. It is recognized as a good article, though not yet quite in point of flavour to that which is produced in Munich. In the latter city, as well as in many other places in Europe, it is now largely prepared in the use of the sick.

From our own country an extract of beef has long been produced, having been made as early as 1819 by Carl Borden, who in 1851 obtained a patent for his "meat bisquit," at the International Exhibition in London. The establishment for the manufacture of this article has lately been founded in the prairie country of Illinois, where it can be obtained of the best quality and at a lower rate than in the Eastern States. It has been observed in this manufactory, that a larger quantity of extract can be obtained from the same weight of beef than is the case where cattle have been driven long distances to a market, the juices of the meat not having been subjected in the former instance to the depletion attendant upon a long and fatiguing journey. The juices here are evaporated in a vacuum, without the addition of any preservative substance, and the extract made represents many times its weight of prime beef. As pre-

pared in this manner, or by the process of Prof. Liebig, this preparation has a light colour, a rather soft consistence, and an inviting odor. It is quite soluble in water, and needs only the addition of the usual condiments to render it palatable. It is rich in the essential constituents of nourishing animal food, and its use has been followed by very striking results in cases of sickness, the period of convalescence having been reduced very considerably in some cases in which its employment was observed by Prof. Liebig and Pettenkofer, in a hospital at Munich. As a restorative after accidents, it has also been found of value. In the best articles of this kind there is little or no gelatin extracted from the meat, and the preparation has consequently none of the glue-like odor which, in course of time, would render its taste disagreeable.

#### Thomas Scattergood to Sarah Cresson.

Eighth mo. 1st, 1796.

At Robt's Marriages, near Chelmsford in Essex.

DEAR COUSIN.—Having left most of my letters in my trunk in London, and thine amongst them I have not with me, but thinking so much of thee this morning, and which I tell thee I have done at other times with near and tender affection, concluded to take up my pen and tell thee so. Many and various are the trials such poor beings as I am in a separation from near and dear connections have to pass through, and they have a tendency to dip the mind into a feeling of sympathy with and for those, who have set out in the same blessed work. And the desire of my soul is, that thou, with all the called of our heavenly Father to labour in His vineyard, may keep steadily to the work, for blessed are they who keep their hands to the plough, looking forward and pressing forward, under the direction of their holy Head and high Priest—these will meet with sufficient encouragement by the way. Remember then, dear child, the way to profit is to give thyself wholly to the work, so will thy profiting appear unto all. Study to show thyself approved unto the Lord thy God, a workman in His house and family, that need not be ashamed, rightly dividing the word of Truth, (unto which thou art beyond any doubt in my mind called.) Let not thy little acts of faith and love in the gospel of Him, who hath called thee and sanctified thee for the work, pass by undone, for a cheerful surrender of thy will and faculties in little acts, will make way for more, so will thou know thy day's work keeping pace with the day, and then thou mayest look forward to the end which crowns all, even finishing thy work and thy course with joy, and witness that crown laid up in store for all such as love the Lord Jesus Christ, and do His will. Love retirement and reading the Holy Scriptures. Treasure up such parts of them as forcibly strike the mind, and then at seasons thou wilt witness the key of David handed to thee, which will unlock thy little treasury and open the mysteries with more enlargement, for the help and benefit of others who are ignorant and unlearned; here is the use and end of a gospel ministry, which is not received of men, but of God, and that which is received in secret, quiet retirement, revives in meetings and families, and commendment given to proclaim abroad. Therefore, as a beloved younger sister in the work, I charge and counsel thee, to give thyself to reading, meditation and prayer, and may thy God and mine give thee wisdom in all things to go in and out before the people. Let no one despise thy youth, neither do thou take in discouragement from this quarter, but in humility and reverence, seek for a quali-

Solicted.

fication to say, "Here am I Lord, first prepare, and then send me." I have now whilst writing the agreeable company of my valuable friend and mother, Elizabeth Gibson. She and her husband have been with me near a week. He has gone to monthly meeting, and if they do not move on with me to-morrow, I expect dear George will, and, for all I see, go with me through this country: he is indeed, (however in my opinion,) a choice spirited friend, and a comfortable couple they appear to be, much beloved by their friends; they have two nieces of his living with them, who have been as affectionate to me whilst at their house as I could look for from my own children, and very comfortable I felt under their uncle's roof. I thought this account would be pleasing to thy dear mother, to whom present my continued love and sympathy, and tell her it was good house-keeping formerly when the prophet kept the widow's house, and my desire is that the Great Prophet of prophets may yet have room in her house and heart. My dear love to thy brother Ebenezer; tell him though I have not felt qualified to answer his affectionate letter, yet he may be assured he has considerable place in the mind of his absent relation, who was rejoiced on hearing that he was dear John Wigham's armour-bearer. Oh, that he and my dear son may be companion in the way that leads to the everlasting kingdom. My love to all the rest of the lesser tender plants in the family; oh, that they may grow up as plants in their youth, and know a being dignified in their day. May thou and thy dear mother be encouraged to continue labour towards them, to lend the tender twigs and form the mind. Ah, how my bowels roll towards my own likewise, for whom my prayers are put up, that they may be the Lord's children.

In near and tender love I salute thee once more, who am thy affectionate friend and relation,

THOMAS SCATTERGOOD.

P. S.—Tell E. Foulke that she is frequently, and with comfort the companion of my mind, tell her to be strong and courageous in the work whereunto she is called.

Cost of War.—Between 1815 and 1864, 2,782,000 men were killed in battle. Of these, 2,148,000 were Europeans, 164,000 inhabitants of the other continents. Thus, during 49 years, the average annual number who thus perished amounts to 42,800 men, not including the victims of disease engendered by the consequences of war. The Crimean War (1853-56) was naturally the most destructive, 511,000 men having perished during its course; 176,000 of them died on the field of battle, 334,000 from disease in hospital—256,000 being Russians, 98,000 Turks, 107,000 French, 45,000 English, 2,000 Italians, and 2,500 Greeks.

The war in the Caucasus (1850-60) cost the lives of 330,000; Anglo-Indian war, (1857-59) 196,000; the Russian and Turkish war (1828-29) 136,000; the Polish insurrection of 1831, 150,000; the civil war of Spain which raged from 1833 to 1840, to 172,000; the war of Greek independence, (1824-29) to which Lord Byron fell a victim, 148,000; the various French campaigns in Algeria, from 1830 to 1840, 146,000; the Hungarian revolution, 142,000; the Italian war of 1859-60, 129,874; which last number may be thus analyzed: 96,874 fell on the field of battle, and 33,000 died of disease; of which 49,664 were Austrians, 39,220 French, 26,300 Italians, 13,101 Neapolitans, and 2,370 Romans. A curious result may be deduced from the above—namely, that a greater number perish by the dis-

esses incident to a camp life that are actually killed by shot and shell or any other engine of destruction.

As to the sums of money swallowed up by these wars, it is impossible to arrive at anything approaching a correct calculation. The Crimean war cost Russia 2628 millions of francs, (one million francs, £10,000.) England 1320 millions, Turkey, 1669 millions. Austria, for more demonstrations, 470 millions. Thus in two years and a half, 6,526 million francs were spent. The Italian war of 1859 cost France 345 millions, Austria 739 millions, Italy 410 millions. Thus, in two months, 1458 millions were swallowed up.—*Latte Paper.*

## AT SEA.

The night was made for cooing shade,  
For silence, and for sleep;  
And when I was a child, I laid  
My hands upon my breast, and prayed,  
And went to sleep with thee,  
Childlike, as then, I lie to-night,  
And watch my lonely cabin-light.

Each movement of the swaying lamp  
Shows how the vessel reels,  
And o'er her deck the billows tramp,  
And all her timbers steele and croup  
With every shock she feels;  
It starts and shudders, while it burns,  
And in its binged socket turns.

Now swinging low, and slanting low,  
It almost level lies,  
And yet I know, while to and fro  
I watch the seeming pendule go,  
With restless fall and rise,  
The steady shaft is still upright,  
Poising its little globe of light.

O hand of God! O lamp of peace!  
O promise of my soul!  
Though weak and tossed, and ill at ease  
Amid the roar of smiting seas—  
The ship's convulsive roll—  
I own, with love and tender awe,  
Your perfect type of faith and law.

A heavenly trust my spirit calms—  
My soul is filled with light;  
The ocean sings his solemn psalms;  
The wild winds chant; I cross my palms;  
Happy as if to-night,  
Under the cottage roof again,  
I heard the soothing summer rain.

Trowbridge.

Selected.

## SOCIAL INTERCOURSE.

O God! who on the tablets of the heart  
Gazest with thine all-searching eye, and there  
Do'st read the record of each secret wish,  
Guard with thy grace the inlets to my soul,  
And chase away the traitor-thoughts within,  
Thy will temptations forgetting stand, and faint  
Would lead in sin and folly, strike me dead,  
That in the gay and care-forgiving crowd  
Thou art as near me as in solitude;  
Keep thou the portals of my lips, lest words  
Of levity, or censure undesired,  
Abuse the freedom of my mortal hours.  
Thine my each word and action, with a hue  
Of heart-born courtesy and holy love,  
That in the use of every social gift  
The happiness of others may be mine;  
And every effort which I make to please  
May be unmarred by envy or by pride.  
And as the glow-worm, that, lit up unseen,  
Glades with the lustre of its tiny lamp,  
Its little neighborhood of blue and flower,  
So grant, O Lord, my love of thee may shine,  
Not in the loud profession of my faith,  
But in the peace-lit shed around my path,  
Still growing brightest in the darkest hour.

Shall I be presumptuous if I record, with feelings of great seriousness, that my prevailing exercise in this my latter day, is secret wrestling

prayer; oft on the bended knees in my quiet secluded chamber, my spirit craves for more evident marks of godly simplicity among the Quakers, so called. I am one of those who mark the base ed "march of intellect," with a jealous fear. The refinements of our day seem, in my view, to draw the mind from under the cross of Christ. According to my observation, we are not the plain, unfastidious people, that, if faithful, we should be; we are too generally intermingled with the manners and maxims of the times. Everlasting mercy can yet turn and overturn, and settle a faithful people.—*Mary Capper.*

From the "Leisure Hour."

## The Cultivation of the Silkworm.

(Continued from page 59.)

Several specimens of silkworms seem to have been confounded together, or have generally been described as distinct species when really only climatic varieties. I can best explain this by quoting from Dr. Wallace, than whom I presume there is no better authority. He says, in a reply to a letter of Dr. Eries.

"There are three types, *Attacus cyathia*, *A. ricini*, and *A. guerini*. The true *cyathia* was originally figured by the younger Daubenton in 1760, was possessed by Drury in 1773, and has been cultivated for centuries in North China; hence, owing to Dr. Roxburgh's mistake, the *Erio*, or *Arriody arria*, as it is called in Hindustan (viz., *A. ricini*), has gone by the name of *Saturnia cyathia*. Hence the two types have been confounded under one name; and, as, whenever *A. cyathia* was demanded from India, *A. ricini* was invariably supplied, it was concluded that *A. cyathia* did not frequent India. However, in 1844, Captain Hutton discovered wild specimens of *A. cyathia* at Mussoorie; and, thanks to him and M. Menneville, we are now thoroughly familiar with the difference between the two types, and with the intermediate hybrids. Before enumerating these differences, let me state that undoubted wild specimens of *A. cyathia* have been obtained from Shan-Tung, a province in North China, situated to the south of Peking; from Mussoorie, in the sub-Himalayan regions, 6000 feet above the level of the sea; from Assam, Cachor (where also the type *A. ricini* is domesticated), Java (remarkably fine), Nepal, Darjeeling, and Thibet. Many of these specimens are very fine, and vary much in coloration and intensity of markings. At Mussoorie, according to Captain Hutton, it feeds on *Cariaria Nepalensis*, and on the *Tej-Bul* (*Arctanthoxylon hastile*). It will likewise eat the leaves of *Ricinus communis*, but does not take kindly to them. In China it feeds on the leaves of the *Ailanthus glandulosa*. In Europe it has been reared on turneps (*Pteris sanguisorba*) on salsify and scorzonera, on sunnamb, on laturnum, on teale, on plum, and on *Ricinus communis*; hence it is polyphagous. It may have in Europe more than one generation annually. Thus, in England, in 1855, two broods were perfected by Lady Dorothy Neville; at Paris, by M. Menneville, four generations were fulfilled. This was the result of an unusually high temperature. It has been figured by Cramer. Specimens are in the British Museum.

"*A. ricini* inhabits Assam, Cachor, Bengal, and Ceylon, feeding by preference on the *Ricinus communis*, is domesticated, and is the commonly cultivated *erio* or *Arriody* worm, which in Bengal yields from four to seven crops annually. Figured by Drury. Specimens in the British Museum.

"*Attacus guerini*, from Beagal, is similar to the former, but smaller, and may be distinguished by the tolose lunule on the fore-wing. Figured

by F. Moore, in his 'Synopsis of Asiatic Sil-producing Moths.' Specimens in the Brit Museum.

"Let us now quote from M. Menneville the difference between *A. cyathia* and *A. ricini*. The egg of the true *cyathia* is white, but its shell covered with little brown or black particles, which give it a spotted look; that of the *erio* is entire white, is smaller, and less heavy. The caterpillar of *cyathia* has on each segment four black spots and when full grown is of a beautiful emerald green, with its head, its claspers, and the segment beautifully marked with yellow; that the *erio* has no spots, and is uniformly a pale green."

Humboldt mentions a magnificent moth (*Bombyx modroon*) found in Meehacan, a province Mexico, at an altitude of 10,500 feet above the sea-level, and the inhabitants of Oaxaca make garments from the silk of its cocoons.

Many parts of South-western Asia, as Mingrel Georgia, Dagestao, and others, now in the possession of the Russians, and known as Transcaucas together with the Crimea, were once great stor holds for silkworm culture. — Cast-hills had one time immense establishments in Tiflis, Kac, and elsewhere, for the cultivation of silk. He employed 27,000 hands, and produced in a year 1,200,000 pounds of silk, which realized 4,800,000 dollars.

Near the Black Sea shore, prior to the Crime war, the Armenians were large growers of mulberry trees and rearers of silkworms. The tree were, to a great extent, destroyed during the war and I am not aware that the cultivation of the silkworm has revived since that time of devastation.

A few words in conclusion as to the probability of silkworm culture paying as a mercantile speculation. My own impression is, that it ultimately will. Two serious objections had present themselves to me prior to visiting Colchester first, the impracticability of winding off the sil and, secondly, as it seemed, the impossibility keeping the worm from their enemies in the open unprotected. Dr. Wallace's experiment, however, in a great degree removed these difficulties. Out door enemies do little or no harm, a winding the silk has also been accomplished. Birds—sparrows in particular—were observed picking aphides from off the cabbages close to the bushes on which the worms were feeding, but attempt was made to touch them. Ants, wasps and parasitic diptera are the most to be dreaded still last summer they did no material harm.

What the French have done, surely English can do; the only question is as to the cost producing silk so as to afford a remunerative price to the grower and manufacturer when sold at a price the silk fabric will fetch. Dr. Wall calculates that a thousand cocoons will produce one pound of raw silk, worth £1, and that one tree, the trees being planted a square yard apart would yield fifty cocoons. After deducting the cost of reeling and other requisite expenses, estimates that £12 an acre may be taken as an average return for railway banks and other waste lands. Another great advantage is found in the rapid growth of alianth-trees; if planted one two years old, they will produce a crop of leaf fit for feeding the next year; whereas the mulberry requires twenty-five years before it is fit to supply material for a crop of worms. Alianth silk lacks gloss, but who can say what skill may yet accomplish in the process of manufacture?

I have been tempted to exceed my usual space from the immense interest and importance of silkworm culture, more especially as bright broods

through the clouds of the future. We may see silk-worm plantations clothing all the way banks, and the tall alantans rearing its cryn high above its neighbours. Its very leaves means tall, or, as the Germans have it, *otterbaum*," the tree of the gods.

For "The Friend,"  
No. 46.

Thoughts for the Times.—No. 46.  
The disorders in our meetings for discipline, have been alluded to in the last number of this paper, as having occurred in the early part of the present century, arose from discontent with the position to certain doctrines which had captivated the minds of many of our members, and their desire to slacken the discipline and to procure more liberty of opinion. The new views regarded by our more experienced and judicious friends, as irreconcilable with the essentials of Christianity, and as striking at the very vitals of religion; and were opposed, therefore, in an uncompromising firmness. In the course of the contest which ensued, many side issues were raised; and the Friends who were foremost in resisting innovations, were accused of bigotry and persecution—accusations which avail much when on is at fault, and which were believed by numbers who knew little what were the issues really in question. After years of painful litigation the contest ended in the separation of 1847.

Perhaps there were few of the prominent actors whose scenes, that long survived the stormy motions of the time, who did not recur to excisions used in the warmth of debate, for which they felt regret and sorrow, and who did not in calm hour of retrospection, acknowledge that could have been better to trust less in argument, and more in a weighty, patient, watchful exercise of mind—in the arm of power, of the great God of the church.

A meeting for discipline is not an arena for tentative discussion, but an assembly for operating, in a religious frame of mind, on the terms of the Society; and it should be held as a religious meeting, in the fear of the Lord—in a humble, patient, waiting frame of mind, seeking to be guided by Divine Wisdom. This lesson has been confirmed to us, by the confusions attendant at eventual time. Such a meeting is in no way a democratic assembly, the questions between, are to be decided by a majority of votes. Thus to act would be to subvert the structure of our institutions. The spirit which these meetings should be conducted is succinctly described by Stephen Crisp. "Also, Friends, it is worth your consideration to heed, how by His invisible power, many faithful men are raised up upon the walls of Zion, that in most of your meetings there be men and women upon whom God hath laid a care, to be taking care for the good of the church, and to take the oversight upon them, to do all things kept in good and decent order; and to make due provision for comforting and relieving the necessities of the needy and distressed, nothing being lacking to make your way comely. These have not been, or are brought forth by any act of yours; but God raised up pastors and teachers, elders and deacons of his own election and choice, and bowed spirits to take upon them the work and service to which they are appointed for the Lord's and the body's sake, which is the church; and you may be truly said, 'take ye heed of the work of God, over which the Holy Ghost hath you overseers, &c.' And such ought to be attended to in the discharge of their trust, as

those that must give an account to him that called them, and gifted them for their several works and services in the church.

"By these means hath the Lord established among you a heavenly government, and built, as it were, a hedge about you, that ye may be preserved from generation to generation; a people fitted for the glory that is, and shall daily more and more be revealed among and upon the faithful, who delight in that power that called them to be saints, and to bear a profession for the holy name of God, against the many names and ways that men in their changeable minds have set up, that the name of the Lord alone may be exalted.

"And all you, dear Friends, upon whom the Lord hath laid a care for his honour, and for the prosperity of the Truth, and gathered you into the good order of the Gospel, to meet together to manage the affairs thereof; take heed that ye have a single eye to the Lord; to do the Lord's business in the leadings of his spirit, which is but one, and brings all that are given up to be governed, to be of one mind and heart, and act, in the general service and purpose of those meetings. Although through the diversity of exercises, and the several degrees of growth among the brethren, every one may not see or understand alike in every matter, at the first propounding of it; yet this makes no breach of the unity, nor hinders brotherly kindness, but puts you often upon an exercise, and an inward travelling to feel the pure, peaceable wisdom that is from above among you, and every one's ear is open to it, in whosoever it speaks; and thereby a sense of life is given in the meeting, to which all that are of a simple and tender mind, join and agree. But if any among you should be contrary minded in the management of some outward affair, relating to the Truth, this doth not break the unity that ye have in Christ, nor should it weaken brotherly love. So long as he keeps waiting for an understanding from God, to be gathered into the same sense with you, and walks with you according to the law of charity; such an one ought to be borne with and cherished, and the supplications of your souls will go up to God for him, that God may reveal it to him, if it be his will, that so no difference may be in understanding, so far as is necessary for the good of the church, no more than there is in matters of faith and obedience to God.

"For, my friends, it is not of absolute necessity that every member of the church should have the same measure of understanding in all things; for then where were the duty of the strong bearing with the weak? Where were the brothers of low degree? Where would be any submitting to them that are set over others in the Lord? which all tend to preserving unity in the church, notwithstanding the different measures and different gifts of the members thereof. For, as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection to the spirit of life in themselves, kept in the same subjection to the sense of life given by the same spirit in the church. By this means we come to know one Master, even Christ, and have no room for other masters, in the matter of our obedience to God. \* \* \* Let all beware of their own spirits and natural tempers, and keep in a gracious temper; then are ye at for the service of the house of God, whose ye are, and as ye keep upon the foundation that God hath laid, and he will build you up, and teach you how to build one another up in him. As every member must feel life in himself, and all from one head, this life will not hurt itself in any, but be tender of the life in all; for by this one life of

the Word, ye were begotten, and by it ye are nourished, and made to grow up in your several services in the church of God. It is no man's learning or artificial acquirements; it is no man's riches or greatness in this world; it is no man's eloquence and natural wisdom, that makes him fit for government in the church of Christ; all his endowments must be seasoned with the heavenly salt, and his spirit subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honour, that so self 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 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. Thus many come to be fitted and furnished to good works, which are brought forth in their due seasons, for edification and building up the weak, and for repairing the decayed places, and also for defence of them that are feeble, that hurtful things may not come near them."

Were all meetings for discipline held in this spirit, there would be no disposition in them for wordy argument, and no contention for victory; for this disposition decreases as the members deepen in religious experience, and as they rely more and more upon the guidance of the Holy Spirit. Our most eminent and judicious members have ever been remarkable for their patient waiting in these meetings. Where a talkative and superficial spirit showed itself, they would generally remain quiet, till it was somewhat spent, and then at the fitting time, in a few wise words, reconcile or silence the opposing voices. This habit of wordy discussion may creep into meetings where no unsound doctrine exists; it may take place chiefly in regard to the outward concerns of society—which are always best referred to a committee for examination—but wherever it prevails it lowers the tone of the meeting and lessens the dependence of the members upon the efficacy of silent watchfulness.

These meetings are to be held in the authority of Truth; and the inferior being in strict subordination to the superior meeting of which it is a constituent branch, and bound to submit to its judgment and decision. Without such subordination there could be no peace or settled government in the church; and the rule holds good of the relations of each member to his particular meeting. The right of private judgment does not confer the right to compel others to submit to it, but is bound to respect and comply with the decisions of the body—unless indeed such decisions should strike at the Truth itself.

"Travelling up and down of late, I have had renewed evidences, that to be faithful to the Lord and contented with his will concerning me, is a most necessary and useful lesson for me to be learning; looking less at the effects of my labour, than at the pure motion and reality of the concert as it arises from heavenly love. In the Lord Jehovah is everlasting strength; and as the mind, by humble resignation, is united to him, and we utter words from an inward knowledge that they arise from the heavenly spring, though our way may be difficult, and require close attention to keep in it; and though the manner in which we may be led may tend to our own abasement, yet, if we continue in patience and weakness, heavenly peace is the reward of our labours."—*John Woodman*.



From "Blackwood's Magazine."  
The Great Woods in Winter.

(Concluded from page 54.)

I immediately started on my "walk," and kept merrily at work all day, making fire traps and penetrating still farther into the forest, retracing my steps to the camp at night. Tigre greeted my arrival with a cordial wagging of his tail, to which I responded by giving him an ample supper, then replenishing the smouldering fire, raised a cheerful blaze, and cooked my own very frugal meal of fried pemmican. After emptying my dish of food—the frying-pan—I lit my pipe, and squatted on my bed of pine-logs before the fire. As I sat and thought, while Tigre crouched by my side and thrust his nose against me and looked up into my face, seeking a caress, the sense of loneliness first began to oppress me. Darkness had set in; the moon, already past the full, had not yet appeared, and the lofty pines of the forest around me, their dark-green boughs decked with glistening snow-wreaths, towered up fairy-like in the bright starlight. The huge fire, sinking down in the snow on which the logs first rested, sent out from its trough of ice vast clouds of steam, which rose in a great column through the clear frosty air towards heaven, and almost hid the flames from sight. Not a breath of air rustled the dead leaves still lingering on the young aspens, or shook the snow from the flat, hard, wide-spreading branches of the firs. Not a sound broke the calm quiet of the night. The bay of the wolf, the sharp bark of the fox, the sad cry of the whip-poor-will, or even the mournful cry of the loon would have been a relief. But the wolf enters not the thick forest, the wood-fox was dumb, and the whip-poor-will and the loon had not returned from their winter's visit to the south. All was silent, motionless, and still. I heaped a pile of great dry trunks upon the fire, wrapped myself in my buffalo robe, covering my head from the biting frost, closed my eyes and composed my well-tired limbs for sleep. Weary as I was, however, and sternly resolved to compel the service of the fickle god of sleep, there was something which as persistently repelled him. It was not fear, for there was no possible danger to apprehend; it was not thought for the morrow, for my material wants were amply though rudely provided for; but I was oppressed by loneliness—I craved for the human presence, I longed with a painful, unspoken yearning for conversation and society. Tigre, thinking I was asleep, crept quietly up, and lay across my feet close to the fire; and I turned off the robe from my face and talked to the dog, who, as if he appreciated my feelings, and was sensible of the same want as myself, stepped up beside me and uttered a sympathetic whine. Again I lay down, but with uncovered head, braving the keen air, although there was sixty degrees of frost; and my eyes wandered from the blazing fire at my feet along the snowy carpet around me into the shadowy recesses of the forest, and then upward from the snow-decked feathery branches of the tall pines to their taper summits, and thence to the pale stars which glittered so coldly bright in the clear sky. As I gazed, wakefully, wearily, watching the slow march of Orion to the west, my thoughts strayed homewards—

"Towards its fountain upward ran  
The current of my days."

Visions of dear faces and happy golden hours gone by came before me; and old associations, and the companionship of far-distant friends carried me away for a time from the solitude of the actual reality. A faint rustling, audible enough in the pure silence, caught my ear, and brought

my mind back to the present, and my eyes to earth again. A mouse, tempted by the warmth of the fire, had ventured out from his winter's nest, and was nibbling with great zest the remains of the pemmican left in the frying-pan. I welcomed him as an old friend, and turned my head in order to watch him more comfortably; but this slight movement scared him, and he scampered hastily back to his hole. I covered my head once more, for my nose and cheeks ached painfully with the cold, and dozed away fitfully for a long time. Before long—not very long—a consciousness of increased light gradually broke upon my dulled senses. It was not sunrise, for, as I peeped out of my robe, my eyes naturally turned to my night-clock Orion, and I saw that he had not advanced very far on his journey. But the heavens were glowing with a brilliancy such as I had never seen equalled before. It was the aurora in all its glory. An arch of bright yet pale yellow light spanned the northern sky from east to west, and from the bow, rays of roseate hue of every shade, mingled with pure white beams, streamed up the zenith, ever changeable and varied; where at one moment a red ray flared up, a yellow or white streak flashed in place of it fitfully and uncertainly, yet increasing in lustre and brightness. Soon, however, the fires began to pale, and then died out, and the starlight alone lighted the scene. A third time I buried myself in my coverlet, and slept until the squirrels announced daybreak by their merry chirrup. I jumped up, blew with numb quivering lips the smouldering embers into a blaze; and when I had warmed myself through, had a hearty breakfast in company with Tigre and two little blue-and-white nappies, which, according to their invariable custom, attached themselves to the camp, and now lopped boldly about, picking up crumbs, and even ventured to make a thieving raid upon the lump of pemmican. Then I tied Tigre to a tree, stuck the axe in my belt, shouldered my gun, and marched off to look at my traps. I could not, however, shake off the feeling of loneliness which had taken hold of me; I had never felt it depressing before on my daily journeys alone, but it disquieted me now. The trees creaked and bent with the strong north wind, the leaf leaves rustled on the aspens, and the snow-wreaths started down from the firs. Not a living creature did I meet in my long day's tramp. I found the tracks of the wary mouse freshly printed, but he fled far away at the sound of my approach. Even the rabbits and the partridges evaded me; for it is a marked feature of the American forest, that although the tracks of animals may be plentiful, they themselves are rarely seen. If the snow did not betray their recent presence, their existence would not be suspected; and the reason of this is plain enough—they are so invariably pursued if seen, so constantly hunted by man and four-footed enemies, that they become cautious and timid in the extreme. Any one accustomed to see the game of the old world playing about in the presence of man, wonders at this invisibility. But the so-called wild animals of civilized countries are called to see mankind, who are not bent on their destruction; they have a seven months' rest from persecution too. But in the wilds of north-west America the approach of man indicates certain pursuit. He is associated only with terror and death, for the hunter spares not—he needs all he can catch, and neglects no opportunity for slaughter. Thus the faintest sound scares the denizens of the woods, which instantly hide themselves.

Returning from my long walk at sunset with a most satisfactory load of furs, I felt a dreary an-

icipation of the coming evening; and think even a change of camp would be a relief. I decided to move it farther north, where more tracks were numerous. I harnessed Tigre accordingly, to the little sleigh, and proceeded to point where there was an ample supply of dead trees. I had but just completed the task of chopping the firewood, when I heard the soft tread of snow-shoes behind me, and Bruce appeared striding through the trees, followed by seven dogs. He had come a day sooner than I expected, having hastened back with the news that caribou and geese had already been seen passing northwards—a sure sign that the thaw was close hand; and it was therefore necessary to return the hut as quickly as possible, for when the sun begins to melt, travelling is almost impossible and we might be detained in the woods for half-starved. One more look at our traps that day, then after skinning our victims we went on to rest, intending to commence our homeward journey about midnight. But we both—Bruce tired out with his forced marches, and I from wakefulness the previous night—overslept of ourselves, and the grey light of dawn had begun to appear before we left the camp. As the regained power the snow began rapidly to soften. We were too late—the thaw had commenced. The hut was more than thirty miles distant, and the difficulty of travelling increased every moment. The melting snow adhered in great cakes to the snow-shoes, and accumulated in masses on the network instead of sitting through the meshes it does when frozen and dry, so that we waded with great labour and embarrassments, each being clogged with a heavy weight. The parment strips with which the shoes are laced cracked, stretched and snapped with the wet.

The dogs could hardly move along, sinking to their bellies at every step, as the frozen or on the track gave way beneath their feet. At last, after an hour or two's toil, our snow-shoes broke down hopelessly, and we were compelled stop and camp, hoping to resume our journey under more favourable circumstances in the evening, when the night frost had hardened the surface sufficiently for it to bear our weight with the aid of snow-shoes, for these were now utterly useless.

The sun shone out warmly, and we stretched ourselves on our backs on the elastic couch branches, and basked in the genial heat in part half-sleep, so still and motionless that a rion crow, taking us for a couple of crows swooped down with a loud hoarse croak, and came close, in his eagerness to dig out our eyes, his wings flapped against our faces; and I rudely awakened, we started up with a shriek which caused the frightened intruder to see mistake and sail hurriedly away over the tops. When the moon arose, two or three hours after sundown, we again harnessed the dogs, continued our harassing march. We were barely not more than twenty miles from the hut but surely never was an equal distance travelled with greater trouble and fatigue. We had away our broken "raquettes," and the erous surface of the snow, weakened by the heat was only strong enough to bear our weight, I unshod feet, in certain places which had sheltered from the full force of the sun. I stepped easily along for a few yards, and the platform would give way, we crashed thro to the ground, a yard beneath, with a jar shock, and plunged up to the thighs in "slush." Through this we ploughed for a few hundred yards, slowly and painfully, panting heavily, the exertion, the dogs toiling after with the sle-

came another firmer portion, and we stalked it for a few strides, to be shaken to the snow again by another break through, or had him back to help our four-footed fellow-sufferers, every now and then lay down, unable to ease their load through the adhesive snow-paste. An hour after hour, we struggled on, stagger-faint, and weary. The night wore on, and we trudged away, until the early dawn found us on the shores of the lake, on the other side of it, some two miles distant, the hut was reached. But by this time we were so completely out and exhausted that we were unable to take another step, although so near the end of our journey, and were fain to light a fire and lie in to rest. We slept heavily until the sun fully up, and then, somewhat revived by the resumed our laborious task, and at last yoked stepped on to the firm, well-beaten pathway led to the hut. Glad smiling faces greeted at the door with an eager welcome, for our passions feared that we might be detained in the forest by the sudden arrival of the thaw, and, in inaction, were anxious to leave winter quarters as soon as possible, since provisions were short, and the time for setting out on our journey across the Rocky Mountains had come on.

talk over our adventures, with breakfast and thing smoke, and then Bruneau and myself, nodding heads and blinking eyes, in the noonday, thankfully retired to bed, and on and on, with hardly a break, until the morning.

W. B. CHEADLE, M.A., M.D.,  
Author of "The North-West Passage by Land."

For "The Friend."

### Business and Memories.

#### PROVIDENTIAL PRESERVATION OF LIFE.

There are many instances occurring of the interposition of Divine Providence, for the preservation of the lives of his human creatures. It is interesting and instructive to take note of them, and preserve a record for the benefit of posterity. True that the foolishness, the inconsistency, the wickedness of man are daily occasioning and suffering. Yet how marvelously the sometimes interferes to prevent the destruction of life, brought into imminent peril by the sinfulness or wickedness of man, and the decisive force of the elements, has been manifested in many instances. Two occurrences of modern times I wish to record in this essay.

A few years since, as a Friend was entering the hall of the meeting house at Arch and Fourth streets, he saw two strangers coming in one of which shaking, one of the strangers asked if our doors were open to others than our own members. He was told that we were glad to have company with us. When the meeting closed the friend spoke to them again: when they bowed to him where they could obtain books for their own principles. He told them if they could meet him at that place at half-past that afternoon, he would furnish them with

The Friend could not that day lay his hands on Barclay's Apology, having loaned his but he brought some other books, and sent the rest a copy of the Moral Almanac, contained the account of the preservation of a pious man, who, on a dark night, in passing a point of rock exposed to the sea, suddenly found himself and horse immersed in waters, and being washed away from the shore. Two fishermen were brought there that day by Divine Providence, who had through

the ministry of dreams so aroused them, that they left their warm beds to go to that desolate and dangerous spot to save a faithful servant of the Lord Jesus Christ. They saved the poor drowning man, and the effect of their obedience was also seen in this, that having been enemies before, they were now reconciled. This narrative was read to the strangers, on which one of them said, I believe in this, [the doctrine of Divine Providence interfering for the preservation of man.] He added as a reason for his belief the following remarkable incident in his own experience. He was conductor of the night train from Cleveland to Ashtabula, in the State of Ohio, and as he was necessarily engaged at night, he took his sleep by day. On one occasion when taking his usual repose, he dreamed that the night train at a certain place in the road met with a dreadful accident, and that himself and the engineer were both killed. He seemed to see plainly the bodies of these two rolling down a steep bank, which he knew was at the place where he dreamed the accident occurred. He awoke in terror, and was deeply impressed. The dream was reiterated, and when he arose to go to the station, he took leave of his family, never expecting to see them again. It was so also in parting with those at the station. His mind was fully aroused, and nothing on the way could banish the dream from his mind, or relieve him from the awful feeling which oppressed it. When the train drew near the place at which in his dream the accident occurred, he at first had the rate of its speed reduced from 20 miles an hour to six. Passing on further he stopped it altogether. Getting out and walking on a short distance, he discovered not two hundred yards from the spot at which the train stopped, an engine on the track which, having broken down, had been left there without a light or any other signal to warn approaching trains of their danger.

It was no wonder that this man whose life, and the lives of all the passengers and employees in the train had been without doubt saved by his dreams, should be a believer in the merciful superintendence and providential interposition of our gracious Father in Heaven. A circumstance which occurred also in Ohio within two or three weeks past, and is now going the round of the newspapers, we will add, as setting forth the same mercy and the same providence.

A farmer, said to be a Pennsylvanian, but residing near Mansfield, Ohio, dreamed one night during the recent great freshet, that a fill arose a chasm near by, some hundred feet deep, had given way. So impressed was he in his sleep by the dream that he sprung from his bed and was hastening to save the trains which might be approaching, when his wife caught him and he awoke. After telling her his dream, he returned to his bed, but his mind was too much agitated to allow him to sleep much more that night. In the morning he found the road to all appearance in a sound condition, although much water was surging and raging through the large culvert below. The agitation of the farmer's mind was not set at rest, and after retiring to bed, so great did his concern become, that he arose and went to the spot again. This was on Thursday night. When he reached it he found the huge fill was all washed out, and there was nothing but unsupported ties and the rail above. At this time he heard the night train approaching; clambering over the ruins he ran with his hatchet to meet it, signalling the train to stop. With many cars heavily laden with passengers from a great Union meeting which had been held at Mansfield, it was very difficult to bring the train to rest. When it was effected,

it was but a few feet from the terrible chasm. Had that farmer failed to pay attention to the feelings which impressed him—had neglected to take heed to the providential warning in sleep, and the equally providential uneasiness when awake, hundreds of lives would probably have been lost, for nothing earthly could have saved them, had they taken that tremendous leap.

*Value of Old Rope.*—Among the numerous wrought and often considered worthless materials, which the ingenuity of man has discovered means of re-manufacturing, and rendering of equal value with the original substance, are old tarred ropes, which have long been in use at the coal pits. Our readers will be surprised when we inform them that out of this dirty and apparently unbleachable substance is produced a tissue paper of the most beautiful fabric, even of surface and delicacy of colour, a ream of which with wrappers and strings, weighs two and a half pounds. It is principally used in the potteries for transferring the various patterns to the earthenware, and is found superior to any substance yet known for that purpose. It is so tenacious, that a sheet of it twisted by the hand in the form of a rope, will support upwards of one hundred weight. Truly we live in an age of invention.—*Liverpool Standard.*

*A Gentlemanly Elephant.*—The Paris correspondent of the *Telegraph* quotes this anecdote:—"The elephant is known to be endowed with an exquisite sense of smell. The interior of his trunk is lined with an immense olfactory nerve, by which the animal is able to detect the faintest odours at a distance. The large elephant at the Jardin des Plantes was, as usual, occupied yesterday morning in taking up the pieces of bread and cakes offered to him by the public, when all of a sudden he drew in his trunk and continued to follow along the railings of his enclosure, with evident pleasure, a lady who was carrying in her hand a bouquet of orange flowers. The lady, having remarked the movements of the elephant, held the bouquet within its reach, and the animal immediately seized the flowers, and after having inspired with great avidity the perfume for a few moments, again put forth his trunk and restored the bouquet to the lady. To the elephant the orange flower is the most delicious of all odors, and travellers state that in Japan these animals may frequently be seen burying their trunks in the foliage of these trees to enjoy the perfume."—*Late Paper.*

## THE FRIEND.

TENTH MONTH 13, 1866.

### SUMMARY OF EVENTS.

**FOREIGN.**—At the latest dates the weather in England was not favorable for the crops, and the breadstuffs market was firmer for wheat and corn. It was supposed that about a tenth part of the whole wheat crop had been destroyed by the recent rains.

Woolwich arsenal had been leveled to the ground by an explosion of gun cotton. No lives were lost.

The dechlorinating movements in various parts of England are reported as long toward the possibility of a dissolution of Parliament next spring.

On the 13th, middling uplands cotton were quoted in Liverpool at 15d. Sales of the week 96,000 bales. Consols, 85½. U. S. 5-20's, 70½.

The Directors of the Atlantic Telegraph Company have been authorized by the shareholders to apply to Parliament for power to increase the nominal capital to £5,000,000, including the existing capital. In fifty-five days, ending 9th mo. 21st, the cable earned £46,048.

The London Times suggests that Lord Stanley should now take in hand the claims of the United States for

speaking the deprivations of the Althman, and believes they can be set at rest if the necessary temper and judgment be brought to bear upon them. The *Times* further suggests that England should offer to submit her neutrality laws, together with those of the United States, to a mixed commission; also that the time has come when a concession in the Althman case is no longer a question of reconstruction, and would be accepted by the United States as a spontaneous act of good will.

A Paris correspondent asserts that notwithstanding the pacific countenance assumed, there is in high places as strong, if not stronger irritation against Prussia than at any previous period. The indignation in France is no longer confined to misconstruction, and would be accepted by the United States as a spontaneous act of good will.

Official intelligence from Canada states that another battle had taken place, in which 7,000 Cretons and 17,000 Egyptian troops were engaged. The former commenced the attack and drove back the Egyptians to the shore, where they were received on board the vessels of the Turkish squadron.

The cholera prevails in Hungary to a fearful extent. Its presence is felt in many parts of Europe. It is stated that the past summer has been the worst in Europe since 1766.

As the new year Vera Cruz, to 9th mo. 30th, say that Maximilian takes a strong stand, and is reassured by promises of French money, said to be on the way to the capital. It is rumored that arrangements have been perfected for the continuance of the bulk of the French troops, who will enter the service of Maximilian.

Not having succeeded in their projected prosecution of the treaty upon Paraguay had been determined upon by the allies. At a conference between the allied commanders, it was resolved that the Paraguayans should be attacked simultaneously by the whole of the allied forces, land as well as naval.

A Liverpool dispatch of the 13th, reports the cotton market very active, and sales that day of 30,000 bales, prices had advanced 1/4.

**UNITED STATES—The Trial of Jefferson Davis.**—A correspondence between the President and the Attorney General, relative to the trial of the rebel leader, has taken place. The President speaks of the delays in the carrying out of the trial, and in Virginia, and inquires what further steps should be taken by the Executive with a view to a speedy and impartial trial according to the Constitution. The Attorney General refers to the change in the circuits of the court, made by Congress, and says that he is unable to see that any further delay can be made on the part of the Executive to bring the prisoner to trial. He suggests, however, the issue of an order to the commandant at Fortress Monroe, to surrender Davis to civil custody whenever demanded by the United States, upon process from the Federal courts.

**The Elections.**—On the 9th inst., elections for members of Congress and other officers, were held in the States of Pennsylvania, Ohio, Indiana and Iowa. In Pennsylvania 18 Republicans and 6 Democrats were chosen; in Ohio 16 Republicans and 3 Democrats; in Indiana 8 Republicans and 3 Democrats; in Iowa the entire delegation of 6 members are Republicans. In Pennsylvania 99,879 votes were cast for the Republican Congressmen. In Ohio they have lost one; in the other two States the delegations are unchanged.

**Philadelphia.**—Mortality last week, 471, including 127 of cholera. There were also 18 deaths of cholera morbus. At the election on the 9th inst., a much heavier vote was polled than at any former election. George, the Republican candidate for Governor, received 54,205 votes, and Clymer, the Democratic candidate, 48,817—total vote of the city, 103,022.

**Miscellaneous.**—About one thousand new buildings have been erected in Nebraska City, this summer.

The residue of a large lot of grapes, grown in garden to Joseph E. Davis, the mother of Jefferson Davis, Gen. Howard has ordered that possession of his property be given him, at the expiration of the present lease thereof, and that such portions of the rent of the property as accrued after the date of the pardon, shall be paid to him, amounting to not less than \$20,000. It is estimated that the crop of dried apples, blackberries and other fruit, which will be shipped from North Carolina the present season, will amount to more than 1,000,000 pounds, worth at the north over \$300,000. At High Point Depot, alone, \$75,000 worth of dried blackberries have been already shipped.

The United States Commissioners have examined and reported favorably upon the seventh section of thirty-five miles of the Union Pacific Railroad. The Commissioners represent the road as well built, and furnished with all the appurtenances of a first class road. This great work has made good progress the present year.

Damage was done to the upper portion of a very extensive district of country. In the neighbourhood of Baltimore the floods caused a wide spread destruction of property, many bridges, mills, factories and other buildings being swept away. A number of persons were drowned, including two entire families. Much damage was done to the crops.

A most disastrous fire occurred in Quebec on the night of the 14th inst., by which from 2000 to 2500 houses were consumed, and about 18,000 persons rendered homeless. The destruction of property is estimated at from two-and-a-half to three millions of dollars. The loss to the city of Quebec by property thus lost is \$91,000,000, an increase of \$27,000,000 last year. During 48 hours, ending on the 15th inst., there were 87 cases of cholera reported.

**Boston.**—Mortality last week, 97—55 males and 42 females.

**New York.**—Mortality last week, 429.

**Marine Disaster.**—The mail steamer *Evening Star*, sailed from New York for New Orleans on the 29th ult. She encountered a violent hurricane on the 2d and 3d inst., being then about 180 miles east of Tyber Islands. After weathering the storm for fourteen hours, she foundered on the morning of the 3d with two hundred and seventy-five persons on board, only twenty-four of whom were saved.

**The Freedmen.**—The American Freedmen's Union Commission was recently in session in Baltimore. The report of the general Secretary showed that the Commission has sustained during the past year 760 teachers, and seventy-five schools, and expended over \$1,000,000 dollars in supplies. Its organization extended into nearly every State. Chief Justice Chase is President of the Commission. General Kidoo has issued a circular to the sub-assistant commissioners in Texas, in which he directs them to endeavor to harmonize the freedmen and their employers by appealing to their good sense and feelings of both parties. At Brecken, Capt. Smith has virtually proclaimed martial law. He states that outrages on the freedmen are increasing, and that he is resolved to aid the officers of the Bureau in bringing the guilty to justice. A State Convention of the colored men of North Carolina has been called at Raleigh, especially to promote the cause of the freedmen, and to look after the suffering poor. The State League, by which the Convention was called, say, "While we feel a deep sense of gratitude to those benevolent societies which have done so much for the freedmen, still we are conscious of the fact that we must learn to rely upon ourselves, and the world is looking to us for a demonstration of our capacity to perform the part of useful, intelligent citizens."

**The Markets.**—The following were the quotations on the 15th inst. **New York.**—American gold ranged from 150 to 153, closing at about the former figure. U. S. notes, 64 1/2 cts.; Erie, 4 1/8 cts. \$1.20. White corn, 110 1/2; ditto, 10-41/2; 5 p. cents, 9 3/4. Middling upland cotton, 42 cts. **Philadelphia.**—Superfine flour, \$7.75 a \$8.75; white, \$9 a \$2; family and fancy brands, \$14 a \$16.50. Red wheat, \$2 5/8 a \$1.05; white, \$3 10 a \$3.25. Rye, \$1.30. Yellow corn, \$1.05; 115 a 57 cts. **Cincinnati.** \$7 a \$8. Timothy, \$3.50 a \$3.62. Flaxseed, 40 cts. The market was quiet on the 16th and 17th inst. The arrivals of sheep reached about 12,000 head, extra fat sheep sold at 6 1/2 cts., and common to good at 6 1/4 cts. per lb. gross. Hugs sold at \$13 a \$14.25 the 100 lbs. net. **Cincinnati.**—No. 1 wheat, \$2.10 a \$2.13; No. 2, \$1.70 a \$1.89. No. 1 corn, 64 a 65 cts. No. 2 oats, 34 and 35 cents. **Milwaukee.**—No. 1 white, \$2.11; No. 2, \$1.74. No. 1 corn, 63 cts. No. 1 oats, 38 cts. **Buffalo.**—White wheat, \$3 a \$3.05; spring wheat, \$1.32 a \$2. Western corn, 85 cts. Oats, \$1 a \$1.20. **Chicago.**—Spring wheat, \$2.20 a \$2.40; winter red, \$2.60 a \$2.70. Corn, 75 a 82 cts. Oats, 47 a 50 cts.

A young woman Friend wishes a situation as Teacher of the English Branches. Apply at the Office of "The Friend."

## RECEIPTS.

Received from J. Cope, Pa., \$2, vol. 40; from Bandy, Ala., \$2, vol. 40; from N. Hall, \$3; to 14, vol. 42; J. Elgerton, \$2, vol. 39; J. Thomson, 14, vol. 40; Mary Baily, \$2, to No. 47, vol. 40. J. Hill \$2, to No. 16, vol. 39; J. Bandy, \$2, vol. 40; J. B. \$2, vol. 40, and G. Tatam, \$2, vol. 39; from J. Foster, R. I., \$2, vol. 40; from C. Dawson, Io, per Warrington, \$2, vol. 39; from M. Atwater, Act. N. for L. H. Atwater, H. Fuller, W. Brecken, A. Deuel, Hoigt, J. K. Fuller and E. Fuller, Mich., and Rut Forest, N. Y., \$2 each, vol. 40, for W. Brownell, \$2, 33, for A. Boon, C. W. S., \$2, to No. 27, vol. 41, and D. Hight, \$2, to No. 8, vol. 41; from J. Fawcett, Ag. for E. Page, \$4, vols. 39 and 40, for E. Bonaldi, M. P. Starbuck, and Mattila J. Watson, \$2 each, vol. 40; and for Elizabeth Fawcett, W. Darlington, Pa., and Holloway, O., \$2 each, vol. 40.

Received from Jos. Cone, West Chester, Pa., \$5, a from Jan. W. Fuster, Hopkinton, R. I., \$2, for the Relief of the Freedmen.

An experienced Teacher wishes a situation in a fam school for the winter season. Apply at the Office of "The Friend."

## WESTOWN BOARDING SCHOOL.

Wanted, a Friend qualified to perform the duties Book-keeper and Librarian at the above Institution, begin on the opening of the Winter Session, or as hereafter as practicable.

Application may be made to Robert Thomas, Burlington, N. J. Aaron Sharples, West Chester, Pa. Joseph Scattergood, 413 Spruce Street, Philadelphia. Charles J. Allen, 304 Arch Street, Phila.

## FRIENDS' FREEDMEN'S ASSOCIATION.

A meeting of the contributors and of Friends interested in the welfare of the Freedmen, will be held Arch Street meeting-house, Philadelphia, on Fifth-evening 23th inst., at 7 1/2 o'clock. A full attendance particularly requested.

## WANTED.

A young woman, a Friend, as Teacher for a Girl School, in Benzer St., 11th below Arch. To a person well qualified this is a desirable position.

Apply to either of the committee, J. H. Whittall, 410 Race Street, W. B. Coates, N. W. cor. Spruce and 7th St. T. Wistar Brown, 111 Chestnut Street. Philada., 10th mo. 1st, 1866.

## WESTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL, to enter on his duties on the opening of the Winter Session. Apply to Samuel Hillis, Wilmington, Del.

Thomas Evans, 817 Arch St., Phila. Joseph Scattergood, 413 Spruce St., Phila. Charles J. Allen, 304 Arch St., "

MARRIED, on the 10th of Tenth month, 1866, Friends' meeting-house, on Twelfth street, Philadelphia, JOSEPH TROTTER NEWBOLD, of Springfield, Burlington Co., N. J., to RACHEL G. BAKER, of this city, daughter of the late George W. Baker, formerly of New Bedford Massachusetts.

DIED, at the residence of his father, near Columb Burlington Co., N. J., on the 27th of Fourth month 1866, GEORGE W. BAKER, of George L. and Margaret Kasher, in the fourteenth year of his age. This child was of a mild and amiable disposition; from infancy he was remarkable for his love of truth, having never been known to utter a falsehood. His illness was short but attended with much suffering, which he bore with cheerful and expressing gratitude those who visited on him. On one occasion a relative inquired if he was willing to die? he kindly answered "Yes, if my Heavenly Father will be pleased to take me." Though the loss of so promising a child is deeply felt by his relatives and friends, they have the consolation which he is at rest in his Heavenly Father's kingdom.

WM. H. PILE, PRINTER,

No. 214 Pearl street, between Dock and Third.



# THE FRIEND.

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## The Completion of the Atlantic Telegraph.

For "The Friend."

(Continued from page 58.)

"The little bay, which is not much above a mile in length, contracts from a breadth of half a mile to a narrow channel, terminated by steep banks of shale, earth, and high cliff furrowed by water-courses; and on the southernmost side is locked in by the projecting ledges of rock forming the northern entrance to the Port Magee channel. It is so guarded from wind and sea, that on one side only it is open to their united action, but as the entrance looks nearly west, the full roll of the Atlantic may break in upon it, when the wind is from that point; and indeed there is not wanting evidence that the wild ocean must tumble in there with frightful violence. Jagged fragments of masts and spars are wedged to the rock immovably by the waves, and the cliffs are gnawed out by the restless teeth of the angry water, into deep caves. But then a seam of that point would run parallel with the line of the cable, and would sweep along with and not thwart its course, so that the strands would not be driven to and fro, and ground out against the bottom. Except for a couple of hundred feet near the shore at the top of this cove, indeed, the bottom is sandy, and the rocks inside the sand were calculated to form a protection to the cable, once deposited, as the greatest part of its use lay through a channel which had been cleared of the boulders with the intention of rolling them back again, at low water, to cover the shore end." The telegraphic cable emerging on the water at the head of this cove, is connected with the wire carried on posts in the ordinary way to the station at Valentia, whence messages are conveyed to Killarney, and placed in telegraphic communication with the world at large.

The operation of landing the end of the shore cable was performed with the help of numerous fishermen's boats, collected from along the shore, which, formed into a kind of pontoon bridge, supported the portion of the heavy cable reaching to the deep water where the William Corry was to the shore. This occasion was one of deep interest; large numbers of the simple minded peasantry of the country were among the assembly that had gathered on the rocky sides of the bay, eagerly watching the movements of the strong fish boats as they passed the cable, almost as if in short lengths as a bar of iron, from boat to boat, until it was landed, and had been drawn

into the trench leading up to the telegraph office, in which it was to be laid. In a few hours the end of the cable was brought up to the telegraph station, tested and the signalling found perfect. The William Corry then slowly proceeded out of the harbor, depositing the cable as she went, until she had cast out the whole of the thirty miles, and buoyed the free end in water 100 fathoms deep. This was immediately telegraphed to the shore, from which information was forwarded to the Great Eastern, who with her attendants then moved round towards Valentia to take their places in the line of march across the sea. The government vessel, the Terrible, and the Albany and the Medway—steam-ships chartered by the company—accompanied the Great Eastern, the latter having on board also several hundred miles of last year's cable, and the new cable to be laid across the mouth of the Gulf of St. Lawrence.

The expedition started finally on the 12th of the Seventh month, and proceeded first to search for the buoy that marked the end of the shore cable. This was discovered by the Medway in the course of a few hours, and the cable was soon hauled up and made fast to the Great Eastern, and the fact announced through it to the earnest watchers in the telegraph station at Valentia. Its end was soon stripped of its many coverings, the wire was exposed and entwined with the wire of the more delicate one on board the great ship, the place of union again carefully surrounded with the successive coats of the insulating material, and wound around with iron wires and bands. Signals were now sent through the whole twenty-four hundred miles of cable on the Great Eastern, and through the shore cable to Valentia, and the signalling being found perfect, the expedition started for sea. From this time its progress was almost uninterrupted; though the weather was somewhat unsettled, and fogs, rain, and squalls were met with: there was, however, no heavy gale encountered, and the Great Eastern kept her steady course, running nearly the same distance from day to day. Almost the only serious difficulty occurred on the night of the 18th, when the cable in one of the tanks became tangled together by several coils rising at once from their right position, involving together about five hundred feet. The night was dark and rainy, and the wind blowing hard, and as the paying out was necessarily stopped during the effort to disentangle it, the danger was great that in a sudden lurch of the ship the cable would part, or become hopelessly caught in the machinery at the stern of the vessel. By careful management, however, these dangers were safely avoided, and after a detention of about two hours the paying out was again resumed without any discoverable injury having been done to the cable.

During the expedition, constant communication was maintained with the station at Valentia, and the English public were thus kept apprised of its daily progress. Intelligence from Europe was likewise transmitted through the cable, which was posted up every day outside of the telegraph office for the information of all on board the ship. The average speed of the vessel was nearly five

miles an hour, and the amount of cable paid out was about five and a half miles in the same time.

On the 23d of Seventh month, the vessels passed over the deepest water in their course—it being here over two and a half miles deep, and were at this point rather more than half way across the ocean. They had also passed, a few hours previously, the neighbourhood in which lay the broken end of the cable of 1865, their route having been parallel to that of last year, but at a distance of about thirty miles to the southward. A little before twelve o'clock on this day, Cyrus W. Field sent a message to Valentia requesting that the latest news from China and India should be forwarded, so that on their arrival at Newfoundland he might be able to transmit it at once to the principal cities of the United States. In just eight minutes after the reply arrived "Your message received and in London by this."

On approaching the coast of Newfoundland, the squadron was obliged to proceed with caution on account of the fog, which at times was so dense as to prevent the officers from seeing much further ahead than the ship's length. The different vessels, however, were able to communicate with each other by means of steam whistles, and blue lights, and thus to keep their proper positions in regard to each other, and to advance in company. At 6 o'clock on the morning of the 27th of 7th month, they were about ten miles from Heart's Content Bay, which was then invisible; as they steamed slowly onwards, however, the fog lifted, and at 8 o'clock disclosed the entrance of the bay, and the line of buoys which had been previously arranged to mark the course towards the point where the cable was to be landed. The little village having learned of the approach of the ships, was also seen to be all astir to give them a hearty welcome. At 9 o'clock, just as the cable had been out in order to make the splice with the shore end on board the Medway, the following message was received from England, containing the concluding words of an editorial in that morning's issue of the *London Times*, "It is a great work of glory to our age and nation, and the men who have achieved it deserve to be honored among the benefactors of their race. Treaty of peace signed between Prussia and Austria." The splice was now made with the shore cable on board the Medway, and in a few hours the task was ended, 1835 miles of cable having been laid in perfect order between the two continents.

From the station house at Trinity Bay, the wires traverse the whole length of the island, 400 miles to Cape Ray, on the south-western side, whence they are carried by a submarine cable across the mouth of the Gulf of St. Lawrence to Cape Breton Island, at Aspy's Bay. Upon this island a land line has also been constructed for a distance of 160 miles, connecting Aspy's Bay with Port Hood on the western side, from which another short length of submarine cable extends to the main land. The construction of some portions of this line, particularly that across the rocky wilderness that constitutes the interior of Newfoundland, was a work of great labour and hardship.

N. B.—It is seen that a millistere and a liter are equal. We would really prefer that *stera*, &c., should rhyme with *player* rather than with *fare*.—*Boston Recorder*.

Selected for "The Friend."

#### Anecdote of Lord Hailes.

The following anecdote was related to John Campbell, of Kingsland, by Dr. Walter Buchanan, minister of the Canongate parish, Edinburgh:—"I was dining," said Buchanan, "some time ago with a literary party at old Abercrombie's, of Tallbodie, the father of Sir Ralph Abercrombie, who fell in Egypt. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been discovered from the writings of the three first centuries?' The question was novel to all, and no one even hazarded an answer to the inquiry. "About two months after this meeting Lord Hailes sent for one of the party, and asked him if he recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries. His friend said he remembered it well, and had often thought of it, without being able to form any opinion or conjecture on the subject.

"'Well,' said Lord Hailes, 'that question quitted accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries I began immediately to collect them, that I might set to work on the arduous labour as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine, and see to themselves. I have actually discovered the whole New Testament from these writings, except seven or eleven verses (I forget which,) which satisfies me that I could discover them also. Now,' said he, 'here was a way in which God concealed or hid the treasure of [the bible.] that Julian, and other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected its destruction.' The labour in effecting this feat must have been immense; for the gospels and epistles would not be divided into chapters and verses as they are now."

We are surprised that this labour of Lord Hailes is not more generally known. In the "Handbook of the Bible," by Dr. Angus, who rarely misses a point in literary and theological argument, reference is thus made to the quotations of the New Testament in the Fathers: "In not less than one hundred and eighty ecclesiastical writers (whose works are still extant) are quotations from the New Testament introduced; and so numerous are they, that from the works of those who flourished before the seventh century the whole text of the New Testament, it has been justly said, might have been recovered, even if the originals had since perished. The experiment was tried by Dr. Beutley, and he confirms the statement."

Another feature of this evidence is referred to by Dr. Angus: "The references of classic authors one to another, though sufficient to establish the antiquity of the works quoted from, form a very inadequate provision for correcting the text of each. They are generally in the way of allusion only to some fact or passage. Even when the

references are more pointed, they are generally so loosely made as to be of little critical value. In quotations from the Scriptures the case is entirely different: they are generally made with the utmost care, the very words of the sacred writers being introduced, and forming the subject of lengthened discussion, or of important practical teaching." ("Bible Handbook," ch. 1, § 15.)

Among the methods employed by the Emperor Julian and other persecutors to uphold decaying paganism and crush the Christian religion, one was to compel the Christians to give up their sacred books to be burned. Those who were weak enough to obey these edicts were called by the ignominious denomination of *Traditores*, or traitors, from *tradere* to deliver up. The insertion of the whole text of the Christian canon in the writings of the early ecclesiastical authors was a providential safeguard against external accidents, and affords a remarkable confirmation of the genuineness and authenticity of the New Testament.—*Leisure Hour*.

For "The Friend."

#### EVENING SORROW.

I am mourning to-night for a day that is gone,  
That no future time can recall,  
A prize beyond value, so lately my own,  
But alas, I have squandered it all!

'Tis not that I've idled my time all away,  
I've tried to be diligent still;  
At the work that was needful I've labored to-day  
With a cheerful and earnest good will.

I've been faithful to all that could claim me below,  
But O! to our Father above,  
Cooked up with the weeds, very heavy and slow,  
Has been the sweet current of Love.

When I rose with the lark in the rosy hued morn,  
I forgot the Creator of light;  
When I saw the dew glistening the grass and the corn,  
I forgot who had given me sight.

And all through the day, I've accepted the gifts,  
That round me so plentiful fall,  
But not with a heart that in gratitude lists  
All praise to the Giver of all.

And in my own heart I've not hearkened to hear,  
The voice that would warn me of ill;  
Neglecting the Saviour so graciously near,  
And now, will He bear with me still?

Forgive me, dear Saviour, in sorrow I pray,  
And strengthen my heart with Thy love,  
To love Thee, look to Thee, and walk in the way  
That leads to Thy Presence above!

Selected.

Tell me where thy flock is feeding  
Saviour! Shepherd of my soul!  
I saw wounded, faint, and bleeding,  
Thou alone couldst make me whole.  
Lead me by the living waters,  
Where thy flocks at noon repose;  
On the mountain I am straying  
Helpless in the midst of foes!

Bind me as a seal that's chosen,  
On thine arm and near thy heart;  
When the floods of waters deepen,  
Let thy kindness not depart.  
Whom have I? in earth or heaven,  
There is none compared with thee!  
Flesh and heart and strength are failing,  
Let me find my all in thee!

*The Telegraph and the Fisheries*.—On the north and west coasts of Norway the telegraph lines have of late been greatly extended through very thinly settled regions, and one of the inducements for this extension was the great service which a coast telegraph can render to the fisheries. As the employment of the telegraph for this service seems to be peculiar to Norway, Director Nilsson's account of this branch of the Norwegian

telegraph service is not without general interest. The Norwegian fisheries are carried on along 1,200 geographical miles of coast line, and it is estimated that 40,000 men are employed in the herring fishery and as many in the cod fishery. The herring come upon the coast at regularly recurring seasons; they are taken in large quantities from the middle of January or first of February till the middle of March. The signs of the coming of the herring, the so-called "herring shine" or "herring-glimmer," are visible a short time before the actual arrival of the fish. Vast shoals of herring approach the coast, followed by cetaceae and accompanied by clouds of sea birds. Traveling inspectors of the fisheries send to all fishing ports and stations daily telegraphic reports of the arrival of the fish, their numbers, and of the exact localities where they most abound. Telegraphic stations are temporarily established at any point of the lines at which the desired information is to be had directly and promptly. This advises the fishermen are enabled to hasten from all sides without loss of time straight to the most teeming waters. With the fishermen come also the dealers who buy of them. During the whole herring season the official inspectors announce by daily bulletins at the telegraph stations the amount of the catch, the price of the fish, the changes in the positions of the shoals, and even the colour of the water. A milky colour of the water is so indicative that the spawning is ended; it forbids the departure of the shoals of herring.

It is very obvious that an intelligent use of the telegraph can greatly increase the productivity of the fisheries on sparsely populated coasts, which fish resort at somewhat irregular intervals, or scattered points at which they touch, now at one locality, now at another. The greater part of the Norwegian coast is thinly settled, and when great multitudes of fish invade some particular bay or harbour, the inhabitants of the region are unable to secure the riches which the sea brings to their doors. The telegraph brings vessels at men and casks and salt from far and wide, season to season the booty.

There are several kinds of fish which, like the herring on the Norwegian coasts, appear with good degree of regularity on the coasts of the United States. The alwives and the shad, formerly the salmon, have regular seasons of coming into our rivers from the sea. Would not be a benefit to the fishing communities as whole if all the particulars about the arrival of these fish in their favourite waters, about the quantity, size, and condition, and the prices demanded, were daily announced by telegraph just as all the particulars of the cattle markets are given? Would it not be for the advantage of every fishing village in New England if, during the mackerel season, the whereabouts of the mart fleet, the success of the fishing, the size a temper of the fish and their changes of place should be daily announced by telegraph from stations which could follow the fish and keep constant watch upon their movements? The productivity of the fisheries could undoubtedly be much increased by a well organized system which should give fishermen accurate daily reports, from all the principal fishing grounds near the coast.—*The Nation*.

At meeting my mind rather insensible to go but kept alive in the secret hope and belief, that none ever sought the Lord in vain, though He pleased at times to hide the light of His countenance from His waiting, dependent children. Simplicity, humility and faith is our safety.  
*M. Capper*.

For "The Friend."

## Thoughts for the Times.—No. 47.

In that epistle of tender love and brotherly advice to the churches, dated in 1690, a portion of which was quoted in the last number of this series—Stephen Crisp uses these remarkable words, as full of warning and instruction to us now, as they were to the Friends whom he addressed. "And whereas it may often fall out, that among a great many, some may have a different apprehension of a matter from the rest of their brethren, especially in outward or temporal things, there ought to be a christian liberty maintained for such to express their sense, with freedom of mind, or else they will go away burdened. If they speak their minds freely, and a friendly and christian conference be admitted thereupon, they may be eased, and oftentimes the different apprehension of such an one comes to be wholly removed, and his understanding opened, to see as the rest see. For the danger in society doth not lie so much in this, that some few may have a differing apprehension in some things from the general sense; as it doth in this, namely, when such that so differ, suffer themselves to be led out of the bond of charity, and labour to impose their private sense upon the rest of their brethren, and are offended and angry if it be not received; this is the seed of sedition and strife that hath grown up in too many to their own hurt.

"And, therefore, my dear friends, beware of it, and seek not to drive a matter on in fierceness or anger, nor to take offence into your minds at any time, because what seems clear to you, is not presently received; but let all things in the church be propounded with an awful reverence of Him that is the head and life in it; who hath said, where two or three are met in my name, I will be in the midst of them; and so he is, and may be felt by all who keep in his spirit. *But he that follows his own spirit, sees nothing as he ought to see it.*"

This authority of superior over subordinate meetings, and over the members, which is the corner stone of church order and discipline, is to be maintained in all brotherly love and concordance. For our religious Society is founded upon the pure doctrine of Christ, and built up upon the pattern of the primitive apostolic church. While its members adhere to the original faith, and the discipline is administered in the spirit of love, there neither is nor can be any encroachment on individual rights, nor any valid separation from the brethren. For those differences of opinion respecting the affairs of the Society which often arise, are all comprehended in the wise admonition of Stephen Crisp: "Take heed that ye have a single eye to the Lord; to do the Lord's business in the ledings of his spirit, which is but one, and brings all that are given up to be governed by it, to be of one mind and exit, at least in the general purpose and service of those meetings. Although through the diversity of exercises, and the several degrees of growth among the brethren, every one may not see and understand alike in every matter, at the first propounding of it; yet this makes no breach of the unity nor hinders brotherly kindness, but puts us often upon an exercise, and an inward travelling, to feel the pure peaceable wisdom that is from love among you, and every one's ear is open to it, in whomsoever it speaks; and thereby a sense of it is given to the meeting, in which all that are of a simple and tender mind join and agree."

\* \* \* For my friends, it is not of absolute necessity, for every member of the church should have the same measure of understanding in all things; for then, where were the duty of the

strong bearing with the weak? where were the brothers of low degree? which all tend to preserving unity in the church, notwithstanding the different measures, and different growths of the members thereof. For as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection to the spirit of life in themselves, kept in the same subjection to the sense of life given by the same spirit in the church. By this means we come to know our Master, even Christ, and have no room for other masters in the matter of our obedience to God."

And if, through unwatchfulness on the part of the members, there should be erroneous judgment in the proceedings of any meetings among such a people, what is the duty of those who discern the error? Clearly, this should make no breach of the unity, nor hinder brotherly kindness. And it should put the Friend who sees more clearly than his fellow members "upon an exercise and an inward travelling, to feel the pure peaceable wisdom that is from above." We may be sure that the earnest prayer and desire of such will have, in the Lord's time, the answer of peace, and that patient and faithful watchfulness will be rewarded.

Against one thing especially should all seek to guard, the influence, namely, of a frame of mind which seeks victory in argument, which prevents us from seeing ourselves in that light which lays bare our real condition and unmask us to ourselves.

Separation and division are no remedies for such differences of opinion. *They begot their kind.* The attempt to form a religious society on the principle of secession, where the fundamentals of christianity are not at stake in the contest, will end in gradual disintegration, until all is reduced to "the dust and powder of individuality."

These truths become still clearer, when we reflect that the proceedings of our meetings for discipline relate either to individuals who have violated the discipline, or to questions of doctrine and order and our relations with other portions of the Society; and that it is in regard to these last, that the differences alluded to, almost always occur. And as these questions regard what may be called the *conscience* of the body, that is, its religious belief and duties, it is clear that individuals must hold themselves subject in these respects to the decisions of the recognized authorities. There is presupposed in all questions of the kind, an agreement among the members in the fundamental principles of the Society—of which these cases are but instances of the manner in which the body sees right to apply them. All this must be understood as applying to societies under the influence of the Holy Spirit; for it is as true of bodies of men as of individuals, that he that follows his own spirit, sees nothing as he ought to see it.

*Irrigation in Australia.*—The project of collecting and storing water upon the large seas, so that it may be had in abundance at all seasons for domestic and agricultural purposes, has long been under discussion in Australia. Lately it has acquired political importance, and the idea now bids fair to be put in practice. Victoria, the wealthiest and most enterprising of the Australian States, has recently determined to spend a million of pounds sterling towards carrying out the project. The rain-fall of Australia, on an average of years, is ample to supply the wants of all the inhabitants, but the contumacious of the country affords little natural storage. If the experiment now in progress proves successful, it may alter the

character of the cultivation throughout the entire country. In Queensland, in the districts below the Darling Downs range, it is thought that artesian wells may be found useful, and it is proposed to sink such wells at once, as an experiment. The supporters of this scheme find encouragement in the experience of the French, who have derived great advantage from wells bored in the desert upon the outskirts of Algeria.—*Nation.*

For "The Friend."

## Photographs.

Since the appearance of the short articles in "The Friend" on the subject of photographs, I have many times felt that a few remarks made in simplicity and defence, and in a spirit very far from argumentative, might be of some use in placing the subject in a fairer light. I have no doubt that the concern experienced by the Friends was truly sincere; but while there is in this, as in many other things, an *undue* liberty, is there not a liberty that is allowable and innocent? And do we not constantly see that the restraint that is in some particular laid upon one, is not felt by another, whom we cannot but admit is as faithfully endeavouring to walk unblameably before God? While so many excellent and exemplary Friends have not felt it wrong for them to have their likenesses taken, is it not well to be cautious and guarded in a too general and indiscriminating condemnation?—remembering the words of Paul—"Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him." Romans xiv. 3.

Some Friends there doubtless are, perhaps many, who feel it wrong for them, even at the desire of those whom they dearly love, and would wish to gratify, to sit for a photograph. When this is the result of true conviction, they will no doubt receive the reward of peace, and the taint thus laid upon them, may or may not at some future time be lifted. Yet may it not sometimes result from a fixed habit of thought, that prevents a generous appreciation of the views and feelings of others? I think every feeling that is right is attended by humility and charity toward others, not characterized by *setness*. Then again, the feeling of objection to photographs may sometimes be the result of a known objection on the part of dear and valued friends, and a laudable desire not to wound them. This sometimes leads to renouncing them altogether, but I think oftener, to a desire that when taken, those not particularly interested should not see or hear of them. Not but this limitation has sufficient ground of its own, but no doubt it is very often caused by respect for the views of others.

When we think of the infinite variety of characters to which the human countenance is the index, we may well be "lost in wonder, love and awe;" and when we realize how much the countenance of a beloved father, mother, brother, sister, or friend, is to us the representative of the character,—that to which we have looked as the intelligent channel of thought or feeling, which speech sometimes failed to convey,—we may thankfully exclaim with Cowper,

"Blest be the art that can immortalize  
The art that baffles Time's tyrannic chain,  
To quench it."

Many indeed have felt a pure and beneficent influence from the simply traced and faithful likeness of the "loved and lost."

"Thyself removed, thy power to soothe me left."  
And the power not only to soothe, but the deeper and more solemn influence of a pious parent,



Henry M. Field gives the following description of this island, which has suddenly acquired a fresh interest as the American terminus of the Atlantic telegraph.

"The island of Newfoundland holds the same relation to America that Ireland does to Europe. Stretching far out into the Atlantic, it is the vanguard of the western continent, or rather the signal tower from which the New World may speak to the Old.

"Nor is it without other claims to importance, which ought to be recognised. In extent it is equal to England. Is it not surprising that an island large enough for a kingdom, lying off our own coast should be so little known? And yet its reason is obvious. It lies out of the track of European commerce. Our ships, though they skirt the Banks of Newfoundland, pass a few leagues to the south, and get only a distant glimpse of its rocky shores. Even what is seen gives the country rather an ill reputation. It has a rock bound coast, around which hang perpetual fogs and mists, through which great icebergs, broken from the Northern seas, drift slowly down like huge phantoms of the deep, gliding away to be dissolved by the warm breath of the Gulf Stream. \* \* The rocky shores are indented with numerous bays, reaching far up into the land, like the fjords along the coast of Norway; while the large herds of caribou deer, that are seen feeding on the hills, might easily be mistaken for the flocks of reindeer that browse on the pastures, and drink of the mountain torrents of ancient Scandinavia. \* \* The interior of the island is little known. It is uninhabited and almost unexplored. It is a boundless waste of rock and moor, where vast forests stretch out their unbroken solitudes, and the wild bird utters its lonely cry. Bears and wolves roam on the mountains. \* \* As yet almost the whole wealth of the island is drawn from the sea. Its chief trade is its fisheries, and the only places of importance are a few small towns, chiefly on the eastern side, which have grown up around the trading posts. Besides these, the only settlements are the fisherman's huts scattered along the coast. Hence the bishop of the island, when he would make his annual visit to his scattered flock, is obliged to sail around his diocese in his private yacht, since even on horse-back it would not be possible to make his way through the dense forests to the remote parts of the island. Indeed, it was this circumstance that first suggested the idea of cutting across the island a nearer way, not only for the people themselves, but for communication between Europe and America."

(To be continued.)

Selected for "The Friend."

I entered into solemn covenant with God Almighty, that I would answer his requirements, if it were to the laying down of my natural life; but when it was shown me, that I ought to take up the cross in a little thing, I had like to have been disobedient in the way of small things, for although I had gone through so much inward exercise, yet I was afraid of displeasing my superiors; being then a servant to great persons. It was shown me that I should not give flattering titles to man; and I was threatened inwardly that if I would not be obedient to the Lord's requirements, He would take away his good spirit from me again. I was in a strait; afraid of displeasing God, and afraid of displeasing man; till at last, I was charged by the Spirit with honouring man more than God, for in my address to God I used the plain language, but when I spoke to man or woman, I must speak otherwise, or else they would be of-

fended. Some would argue that God Almighty being the Only One, the singular language was proper to Him alone; and man being made up of compound matter, the plural was more proper to him.

Oh! the subtle twistings of proud Lucifer that I have seen, would be too many to insert. Although God Almighty is that only One, yet He is the Being of all beings; for in him we live, and move, and have our being. Let the cover be what it would, I had Scripture on my side, which they called their rule; and I know proud man disinclined to receive that language from an inferior which he gave to the Almighty. So it became a great cross to me, but it was certainly a little thing in the way of the progress of my soul, until I gave up to the Lord's requirements in this little thing.—Elizabeth Webb.

From the "North American and U. S. Gazette."

#### Review of the Weather.

NINTH MONTH, (SEPTEMBER.)

	1865.	1866.
Rain during some portion of the twenty-four hours, . . . . .	12 days.	11 days.
Rain all or nearly all day, . . . . .	0 " 2 "	0 " 2 "
Cloudy, without storms, . . . . .	13 " 12 "	13 " 12 "
Clear, in the ordinary acceptation of the term, . . . . .	5 " 5 "	5 " 5 "
	30 " 30 "	30 " 30 "

#### TEMPERATURE, RAIN, DEATHS, &c.

	1865.	1866.
Mean temperature of Ninth month per Peano. Hospital, 72.68 deg.	69.50 deg.	
Highest do. during month do.	89.00 "	89.25 "
Lowest do. do. do.	50.00 "	50.01 "
Rain during the month, do.	7.96 inch.	8.79 inch.
Days during the month, being five five current weeks for each year, . . . . .	1333	1812

Average of the mean temperature of Ninth month for the past seventy seven years, 66.13 deg.  
Highest mean of do. during that entire period, 1865, 72.68 deg.  
Lowest mean of do. during that entire period, 1840, 60 deg.

#### COMPARISON OF RAIN.

	1865.	1866.
First month (January), . . . . .	3.61 inch.	3.14 inch.
Second month (February), . . . . .	5.83 "	6.61 "
Third month (March), . . . . .	4.71 "	2.15 "
Fourth month (April), . . . . .	2.83 "	2.93 "
Fifth month (May), . . . . .	7.24 "	4.68 "
Sixth month (June), . . . . .	4.75 "	2.96 "
Totals for the first six months of each year, . . . . .	29.84 "	22.47 "
Seventh month (July), . . . . .	3.97 "	2.52 "
Eighth month (August), . . . . .	3.75 "	2.18 "
Ninth month (September), . . . . .	7.96 "	8.70 "
Totals, . . . . .	43.62 "	35.87 "

It may be remembered that for the corresponding month of last year we had an unprecedented record to present, and although the excess of heat this year is about three degrees less, we find it almost three and a half degrees above the average for the past seventy seven years.

It will be seen that the number of deaths continue on the increase, showing an excess for the month (counting five weeks each year), of 1866 over 1855, of four hundred and seventy-nine, (479).

In reference to climate, &c., the following facts are worthy of preservation. They are gleaned from a paper read some time since before one of the sections of the Association for the Advancement of Science and Art, Cooper Institute, New York, by J. Disturion, on the influence of climate. In the course of his remarks he gave the

results of meteorological observations, as far as they could be collected, for the past three hundred years. The oldest record was obtained from the learned men connected with the Bishop's Palace, Quebec. Here records have been preserved of the change of weather, temperature, &c., from the time of Jacques Cartier (1535-36) to the present period.

From these long continued observations, although at times irregular, the following conclusions were arrived at in regard to the temperature of the vicinity of Quebec, 46 degrees 50 minutes north latitude. On carefully comparing the meteorological observations made in the sixteenth and seventeenth centuries with those of the middle of the nineteenth century, it is easily to be understood that the climate of Canada—at least the neighbourhood of Quebec—is about the same as it was three hundred years ago. Then, three or four feet of snow; now, at least as much; the first snow falling the first fortnight of November; navigation on the St. Lawrence, between Quebec and Montreal, interrupted by ice in the last week of November, and opening toward the end of April—five months closed on an average. The apple, cherry and plum trees blossoming the last half of May and beginning of June: this is what we find at both epochs. In this respect nothing appears changed, and the clearings and improvements made until now have had very little influence in the present temperature of Canada.

On comparing the observations relating to Philadelphia, for the past sixty years, it seems that the seasons, embracing the whole year, are somewhat warmer than they were at the time of the early settlement of the country, or since trustworthy records have been kept.

The mean annual temperature of Philadelphia for the last sixty years, at periods of ten years are as follows:

From 1800 to 1809, average	51 deg. 80 min. Fab.
" 1810 to 1819, "	50 deg. 70 min. "
" 1820 to 1829, "	52 deg. 70 min. "
" 1830 to 1839, "	52 deg. 00 min. "
" 1840 to 1849, "	52 deg. 70 min. "
" 1850 to 1859, "	53 deg. 00 min. "

The coldest year was 1816, being a mean of 49 degrees Fahrenheit, and the warmest 1858, being 54 degrees; making a variation of 5 degrees Fahrenheit. Thus the mean annual temperature of Philadelphia may be said to have increased during a period of 66 years about 1 1/2 degrees Fahrenheit. J. M. ELLIS.

Phila., Tenth mo. 3d, 1866.

Benjamin Bishop.

(Continued from page 58.)

"To

"In the love of the gospel and hope of eternal life through Jesus Christ our Lord, do my heart salute thee, greatly desiring to be thy companion according to my measure, in bonds and imprisonments, even unto the death of the cross, that the life of Jesus may be manifest in our mortal flesh. As thou wrote in thine, there wants something more than a will, to visit the churches of Christ to the edifying of the body in love, through the help of the Great Head thereof; yet when our door is open before us we may enter in to see our friends face, 'and take their pledge.' O preciousness of that faith, which worketh by love and comes by Christ! By it the church militant overcomes the world, the flesh, and the devil and blessed is every one that hath an eye to see and an ear to hear, the things that belong to our peace. Blessed are these, whether in tent, or in the field, and blessed shall be the basket and their store: blessed shall they be who

ey come in, and blessed shall they be when they  
out. The Lord, which made heaven and earth,  
bless His little dependent ones everywhere,  
increase them more and more in His love,  
and their children. The Lord has arisen,  
and will arise more and more, by the might of  
His own power; and He will make them that  
to Him face before Him. He will bind up the  
broken hearted, and set the captives free, saying  
to Jerusalem thou shalt be built, and to the  
temple, thy foundation shall be laid; the zeal of  
the Lord will perform this.

"To ———"  
"19th of 3d month, 1853.

"As for myself, I desire to be pressing towards  
the mark for the prize of the high calling of God  
Christ Jesus. I am often ready to faint by the  
y, the hindering things are so many, and my  
enemies so lively, and strong, and un-  
varied, and often exulting, that when I am  
telling on the one hand, they break in on the  
ner; so that not only my earth troubles for fear  
of the Lord, but my heavens shake also. But  
S I do, when I present my spirit before the  
rd, I bring my offences and commissions be-  
fore Him, for I love His judgments, and patiently  
wait all the days of my appointed time when I  
am sinned against Him.

BENJAMIN BISHOP."

"To ———"  
"26th of 4th month, 1853.

"It passes a long time since any communica-  
tion seemed between us; but for every purpose  
of heaven there is a time and season, and as  
a branch cannot put forth a bud until the sap  
eth from the root, no more can we be a saviour  
life into each other's life without the renewed  
cleaving of the Spirit of life in us; yet we love  
each of each other's welfare, and to sympathize  
with each other, as the dispensations of an All-  
wise Providence pass over us. I rejoice and  
sympathize with you according to my measure, in  
your afflictions and consolations, as ye also do  
with me. And you will believe me in saying, it  
is the travail of my soul day and night, for the  
perfect sifting of the day, when the wise  
simple, the rich and the poor, will be each  
other's joy and rejoicing in the Lord.

"The few lines expressive of your unity with  
in the faith, are precious to my soul. Praise  
thanksgiving often arise to the Author of all  
mercy, that there is yet preserved among a  
fellowship in the Spirit."

"To ———"  
"5th month, 1854.

"I unite with you in prayer, that the presence  
be holy Head of the church may go with them  
go, and stay with those that stay; and I wish  
a doubtless will, as we continue in watchful-  
ness unto prayer, keeping our habitations in the  
h as it is in Jesus; for want of which, many  
ones are weak in the faith, and the eyes of  
our understanding becomes darkened, so that  
they cannot see the things that belong to their  
pe; of which, in a letter just read to me, I  
e a painful instance. I have, however, had a  
et-ment just this morning, in which I briefly  
ed to the 'path which no fowl knoweth,' and  
re the glorious Lord will be unto us a place  
ard rivers and streams; where no lion or  
ous beast can ever come; and this is my  
h, that the just Lord is among us as a people,  
He will bring forth His judgments to the  
t, and overturn, overturn, until there is room  
Him to reign, whose right it is. Thy report  
y dear father and mother is very pleasing.

"Your sweet is the Scripture which speaketh to

this import, 'The Lord shall come down upon  
them that fear Him, as the clear shining after-  
rain.' So let us wait upon the Lord, and be of  
good courage, for He strengtheneth the hearts of  
all those that trust in Him. I conclude with  
thanksgiving and praise unto Him, who is able to  
do far more abundantly for us above all we can  
ask or think; in whose love and fear, farewell.

"Your sincere friend,

BENJAMIN BISHOP."

"I find it is the hardest thing when I am in  
God to abide in Him. When I sensibly feel His  
presence, then I can say to my soul, 'O satisfied  
with favour, and full of the blessings of the Lord!'  
But when He goeth on one of His journeys, and  
commandeth me to watch and keep the house,  
then the enemy takes advantage of my weakness.  
I think G. D. said, 'Many who have begun well  
suffer loss; through mistaking desertion for death,  
immediately we begin to doubt of that which we  
formerly have tasted and handled of the precious  
Word of Life, and are almost ready to cast away  
our confidence.'"

"From ———, alluding to a visit to Benjamin  
Bishop, during his illness.

"23d of 11th month, 1854.

"I am quite unequal to convey, in this way,  
an idea of the precious opportunity, of which I  
have been mercifully favoured to partake this  
morning, at the bedside of our dear invalid and  
truly happy friend, Benjamin Bishop. When  
E. P. told him I was there, he said, 'I am very  
glad; now my dear friends, let us sit in solemn  
silence.' He said, after a sweet pause, 'I feel as  
if I could not depart in peace without telling you  
of the precious love I feel for all my friends,  
those in our religious Society, and those out of it,  
who are looking to Christ. O the love of God is  
inconceivable. May you give up body, soul, and  
spirit, into His hands. While the fleshly lusts  
remain, there will be trouble, but in the meekness  
and gentleness of the Lamb, there is peace. Our  
Society has been more favoured than any other in  
the world, far more; therefore more will be re-  
quired of it. I never before so fully realized the  
sweetness of such a state. I can say, No pain of  
body.' To which I added, 'and I think, none of  
mind.' 'I can say so too, but I have nothing to  
spare, not a moment to spare.' After another  
pause, he took off his cap, and seemed engaged  
in solemn prayer and praises. I could not dis-  
tinguish all he said, but I clearly heard, 'Thou  
hast taught me to pray, that Thy holy will may  
be done by me, in me, and through me.' Soon  
after, 'Expressive silence, muse His praise.' I  
have not words to do it.' On my bidding him  
farewell, he said with earnestness, 'My dear friend  
I am tiring well; go, and may the Lord go with  
thee.' 'I thank thee, O Lord, that thou dost  
not take me, until that which was to be done in  
me is perfected.'"

#### Our New Weights and Measures.

The laws of the United States have given us a  
new set of measures which are now used in com-  
mon with France, all the rest of America except  
Canada, and more than half the nations of Europe.  
It is as yet optional with us, but the intention is  
within a few years to make it obligatory. Roughly  
stated, the measures are simply a long yard, the  
meter, with its thousandths; a quart larger than  
the wine quart, the liter; a heavy double-pound,  
the kilogram; a large square yard, the deciare;  
and a large cubic yard, the stère. All t. e. are  
subdivided and multiplied, just as our dollar is  
from eagles down to mills, but not half the sub-

divisions will be used. The machinist will work  
by millimeters, thousandths of a meter; the  
traveler will estimate his progress by kilometers,  
large half miles. Coal will be sold, as lumber  
now is, by the thousand—a little less than the  
"long ton". The chemist and assayer have long  
weight by the milligram, of which sixty seven  
make one grain. Fields will be estimated by the  
hectare, a scant half acre. Liquid medicines will  
be dosed out by the centiliter, one of which,  
nearly three a teaspoonful, we recommend for an  
ordinary dose of brandy. Things now measured  
by the bushel will be weighed. Measures of time,  
angles, and temperature, will be left as they are.  
Now for more exact statements. The new unit,  
the meter, is, as near as could be ascertained in  
the last century, a ten millionth part of the dis-  
tance from the equator to the pole. The liter is  
a cube of the tenth part of a meter. The kil-gram  
is the weight of a liter of pure water at its great-  
est density, 39 degs. The divisions above unity  
are expressed by Greek numerals: deca, ten; hec-  
to, hundred; kilo, thousand; myri, ten thou-  
sand. The subdivisions of unity are expressed  
by Latin numerals: deci, tenth; centi, hundredth;  
milli, thousandth. Here is the whole system.  
Below we give the full set of names, putting in  
small capitals those that are likely to be used; as,  
"eagle, DOLLAR, dime, CENT, mill;" would show  
that we reckon by dollars and cents only. As  
even the United States foot differs slightly from  
the English, we copy the most careful estimate  
we know of the American values of the new mea-  
sures from Holton's New Granada. They were  
calculated expressly for that work with the utmost  
exactitude under the direction of Prof. Guyot.

Myriameter, 6,214 miles.

KILOMETER, 0,621 miles.

Hectometer, 19,872 rods.

Decimeter, 10,936 feet.

METER, 3,28099 feet.

Decimeter, 2,937 inches.

Centimeter, 0,394 inches.

MILLIMETER, 0,039 inches.

MYRIARE, 3,861 of square mile.

Kilare, 24,711 acres.

HECTARE, 2,47 acres.

Decare, 39,538 square rods.

Are, 11,96027 square yards.

DECIARE, 10,7642406 square feet.

Centiare, 1,076 square feet.

Milliare, 1,5498 square inches.

Myriastere, 39,241 cubic yards.

Kilastere, 3924.1 cubic yards.

Hectostere, 392.41 cubic yards.

Decastere, 2,76 c-rds.

STERE, 35,317 cubic feet.

Decistere, 3,532 cubic feet.

Centistere, 610,278 cubic inches.

Millistere, 61,028 cubic inches.

Myrialiter, 2641.78 wine gallons.

Kiloliter, 264.178 "

Hectoliter, 26.418 "

Decoliter, 2.642 "

LITER, 61,028 inches, 1,05672 quarts.

Deciliter, 0,85464 gills.

Centiliter, 0,855 gills.

Milliliter, 0,085 gills.

Myriogram, 22,617 lbs. av.

Kilogram, 2,305 lbs.

Hecogram, 3,528 oz. av.

Decigram, 154,332 grains.

Gram, 15,43316 grains.

Decigram, 1,543 grains.

Centigram, 1543 grains.

MILLIGRAM, 0,154 grains.

spared till the maturing years of the child could in some degree measure it, comes back with renewed freshness, while contemplating what seems a little tangible hold on the blest treasures of affection and memory.

There is indeed no privilege that may not by perversion, become a snare. The closest external guarding cannot bar out pride and vanity from the heart. Mournful indeed is it that they lurk so near the holiest places; strange would it be if they did not by their approaches this wonderful combination of discovery and invention. But let every one see to him self that he "use this liberty as not abusing it." It is in the abuse of good gifts, given as "richly to enjoy," that the snare lies. And should any one find anything in his heart at all approaching to idolatry, let him at once "flee this thing," for to him it is sin. Or if from any reason, or indeed without any reason, he finds a check upon his spirit respecting it, how important it is that this should be heeded and not stifled. "Let every one be fully persuaded in his own mind." We cannot judge one for another, and surely we have the highest command that we must not. "See thou copy no man," said William Penn, "save in the matter of faithfulness."

That there is occasion for wise and tender care respecting photographs, especially among young people, may be very true. But there is danger of a good influence being lost through a want of wisdom and tenderness, and I may add, of tact. Should not motives and principles be the object of care, and a benevolent sympathy win the way for a word in season? Young persons quickly detect the difference between a concern that has an intelligible ground in pure principle, and that which merely asserts the wrong of anything. The garden needs culture and enriching, as well as fencing and pruning. And with regard to this, as an external, which, like eating and drinking, may be evil or may not, let us remember that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men."

For "The Friend."

### Musings and Memorials.

#### THE SAVIOUR TAKES CARE OF HIS LAMBS.

The love and tender mercy of our Lord and Saviour Jesus Christ, is often marvellously displayed towards the workmanship of his holy hands, and more particularly so toward those young in life who have learned to love and serve him. Some years ago I read an anecdote of a little girl, who had been well instructed in the school of Christ, and felt willing to part with her earthly friends, and to go to the Saviour, which was far better. When the time of her departure seemed drawing near, she expressed a willingness to die, but added, "I fear to go down into the dark valley all alone." To some words of consolation offered her she replied, "I am a poor, weak, timid creature, and I dread the last struggle with the king of terrors." One present told her to trust in the Saviour. This seemed to reach her state, and with a renewed feeling of loving confidence she with a sweet smile exclaimed, "I will trust Him." The dear Saviour was very merciful to her, for in a few minutes after saying those words, she appeared to sink into a sweet sleep, and without a bodily struggle, which could be perceived, was quietly gathered to glory.

I was acquainted, many years ago, with a boy of a feeble mind and infirm body, who in his mental and physical weakness clung with tena-

cious affection to his mother for support and comfort. He was the son of pious parents, who had, as the Lord opened the way for it, instructed him in the knowledge of the Truth, and the dear Saviour had condescended to his weak intellect, so that the words of wisdom fell not into barren ground. He was a great sufferer, and through strengthening grace, was enabled to bear his physical anguish with exemplary patience. Yet in the weakness of his mental constitution, he was fearful to be left alone. Disease wore away his strength, and the boy who could not bear to be parted from his mother, came to his dying day. But the merciful condescension of his dear Saviour was manifested towards him, in that he knew not that he was about leaving her. He felt no additional pain, only the things around his bed seemed strangely to change. But his mother was near, and so in quiet he gently breathed his last, and was gathered by the Blessed Saviour without a pang or struggle. There was an additional weakness, a sinking of the pulse, until its motion ceased, and then all pain and fear was over, and the feeble-minded one found the Saviour's arms of strength around him, and needed no earthly one to guide and guard. In a sweet assurance of the extension of the gathering arm of mercy towards this weak child, his christian parents rejoiced even in tribulation. In respect to him the following lines were written:

"He had a weak and tender one,  
Unfitted for the storms of life;  
With him the work of death begun,  
And he was safely housed from strife.  
A timid child, and wont to cling,  
For safety to his mother's side,—  
He needed her protecting wing,—  
He needed her to cheer and guide.  
Of feeble mind,—yet firm to bear  
In patient grief,—as day by day,  
Strong against 'twas his to abate,  
'Till all life's vigor wore away.  
He could suppress each pain-stirred groan  
Yet feared he to be left alone  
He would have viewed with thought of dread  
Haven's open gates before him spread,—  
Since in that holy baptism place,  
Maternal care he bore to miss,  
And not a dear familiar face,  
Would welcome to its bowers of bliss.  
But heavenly love was roused his bed  
To soothe all fears that might annoy,  
And Death laid off all night of dread,  
Ere he was toucht the timid boy.  
He knew not 'twas his time to die,  
Without a groan, without a sigh,—  
He felt his crippled form, to spring,  
A babe of grace on cherub wing;  
To feel adoring praises move,  
And amid the white raiment named host,—  
And in the flow of heavenly love,  
To find all fears and weakness lost."

To some of his dear children the Blessed Saviour gives such a sweet confiding faith, as to enable them to meet death without terror. Of one little boy of eight years of age the following interesting incident is narrated. He was taken suddenly very ill, and after a few days the physician told his parents that he could not survive the attack. His affectionate father thought it right that his little boy should be aware of his situation, and therefore told him what his doctor thought. After doing so, he asked the little sufferer if he was afraid to die. The child received the intelligence with much calmness, but instead of replying to the query, he requested his father to read to him out of the Bible what the dear Saviour had said about little children. The father read to him the passage "suffer little children to come unto me, and forbid them not." When the father had finished, the grace-supported child looked up at him and said, "No! I am not afraid

to die. When I die, Jesus will take care of me. No! I am not afraid to die."

*American and British Incomes.*—The *London Spectator*, in an article upon the American Income returns, states that A. T. Stewart's return of over four millions of dollars, is probably the largest annual business income in the world. It also states that if the Rothschilds be excepted whose wealth is more that of a family than of individuals, no unowned person has an income approaching Stewart's.

Referring to British incomes, the *Spectator* prints some statistics which show that either the wealth of England has been greatly exaggerated or the wealthy classes do not make correct returns. The publication of the names of income tax payers in England is not permitted. Thus in the English returns, 332,431 persons pay income tax and the average income of each is only \$1595 00. There are but 107 persons who return over \$250,000 a year; 1283 between \$25,000 and \$250,000; 627 between \$20,000 and \$25,000; 1438 between \$15,000 and \$20,000; 2204 between \$10,000 and \$15,000, and 7354 between \$5,000 and \$10,000.

For "The Friend."

### "Fells of Swarthmore Hall."

One of the magistrates of Appley, who has united with some of the clergy to procure the conviction of James Naylor and Francis Howgill in the year 1652, when afterwards reflecting on what those men had said in their defence, could not divest his mind of the apprehension that he had assisted in prosecuting two servants of the Lord, who were made to suffer for their christian faithfulness. Again and again through the year this thought haunted his conscience and disturbed his peace. In this state of mind he visited Judge Fell's family. What he saw there among those who had adopted the principles held by the condemned, only tended to deepen the conviction that they were right and he wrong. His religious views had heretofore been of that Calvinistic phase which dwells on justification by faith, dis severed from the Gospel doctrine, which also requires a continual progress in sanctification of heart and life, through the aid of the Holy Spirit. He held that doctrine of salvation by faith—a many hold it in the present day—in naked isolation.

Before that anxious inquirer had left Swarthmore Hall, George Fox had an interview with him, which is thus noticed in his journal.

"Much about this time it was that Anthony Pearson was convinced, who had been an opposer of Friends. He came over to Swarthmore, and I being at Colonel West's, they sent for me. Colonel West said, 'Go, George, for it may be of great service to the man.' So I went, and the Lord's power reached him."

Yet it was a difficult work that was before him after his spiritual eyes had been opened, to see his mind divested of the evils that had resulted from so long relying on a faith that had no purified his heart and life—a faith that had no proved its vitality. He was a lawyer, and accustomed professionally to judge right or wrong by legal definitions, rather than by the higher and holier injunctions of the Gospel.

Anthony Pearson about a year afterwards writing of Judge Fell's family, (consisting of his wife Margaret and eight children, viz: Margaret Jun., aged about 20, Henry the only son, about 16, and his companion William Coton, 17, and daughters Bridget, Isabel, Sarah, Mary, Susanna and Rachel, then a babe,) to his friend, says: "I



have long professed to serve and worship the true God, and, as I thought, above many attained to a high pitch in religion; but now, alas! I find my work will not abide the fire. My notions were swelling vanities, without power or life. What it was to love enemies, to bless them that curse, to render good for evil, to use the world as using it not, to lay down life for the brethren, I never understood; what purity and perfection meant, I never tasted. All my religion was but from the hearing of the ear, the believing and talking of a God and Christ in heaven, or in a place at a distance I knew not where. Oh! how gracious was the Lord to me in carrying me to Judge Fell's—a family walking in the fear of the Lord, conversing daily with him, crucified to the world, and living only to God. I was so confounded (on contemplating it), that all my knowledge and wisdom became as folly; my mouth was stopped, my conscience convinced, the secrets of my heart were made manifest, and the Lord was discovered to be near, whom I ignorantly worshipped. I could have talked of Christ, of the saints, and the hope of glory, but it was all (experimentally) a riddle to me.

"Truly, dear friend, I must tell thee, I have now lost all my religion, and am in such distress I have no hope nor foundation left. My justification and assurance have forsaken me, and I am even like a poor shattered vessel, tossed to and fro, without a pilot or rudder—as blind, dead and helpless as thou canst imagine. I never felt corruption so strong, and temptation so prevailing as now. I have a proud, hard, flinty heart, that cannot be sensible of my misery. When I deeply consider how much time I have wasted, and how unprofitably I have lived, my spirit feels a sudden 'ere; then I am still flying to my old refuge, and here my thoughts are diverted. What it means to wait upon God I cannot apprehend. The confusion in my own spirit, together with the continual temptations from without, are so great, I cannot understand or perceive the small, still voice of the Lord.

"What thou told me of George Fox I found true. When thou seest him or James Nayler, they both know my condition better than myself. Love them, (if neither of them be drawn this way,) to help me with their counsel by letter, they are full of pity and compassion, and though they are my enemy, they are my friends; and so Francis Howgill, from whom I received a letter full of tenderness and wholesome advice. Oh! how welcome would the faces of any of them be to me! Truly I think I could scorn the world, to be fellowship with them. But I find my heart full of deceit, and I exceedingly fear to be deceived, (as I have been,) and to be seduced into a form without power; into a profession before I possess the Truth; which would but multiply my misery, and deprive me both of God and the world. Dear friend, it will much refresh me to receive any lines from thee. Be it thou faithful. Thou may perceive from my Ashdod language what countryman I am—even of the lowland that lives in darkness.

"I am afraid lest the orders we made at Appleby use some to suffer, who speak from the mouth of the Lord; I heartily wish they were suppressed recalled.

"I have been at Judge Fell's, and have been formed from that precious soul, his consort, in measure what these things mean, which I counted the overflowings of giddy brains, a heart, pity and pray for me; and let all obligations of former friendship be discharged in all wishes to the soul of thy old family friend,

that he may partake with them, of your heavenly possessions.

A. PEARSON."

Rainshaw, near West Auckland,  
May 9th, 1853.

*An Incident related by Thomas Shillitoe, 1828.*  
—Four men were called to be witnesses in a trial before the court, and were required to take the oath; all were dressed alike fashionably. On being directed to put their hands upon the book, all were sworn but one, and they departed leaving the one standing; which the judge observing, he addressed the individual in the nearly following language. "Do you affirm?" He answered "yes." "Are you a Quaker?" He answered "yes." "Do you belong to that church or Society?" He said "yes." "After a little pause the judge replied, "The time had been, when the members of that Society were known by their peculiar dress and appearance; but it is not so now; you could not be known by your dress, you are like a ship of the sea, or privateer sailing under false colours, that it may not be known."

Al! how many are sailing under false colours in the present day, ashamed to be known as the cross-bearing followers of the meek and lowly Jesus. 1854.

## THE FRIEND.

TENTH MONTH 27, 1856.

### OHIO YEARLY MEETING.

This meeting convened at Mount Pleasant on the 8th instant; the meeting for Ministers and Elders having met on the 6th. There were two ministers and their companions present with minutes from meetings within Philadelphia Yearly Meeting.

Although the number of members who have removed into Iowa is estimated at five hundred—counting men, women and children—who, living at the distance of nearly a thousand miles, could send but few to meet with their brethren and sisters, yet the meeting was thought to be quite as large as any one held by them since the separation in 1854. There was a considerable number of young people of both sexes in attendance, who, by consistent appearance and serious deportment, gave evidence of their heartfelt interest in the good cause, for the promotion of which they are thus annually called together.

Cut off as this Yearly Meeting of Friends is, from all official intercourse with other co-ordinate bodies, except Philadelphia, the business claiming its attention principally relates to its own members. This was conducted with much harmony, and a good degree of that weight and solemnity which become a meeting transacting the affairs of the Church, and seeking the preservation and edification of its members.

A proposition came up from Pennsville Quarterly Meeting to accede to the request of the three Monthly Meetings which have been established for some time in Iowa, to constitute a Quarterly Meeting; but as two of those meetings are constituents of Stillwater Quarterly Meeting, which had not felt prepared to bring the proposal to the Yearly Meeting, the consideration of the subject was dismissed for the present.

The meeting got through with its business on Fifth-day the 11th instant, and separated, we believe under a thankful sense of the renewed extension of Divine regard, and the prevalence of Christian love among the members.

When received, we will republish extracts from the printed minutes.

We have another article on "Photographs" in our columns of to day. The subject is one that admits of much being said on both sides, but, at last, we believe it must be left to be decided by the convictions of Truth on the minds of individuals.

There is one thing, however, connected with it, in which we should suppose every true Friend could unite; which is the inpropriety of photograph albums and pictures being kept on the tables in Friends' parlours, or for general exhibition. This, together with the time, money and attention often lavished on the creations of this art, must, we think, give pain to those who are desirous to see the members of our religious Society more thoroughly redeemed from conformity with the world.

### SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 20th says, there is no news of general importance to-day worth telegraphing. Consols, 89½. U. S. 5½. Middling uplands cotton, 15½d. The reform agitation is progressing in England. The demonstration at Leeds was most imposing in numbers and organization. It was attended by 120,000 persons, speeches were made by John Bright and others, and resolutions passed. The cholera continued in London and some other parts of England, but did not prevail extensively. The number of deaths in London from that disease during a period of seven weeks, was 3091, the number for the week ending 9th mo. 15th, was 182. The ratified treaty between Italy and Austria has been sent to Vienna with 35,000,000 of florins in treasury bonds, in payment of the indemnity. The Austrian forces were evacuating the fortresses held by them in Venetia, and the Italians were taking possession. An affray took place at Verona between some Austrian troops and the inhabitants, but order was soon restored. The Austrian Emperor will renounce the title of king of Lombardy and Venetia.

The law of incorporation of Frankfurt with Prussia, has been promulgated. The Prussian flag was raised, and large numbers of men assembled. The inhabitants remained quiet. Similar royal orders, relating to possession of Nassau and Hesse-Cassel were solemnly promulgated at Cassel and Wiesbaden. The patent extending Hanover to Prussia was promulgated in Hanover on the 6th inst. The ceremony was accompanied by salutes of artillery and bell ringing. The patent declares the annexation to be the result of the "righteous war" in which Prussia was engaged to vindicate its rights and Prussian authority, and promises perpetual obedience to the monarchs. The annexation is declared to be necessary for the reorganization of Germany. The ex-king of Hanover having protested against the annexation, his former subjects from their allegiance. The citizens of Frankfurt also protest against the annexation.

The weather in England was still unfavourable for the crops. Flour had advanced 1s. per barrel, and wheat 3d. per 100 lbs.

Advices by the overland Bombay mail give sad accounts of the famine. The deaths from starvation in various provinces were numerous. The Board of Revenue had ceased to publish the number of reported deaths. The famine had approached very near to Calcutta. It is said that it will be impossible to relieve more than a very small part of the suffering around the city for the next two months. Nine hundred dead bodies were picked up in the streets of Bal-me in one morning.

A terrible hurricane commenced in the Bahamas on the 30th ult. and lasted two days. Almost half the town of Nassau was destroyed. The storm, many vessels were sunk or driven ashore. The hurricane is said to be the most violent which has been experienced in that quarter since 1813.

Advices from the seat of war in Paraguay, report severe fighting, before a Paraguayan fortress, on the 1st of 9th month, and the following day. The allied forces, after a battle in which they lost 1200 men, took some of the Paraguayan intrenchments.

It is stated that the revolution in Candia is losing its serious character, and that the leaders of the insurgents had offered to enter into negotiations for submission on the place that the conferences on the subject should be held. The presence of the representatives of France, England and Prussia, which condition had been accepted.

Dispatches of the 22d say, that the election in Venetia had resulted in nearly an unanimous vote for union with Italy.

The Prusso-Saxon treaty of peace was finally signed on the 24th.

The Liverpool markets were recently unchanged. The Spanish government has announced its intention to give to the territorial governor of the Pope after the French forces leave Rome.

**UNITED STATES—Pennsylvania.**—The total vote in this State, at the late election for Governor, numbered 596,063. The majority for Geary, the Republican candidate, was 17,853.

**Philadelphia.**—Mortality last week, 377. Of cholera, 67.

**The South.**—The Agricultural Bureau at Washington estimates the cotton crop of the South, this year, at 1,500,000 bales. The sugar crop of Louisiana is estimated at 60,000 lbsds. The Wilmington (N. C.) market is, however, not so hopeful of the manufacturing interests of the south. It is stated that there is at this time in process of erection in the State of Georgia, seventy-two mills for the manufacture of cotton and woollen goods, some of them for calicoes. The belief is expressed that cotton and woolen mills will be multiplied from year to year until the south will finally be able to work up her entire crop of cotton.

**The Freedmen.**—The United States Secretary of State recently issued a circular to the Governors of the Southern States, advising them of a fraudulent scheme on foot to induce freedmen and their families to emigrate to Peru. Entitled "The Freedmen of Peru," this communication stating that a resident of Lima had been dep. red for the United States with the object of contracting for 2000 colored families, who, under the delusive promises of higher wages, it was expected would be induced to leave their native land. The means to prevent the negroes from being imposed upon, thereby being reasons to believe their treatment in Peru would be no better than that of the Chinese Coolies.

A freedman in Mobile, Alabama, last week deposited in the Freedmen's Bank \$540, in gold, which he had been accumulating for fifteen years. Another freedman of the same name had deposited the sum of \$7000. There are at present in Tennessee, 81 schools for freedmen, with an average attendance of 8260 pupils. The hospital for freed people, at Memphis, is now conducted by the civil authorities at a cost to the city of over \$4000 per month. Gen. Sheridan gives but a discouraging account of the situation of the freedmen in Louisiana. He says that many of them who engaged to work for a share of the crop, will be left not only destitute of the means of support during the coming winter, but will be in debt to the owners of the lands for supplies advanced to them in the summer. Complaints are frequent that the freedmen are being deceived in the date of their contracts, the commencement of the year until the crop was ready to harvest, are being discharged and driven away, ostensibly on the ground of having been insolvent. There are frequent reports of cruelty to the freedmen, especially in the north-western part of the State.

**Mississippi.**—The returns of the all but three counties in Ohio, and estimates of those counties, give a Republican majority of 43,311. Guilford, Hendricks county, Indiana, gave its entire vote (621) for the Republican ticket at the late election. The number of schools in New York city is 260, with an average attendance of 92,700 pupils. The number of teachers is 4222 males and 2146 females. Professor A. Wood and others lately ascended Mount Hood, in Oregon. His report establishes the fact that Mount Hood is a volcano, and that it is the highest mountain in the United States, being 17,600 feet. An official report shows that the French crops this year fall fully one-third below the normal average. It is stated that the United States insurance companies escaped heavy losses by the Quebec fire on account of the financial policy of the Canadians, who required each foreign insurance company to deposit \$50,000 in Canadian securities. Most of the American companies refused to do this, and hence their losses were small.

The number of deaths in New York City last week was 475. In Boston there were 78 deaths during the week. The vote of Ohio has nearly doubled since 1840. It was then 275,000, and now upwards of 500,000.

**Baltimore.**—Party spirit runs high in this city, and the Governor has just issued a circular to the Governor of the State to investigate certain charges made against the Police Commissioners. They deny the right of the Governor to do so, but he has insisted upon it, and on the 22d commenced taking testimony in the case at Annapolis. These movements are understood to have direct reference to the election of the Governor, to which the Governor, it is asserted, aims at the success of the administration or Democratic party.

**The Markets, &c.**—The following were the quotations on the 22d inst. New York—American gold 146. U. S. six per cents, 1881, 113½; do, 5-20, 106½; 1½4%; do, 1865, 119½; ditto, 10-40, 5 per cents, 99½. Super-fine State flour, \$9.15 a \$11. Shipping Oil, \$11.70 a \$12.85. Baltimore flour, common to fair extra, \$12.25 a \$13.90; trade and family do. \$14 a \$16.50. Amber State wheat, \$3.03. Barley, \$1.20 a \$1.35. Western mixed corn, \$1.07 a \$1.08; white, \$1.10. Cuba sugar, 11 a 13 cts.; Porto Rico, 13 cts.; band refined, 16 cts. Middling upland cotton, 29 a 40 cts. The balance in the New York Sub-treasury on the 22d inst. was \$100,487,505. Philadelphia—Uplands cotton, 40 a 42 cts. Extra family flour, \$12.50 a \$13.50; higher brands from \$14.75 to \$16. Red wheat, fair to choice, \$3 a \$3.15; white, \$3.20. Rye, \$2.30 a \$2.37. Yellow corn, \$1.15; mixed western, \$1.12. New southern oats, 60 cts. Cloverseed, \$7 a \$8. Timothy, \$3.50 a \$3.62. Flaxseed, \$3.20 a \$3.25. The arrivals and sales of beef cattle reached about 1800 head. Prices nearly unchanged, extra sold at 18 a 16½ cts., a few choice at 17 cts.; but to good, 14 a 15½ cts., and common, 11 a 13 cts. per lb. Sheep were dull, 20,000 arrived and partly sold at 6 a 6½ cts. per lb. gross. Hogs were lower, sales at \$12 a \$13.50 the 100 lbs. net, and a few extra at \$14.50. Baltimore—Red wheat, \$3.10 a \$3.15. White corn, \$1.25; yellow, \$1.10. St. Louis—Prime fall wheat, \$2.45 a \$2.75; choice, do. \$2.80. Chicago—No. 1 spring wheat, \$2.17 a \$2.19; No. 2, do. \$1.85 a \$1.95. No. 1 corn, 74 cts.

#### WESTTOWN BOARDING SCHOOL.

Wanted, a Friend qualified to perform the duties of Book-keeper and Librarian at the above Institution, to begin on the opening of the Winter Session, or as early thereafter as practicable.

Application may be made to  
J. Langens, Burlington, N. J.  
Aaron Sharples, West Chester, Pa.  
Joseph Scatt-rgood, 413 Spruce Street, Phila.  
Charles J. Allen, 304 Arcu Street, Phila.

A young woman Friend wishes a situation as Teacher of the English Branches. Apply at the Office of "The Friend."

#### WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commence on Second-day the 5th of Eleventh month.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Market streets, by giving their names to the Ticket agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station to the boarding school, to be paid for by the other incidental charges at the close of the term. Conveyances will be at the FERRY ROAD STATION on Second and Third-days, the 5th and 6th of Eleventh month, to meet the trains that leave Philadelphia at 7.50 and 11 A. M., and 2.30 P. M.

Baggage may be left either at Thirty-first and Market streets, or at Eleventh and Market. If left at the latter place, it must be put under the care of Hibbard Alexander, who will convey it thence to Thirty-first and Market at a charge of 10 cents per trunk, to be paid to him. Those who prefer can have their baggage sent for to any place in the out-lying part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander, No. 5 North Eleventh St. His charge in such case for taking baggage to Thirty-first and Market streets, will be 25 cents per trunk. Baggage put under his care, if properly marked, will not require any attention from his owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander reaches him in time.

During the Session, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth-days of the Term. Freight, and the expense charged in their bills.

Teeth Mo. 24th, 1866.

#### RECEIPTS.

Received from Sarah B. Upton, N. Y., per H. C. W. \$2, 50 do, and for Phebe Griffin, \$2 to 27, of W. C. Wm. Griffin, \$2 to 37, of do, 40, Mary Upton, \$2 40, of do, 30, Burton, Pa., \$2 to No. 13, vol. 41, from P. B. Bedell, Act. 10, \$2, vol. 39, and for J. Bate A. Crew, and J. Bailey, \$2 each, 40, J. Embree, \$2 to No. 14, vol. 40, T. D. Langstaff, \$2 to No. 46, v. 40, S. W. Stanley, P. Askew, and Mary Patten, \$2 each, 29, R. Mott, \$2, vol. 38, and W. Pierpont, \$3, vol. 38, J. B. Burton, Pa., \$2 to No. 13, vol. 41, from N. S. 41, and for J. Pollard, \$2, vol. 40; for Sarah Greese, R. I., \$2, vol. 40.

#### WESTTOWN BOARDING SCHOOL.

WANTED, a TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL, to enter on his duties on the opening of the Winter Session, on the 5th of Eleventh month, at Samuel Hill, Wilmington, Del.

THOMAS EVANS 317 Arch St., Phila.  
Joseph Scattergood, 413 Spruce St., Phila.  
Charles J. Allen, 304 Arch St., " "

An experienced Teacher wishes a situation in a family school, for the winter season. Apply at the Office "The Friend."

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, — JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 627 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, at the Friends' meeting house, Chester, Pa. on the 3d inst., Geo. S. GARRETT, of Upper Darby Delaware Co., Pa., to MARY W., daughter of the late Jesse J. Maris, of the former place.

—, on the 17th of Tenth month, 1866, at Friends' meeting-house, Downingtown, Pa., AMBROSUS SMITH of Philadelphia, to MARY, daughter of the late Char Downing.

—, on the 10th inst., at Birmingham, Ches Co., Pa., GEORGE L. SMEDLEY, of the city of Chester, a JANE H., daughter of David Garrett, of the former place.

DIED, at his residence near Harrisville, Harris county, Ohio, on the 16th of Fifth month, 1866, Rebecca wife of Parker Hall, and daughter of Joseph and Elizabeth Hall, in the 78th year of her age, an esteemed member of Shortneck Monthly Meeting. From earliest she was of a sober and religious turn of mind, and concerned to lead a life consistent with her profession. And as she grew in years, by taking heed to the life within, she grew in grace. After her marriage she pursued habitually the duties devolving upon her, as affectionate wife and mother; and the care and consideration she evinced for the comfort and happiness those about her, her unassuming deportment and an amiable disposition, won her the affection and esteem those with whom she mingled. Though diligent in her domestic duties, she was not less diligent in her careful not to let temporal concerns interfere with religious duties, being diligent in the attendance meeting, and in reading the Holy Scriptures and all religious books. Often seeking opportunities for retirement in spirit before the Lord, that she might with her strength renewed, and know the work of sanctification to go on in her heart. She was strongly attached to the doctrines and testimonies of our religious Society as held and maintained by our worthy predecessors, few years before her death she came forth in public testimony, speaking a few words at times in the way to ministry, to the satisfaction of her friends. She was patient and resignation; during which she uttered many weighty expressions, evincing that her mind was stayed on things above, saying, near her close, that she did not feel any thing in her way, but she believed that her work was done. And on taking leave of this life and time, she earnestly entreated them so fully, that when time to them should be no more, it might be prepared to meet her in Heaven. Thus affording an evidence that through redeeming mercy she was prepared for the change; and we doubt not has changed the fleeing enjoyments of this world, for crowns of glory that fadeeth not away."

WM. H. PILE, PRINTER,  
No. 214 Park street, between Dock and Third.



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## The Completion of the Atlantic Telegraph.

(Continued from page 6.)

The appearance of the immediate neighbourhood of the terminus of the cable on the narrow neck of land separating Trinity and Placentia Bays, is thus described: "Those who have visited Trinity Bay, Newfoundland, with one consent allow it to be one of the most beautiful sheets of water they ever set eyes upon. Its extreme length is about eighty miles, its breadth about thirty miles, opening boldly into the Atlantic on the northern side of the island. At its southwestern end it branches into the bay of Bull's Arm, which is a quiet, safe and beautiful harbor, about two miles in breadth, and nine or ten in length, running in a direction north-west. The depth of water is sufficient for the largest vessels. The sea rises some seven or eight feet, and the bay abounds in a beautiful sandbeach. The shore is clothed with dark green fir-trees, which, mixed with birch and mountain ash, present a pleasing contrast. The land gradually rises from the water level around, so as to afford one of the most agreeable town sites on the island. You ascend only about a quarter of a mile from the water, and here are no longer trees, but wild grass like an open prairie. \* \* \* Numerous little lakes may be seen in the open elevated grounds from which snow rivulets affording abundance of fine trout. After ascending for about a mile and a half you have then probably three or four hundred feet above the tide, and nothing can exceed the beauty of the scene when at one view you behold the acid waters of both Trinity and Placentia Bays, the latter sprinkled with clusters of verdant islands."

The fact of the arrival of the telegraph fleet at Earl's Content, and that the Atlantic Telegraph had been laid in perfect order, was soon transmitted over the length and breadth of the land, producing a feeling in the public mind,—from remembrance of former attempts, not sanguine in success—of agreeable surprise. Numerous messages of congratulation were at once addressed to Cyrus W. Field, at Newfoundland, and others of similar character quickly passed between many of the friends of the enterprise on opposite sides of the Atlantic. The Queen of England and the President of the United States, also exchanged messages of friendly greeting through the new medium of communication which had thus united their respective territories. One of the most interesting despatches received on the occasion, was

from the President of the Suez Canal Company, which dated at Alexandria, in Egypt, at half past one o'clock on the 30th of the Seventh month, was received at Newfoundland at half past ten o'clock on the morning of the same day: the time actually occupied in its transmission over nearly one-fourth of the earth's circumference being only about two hours and a half. The almost instant communication between this land of ancient history, and the almost unexplored shores of the new world, is particularly striking, and the greeting in this way of the representatives of two of the greatest enterprises of modern times, the one of which looking forward to the speedy union of the oceans of the eastern and western hemispheres, and the other just returning from connecting their continents, forms a spectacle not often to be witnessed.

On the 28th of Seventh month, the line was opened for business, and in the first twelve hours four thousand words were transmitted between the two continents.

One object of the expedition had now been successfully accomplished, but another remained. A slender cord, scarcely an inch in diameter, lying upon the bottom of the trackless ocean, was to be hunted for, raised if possible through two miles of water, spliced, and continued to Newfoundland; and preparations were immediately made for the task.

The experience of last year had demonstrated the possibility of hooking the cable by grapnels—five-armed anchors with sharply curved and pointed flukes—and raising it a considerable distance above its bed. It remained to be seen whether ropes and apparatus sufficiently strong could be employed to grapple it again, and lift it fully to the surface. For this purpose the vessels had been furnished with improved appliances previous to their departure from England, and the Albany had been fitted out with the same picking-up apparatus which had been used by the Great Eastern in the previous attempt. The Albany and Medway had been provided with grappling apparatus in order to enable them to raise the cable in different places, part way up, when by buoying it the strain would be diminished upon the intermediate portion which, it was hoped, the Great Eastern might then succeed in recovering.

From observations made at the moment of the parting of the old cable, the position and course of the Great Eastern at that time had been known, and with these few data the squadron sailed for its rendezvous in mid ocean, 600 miles distant, on the 9th of the Eighth month.

On the 12th inst. the Great Eastern arrived at the designated spot, and found the Albany already there, and that she had been engaged in grappling for the cable, and had succeeded in raising it nearly to the surface. On the 17th the Great Eastern was more successful, and actually lifted it out of the water upon the flukes of the grapnel, but immediately lost it again while all on board were rejoicing in their success. In the brief interval, however, in which it was visible, those who saw it, says J. C. Deane, in his diary of the expedition, were struck with the fact, "that one

half was covered with ooze staining it a muddy white, while the other half was just in its state as it left the tank last year, with its tarred surface and strands unchanged, which proved it simply lay in the ooze half imbedded. The strain on the cable gave it a twist, and it looked like a pole painted spirally black and white."

The attempt at grappling was again recommenced, and on the 20th the cable was broken by the Medway, and on the 27th the broken piece, about two miles long, was hauled on board the Great Eastern. An examination of this portion by the electricians was highly encouraging. It appeared "it was almost as fresh as when it was put down a twelve-month ago—bump and wire perfect. Above all the gutta-percha was as new in appearance as when it left the manufactory in the City Road, a fact so important, that notwithstanding the disappointment we all felt," says J. C. Deane, "we know now that as an insulator it is practically superior to any, and that a cable once laid across the Atlantic without a fault, may be looked upon as practically secure." After several days had been spent in unsuccessful efforts to raise the unbroken end of the cable, it was concluded to give up the attempt in this neighbourhood and proceed to a spot one hundred miles further east, where it was known that the water was shallower.

The diary of 8th month 31st states, "At noon to-day we were 6½ miles north of the line of the cable, lat. 51° 58.45' N., long. 36° 7' W. Nothing could be more favorable for commencing operations, sea smooth, clear day, and no wind. Under these favorable circumstances orders were given to lower the grapnel at 10 a. m." That afternoon the cable was hooked in 1900 fathoms water, and the hauling up was continued all night. In the morning 800 fathoms remained to be drawn in, when it was concluded to buoy the grapnel with the cable thus hanging from it in mid ocean, and again grapple for it a few miles to the westward, where in consequence of the adjoining part of the cable being thus raised from the bed of the ocean, and buoyed, the resistance would not be so great.

The next day the Medway and the Great Eastern both grappled for the cable to the east of the buoy, the latter being between the Medway and the buoy. The result of this attempt, which ended in complete success, is thus narrated in the diary: "After dinner we received a signal from the Medway that having hooked the cable she had hauled it up about 500 fathoms. We told her to heave up as rapidly as possible, and in fact to break the cable so that we might have the strain taken off our part of it, and so increase our chance of raising it to the surface. To the eastward the effect would be produced by the bight we lifted yesterday and buoyed. The picking up went on with its usual certainty and precision, and by 12 o'clock (midnight) the bows of the boat were crowded not only by those actually on the watch, but by nearly all the hands, who turned out to see the result of this attempt to recover the cable. By this time the boats of the Albany and Medway rowed up under our bows, not so much with a view to assist in putting stoppers on



the cable, as to be there in case any of the men who were lowered on bow lines over the bow should fall into the water during their perilous work. Precisely at 12.50 this morning the cable made its appearance, and save when the voice of Capt. Anderson or Mr. Canning was heard giving an order, one could almost hear a pin drop, such was the perfect silence which prevailed. No excitement, no cheering, "as all was calm and quiet, the men hardly spoke above their breath." The cable hands having had the bow lines slipped over them, were lowered over the bows, and placed huge hempen stoppers on the cable, which was speedily attached to five-inch ropes, one being placed to protect the eastward side of the bight, and one the westward. This took the best part of three quarters of an hour. It was then found that the bight was so firmly caught on the springs of the grapple that one of the hands who had put on the stoppers was sent lower down to the grapple, and with hammer and marlingspike and other implements, the rope was ultimately freed from the tenuous grip of the flukes. The signal being given to haul up, the western end of the bight was cut with a saw and the cable then rose over the bows of the Great Eastern, slowly passing round the sheave at the bow, and then over the wheels on the fore part of the deck. The greatest possible care was taken by Mr. Canning and his assistants to secure the cable by putting stoppers on between the V. wheel and the pick up machinery, and to watch the progress of the grapple rope shackles round the drum, before it received the cable itself. This occupied a considerable time, and now it became evident that before long the end would be passed down as far as the electrician's room. There awaiting its arrival were Mr. Gooch, Cyrus Field, Capt. Hamilton, Mr. Canning, Mr. Clifford, Prof. Thomson, Mr. Deane and others. At last Mr. Willoughby Smith, the chief electrician, made his appearance at the door with the end of the cable in his hand, and the connections having been made, he sat down opposite the instrument. A breathless silence prevailed. Not a word was spoken, all eyes being directed upon the operator, whose expression of countenance indicated the deep anxiety he felt in making the test. At the expiration of about ten minutes he relieved our suspense by stating that so far as he had then gone he believed the tests to be perfect, but another minute had scarcely elapsed when he took off his hat and gave a cheer which, as can easily be imagined, was lustily taken up in the room, and having been heard outside, it was echoed from stern to stern of the ship, with a heartiness which every one can appreciate.

Mr. Canning at once sent a message to Mr. Glass, the Managing Director of the Telegraph Construction and Maintenance Company, expressing the pleasure he felt in speaking to him through the cable of 1865, and the operator at Valentia, telegraphed back his congratulations."

The fact of its recovery, and that it was still in working order, was immediately reported through the new cable to Newfoundland, and from thence over the country, causing almost as much gratification and interest as the news of the successful accomplishment of the former undertaking. On board the ship the paying out of the cable soon commenced, and was continued with regularity until on the 8th of the month the fleet again cast anchor at Newfoundland, and the second line of communication was laid between the two continents.

*The Way to the Crown.*—We must taste the gall, if we are to taste the glory. If justified by faith, we must suffer tribulations. When God

saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of suffering. But mark, all were brought out of this. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way he led them thither. "Salvation" is their only cry. Child of God, murmur not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulations also.

Benjamin Bishop.

(Concluded from page 67.)

*"A Letter from John Dunstone to Benjamin Bishop."*

"The following beautiful letter from a dear blind friend in affliction, to Benjamin Bishop, was dictated to, and transcribed by the late John Budge, who thus adds in the P.S.: "It is really animating and edifying to witness the power and grace of Christ in thus cementing and binding up together as in the bundle of life, those who, in reference to everything else under the sun, are wholly unknown, and strangers to each other. "I in them, and thou in me, that they may be one in us," was the language of our blessed Saviour, and to be witnesses of this sublime and precious unity, is indeed, a favour transcending the conception of men."

"Cambridge, 6th of 7th month, 1841.

"My dear friend and brother in the Truth, and in tribulation, and in bonds as prisoners of hope, which hope maketh not ashamed, having from time to time experienced the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us. My dear friend, I do most tenderly salute thee in the love of the everlasting gospel of Christ, which is the power of God unto salvation to every true believer in Him; and every one that shall receive the gospel, believe in it, and become faithful to it, shall thereby be enabled to live by it, and shall grow up in it as sweet springing flowers in a well-watered garden; and whoever these may be, or wherever found scattered among the nations, they shall be so many living stones in the spiritual building. These are in a spiritual sense the salt of the earth, the lights of the world, and cities set on a hill that cannot be hid: these let their light so shine before men, that others seeing their good works glorify their Father who is in heaven: these spread a good savour wherever they go, and whether they eat or drink, or whatsoever they do, they endeavour to do all with a single eye to the glory of God, having no confidence in the flesh.

"My dear friend, I feel glad in my heart in having this favourable opportunity to inform thee that I both received and heard read, with a degree of thankfulness, thy welcome and cheering letter, which came to me under thy own hand, and as I believe from thy very heart, as it reached the pure Witness not only in my heart, but in the hearts of some others also. It was and is to me as cheering and refreshing as a morsel of bread and a cup of spring water are to a weary traveller, when he is both hungry and thirsty. And besides this, my dear friend, I can assure thee that it afforded me no small comfort to see thee, touching my experience, being an entire stranger to me, hit the work so nicely, and to hear thee read my heart page by page, as though thou hadst seen in the light of the glorious gospel, in a good degree, the whole travail of my spirit: with this I was struck with admiration, to see such a wonder-

ful display of the infinite wisdom of Almighty God, and I am constrained to think that 'and blood have not revealed these things'—these, but my Father who is in heaven.' Now my dear friend, have I not some good ground to believe that for many years that are I though unknown to each other as to the outward we have in spirit been travelling on hand in hand together, in that new and living way which opened by Christ in the gospel, and cast up the Saviour and friend of sinners? This is diverse from every other way. Men in the dominion of this world have sought out many inventions, and have been, and still are, pursuing unwise ways, contrary to the way of Truth. Have not seen, my dear friend, in the light of blessed gospel, which has shined in our hearts that the Lord our God is one Lord, and the of Truth one way only? Christ speaking of way saith, 'I am the Way, the Truth, and Life: no man cometh unto the Father, but by me;' and the prophet when moved by the Holy Ghost to speak of this way says, 'And a high shall be there, and a way, and it shall be called the way of holiness; the unclean shall not over it, but it shall be for those; the wayfaring men, though fools, shall not err therein: no shall be there.' No, no, my dear friend, no like professors shall be found there: they are lambs redeemed by the precious blood of Lamb of God. 'Nor any ravenous beast shall up thereon; it shall not be found there, but redeemed shall walk there; and the ransom of the Lord shall return, and come to Zion—songs and everlasting joy upon their heads; shall obtain joy and gladness, and sorrow sighing shall flee away.' My dear friend, what an unspeakable favour and matter of thankful is this, to be found walking in the way among the redeemed ones, and to be numbered among the little flock of God, whose good pleasure to give them the kingdom; and to be brought from.—'Lo! here is Christ! and Lo! He there,' and to be gathered home to the fold of Christ, and to sit at the feet of the Saviour to the Good Shepherd's voice, and to learn the sweet and precious lessons of His grace. But, my friend, I need not enlarge here; I feel fully assured that thou knowest much more of things than I; therefore I do earnestly desire thee, when it may be well with thee, to think me, and show kindness I pray thee, and mention of me in thy prayers, not to Pharaoh, to the King of glory, for He our God is the King of glory, the King of saints, and of angels. And now, my dear friend, let us hold out in patience, and struggle on a little longer, we shall soon come to that blessed city of which it is said, 'There shall be no night there,' they need no candle, neither light of the sun the Lord God giveth them light, and they shall reign for ever and ever. 'Thou shall thy reign shine forth as the sun in the kingdom of their Father.' 'He that hath an ear to hear him hear.'

"As touching my bodily health at the present and for some weeks past, I have been much pressed, and generally confined within doors seldom getting any sleep in the night season, cough being troublesome; my breath much affected, and my whole frame being disordered, I by night than by day. I get most of my strength from the former part or middle of the day, but feel thankful, the Holy Spirit of God assists me, to be enabled to say with Job, 'All the of my appointed time will I wait till my comforts.' My dear wife, who has been a faithful sharer with me in all my afflictions, unites

in sending her dear love both to thee and mine, and if thou hast opportunity to do so, give my united love to our mutual friend, R. B., and any other friend or friends thou mayst think proper. So, for the present, farewell.

From thy brother in the Truth,  
JOHN DUNSTONE."

"Extract of a Letter from —"

"16th of 4th month, 1855.  
"Last Seventh-day evening I had a sweet interview with Benjamin Bishop. He said 'I wish my friends to know I am in possession of peace and love. I am almost afraid to say so, so unorthodoxly I feel, but it is the truth. I can say with Sarah Taylor, I am carried on from day to day, not knowing how the present dispensation will terminate, nor even desiring to know. I have been comparing myself to the man who fell upon thieves, I have been so scared for, and sometimes the Master calls upon me.' In allusion to the present state of our Society, Benjamin Bishop said, 'It is awful, but the Lord is very merciful!'

"Benjamin Bishop died on the 30th of the 5th month, 1855, aged 75 years."

**Colorado Copper and Lead Mines.**—Commissioner Wilson, of the General Land Office, has received a communication from the Surveyor General of Colorado, in which he says he has just returned from the newly discovered copper and lead mines, but had found the veins not sufficiently developed to enable him to judge accurately of their value. The copper occurs in the shape of boulders, embedded in fine flint-sparse boulders are pure carbonate of copper of a quality. In some veins the copper is hedged with a soft, decomposed gneiss, differing from the rest of the vein, and easily worked with the pick. The crops on the plains had been safely vested, and were fully equal to an estimate contained in a previous report of the Surveyor General as to the immense productiveness of the country. At least four million acres can be cultivated, and thus far the production has fully the wants of the people.—*N. American.*

Selected for "The Friend."

**Brief Account Concerning Silent Meetings; the Nature, Use, Intent, and Benefit of them.**

This is a great mystery, hid from the eye of man, who is run from the inward life into outward observations. He cannot see either that is required by the Lord of his people, or any caution therein, or benefit thereby; but to the Lord that is drawn inward the thing is plain; the building up hereby in the life of God, fellowship one with another therein, is sweetly and precious refreshment from the presence of the Lord received by them, who singly herein upon him according to the leadings and reproofs of his Holy Spirit. Now to open the mystery a little to the upright hearted, if the Lord will. After the mind is in some measure turned to the Lord, his quickenings felt, his seed begins to arise and spring up in the heart, then the soul is to be silent before him, and the soul to be upon him (and for his further appearances) at measure of life which is already revealed, and this is a great thing to know flesh silenced, and the reasoning thoughts and discourses of the fleshly mind stilled, and the wisdom, light, and guidance of God's Spirit waited for. For to come into the poverty of self, into the dress, into the nothingness, into the silence of spirit before the Lord; into the putting off of all his knowledge, wisdom, understanding, ideas, all that he is, hath done, or can do, out

of this measure of life, into which he is to travel, that he may be clothed and filled with the nature, spirit, and power of the Lord.

Now in this measure of life which is of Christ (and in which Christ is, and appears to the soul) there 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. And in this God is to be waited upon and worshipped continually (both in private and 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 by, that they might not feel the drawings of the Father thereunto. And this is the manner of their worship. They are to wait upon the Lord, to meet in the silence of flesh, and to watch for the stirrings of his life, and the breakings forth of his power amongst them. And in the breakings forth of that power, they may pray, speak, exhort, rebuke, rejoice, or mourn, &c., 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 I mean) feeling his own measure, feeding thereupon, receiving therefrom (into his spirit) what the Lord giveth. Now in this is edifying, pure edifying, precious edifying; his soul who thus waits, is hereby particularly edified by the spirit of the Lord at every meeting. And then also there is 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 an heap of fresh and living coals, warming one another, inasmuch as a great strength, freshness, and vigour of life flows into all. And if any be burthened, tempted, buffeted by Satan, bowed down, overborne, languishing, afflicted, distressed, &c., the estate of such is felt in spirit, and secret cries, or (as the Lord pleaseth) aloud 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 with the Lord. For absolutely silent meetings (wherein there is a resolution not to speak) we know not; but we wait on the Lord, either to feel in words, or in silence of spirit without words, as he pleaseth. And that which we aim at, and are instructed to 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. Now there are several states of people; some feel little of the Lord's presence; but feel temptations and thoughts, with many wanderings and roivings 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. And 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, tiring, as much as may be, from such things, and cleaving (or at least in truth of heart desiring to cleave) to that which disliketh or 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 requireth

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 washeth and wreatheth out that in them, wherein the darkness hath its strength. Now to evidence that the Lord doth require these silent meetings, or meetings after this manner silent, it may thus appear. God is to be worshipped in spirit, in his own power and life, and this is at his own dispose. 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, till 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. And 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 are 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.

ISAAC PENNINGTON.

**Tin.**—One of the strange facts observed by geologists is that the very useful metal, tin, should only be found in large quantities in comparatively few places. The mines of Cornwall have been worked since pre-historic times, and it is found in Bohemia, Saxony, France and Sweden. In Southern Asia it has been very extensively worked in the island of Banca since the discovery of the mines in 1710. In 1751 there were produced in Banca 370 tons; in 1852, 5,235 tons, and in 1853, 3,745 tons. The mines of Tenasserim, in the Malay peninsula, in 1853, yielded nearly 1,000 tons. In 1857, 816 tons of tin ore were taken to England from Australia. It is found in Brazil, Peru, Chili and Mexico. Bolivia is said, on doubtful authority, to have produced 3,000 tons annually. The money of the ancient Mexicans was made of tin, their coins being in the shape of a letter T. In California alone in the United States it has been found in such quantities as to make it worth while to work the mines.

Within two years past the tin mines of the Dutch East Indies having been more scientifically worked, have become so productive as to materially interfere with those of Cornwall. It is stated by the English press that the latter, in fact, can no longer be worked at a profit. Machinery which cost originally ten thousand pounds, has been sold by auction for nine hundred pounds, and seventy-eight mines have been recently wound up compulsively in the Stannaries Court, a part of the municipal system which has been instituted in Cornwall, especially with reference to the tin interests. It is said that by the end of the current year, not twenty thousand miners will find employment. A year ago, at Christmas, two hundred thousand were dependent on the mines.

Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away.



*Cotton and Live Stock at the South.*—The report of the Commissioner of Agriculture for September, gives some interesting statistics concerning cotton and live stock at the south. "The derangement of labour," says the report, "and the seeding of lands to weeds and noxious grasses during the past years of war and waste, have necessarily increased the ordinary hindrances to successful cotton culture. But the inducements were worthy of the most daring and persistent attempt.

It is too early yet to predict the result of the year's efforts with certainty. Insect enemies may yet affect the result. Our corps of observers is not sufficiently complete to warrant a reliable estimate of the amount of cotton to be expected; but we give the result of their estimates (each for his own county,) fairly compiled and computed, as a basis of estimates for the several States, to be modified, of course, as more complete information is obtained in the progress of the cotton harvest. The estimates are in tenths, not of an average crop, but of the excessive and never-falling crop which the census reports:

	Tenths.	Bales.
Alabama,	3	296,986
Arkansas,	4	146,957
Florida,	34	21,717
Georgia,	23	175,400
Louisiana,	33	281,651
Mississippi,	23	300,626
North Carolina,	5	72,757
South Carolina,	2	70,282
Tennessee,	20	296,044
Texas,	4	172,585
Total,		1,835,485

The Commissioner says an especial effort was made to secure an estimate of the farm stock of the south, about which all have been so much in the dark. Returns on this point have been sufficiently full to warrant averaging for per centages in each State of the last census returns. From these the numbers in each State have been calculated, with the following results:

TABLE SHOWING THE ESTIMATED NUMBER OF LIVE STOCK IN 1866.

States.	Horses.	Mules.	Cattle.	Sheep.	Hogs.
Alabama,	82,991	67,812	409,934	307,222	999,127
Arkansas,	79,913	38,459	232,797	93,266	316,340
Florida,	7,539	6,873	256,110	6,861	106,616
Georgia,	71,724	68,641	583,411	384,463	1,425,251
Louisiana,	33,842	54,139	227,959	96,626	272,845
Mississippi,	67,915	63,112	401,449	282,195	812,367
N. Carolina,	69,436	33,916	496,476	399,126	1,261,753
S. Carolina,	48,675	25,367	319,291	279,889	482,809
Tennessee,	260,887	62,489	832,365	519,839	1,079,707
Texas,	293,128	60,687	3,111,475	904,035	1,193,233
Virginia,	172,547	28,710	943,122	761,886	959,951
Total,	1,853,488	678,676	6,959,408	4,069,736	8,822,249

This exhibit, as compared with the census returns of 1860, makes the per centages as follows:—Horses, 68 per cent.; mules, 70 per cent.; cattle, 65 per cent.; sheep, 80 per cent.; hogs, 60 per cent.—*N. American.*

*An Implication of a Wrong State of Mind.*—From the most important points of moral action in women, the Apostle Paul descends to the very minutiae of their apparel. This indicates how well aware he was, that every appearance of impropriety in personal adornment, is an implication of a wrong state of mind. If this seemingly inferior concern was not judged to be beneath the notice of an inspired apostle, surely it ought not to be unworthy the regard of my fair countrywomen.—*Hannah More.*

### ABIDE WITH ME.

"They constrained him, saying, Abide with us, for it is toward evening and the day is far spent."  
Abide with me. Fast falls the eventide;  
The darkness thickens: Lord! with me abide;  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changeest not, abide with me.

Not a brief glance I beg, a passing word,  
But as thou dwellest with thy disciples, Lord—  
Familiar, condescending, patient free,  
Come not to sojourn, but abide with me.  
Come not in terrors, as the King of kings,  
But kind and good, with healing in thy wings;  
Tears for all woes, a heart for every plea;  
Come, Friend of sinners, thus abide with me!

Thou on my head in early youth didst smite,  
And hast rebellions and perverse meanwhile,  
Thou hast not left me, oft as I left thee;  
On to the close, O Lord! abide with me.

I need thy presence every passing hour—  
What but thy grace can foil the tempter's power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, O abide with me!

I fear no foe, with Thee at hand to bless:  
Ills have no weight, and tears no bitterness.  
Where is death's sting? where, grave, thy victory?  
I triumph still, if Thou abide with me!

Hold thou thy cross before my closing eyes,  
Shine through the gloom, and point me to the skies;  
Heaven's morning breaks, and earth's vain shadows flee;  
In life, in death, O Lord! abide with me.

Selected.

is situated on the extreme southern part of Nevada, between the 115th and 116th degrees of west longitude. Lawrence says these pieces are not sent as fair specimens, but in his next trip to that region he will undertake to procure a block of a foot square, of such transparency that a newspaper can be read through it.—*N. American.*

For "The Friend."

### Are they Small Matters?

"It is with sorrow we observe that many under our name, in this day of ease and prosperity, wherein the means of indulging pride and ambition are easily obtained, have swerved from that christian simplicity and plainness of 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." "Some, to excuse or palliate their departures in these respects, speak of them as 'little things' and of small moment; thereby endeavoring to lower the standard of moderation and self-denial, which is set before us in the Holy Scriptures, and which the Witness of 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, arises from the unsubdued will and un-mortified pride of the human heart, which shuns the offence of the cross."

To show the unanimity of exercise and feeling that has ever prevailed in the minds of pious Friends, I purpose making some extracts from their published records, proving that when truly "awakened" or when brought to a death bed, that "honest hour" which "crieth men's souls," they give a united assent in favor of our testimony to "plainness of speech, deportment and apparel." These and kindred subjects, attending meetings, reading the Holy Scriptures, &c., are not then regarded as "trivial" or "non essential," but deficiencies therein are often real burdens. Our late friend, Jos. Edgerton, advised those about him "To be plain in your houses, be plain in your diet, be plain in your dress; and I believe you will experience that "plainness in dress and address, is in some respects like a hedge about us; which though it does not make the ground it encloses rich and fruitful, yet it frequently prevents those intrusions, by which the labour of the husbandman is injured or destroyed. And does not a departure in these respects often "attract a description of company which is not congenial to a growth in a religious life and conversation and open a door for leading 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 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.

*Susanna Gratton.*—This worthy woman was a pattern of great plainness, and was often grieved to see and hear of the superfluity that abounded among some of the professors of Truth, and that undue liberty they took, saying 'It was not so in the beginning, for then there was nothing to wear and dear to part with for Truth's sake.' She was likewise much troubled to hear the needless vain talking, foolish jesting, and see the light airy carriage among such, that were unbecoming our holy profession, saying, 'Time ought not to be so spent, for an account must be given unto God for all these things.' It pleased the Lord to preserve her out of such things to the end of her

Lyte.

Selected.

### THE ANGEL OF PATIENCE.

"Ye have need of patience,"—Heb. x. 36.  
A gentle Angel walketh throughout a world of woe,  
With messages of mercy to moaning hearts below;  
His peaceful smiles invites them to love and to confide,  
Oh! follow in his footsteps, keep closely by his side.

So gently will He lead thee through all the cloudy day  
And whisper of glad-tidings to cheer the pilgrim-way;  
His courage never failing, when time is almost gone,  
He takes thy heavy burden, and helps to bear it on.

To soft and tearful sadness He changes dumb despair,  
And soothes to deep submission the storm of grief and care;  
Where midnight shades are brooding, He pours the light  
of noon,  
And every grievous wound He heals, most surely, if not soon.

He will not blame thy sorrows, while He brings the  
healing balm;  
He does not chide thy longings, while He soothes them  
into calm;  
And when thy heart is murmuring, and wildly asking  
why?  
He smiling beckons forward, points upwards to the sky.

He will not always answer thy questions and thy fear,  
His watchword is "Be patient, thy journey's end is near."  
And ever through the toilsome way, He tells of joys to come,  
And points the pilgrim to his rest, the wanderer to his home.

Spitta.

*Rock Salt from Nevada.*—Postmaster General Randall has received from special Post-office Agent Lawrence a box containing specimens of mountain salt, from the Pah Raguegat mining regions. They are fine, pure and almost transparent. One of the pieces shows the face of the mountain from which all were taken; the other pieces were taken back from the surface. This salt comes from a mountain of pure salt, several layers in extent and several thousand feet in height. The whole mountain is pure salt, and



ays, and it is not doubted but the Lord hath given her a portion among his redeemed ones." *Elizabeth Reeve*.—"Being naturally of a lively disposition, she was an agreeable and interesting companion to her associates, but though fond of indulgence in dress, and the enjoyments usually attractive to the youthful mind, she was very early in life favored with serious impressions which checked her in the pursuit of gratifications incompatible with the cross of Christ. When nearly twenty-two years of age, she was brought under renewed convictions, at the time of the death of two of her sisters, which occurred within about a week. Two years afterwards, her mother being taken extremely ill, she conversed with her Heavenly Father, that she would freely submit to his Divine requisitions whatever they might be; and was soon brought to evince her fidelity, by making a change in her dress, greatly to the cross of her natural inclination. From this period she continued steadfast in her allegiance to her Lord and Master, and through submission to the baptism of his Holy Spirit, she experienced the old man with his deeds to be put off, and the new man, which after God is created in righteousness and true holiness, to be put on;" and near the close of life could say, "I believe I have not allowed cunningly devised fables, and have faith to believe I shall be received into the everlasting rans."

*Mary Post* "was of a tender spirit, sober behavior, religiously inclined, and a lover of plainness in habit and speech, and kept to it; but a dislike of pride and finery in apparel. When at about eight years of age, she was at a neighbor's house who desired her company, being old and grave, and the said neighbour having a daughter, about fifteen years of age, who loved the child well. Mary said to her, 'Anna, what signifies these fine things thou hast on? they will not carry thee to heaven.' To which Anna answered, 'Pride is not in the things, it is in the ear.' To which the child replied, 'But if your minds (i. e. those that were them) were not proud, on would not wear them.' She also signified to her mother that she wondered at the great pride she observed in some young ones who professed 'truth,' saying, 'I hope I shall never be like them.' Her mother thereupon said to her, 'I hope thou wilt never be like them; but be an orderly child, that thou mayest be in favor with God.' At which she wept, and said, 'If I should love fine things, must alter much: what signify fine things when ye come to die?' A little before her end, she mented folks taking pleasure, and not considering the love of God; and the last words she was heard to speak were, 'Dear Lord God Almighty, open the door.'

*Ruth Paltley* "was a woman who truly feared the Lord, and loved his truth and people, very sincere and upright in her conversation among all, very affectionate and loving to her husband, kind and loving to his children he had by a former wife, dutiful and tender to her aged parents, tender and loving to her brothers and sisters and other relations, compassionate to those under affliction, and ready to sympathize with them, charitable to the poor, and in an especial manner to those of the household of faith. She was in her conversation so adorned with a meek and quiet spirit, as made her lovely, and therein was very exemplary; as also in plainness of apparel, becoming her profession, and in using the plain language to all, and in calling the days according to scripture, which although by some it may be looked over but too lightly, yet is what many have witnessed the Spirit of Truth, which leads us to all truth, to lead them into. She also hated

deceit, and was more in substance than in show." A little before her end she said, "Her Maker laid nothing to her charge, and that she was sensible He had regard to her." To a niece of whom she had a tender and motherly care, she advised and desired that she would take up the cross while young; saying, it would be harder if deferred; and that she had been well rewarded since she took it up."

*Stephen Manning* "was educated in the way of Truth, and was, from a child, of an innocent and upright life, zealous and constant in attending religious meetings, and went several miles to them on foot. He was a diligent waiter upon the Lord therein, and received much benefit thereby, in having his understanding enlarged, his strength renewed, and his heart filled with the love of God, who was pleased to put him into the ministry, and caused him to declare his everlasting truth, and to exhort the Lord's people in faithfulness to persevere in the way of the Lord, and to be diligent to wait on God, that they might live in and enjoy what they were convinced of. He was also zealously concerned to caution against pride and covetousness, and superfluity in apparel, and to beware of those sins, and the various workings of the enemy. He was a meek, steady man, and lived in what he preached, being exemplary in his conversation, as became his holy profession. Several tender people, not called Quakers, came to see him during his sickness, to whom he said, 'It is well with me, and the Lord will carry me through to my desired place. It is a brave thing to have a conscience void of offence toward God and men: there is heaven upon earth; and he desired that all might labour to have a possession in the Truth, saying, 'A profession thereof will not do.'"

(To be continued.)

*A Phenomenon in Vermont*.—E. B. Osgood, our City Auditor, a few days since returned from Brandon, Vermont, where he examined the famous ice well, so called, about which there has been so much discussion among the savans. The well is of the ordinary size, and forty feet in depth. At the depth of thirty-nine feet ice is formed on the sides of the well, and from that down. The water is of the usual temperature of ice water, and no matter how the thermometer stands on the surface of the earth, even if it indicates one hundred in the shade, this never varies, and the ice is always there. In the winter the coating is thicker. No other well in the vicinity has this feature, and the cause is not easily explained.—*Lawrence American*.

Selected for "The Friend."

Extract from the Journal of Richard Jordan.

On Seventh-day, the thirtieth, we had a very large public meeting in Friends' meeting-house for those not professing with us, who at their gathering sat in a solid becoming manner; but one stood up very soon in testimony in a way that unsettled the meeting for a time; but at length it seemed to become more settled, and I expected soon to stand up, but that same person rose again with a repetition of many words without life, at which the people were so disturbed that they began to leave the meeting; and although my concern for them was great, yet I durst not offer any thing until the coming of the heavenly Prophet, lest I should be a means of scattering instead of gathering them. And in the remembrance of the passage respecting Saul's conduct and the effect of it, in a case analogous to this, I was settled down in the quiet and passed the meeting in silence, and left it rejoicing in my own preservation.—*Friends' Lib.*

For "The Friend."

At a Special meeting of the Association of Friends of Philadelphia and its vicinity, for the relief of Colored Freedmen, held Tenth month 25th, 1866.

The chairman of the Executive Board, informed the meeting that it had been called on account of the pressing wants of the coloured freedmen under its charge, and the want of pecuniary means to relieve them.

After hearing the statements of several Friends familiar with the facts, showing the need there is for help being promptly extended, not only to prevent closing the schools for coloured people now under our care, but also to provide food and clothing for many aged and infirm, who, unless relieved, appear likely to suffer severely during the approaching winter, it was concluded to appoint the following named Friends as a committee authorized to issue an address to Friends generally, urging the continuance of liberal contributions for carrying out the objects of the Association, to be signed by at least six Friends whom the committee may select: viz., Charles J. Allen, Charles Evans, Geo. J. Scattergood, John B. Garrett, Charles Rhoads, Thomas Conard and Thomas Evans.

The committee appointed in the Eleventh month last, to aid the Executive Board in obtaining subscriptions, is requested to continue its services, in order that the necessary care for collecting funds in the different Monthly Meetings throughout this Yearly Meeting, may be promptly taken. This committee is authorized to fill any vacancies that may have occurred in it.

SAMUEL HILLES, Pres.  
CHARLES EVANS, Sec.

For "The Friend."

#### Church Membership.

It seems evident from an attentive perusal of the Holy Scriptures, that one great object in the coming of our Lord and Saviour Jesus Christ, was to found a Church in which, and by which, the government of his Spirit should be manifest to the world. In other words, this church is a Spiritual House or Temple, composed of living stones. He himself being the Foundation, and all true christians being built thereon; which church was prefigured by that of the Jews. To become a member of this spiritual house or church, it is declared necessary to be "born again," "of the Spirit," and to continue therein, "to live in the Spirit;" and however obsolete these terms may appear to many, there is very much implied therein. The carnal, selfish, earthly nature, must be crucified, or a death unto the carnal delights and covetousness of earthly treasures, known; and the aspirations of the new birth, continually arising and seeking after the revelation of the mind of Christ, to know his will, and also for strength and ability to perform that will when made known. In the natural body there are many members, and each has its proper action and office in the body, so that one member cannot suffer without all partaking of the suffering: for the body is so tempered together that all the members are but one body, and each member has its fellow feeling with the others. So it is in the mystical body of Christ, and much more sensibly, for it is the Life of Christ, the Head of the body, that pervades it and suffers when any particular member suffers; and the living virtue being obstructed, the whole body is given to feel, and mourn over the loss sustained. And so much so was this experienced in the gathered church at the commencement of the christian era, that it is declared when a part was under sufferings and privations for the Truth's

sake, the rest, according to their ability, contributed to their assistance; nay, so far was this common feeling shared by each member of the body, "That no man considered that aught he possessed was his own, but parted to every man according to his need;" and Paul says that when the churches in Judea, to whom his face was unknown, had heard only that he who persecuted them in times past now preached the faith which before he had sought to destroy, (such was their mutual rejoicing) that they glorified God in him."

How useful is it, then, dear Friends, that we seek for this unity of church-fellowship. Not from natural relationship, or for earthly favors, but for a relationship such as existed at the first, being born again of the Spirit, and made fellow heirs of the grace of God. How should we strive for that sweet heavenly union and communion which is to be found when the Master is pleased to manifest Himself in the assemblies of his saints, and knit their hearts together as the heart of one man, enabling each member to feel His sacred presence, and to say as did the disciples formerly, "Master, it is good to be here." As each one is brought thus to feel, and to wait at the footstool of Christ; beseeching Him to arise for his own name's sake, a similar feeling and prayer are called forth to that which prompted the Psalmist to declare, "I will not give sleep to my eyes nor slumber to my eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob." Oh Friends, awake! awake! put on strength in the name of the Lord to wrestle as Jacob did, who he would not let the angel go without a blessing: for though Esau was prepared to meet him with an armed band, yet under Jacob's fervor of soul the Lord melted Esau's hard heart, so that he wept and kissed his brother. Esau's nature is as strong now, and his power as great as then; but "Jacob's God, the God of Bethel, our Fathers God, will make himself known, as in the ancient days, if we only rightly invoke his aid, cry mightily, and in the fervor of spirit wrestle until we become as Israel, and prevail. It is as we become members of Christ, waiting together upon him, that he will replenish his church again with the gift of his Holy Spirit. Not only in meetings for worship but also in those for discipline, to keep near the Lord, to judge righteous judgments. Thus many may become as stakes in Zion, if they are only faithful to judge and cast out all evil. It is not those that are without, that the saints are to judge, for the apostle emphatically says, concerning all such as are without the spiritual body, that these "God will judge." But they must judge in the church, and not allow impurities to contaminate the whole body by allowing the testimonies of the gospel to fall to the ground, and giving way to breaches in the discipline; as is apparent in many places; but stand in the gap and stop the breach, lest God judge us with the world. For He will spare his saints, those who not only mourn, but cry for strength, and use the strength imparted for God's glory, and the honour and good of his church. This is Christ's way to regenerate and reform the world by building and establishing his church, to be a habitation for Him through his Spirit, and there is no other way to do the work effectually. The enemy has been and is busy setting those to work outside this spiritual building, whilst the house of God lies waste. The apostle says concerning his labour, that he preached Christ, "warning every man and teaching every man;" and in another place, speaking of some of his converts, he says, this they did, "they first gave their ourselves to the Lord and unto

us by the will of God," and his labour was "to present every man perfect in Christ Jesus;" and elders were ordained in every city to watch over them in the Lord. And oh! how my spirit craves for the time to arrive when there may be amongst Friends the same zeal to gather to Christ, and to bring the faithful every where to feel their oneness in the body; instead of the many confederacies of men to effect a reformation in the world without Christ or the aid of his Holy Spirit. Well do I remember the late Sarah Lynes Grubb, when addressing a meeting in England and alluding to the many philanthropic societies among them, saying, "Ah! you have been mightily busy at work, but your work is only like the spider's web," and that there were those then present who might be said to be hatching cockatrice eggs; warning the young people not to eat of their eggs, "for such dieth."

Having penned this to ease my mind from a load that has long lain upon it, I desire in conclusion to call on all concerned Friends to ponder their paths, and let each one labour as "over against his own house," with desires that the ancient glory may crown their labour.

New York, 10th mo. 1866.

### The Lower Jordan.

Between the lake of Galilee and the Dead Sea lies a long deep valley, varying from five to ten miles in breadth, and shut in by the parallel mountain ranges of Samaria and Gilead. Down the centre of this valley, in the bed of a deep ravine, winds the river Jordan. It has two distinct lines of banks. The first, or lower banks, confine the stream, are comparatively low, generally alluvial, and thickly fringed with foliage. The second, or upper banks, are at some distance from the channel—occasionally nearly half a mile apart, and in places they rise to a height of one hundred and fifty feet. The appearance of the river itself is exceedingly varied. Now it sweeps gracefully round a green meadow, softly kissing with its rippling waves the blushing flowers of the oleander as they bend over it,—now it clasps a wooded islet in its shining arms,—now fretted by projecting cliffs, and opposed by rocky ledges, it dashes madly forward in sheets of foam.

One bridge alone spans the river, on the road which joins the ancient cities of Bethelchem and Gadara. But the ruins of many others are visible, and the fords are numerous. Of the latter, one of the most remarkable is Succoth, where Jacob crossed with his flocks and herds, and where the fleeing hosts of Zohab and Zalmunna had suffered so terribly from the Israelites. The plain around Succoth is abundantly watered by fountains and streamlets from the mountains. The soil is exceedingly rich. Dr. Robinson says of it, "The grass intermingled with tall daisies and wild oats, reached to our horses' backs, while thistles sometimes overtopped the riders' heads. Jacob showed his usual worldly wisdom when he encamped at this favoured spot, and made booths (succoth) for his cattle."

But the most interesting place on the Jordan is unquestionably that now called the "Pilgrims' Bathing Place," opposite Jericho. Here the channel is deep, the current rapid, and yet, on three different occasions, the river was stayed by a miracle, and the channel left dry to let God's people pass over. And an interest still higher and holier elings to it. It is the scene of Christ's baptism. Sitting here one day on the river's bank, beneath the shade of a great willow tree, I read in succession the Bible narratives of the passage of the Israelites under Joshua, of the

translation of Elijah, and of the baptism of Jesus; and then looking up on those grey bluffs that bound the narrow ravine, I involuntarily exclaimed, Oh, that my eyes had seen those glorious events of which you were the witnesses! Oh, that the eye of sense had witnessed what the eye of faith now contemplates! The marshalled hosts of Israel, the ark on which rested the Shekinah's glory; then the fiery chariot bearing God's prophet to heaven, and last of all, "the Dove," the heavenly dove, coming down and abiding upon the Saviour.

It was in the month of April I visited this "holy place" on the Jordan. It was already the time of harvest, for the people of Jericho were reaping their little fields up on the plain. And we are told that "Jordan overfloweth all his banks all the time of harvest." The fact is still true, though Palestine is changed. The heavy rains of early spring falling on the northern mountains, and the winter snow melting on the sides of Hermon, send a thousand tributaries to the sacred river. It rises to the top of the lower banks, and when I was there, the muddy, swollen waters had flowed over and covered portions of the verdant meadows on each side. Mounting my horse, I followed the tortuous river to its mouth, and saw it empty its waters into that sea of death. One would almost think they flow reluctantly, for the current becomes slower and slower, and the channel wider and wider, till at length water touches water, and the Jordan is lost. Such is the sacred river, without a parallel, historical or physical, in the whole world. A complete river beneath the level of the ocean, disappearing in a lake which has no outlet, and which could have none. In whatever way we regard it, the Jordan stands alone.

### THE DEAD SEA.

The Dead Sea fills up the southern end of the Jordan valley. It is about fifty miles in length from north to south, by ten in breadth. The mountain chains which shut in the valley become here steeper, wilder and bleaker. In some places they rise in lofty precipices of naked rock from the bosom of the waters: in others they retire, forming wild nooks and yawning ravines, fitting homes for the wild goats which still inhabit them. The scenery of the lake is bare and desolate, but grand. The water is clear and sparkling, deep and beautiful azure when the sky is cloudless, but reflecting vividly every changing hue of the firmament. In summer, when the heat is intense, a thin, whitish, quivering vapour hangs over the surface of the water, and gives a strange, dreamy indistinctness to the mountains. At the northern and southern ends, the flat plains are parched and barren, in part covered with fine sand, and in part with white nitrous coating like hoar frost. Braekish and sulphur springs occur at intervals around the whole borders of the lake. Some of them are warm, and send up clouds of steam. At one or two places along the western shore, and also at the southern end of the lake are slimy pools and marshes, whose exhalations of sulphuretted-hydrogen taint the atmosphere for miles. Strewn along the northern shore, especially near the mouth of the Jordan, lie large quantities of drift wood, brought down by the swollen river, and it is everywhere encrusted with salt crystals. The great depression, the fierce rays of an unclouded sun, the white mountain chains on each side, and the white soil below, reflecting the sun's rays, give the whole basin of the Dead Sea a temperature like that of a furnace. Never did I suffer so much from intense suffocating heat as during the days I spent on the shores of the lake.

S. C.

Selected.



Yet, still it cannot be called a "sea of death," in that sense in which travellers in former ages were wont to represent it. It has been stated that no vegetation could exist along its shores, and that no bird could fly over it, that, in fact, its poisonous exhalations are fatal alike to animal and vegetable life. This is altogether untrue. At every little fountain along the shores, the vegetation has a tropical luxuriance. I have seen the oleander dipping its gorgeous flowers into the lake, and I have seen the willow and the tamarisk, and numerous other shrubs flourishing where their stems were at certain seasons immersed in the waters. The cane-brakes on the shore abound with wild fowl; and occasionally flocks of ducks may be seen swimming far out upon the sea. The water, however, is intolerably salt and bitter, and no fish could live in it. Yet it is not altogether destitute of living creatures, a few inferior organizations having been found in it by recent naturalists. Its specific gravity is so great that the human body will not sink in it. I have tried it myself, and can, therefore, testify to the truth of the fact. This is easily accounted for. The weight of water increases in proportion to the quantity of salt it contains in solution. Ordinary sea water has about four per cent. of salt, whilst that of the Dead Sea contains more than twenty-six per cent.

The Dead Sea is thus a physical wonder, and strange to say, it is also a historical wonder. It would appear that in ancient times, it was much smaller than it is at present, leaving room for a large and fertile plain, on which the cities of Sodom, Gomorrah, Admah and Zoboim once stood. These cities were burned by fire from heaven, and the whole plain, or, as it was called, "the vale of Siddim," was covered with water. Recent explorations of the sea, and of the surrounding region tend, I believe, to throw some light on one of the most remarkable events of physical geography and of Biblical history. The northern section of the lake, from the mouth of the Jordan to the promontory of Lisau, is immensely deep, varying from forty to two hundred and eighty fathoms. But the whole southern section is shallow, only a few feet of water covering an extensive flat, in which bitumen pits, and bituminous limestone abound. The latter appears to have been the plain of Sodom, for we learn from Gen. xiv. 27, 28, that the plain was visible from a hill-top near Hebron, which would not be true of any part of the Jordan valley north of Sogedi. The Bible further informs us that "the vale of Siddim was full of slime pits," that is, pits or wells of bitumen. Now we know that bitumen burns like oil, and bituminous limestone is also inflammable. May not the houses and the other edifices have been built of the latter, and like the tower of Babel, cemented with the former? And if so, when once ignited by fire from heaven, they would burn rapidly and fiercely,—may, the whole plain filled with its bitumen pits, and trenched with inflammable stones, would burn like a coal field. How strikingly does this seem to illustrate the words of Scripture, "And Abraham got up early in the morning (from his tent at Mamre,) to the place where he stood before the Lord, and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo, the smoke of the country went up as the smoke of a furnace."

J. L. VATLER.

*Double-minded Farmers.*—One great principle of success in business is learning a trade well and then sticking to it. It requires a long time to know every thing connected with successful busi-

ness. An acquaintance, a seed dealer, stated that for the first five years he could not ascertain that he made any thing. But he was learning. Before ten years he was clearing five thousand dollars per year. Another was doing well in manufacturing ropes. But he was unstable in mind, and although his friends advised him to "hang to the ropes," he was not getting rich fast enough; but he meddled with business he had not learned sufficiently, bought a mill, bought grain, and then broke a bank by his large failure. Some farmers come to the conclusion that cows are the most profitable; purchase animals, erect buildings, and begin well. But being a new business, they do not succeed as they expected; they might if they would stick to it. The next year they sell their dairy and buy sheep. The price of wool is low that year; and they hear that much money has been made by raising tobacco. Thus they go on, changing from one thing to another, and never succeeding in any. Stick to your business.—*Late Paper.*

For "The Friend."

#### Reflections on the Uncertainty of Life.

The falling leaf and drooping flower are, to the unscientific, but the signal for depression, reminding them of the approaching autumn of life, when they must be consigned to the silent grave; but the christian, if his earthly comforts die, feels that his hopes are fixed beyond the confines of time, where his treasures lie; and dear as the ties of life are, when he feels the silver cords loosening around him, and hears the golden bowl, or the pitcher breaking at the fountain, he does not conclude all his happiness is removing from him, for the everlasting Arms are underneath for his support, and he is enabled to drifk the cup resignedly, believing his Heavenly Father doeth all things well, afflicting not willingly, or grieving the children of men.

Since the blossoms dropped, have we not seen the smiling infant, the lisping child, blooming youth, vigorous middle life, and the aged, like a shock of ripe corn, all gathered we trust into the garner of rest? and what is the lesson it should teach us, but to have our treasures where moth and rust do not corrupt, and where thieves do not break through and steal," as well as the necessity of having oil in our vessels, when our lamps ready for the midnight cry, "Behold the Bridegroom cometh, go ye out to meet Him." When this is the case, they can look forward with a degree of faith and hope, to being admitted with the Bridegroom of souls into the kingdom of rest and peace; but let us remember that none but those who have been willing to confess Him before men can expect to hear the welcome language, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Well, then, dear young friends, if these are the unalterable terms, bow to early impressions, "a flower that's offered in the bud, is no vain sacrifice," submit to the restraining yoke of the cross of Christ, while it is laid upon you in mercy, cast all your crowns at His feet, and let the impressive language of your conduct and appearance be, I the clay, Thou the potter, fashion and form me as seemeth good in Thy Holy eye sight, only let me live to honor Thee, and magnify Thy ever adorable name, by dedication and devotedness of spirit to all of thy requirements. For if we do not bow in mercy when the still small voice is inviting, and wooing us to go in at the strait gate, and to keep in the narrow way, we shall have to in judgment, when the flaming sword is between us and the tree of life which stands in the midst of the Paradise of God. For as it is disobedience that

separates us therefrom, so it is by submission and faithfulness to manifested duty that we can ever expect to inherit eternal life, and be an inhabitant of one of those blessed mansions promised by Him who went before to prepare a place for those who love and serve Him here on earth.

*Re-capture of Honey by Bees.*—A few days ago M. Dyer, of Charninster, having directed the withdrawal of a drawer of honey, weighing apparently about forty-five pounds, from a hive, to which a super had been applied, the drawer, as usual, was deposited for the night underneath a shrub in the grounds, in order to allow the bees who still clung to it to go away. On the servant being sent, however, to fetch in the honey the next morning, it was found to be black with bees, being a detachment from the swarm from whose hive the honey had been taken; and the little girl having been twice stung in attempting to fulfil her mission, it was thought best to leave the honey where it was till nightfall, in the hope of finding it then abandoned by the bees. And so indeed it was, for in the course of the day they had contrived to clear out the combs as cleanly as if they had been made of paper, thus retaking every particle of their honey.—*Dorset Express.*

When I am assisted to look beyond this transitory scene of uncertainty, I am welcome tribulations and rejoice in such adversities as have the least tendency to draw my mind nearer unto God; which I well know must be by being weaned and redeemed from the earth and earthly satisfactions.—*D. Wheeler.*

## THE FRIEND.

ELEVENTH MONTH 3, 1866.

The high prices at which breadstuffs of all kinds are now held, has given rise to fears lest there was a real scarcity of these essentials to life in the country, and that the poorer classes must necessarily suffer severely, as the consumption at home and the demand abroad appreciated their value. We are, however, inclined to think that speculation and our inflated currency, have much to do with the present high prices, and that as measures are matured for bringing the national notes to par value with gold, which probably will be done by Congress this winter, breadstuffs, in common with other articles, will recede from the prices they now command.

But the exigencies of the approaching winter will require that the hand of charity shall be widely opened, to bestow the help which many among the indigent will probably stand in need of.

The report of the Agricultural Department at Washington, for the Tenth month, just ready for publication, is said to be more favourable than was anticipated. The crop of Indian corn, notwithstanding the losses sustained by floods, is said to be unprecedented, amounting to more than a thousand millions of bushels.

A correspondent of one of our daily papers alluding to the out-coming Agricultural Report, says—"The estimate for wheat for the present year, now nearly complete, will not vary much from one hundred and forty-three millions of bushels, showing a small percentage of decrease, which is fully compensated by the comparatively superior quality of the grain. This is ten millions of bushels more than the crop of 1859, and is within five millions of a product in proportion to the increased population. It is evident that



the entire wheat crop will exceed by several millions that of 1859, when the yield was reported at 173,104,924 bushels. Then there were five and a half bushels to each inhabitant. The yield of oats is extraordinary, and the quality excellent."

#### SUMMARY OF EVENTS.

**FRONZES.**—The rates of charge for the transmission of messages through the Atlantic Cable, have been reduced one-half. It has been decided at Manchester to work the cotton mills only on short time.

A treaty between Prussia and Saxony, has been fully ratified. Saxony is required to pay ten millions of florins. The army of Saxony has already been dissolved. Baden rejects the proposed alliance with Prussia.

Rumors are current of changes in the French cabinet being imminent. The threatened rupture is caused by the Emperor insisting on the negotiation of a large loan. It is now said that the French troops will leave Rome towards the close of this year. So far from its being true that the French government has intimated an extension of time for the withdrawal of the French troops from Mexico, the accounts received in Washington indicate that they will be withdrawn in a shorter period of time than that heretofore mentioned by the French government. Advice from Vera Cruz to 10th mo, 12th, state that General Castellan had arrived there with instructions to send to France, in two detachments, all the troops from that place. This measure will probably necessitate the absence of the Emperor Maximilian, and these steps may be hastened by recent military reverses.

For some time past the Liberals have been steadily gaining ground in Mexico. In an engagement near Puebla, the Belgian legion was totally defeated by the Mexicans, with a loss of their artillery and train. The Emperor Maximilian and the officers had already re-embarked for Belgium. The Empress Carlotta, who went to Europe to seek aid for Maximilian in his difficulties, has, it is stated, become hopelessly insane. A Paris dispatch of the 26th, says, the Emperor Maximilian will probably return in an Austrian tripartite which was recently dispatched from Trieste by the Austrian Emperor.

Reports have been received from Candia, stating that the insurgents had determined upon a vigorous prosecution of the war. In one battle the Turks lost 1200 men killed and 800 wounded. Later dispatches say, that after four days heavy fighting the insurgents had repulsed the Turks in three places.

The London *Globe*, in an editorial, alludes to the design entertained by the courts of Prussia and Sweden, to absorb the kingdom of Denmark.

It is said that the relations between Austria and Russia are assuming a menacing character. The London *Times* says the Russian government is intriguing for the further disintegration of Austria.

A project has been submitted by France and England to the Spanish government, for the settlement of the Chilian difficulty, and has been approved by the Queen of Spain and her ministers.

The London *Standard* of the 28th says, the British government are about to call of Parliament a large increase in the amounts heretofore voted for the army and navy. Advice from Japan report that the Tycoon's army had suffered a heavy defeat at the hands of the insurgents, and that the Tycoon in consequence had abdicated.

The weather in England was unfavorable, and the market firmer for all kinds of breadstuffs. Middling uplands cotton, 15s. Consols, 89½. U. S. 5-20's, 68½.

**UNITED STATES.—Internal Revenue.**—The receipts from this source, from 7th mo. 1st to 10th mo. 27th, amounted to \$121,975,410.

**Bonds.**—The total circulation issued up to this time, amounts to \$294,836,689. For the redemption of this paper the government holds securities to the amount of \$336,883,550.

**Philadelphia.**—Mortality last week, 306, including 43 of cholera.

**Chicago.**—The present population of this city is 204,000. In 1837 it had but 4170 inhabitants.

**The Fenians.**—Some of these deluded men, who were captured in Canada a few months ago, having been tried and condemned to death, President Johnson has interposed on their behalf. By his direction the Secretary of State has addressed a communication to the British minister, requesting to be furnished with copies of the records of trial and conviction in the several cases. Secretary Seward suggests that as the offences involved in these trials are in their nature political, it is the opinion of the United States government that sound

policy coincides with the best impulses of a benevolent nature in recommending tenderness, amnesty and forgiveness in such cases.

**The South.**—The tobacco crop in Kentucky is better this season than ever before. Accounts from north and central Alabama report great destitution from the failure of the crops of cotton and corn. Many planters have sold their lands for small sums, and the crops failing, the lands are sold at ruinous rates. Meetings are being held urging the Legislature to pass laws preventing the sacrifice of property. The rice crop of South Carolina is estimated at 25,000 tierces—about one-fifth of the crop of 1860.

The public lands in Florida are being rapidly disposed of in small tracts for actual settlement. Returns from the Land Office at Tallahassee show that in the 8th and 9th months last, 11,569 acres were disposed of at that office, in 80 and 40 acre tracts, under the homestead law of 6th mo. 21st, 1856, which law applies exclusively to the disposal of public lands in the Southern States.

Extensive iron works are in process of erection at Trenton, Dade county, Ga. There are three hundred and twenty brick stores in course of construction at Atlanta, Ga. The excitement over the continued discovery of iron in Georgia is increasing. Sales of mines are made at high prices. Much favorable attention is now being given in the State to the raising of tea. Black tea, said to be of excellent quality, has been produced on the coast, where it seems to flourish remarkably well.

**Miscellaneous.**—The State of Oregon, one of the youngest in the Union, has 443 public schools, which is the original thirteen States. The Shenandoah, the famous rebel cruiser recently sold by the United States consul at Liverpool, is said to have been since purchased by the sultan of Zanzibar. The United States realized \$108,632 from the sale of the Shenandoah. Owing to the late high prices for sugar, considerable attention is now being given in Georgia to the raising of tea. Black tea, said to be of excellent quality, has been produced on the coast, where it seems to flourish remarkably well.

The people of Victoria, Vancouver's Island, have petitioned Queen Victoria to allow the colony to withdraw from the British and become annexed to the United States.

There are four colored persons on different juries of the Superior Court now in session at Boston.

Since the fire at Portland on the 4th of Seventh month last, there have been between six and seven hundred buildings erected, including many blocks of brick and granite stores. The contributions received by the mayor for the relief of indigent sufferers, amounted to about \$500,000.

**Vermont.**—The Legislature has elected United States Senators as follows: To fill the vacancy occasioned by the death of Senator Collamer, L. F. Poland; to fill the unexpired term of Senator Root, George B. Burdette; and to serve for six years from the 4th of Third month next, Justin S. Morrill.

**West Virginia.**—A full vote was polled at the late election, and the Republican candidates were chosen by increased majorities.

**The Markets.**—The following were the quotations on the 29th inst. New York—American gold 146½. U. S. sixes, 118½; ditto, 5-20, 186½, 114½; ditto, 186½, 111; U. S. 5 per cents, 10-40, 99½. Superfine State flour, \$9.75 a \$11.56. Shipping Ohio, \$12.45 a \$13.45. Baltimore flour, fair to good, \$12.60 a \$14.50; trade and family \$14.75 a \$17. No. 2 Chicago spring wheat, \$1.25 a \$1.40. White amber, \$1.25 a \$1.40. Barley \$1.25 a \$1.40. State oats, 73 a 74 cts; western, 69 a 71. Rye, \$1.25 a \$1.45. Western mixed corn, \$1.21 a \$1.25; yellow, \$1.25; white, \$1.25 a \$1.27. Middling uplands cotton, 39 a 41 cts. **Philadelphia.**—Cotton, 39 a 40 cts. Superfine flour, \$7.75 a \$9; higher brands, 10 a \$11.75. Wheat, \$3 a \$3.25; white, \$3.35 a \$3.40. Rye, \$1.40 a \$1.43. Yellow corn, \$1.25 a 64 a 65 cts. Cloverseed, \$8 a \$9. Timothy, \$3.50 a \$3.62. Flaxseed, \$3.25. The arrivals and sales of beef cattle reached 2700 head. The market was moderately active at former rates. Sales of extra at 16 a 16½ cts, a few choice at 15½, fair to good, 14 a 14½ cts, and common at 13 cts. Sheep, 20 a 20½ dull owing to the large receipts at 17 a 20, 16 a 16½; extra sold at 5½ a 6 cts, and common to good at 5 a 5½ cts, per lb. gross. Hogs were also dull and lower, sales at 212 a 213 the 100 lbs. net.

#### RECEIPTS.

Received from S. M. Brinton, Pa., \$2. 40; from G. L. Sinsley, Pa., \$1. 31; \$3. 40; from Owen, N. Y., \$2. 40; 40; from S. Chodroner, N. Y., \$2. 30; 39; from Jane C. Whitlock, Va., to No. 47, vol. 40; from I. Buffinton, Mass., \$2. 40; 40; from J. Collins and Dan'l Peckhann, N. Y., per H. Knowles, Agt, \$2 each, vol. 40.

A Stated Meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor, will be held at the House of Industry, No. 112 North 7th St., on Seventh-day, 11th month 31st, at 3½ o'clock.

JULIANA RANDOLPH,

Tenth month 26th, 1866.

Clerk.

#### WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL, to enter on his duties on the opening of the Winter Session. Apply to

Samuel Hillis, Wilmington, Del.  
Thomas Evans, 817 Arch St., Phila.  
Joseph Scattergood, 413 Spruce St., Phila.  
Charles J. Allen, 304 Arch St., " "

#### WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commence on Second-day the 5th of Eleventh month.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad corner of Thirty-first and Market streets, by giving them names to the Ticket-agent, or, where he is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Conveyances will be at the STREET ROAD Station on Market at a charge of 25 cents per trunk, for the first month, to meet the train at leave Philadelphia at 7.50 and 11 A. M., and 2.30 P. M.

Baggage may be left either at Thirty-first and Market streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Hibbert Alexander, who will convey it thence to Thirty-first and Market at a charge of 25 cents per trunk, to be paid in full. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander, No. 5 North Eighteenth St. His charge in such case for taking baggage to Thirty-first and Market streets, will be 25 cents per trunk. Baggage put under his care, if properly marked will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander reaches him in time.

**DURING THE SESSION,** passengers for the School will be met on the Street Road Station, on the arrival of the first train from the City, every day except First-days and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth-days in the Two-fifth month, and the expense charged in paid bills.

Tenth mo. 24th, 1866.

#### WESTTOWN BOARDING SCHOOL.

Wanted, a Friend qualified to perform the duties of Book-keeper and Librarian at the above Institution, to begin on the opening of the Winter Session, or as early thereafter as may be practicable.

Application may be made to  
Robert Thomas, Burlington, N. J.  
Aaron Sharpless, West Chester, Pa.  
Joseph Scattergood, 413 Spruce Street, Phila.  
Charles J. Allen, 304 Arch Street, Phila.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 357 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 21st of Tenth month, 1866, at his residence in Germantown, Philadelphia, JEREMIAH HACKNEY in the 68th year of his age.

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XL.

SEVENTH-DAY, ELEVENTH MONTH 10, 1868.

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From "The British Friend."

"If the Lord Will."

A short time since a very powerful sensation was produced in the city in which the writer resides, by the announcement of the sudden death of a gentleman who held several important public offices in connection with both the city and the county. He was somewhat advanced in life, being about sixty years of age; but there was every reason to hope that he would be spared for many years to come. He had gone up to London business, and whilst there he was seized in his hotel by a fit from which he never recovered his consciousness, and he was found by the waiter in his bedroom dead. Nothing had ever passed between him and his dearest friends to lead them to suppose that he had any idea of his liability to such a visitation; and the state in which his worldly concerns were left made it quite plain that he calculated most confidently on long-continued life.

A near neighbour of his, resident in the same street, within fifty yards of his dwelling, and who had known him from his boyhood, would most likely be one of the first to hear of the startling event. That he would feel it deeply is all but certain. When death came down those whom a man has been passing his door every day, and whom he has known all his life—especially when they are cut down suddenly—he must be careless and hardened indeed who is unmoved. How he is affected—whether or not it prompted the reflection, "I may so die—I must make my peace with God;" whether or not it called forth the prayer, "So teach me to number my days, that I may apply my heart unto wisdom;" perhaps not in those who best loved him ever heard; but the writer was told by one of his nearest relatives, that they had no reason to believe that he had the least suspicion that he laboured under disease which might terminate suddenly. One evening, however, within a few days of the event, he had narrated, he set out accompanied by one of his sons, to visit another son who resided about fifteen miles distant. At a certain point of the road he stepped out of the vehicle in which they were riding, and turned to look at a beautiful prospect which could be commanded from the spot where they had halted. He slipped, fell, and in an instant, without a single groan, or a single word or look of farewell, he was gone.

That two such sudden deaths should occur to persons so well known to each other, such near neighbours, and within so short a space of time, was

felt to be exceedingly startling and impressive. But another event occurred whilst the impression made by these two deaths was still fresh. Within five minutes' walk of the residence of these gentlemen lived another, a professional man, whose pursuits most frequently have brought him into contact with the one first named. He was in the prime of life; he had a large family dependent on his exertions; he was in the receipt of an excellent income from a situation which he held under government, and he had every prospect of increasing prosperity. In the midst of all he was struck down by illness. No fears were entertained at first, and it was thought that he would very speedily be restored to health. But other diseases supervened upon the disease by which he was first attacked; for the most part he was in a state of great prostration, both bodily and mental; his strength gradually succumbed, and in the course of a short time his wife was left a widow, and his children fatherless.

About the same time there occurred an event of European—we might say of world-wide—interest. The Czarowitz of Russia, a young man of one-and-twenty, on whom life was opening with prospects as splendid as could well be conceived—the heir of the vast empire of all the Russias—and who was just about to be united to the sister of our own beloved Princess of Wales, was on a visit to a distant European city, when he was seized with a fatal disease, which defied all the appliances of the best medical skill. His bright visions of empire all melted away; and instead of a territory which, in continuous stretch, is the largest in the world—extending into three quarters of the globe—including somewhere about half of Europe, and a portion of Asia larger still—all that remains to him is the narrow space which his corpse occupies in the mausoleum of his ancestors.

Here, then, is a group of instances of the uncertainty of human life, taken from different positions in society, and from different stages of life, from the verge of old age, from the prime of manhood, and from vigorous and hopeful youth. Do they not combine to teach us most solemnly how uncertain is everything earthly? and do they not enforce most powerfully on our consciences the warning, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth?"

Everybody calculates on the future. The disposition to do so dates from the dawn of consciousness. The child is never occupied exclusively with the present. He may enter with all his heart into his play, and he may attend diligently to the studies by which he is to be fitted for the duties of life; but he has another world—a world of his own creation—filled with just such trifles as delight his childish mind—a world which he often reveals—the world of the future; and with more or less of definiteness and confidence he anticipates the time when things will be as he has painted them.

So it is in youth. Galled by present restrictions, and debarred from many enjoyments for which he longs, the young man looks forward to a time when every bond will be relaxed, and when,

his own master, he will be at liberty to form what connections and enjoy what pleasures he likes.

The disposition is not one whit less strong in mature life. The apostle James describes some active, eager men of business, who looked forward to the future without the slightest misgiving, and said, "We will go into such a city and continue there a year, and buy and sell and get gain." These men were only types of numbers with whom we meet every day. Many a one, who is now in a comparatively humble position in life, is saying to himself, "I will continue where I am for a time. The opportunity of change will doubtless occur, and I will embrace it. That will lead to something else, and then I shall be on the high road to wealth." The man of business says, "I will clear off this encumbrance; I will make such and such additions to my business; I will purchase that property; I will attain that social position, and then I will retire to enjoy in peace the substance I shall have acquired."

At every period of life men "boast themselves of to-morrow."

It may be freely admitted that we cannot help anticipating the future. It is impossible that we should be restricted to this little narrow present. Nearly all the work we do contemplates a future more or less remote. We work to-day that we may win to-morrow's bread. We reap in autumn the fruit of seed sown in the spring, or it may be in the bygone year. Many a gallant vessel is at this very time spreading its sails to the breeze, bound on enterprises which contemplate the traffic and the success of years to come. We are even commanded to make a wise provision for the future: "Go to the ant, thou sluggard; consider her ways, and be wise: which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy wealth as an armed man." Then, too, what a blessed thing is hope! How it quickens the diligence of the student as he trims his lamp and prosecutes his toil! How it revives the energies of the man who is well-nigh fainting beneath the burden and heat of the day! How it cheers the poor sufferer on his bed of pain! So we are not forbidden to look forward to the morrow, and to form our plans for it; but we are forbidden to boast of it. We are forbidden to say presumptuously, "To-morrow shall be as this day, and much more abundant." We are forbidden to presume, with any certainty, that we will see the morrow; and even though we should see it, we are forbidden to calculate on the fulfilment of our plans, as though nothing could interpose to prevent their accomplishment.

Then how are we to anticipate the morrow? We find an answer to the inquiry in the words of the apostle James: "For that ye ought to say, If the Lord will, we shall live, and do this or that." It is not meant that we are to use those very words whenever we speak of the future, for



that would needlessly cumber our speech, and it might become a mere form after all. But it were better for us to use it too frequently than never to use it, or any words of similar import, and to lose sight of the recognition which it involves of the subordination of everything to the will of God. These words, however, express the spirit in which we should form our plans. We must ever hold it as a settled practical conviction, "that only if the Lord will shall we live;" and that only "if the Lord will" can we expect to "do this or that."

(To be conclud-  
ed.)

### Earnings of Workmen in Great Britain.

Professor Leone Levi, an eminent statistician in England, has prepared a careful estimate of the earnings of the working classes in Great Britain. By comparisons between census returns, Parliamentary reports on wages, Board of Trade statistics, and other official documents, he has been able to arrive at conclusions which he regards as accurate. The result of his calculations is that the total annual earnings are about £418,000,000, or \$2,000,000,000. The distribution of this sum, according to industries, is found to be as follows:

	England.	Scotland.	Ireland.	Aggregate.
Agriculture,	£44,000,000	£9,000,000	£23,000,000	£76,000,000
Textile fabrics,	38,000,000	6,000,000	8,000,000	52,000,000
Metal manufactures,	27,000,000	2,000,000	1,500,000	30,500,000
Building trades,	25,000,000	1,000,000	1,200,000	27,200,000
Shipping, railway, &c.,	25,000,000	1,500,000	7,000,000	33,500,000
Wholesale trade,	21,000,000	5,000,000	2,000,000	28,000,000
Retail trade,	13,000,000	2,000,000	8,000,000	23,000,000
Domestic service, &c.,	47,000,000	5,000,000	7,000,000	69,000,000
Labourers, industrial,	17,000,000	2,000,000	2,000,000	21,000,000
Others,	49,500,000	6,200,000	4,500,000	60,200,000
Total,	£311,500,000	£52,700,000	£54,100,000	£418,300,000

The wages, details of which are given in connection with each branch of industry, amount to the following general averages:

	England.	Scotland.	Ireland.	Average.
Males, 20 to 60,	22s. 6d.	29s. 6d.	14s. 4d.	16s. 2d.
Males, under 20,	6s. 6d.	7s. 6d.	6s. 3d.	6s. 6d.
Females, 20 to 60,	12s. 6d.	18s. 6d.	7s. 6d.	10s. 6d.
Females under 20,	6s. 6d.	8s. 2d.	7s. 6d.	7s. 6d.
Average,	16s. 2d.	14s. 10d.	11s. 9d.	14s. 10d.

### Professor Levi says:

"From these estimates it appears that the average income of a working man is in England 22s. 6d., in Scotland 20s. 6d., and in Ireland 14s. 4d. Frequently, however, there are more workers than one in a family. In a family of five, generally, two or even three persons are earning something. Assuming, then, that there are two earners in each family, and taking the average wages of men, women and children as a basis, the average income per family may be estimated at 32s. 4d. in England, 29s. 6d. in Scotland, and 23s. 6d. in Ireland."

Assuming the correctness of these estimates, the average amount for the support of every work-

ingman's family in England, allowing two earners of wages for each family, is equal only to eight dollars per week; in Ireland it is only seven dollars and fifty cents, a fact which partly explains the rapid emigration to the United States.—*N. American.*

### Thoughts for the Times.—No. 48.

When Thomas Lower, who was afterwards the son-in-law of Margaret Fell, and was at this time an entire stranger to George Fox, visited him in prison at Lancaster, George Fox spoke particularly to him. He afterwards said that the words were as a flash of lightning through him; that he never met with such men in his life as the Friends, that they knew the thoughts of his heart, and were as the wise master builders of the assemblies, that fastened their words like nails.

William Penn, in his admirable preface to the life of George Fox, thus addresses his brethren in Christ that are in the exercise of the ministry: "Let life be your commission, your well spring and treasury in all such occasions; else you will know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life that enlivens any people to God. We have seen the fruit of all other ministries, by the few that are turned from the evil of their ways. A dry doctrinal ministry, however sound in words, can reach but the ear; and is but a dream at the best; there is another soundness, that is the soundest of all, viz: Christ the power of God. This is the key of David that opens and none shuts; and shuts and none can open; as the oil to the lamp and the soul to the body, so is that to the best of words. Which made Christ to say, 'My words, they are spirit and they are life,' that is, they are from life, and therefore they make you alive that receive them. If the disciples, that had lived with Jesus, were to stay at Jerusalem till they received it; so must we wait to receive before we minister, if we will turn people from darkness to light and from Satan's power to God."

The quickening virtue of the ministry being thus felt by the hearers, and taking effect in hearts prepared by the Holy Spirit to receive it—the Gospel ministers among us are likewise guided by the same Divine influence to the hearts thus prepared. And therefore it is, that so much of the preaching in our meetings is directed, even in large assemblies, to particular cases and conditions which have impressed the spirit of the minister; and that such preaching, uninteresting as it may be to the careless superficial hearer, finds an answer in the hearts to which it is addressed, and is most effectual in convincing and converting and turning men from the evil of their ways. It is a consequence too of this divine guidance of the speaker, and preparation of heart in the hearer, that our ministers are so often called upon to preach the gospel to a gathered few in private, and to pay religious visits to the families belonging to a meeting. As there are few severer tests of the divine guidance of a minister, than such visits, so there are few occasions in which the authority and efficacy of a true ministry are more signally owned. For the preacher has to speak under circumstances which can leave little or no doubt as to the individual addressed—whose conscience must own and be stricken by that which is divinely commissioned, to the truth of which the hearers also can often bear witness. Every religiously concerned Friend must have experienced the truth of these remarks.

These religious sittings in families—which

have grown out of the nature of our gospel ministry—are important, nay almost essential in maintaining the warmth of religious feeling and the love of the brethren among our members. They have always been most frequent, when our ministers have been most deeply exercised and most highly favoured in their holy calling. They constitute a feature peculiar to our Society, and its incidents connected with them are among the most cherished recollections of us all.

Although most of our eminent ministers, who engaged in religious service abroad, have been called upon to pay such visits, no one appears to have been so much and almost exclusively engaged in this duty as Sarah Stephenson. She was a native of Whitehaven, in Cumberland, and was first called, in 1771, to this service in which she was, during the remainder of her life, so much engaged. "A very close exercise," she writes "now came to my mind in a line in which I had not been engaged. He who is pleased in condescending love, to open to the understandings his children, his blessed will, through the spirit of his dear Son Jesus Christ, our Mediator and Advocate, was pleased to lay a concern upon me to visit the families of Friends at Melksham; line of service then so new, and particularly so this county, that I apprehend few, if any, could remember a visit of this kind having been paid in it. From a view of being such a poor, weak and contemptible instrument, I frequently adopted the language of Gideon, 'I am the least in my father's house'; and from an apprehension of great unfitness, was very desirous of being excused, endeavouring to persuade myself that the Lord would remove the concern from me; till, in compassionate regard, he was pleased to administer sickness, and to suffer distress of mind to attend in this time I was brought very low, and, in my own apprehension, had every symptom of a decline, except a cough; so that I looked for the messenger of death, with a desire to pay the debt due to my friends, by a sacrifice of life. But, when I looked up with desire of beholding the gates of mercy open by my reception, it seemed clear to me, that if I did not obey the discover that had been made, it would remain as I then saw it, a total obstruction to my soul's entrance into the blessed kingdom of eternal rest. This awful distressing prospect reduced all within me to resignation to his blessed will; and then a smile of his favour arose upon my spirit, a strengthened me to move under the influence of his love. So I laid my concern before Friend and way was opened for my moving in this weighty work; which the Lord graciously owned by his blessed Spirit from family to family; and I thankfully acknowledge that the minds of Friends were generally open to receive what I had communicated, so that I had cause to bless and praise the holy name of Him who lives for ever."

"This was the beginning of a work in which my good Master has since been pleased often to employ me; which has been very arduous, through deaths often and deep baptisms; I think scarce any service so much so; but he ledeth down the bottom of Jordan, in order to qualify to fit the different states of individuals in families, as in this abased state to speak as the Spirit giveth utterance."

The remainder of her life was given to ministerial labours, of which this service in families formed the principal part. In the year 1778 she visited Ireland, and has preserved notes her journey in that island. "We attended week-day meeting at Grange, on the 9th, at close of which our concern was mentioned; way was made for our accomplishing the vi-



egan the arduous service on the 10th, and was favoured with an evidence of being in the way of my duty. O, holy Father, keep my soul steady on these, and permit nothing to draw my attention from thee, but be pleased to enable me to obey every manifestation of duty. And O, my soul, mayst thou be instructed, and whilst endeavouring to dress the vineyards of others, not leave thy own undressed. \* \* \* To-day have I several seasons of close labour and deep exercise; under which my spirit mourns for the whole, safe state of some, and the insensibility of others, desiring all self-righteousness may be stripped off, and their minds brought into that state of self-abasement, with which the Most High well pleased; that so sweet life in Him may be perceived."

"We sat a considerable time in silence, the 10th, at Kilkennore, and in great poverty. At it seemed my place to stand up, though in much weakness that I thought I had hardly strength sufficient to do so; but I obeyed the secret motion of Truth; and when upon my feet had spoken on the advantage of knowing Jerusalem be a quiet habitation, a place of succour in the day of storm, when we should be searched as with needles: and though things opened pretty close, it was under the power of Truth and love, so that, if I felt aught, Truth arose into a good degree of dominion, and great tenderness there was the meeting. O, my soul, thou hadst indeed cause to believe in the sufficiency of that power, that is the resurrection and the life! I was so wont to see five children that were orphans, they were so tendered in the opportunity we had with them, that they could not forbear weeping aloud. The dear children were recommended to read the scriptures, and the blessing attendant on obedience to the Lord's will was set forth to them. I may the visitors and visited remember, and be comforted by such condescending goodness, such vouch from adorable mercy!"

"We have now gone through great part of the millies (at Clonmel) and have cause to say, thereto, the Lord hath helped us. Indeed He is enabled me to deal plainly, and honestly to scorch away my duty; and I hope we have left an open door to such as may come after us. \* \* \* Some of the opportunities were memorable seasons, the comfort of both visited and visitors. Tendering invitations were extended to some of the youth, but close matter handed to others; and, oh, may the slothful be awakened to diligence before the awful midnight cry be heard, that so, their language may not be, 'Give us of your oil or our lamps are gone out.' \* \* \*

"We finished our laborious service at Waterford, through the renewed help of gracious Goodness, whose condescension was great in opening doors, and giving ability to speak to them in his love, so that I hope many were led to view their sad condition without a Saviour. May it prove lastingly profitable to their poor never dying souls!"

"We have had forty-six sittings (at Cork) very close labour, and many deep baptisms; but may thankfully acknowledge our heavenly Father has been mercifully near, opening the states of many, and renewing a gracious invitation to divers. Come, I hope, will close in with it. Oh may his fiers of love be as broad cast on the waters; that may be found after many days. At Cork, Youngall, and Bandon together, we had about two hundred sittings; but what swelled the number was, that I was not easy without visiting those who might be termed the outcasts; for when reduced very low, I received this language or command, *Gather the scattered*, in a manner that

deeply contrited my spirit; and we may with reverence acknowledge that the gathering arm of power was wonderfully manifested, to the tendering of many of their minds, so that great contrition appeared."

It was in labours and exercises like these that Sarah Stephenson spent the strength of her days. She was almost constantly engaged in visiting meetings through the families of the members, an engagement which she felt, to the last, to be almost awful and arduous, requiring more than almost any other service, the clear and open vision in the light of Truth. In the year 1794, she visited the northern counties of England, and writes thus from Manchester: "We attended the Monthly Meeting on a Third-day, and on Fourth-day entered on the weighty service, for weighty it is, as there is at seasons occasion to bring matters home, like Nathan to David. But the Ancient of Days was near, and was pleased to renew a gracious invitation to many, and in particular to the strayed sheep of the house of Israel, that they might return to the Father's house in deep humiliation, contrition and abasement, and then they would have bread enough and to spare. In many of these opportunities, great brokenness was witnessed. We found in this place, a precious exercised remnant, unto which we were nearly united; and at the close of the visit parted under the sweet covering of that love which is the badge of discipleship. We had one hundred and twelve sittings besides the first and week-day meetings, in twenty-eight days."

She again visited Ireland, during the troubles of the rebellion in 1799, and laid down her life in Philadelphia, in 1802, while on a religious visit to America. "She was peculiarly qualified," say her friends of New York, "to move with propriety in that great work of going from house to house: a meek and quiet deportment, a mind clothed with a spirit of love and affectionate solicitude, that all might be gathered within the divine enclosure, being conspicuous traits in her character and conduct of our beloved friend."

That constant indwelling of spirit, which so qualifies for this ministering to the states of individuals, was very remarkable in Samuel Eulens, of Philadelphia. He was a man of feeble frame and infirm health, learned in the learning of the schools, cheerful and social in temper, and whose thoughts dwelt constantly on the things belonging to salvation. In his native city and in Dublin where he spent some time on religious service, he will long be remembered for his remarkable traits of character. Near sighted almost to blindness, as he groped his way along the street, he would stop at the door of a house, enter it, deliver a short message of warning or consolation, most pertinent to the individual he found there; and after a few more words would retire and pursue his walk, to be interrupted in all probability in the same way. He seemed to dwell constantly in the presence, and to be ever ready to do the bidding of the Master.

Thomas Sattergood was another remarkable instance of a servant, whose loins were always girded, and whose staff was ever in his hand. At sitting down to meals or before rising from them—in the midst of a social gathering of his friends, he would feel the Holy Presence, and maintain an awful silence, or deliver with equal awfulness the message he had received. Social intercourse with his friends, was in him completely held in check by the religious covering of his spirit. Cheerful and innocent as was his conversation, and affectionate as was his disposition, they were regulated by his prevailing feeling of religious duty, by his sense of his high and holy calling.

*The Pacific Railroad.*—A Boston paper says: "Though there is a heavier force of men and pacimens at work on the California end of the Pacific railroad than on this, the progress in distance is far slower; for, while here the path lies along an absolute plain, there it is up and over the grand Sierra Nevada chain of mountains. About 12,000 Chinamen are at work on the road-bed in California, and an additional 10,000 have been contracted for, to be put upon the line next spring, when the contractors will be grading on this slope of the Sierras, and beginning to stretch their labour out on to the plains and into the valleys of Nevada. Now the track is completed to within sixteen miles of the summit of the mountains, and the following table of statistics, distances and altitudes, from Sacramento to the summit, shows how the iron pathway is mounting the great hills of the Pacific slopes of the continent. At Cisco, which the completed road has now reached, the locomotive screams on a spot as high as Mount Washington, the highest of our New England mountains:

	Distance. (miles.)	Elevation. (feet.)
Sacramento, . . . . .	—	54
Arcade, . . . . .	7½	76
Autelope, . . . . .	15	180
Junction, . . . . .	18	189
Rocklin, . . . . .	22	269
Pino, . . . . .	25	420
Newcastle, . . . . .	31	950
Auburn, . . . . .	36	1385
Clipper Gap, . . . . .	42	1785
Colfax, . . . . .	62	2443
Gold Run, . . . . .	64½	3245
Dutch Flat, . . . . .	67	3425
Alta, . . . . .	69	3625
Cisco, . . . . .	93	5911
Summit, . . . . .	105½	7042

"Some of the structures of the work on the last section of the road are grandly massive. A California journal says one culvert, at the crossing of Canon creek, is a noble piece of solid masonry, twenty-eight feet high and fifty-four feet in breadth. The forests of towering pines—the towering mountain peaks and yawning rifts and chasms, traversed by the railroad between Alta and Cisco, present a sublime panorama, which is destined to be a favorite study for the art-loving tourist, not only during our day, but one which will be contemplated with no less delight by unborn generations."

*The Noble Negro Boy.*—The following incident, in the fatal collision of the Niagara with the Post-boy on the Mississippi, was related to me by an eye-witness:

The two steamers struck, and the Niagara immediately careened and began to sink. The wildest consternation was at once universal. Ladies rushed to and fro with piercing screams, imploring the men to help them. But no means seemed at hand, and each sought his individual rescue.

At this fearful moment, a negro boy—one of the crew—was seen quietly lashing a long and stout rope round his body, at the other end tying a stick of wood in its centre.

Instantly, with this apparatus, he threw himself into the river. Turning upon his back, the stick drifted to the rope's end; and calling upon two ladies, who stood on the edge of the boat,—one with a child in her arms, he urged them to spring, and catch either end of the stick. Horror-stricken, they hesitated. The negro lay calmly on the waves, and, in tones of confidence, told them it was there only hope, insisting that

he would carry them safely to the shore. For an instant they hesitated; but, gathering courage from his self-possession, and realizing that it was their last moment, they took the leap, and both succeeded in grasping the stick. Turning quickly to prevent their seizing him, the heroic fellow struck out, with strong muscles, for the land. The rapid current was well-nigh restlessness, but he wrestled manfully with his burden. The energy of despair kept them to their hold, at length their feet touched bottom. Both ladies, with the clinging little one, were saved. Many witnessed this feat. It exhibited not only a cool, unparalleled bravery, but was wholly disinterested, as both ladies were strangers. It should be added that the boy left his own trunk, with his best clothing, and three hundred dollars in money, to sink with the wreck.—*J. W. Alford.*

*Presbyterian.*

Selected.

#### THE CHRISTIAN'S DEATH.

Lift not then the wailing voice,  
Weep not, 'tis a christian's death,—  
Up, where blessed saints rejoice,  
Ransomed now, the spirit fieth;  
High, in heaven's new light, she dwelleth,  
Full the song of triumph swelleth;  
 Freed from earth, and earthly failing,  
 Lift for her no voice of wailing!

Pour not thou the bitter tear;  
Heaven its hook of comfort opeth:  
Bids thee sorrow nat, nor fear,  
But as one who always hopeth,  
 Humbly here in faith relying,  
 Peacefully in Jesus dying,  
 Heavenly joy her eye is flushing,—  
 They should thine with tears be gushing!

Who they die in Christ are blest,—  
Ours be, then, no thought of grieving!  
 Sweetly with their God they rest,  
 All their toils and troubles leaving;  
 So be our's the faith that saveth,  
 Hope that every trial leaveth,  
 Love that to the end endureth,  
 And through Christ, the crown secureth!

Selected.

#### TO WHOM SHALL WE GO.

"Lord, to whom shall we go? Thou hast the words of eternal life."  
When our parent delights are nipt in the blossom,  
When those we love best are laid low?  
When grief plants in secret her thorn in the bosom,  
Deserted,—"to whom shall we go?"

When, with error bewildered, our path becomes dreary,  
And tears of despondency flow,  
When the whole head is sick, and the whole heart is weary,  
Despairing,—"to whom shall we go?"

When the sad thirty soul flutters away from the springs  
Of pleasure that this world can show,  
And sighs for another, and turns its wings,  
Impatient,—"to whom shall we go?"

O blest be that light which has parted the clouds,  
And a path to the pillow can show,  
That pierces the veil which the future enshrouds,  
And tells us to whom we shall go!

For "The Friend."

#### Are they Small Matters?

(Continued from page 77.)

*Mary Turner*, "In her tender years, by the grace of God, through the care of her religious parents, was instructed in and seasoned with the principles of the holy Truth, as professed by the people called Quakers; in which she continued faithful, and was an example of piety and virtue through the course of her life. When a little child, our much esteemed friend Wm. Penn, coming in at her father's, where he was very conversant, and affected by her pretty innocent deportment broke forth, extempore, thus:

"Sweet soul! what makes thee stray  
From the angelic way?  
Was it to teach us how to love  
The happy regions above?  
If so, O! let thy wand'ring prove our gain,  
And take us with thee back again."

She was naturally of a lively cheerful temper, which remained when she came to years of discretion, yet took pleasure in frequent retirement and divine meditation, in meetings for worship, and religious conversation, and received worthy public Friends with comfort and satisfaction. When at home alone, she entertained herself chiefly in reading the Holy Scriptures, Friends' writings and the three first books of Thomas à Kempis, on the Imitation of Christ; at other times with her pen and needle; for it was rare to find her unemployed in something useful or necessary, when her health permitted. In her dress and apparel she was very neat and plain. The tenderness of her love and affection, to her husband, mothers, brother and sisters, was more than common, and very remarkable, and likewise so generally extended to her acquaintance, especially where truth had a prevalency, that it may be said, love predominated in her."

To a friend she wrote, "The enjoyments of this life appear very changeable, and we are apt to seek them more than is good for us, which hinders our inward comfort; so we have something to war against every day. I desire thou mayst be directed by that Divine Hand which orders all things for our good every way, as we have an eye to it."

"On her bed of sickness she said to her brother, she admired people should so much place their affections on the things of this world, which are but as dross, and like travelling in misery; and earnestly desired their family might, with Jacob, obtain the blessing, and as they had such worthy parents, who had educated them in the ways of Truth, and enjoyed so many favors beyond many others, there ought to be a double thankfulness to the Giver. Speaking to her sisters, she said, 'We should be good examples in the plainness of our habits, as we make profession of the principles of Truth, and should take up the cross daily, for we were not born to serve ourselves, but to honor the Lord. That pain and weakness were hard to bear; and when we are going out of the world, we need to have nothing then to do; that she waited for the presence of the Lord, in which was more pleasure than in all the joys of this world.'"

*Joseph Baynes*.—"In his young years he was desirous to attain to the true knowledge of God; which desire God graciously answered to his seeking soul, in convincing him of his blessed Truth, by that faithful labourer and servant of Christ, George Fox, at his first coming into these parts, being in the year 1652; by whose ministry he was turned to the light of Christ Jesus, by which he came to see the emptiness of those outward forms and ceremonies in which he had been educated. He was a man who truly loved and feared the Lord, making it his daily care to keep his conscience void of offence towards God and man. A little before he was seized with bodily weakness, a concern fell upon him to advise young men and women to wait for the power of God, which would work a change in their hearts, and make them new creatures; otherwise, said he, they will have but the form of godliness, without the power; and such live in an unregenerate state, who produce the fruits of nature but not of grace. Mark, said he, grace teaches to deny ungodliness, and the world's lusts; to live soberly, &c. But alas! too many of our youth, for want of taking the grace for their teacher, go into a false and

undue liberty in their words and apparel, making that of no conscience to them, that the power of Truth made conscience to us. For by that power we were made willing to put off all superfluity in eating, drinking, and wearing of apparel. Our words were few and savory, for the Lord's dress was before our eyes, and our peace with him was precious to us, which we, through obedience to the grace of God in our hearts, enjoyed. This with much wholesome counsel, he imparted to the youth."

*Isabell Gill*.—"She was a loving and faithful wife, a true helpmeet both in temporal and spiritual concerns; a tender mother to her children; a good example to her servants in plainness a woman of an excellent temper and good understanding, mostly cheerful and loving in her family having attained to a good degree of growth in the Truth; more in substance than in show; a fervent lover of honest Friends, and openhearted to them." In the time of her illness, "when some young women came to visit her, she charged them not to be high-minded, nor give way to pride and nicety, by reason of the riches their parents might have to give them, which would be of no value without the blessing of the Lord, which she advised them to seek after above all things. At another time, when some young married women visited her, she advised and warned them not to be nice or high-minded, neither to deck or adorn their children too nicely, dressing them up like pictures, and then admiring them; for if they did so, the Lord might take them away from them; but to keep them clean and sweet, out of nicety, and the Lord would bless them."

*Johanna Noyes*.—"She had a true sense of the blessed truth, which seasoned her heart, and she was very solid and truly religious, and loved to go to meetings on week-days as well as First-days, and was well fitted for her charge. She often signified how good the Lord was to her; and desired her husband to bring up her children in the way of Truth, and keep them to Friends' school that they might be kept to the plain language. Also she desired of the Lord that he would be pleased to make them his servants. She advised her sisters to keep to their exercises in meetings, telling them they had no assurance of time here and that it would not do barely to go to meeting but they should be diligent to wait upon God in meetings. She felt so much of the power of the Lord that it made her cup to overflow."

*William and Blessing Fennel*.—"They were not only educated in the profession of Truth, but in their minority, were sober and religiously inclined, and dutiful to their parents, and as they grew in years, by and through the Lord's grace and good spirit, grew in sobriety: their lives and conversation adorned their profession. They took each other in marriage in the year 1688, and settled in Youghall, where they became serviceable in divers respects, through the Lord's goodness and preserving power. They lived in great love and unity together, and trained up their children not only in plainness of speech and apparel, but also in the nurture and admonition of the Lord and walked as good examples before them and others in godliness and honesty, being just in their dealings, and careful and punctual to keep their word and promises, keeping in moderation and temperance, loving and kind to Friends and neighbours, and affectionate to parents and charitable to the poor, doing good to all, but especially, to the household of faith, according to their ability."

*Mary Bentley*, aged fifteen, grand-daughter of the above mentioned Friends, "loved and kept



plainness in speech and apparel, and rather disliked than affected finery and vain fashions. She was often thoughtful of her latter end, and under those concerns of mind, with prayers to the Lord to prepare her for it, and soon became resigned to the will of God. She said to her sister Hannah, when about twelve years of age, "My dear sister, honor thy father and mother, and do not give way to little foolish things, for by small things the enemy draws away the minds of poor children. Ily dear, mind thy dear sister's dying words and do not put things off to a dying day, and think it is time enough."

*Mary Doeden* "had a liberal education, and when young was much taken with the gay fopperies of the times, and although she was not given to gross enormities, the Lord was pleased to reach to her and bring her through judgment, in order to redeem her from the evils of the world. During the time she was under the work and operation of the divine power and Spirit of God in her own heart, she had many outward trials and troubles to pass through, in particular when she was convinced of the blessed Truth. Her husband showed a very great aversion thereof, and would often express himself in very harsh terms on that occasion, though otherwise a very good husband, which made it more difficult for her to make open profession, but yet she was preserved in the Truth, and lived to the end of her days an ornament to her christian profession. At one time she said, "Oh! how the people called Quakers run out in dress, and are altered from what they were in days past. Oh! this world, I am weary of it," and advised all to keep low in their minds, and not to let in a worldly exalted spirit."

*Rebecca Toosey*, "aged about nine years, was a dutiful and pious child, a great reader and lover of the Holy Scriptures, and Friends' books; of an innocent and wise behavior and carriage, and her conversation was pleasing and acceptable. Though she was but a young plant, it pleased the Lord to endue her with an understanding in things both natural and divine. She was comely in her person, virtuous in her practices, quick of apprehension, just and equal in all she undertook, and never known to tell a lie or speak an ill word. She loved to go to meetings and said it was sweet to her. Some weeks before her sickness she had been at a meeting, wherein she was very attentive to a Friend who earnestly exhorted the children of Friends to make choice of the blessed truth for their portion, whilst they were in the enjoyment of health, that they might be prepared for a dying hour. Whereupon this child was much reached and melted into tears, and after meeting she got apart to read, which she was her usual practice. After she was taken ill she was in great pain; but her heart was filled with the incomes of the Lord's love and mercy, which caused her to utter many sweet and heavenly expressions."

(To be continued.)

*Longevity—Curious Facts.*—Some curious statistics have just been published with respect to the population in France. It appears that the females numbered 18,741,037, and the males 18,645,276, forming altogether, 9,654,930 families. There exist 5,900,120 boys under age, and 6,106,321 girls. Of 8,579,046 unmarried persons, there are 4,479,859 females. There are 931,023 widowers, and 1,790,126 widows. Of the widowers 81 are twenty years of age, and there are 820 widows of the same age. France possesses at this moment 1,529,154 girls of from 15 to 20 years of age, and 1,308,306 boys of the

same age. The greatest examples of longevity are supplied by females. We find three females out of four unmarried persons who have reached the age of 105, and two widows who have passed that age. 17,371 French men, and only 13,469 French women have lost their sight; 12,447 French men, and only 9,579 French women are deaf and dumb; 22,319 French women have become insane, and only 2,372 French men. There are 23,407 male idiots, and only 18,118 female idiots. The female sex prevails in France, while it has constantly decreased in the city of Vienna, since the year 1830, in the proportion of three hundredths every six years.—*Lotz Paper.*

#### A Memoir Concerning Lucretia Briggs.

*A Short Account of the Last Illness, and some Expressions of Lucretia, Daughter of Henry and Betsy Briggs, of Guernsey, Ohio.*

She was of an obliging disposition, loved retirement, preferring to spend first day afternoons in profitable reading, rather than in visiting. She was exemplary in conduct and conversation, except that a short time before her illness she had in some respects, deviated from that simplicity which the Truth requires, which brought her much suffering, when brought upon a bed of languishing.

She left the Boarding School about the middle of the Eleventh month, on account of the illness of her mother, which terminated in death, about a week afterwards; at which time, Lucretia felt that something of a solemn nature awaited her, saying "I have been too light." On the fourteenth of Twelfth month, she was taken ill with the same disease, typhoid fever. The symptoms were not alarming till the third day, when a physician was called, for which she felt thankful, believing he relieved her at that time; but expressed a conviction she should not recover. The conflict of her spirit was very great; at different times alluding to the great burden that rested thereon. She was soon brought to see the vanity of all earthly things, compared with a preparation for an entrance into the realms of bliss, which appeared to be her whole concern, saying, she had no wish to get well, if she could only obtain peace; earnestly craving that she might be kept in her right mind.

She bore a decided testimony to plainness of dress, by giving directions to have her hoops broken to pieces, the edging and ruffles taken from some articles of clothing, and her braid collars destroyed. She also felt it required of her to refuse those to wait upon her, who were attired in fashionable apparel, believing it required of her to let them know the cause; at one time expressing great peace for faithfulness herein. She also remarked, "It is hard to refuse their kindness, but the Lord must have the ordering, let the people say what they will."

She frequently requested to be left alone; and was opposed to any conversation on worldly subjects, or of a light character, being admitted in her room. To a young person who came to see her, she said, "I have never known what it was to be sick before, but if I should be raised from this bed, I think I shall never forget it." On being asked if she would like another physician called, she replied, "No, they can do me no good, but there is a greater Physician than man who can raise me up if it is His will, and I am willing to do His will, let it be what it may, if I can only obtain peace of mind." It is believed she spent whole nights without closing her eyes for sleep, in earnest intercession, that her sins and transgressions might be blotted out.

On enquiring of her father, if he had any

hopes of her recovery, he replied, but very little, and queried, whether she was willing to go? She answered, "Yes! if I can only obtain peace of mind; it is all I ask." A Friend remarking to her, that he did not want her to take up with a rest, short of the true rest, but he believed that little stood in the way between her and her Saviour, she quickly replied, "I must wrestle on." The remark being made that she had not been one of the most vain and foolish, she replied, "The best have enough to do at such a time as this." To her sisters she said; "Do not put off preparing for death, till brought to a sick bed." She at one time remarked, "I shall not be raised from this bed, to run the race of life."

During the last few days of her life it was evident to those around her that a comfortable change had taken place in her deeply exercised mind, and she at different times expressed, that she had a hope of an entrance into the kingdom, and at one time that she felt the Master round her. When queried with relative to sleep—she answered, "The Lord lets me sleep and keeps me awake, when he pleases." Her desire to be preserved in her right mind, was granted, even to the last. She passed away very quietly, the 3d day of the First month, 1866, in the nineteenth year of her age.

In the removal of this dear Friend in the vigor of youth, and of more than ordinary physical powers, a warning and a call impressively handed forth, for the awakening of survivors, that none may be resting at ease, and unprepared for the solemn change that awaits us all.

The foregoing Memorial was approved by the Meeting for Sufferings and directed to be forwarded to the Yearly Meeting.

ASA BRANSON, Clerk.

*Expected Meteoric Shower.*—According to the calculations of Prof. Newton, of Yale College, a remarkable display of meteors may be expected on the morning of the 13th or 14th of the present month. Thirteen of these so-called showers are recorded as occurring between the years 903 and 1833. In the latter year, the phenomenon took place on the morning of the 13th of the Eleventh month, and at this time it was computed that 240,000 meteors were visible above the horizon of Boston. From the great interest which attaches in these astonishing spectacles, the display will no doubt be carefully observed.

*In Everything give Thanks.*—When the hour of anxiety and trial comes, by the desire of your heart before the Lord, and wait to see what He will do for you! Do not pine and grieve over an uncertain portion, when the best is secured to you—*I mean God's grace!* Be like a little child that lies on the grass and looks up at the sky. That is enough for it; and when it is hungry and cries, its mother comes and nourishes it. \* \*

I have often tormented myself with anxious cares during my whole life, and it never helped me forward; on the contrary, the very things I was most afraid of, have generally proved my best helpers when they occurred. All God's dealings with us are messengers appointed to tell us His will, if we could but understand it. We are told in the Bible that when the angel came to the shepherds, bringing them the best news earth ever heard, "they were sore afraid." And is it not often the same with us? But if we listen rightly, the Lord's messengers ever reply in the same words: "Fear not."

Every affliction looks quite different before and behind. We must remember that all things come



to us back-foremost, so that we can never see them right in the face, so as to understand what they are really like, until they are gone by.—*Thoughts for Weary Hours.*

**Discovery of Native Sulphur.**—A valuable discovery has lately been announced of a bed of nearly pure sulphur on Sabo Island, one of the Dutch West Indies, lying about 150 miles southeast of Porto Rico. W. C. Roberts, who has lately visited it, reports a stratum of sulphur at least forty feet thick, extending at intervals over several square miles, a portion of which contained by analysis eighty-eight per cent. of sulphur. The deposit is favourably situated for excavation and shipment, and it is thought that with proper facilities, it can be readily loaded and brought to the ports of this country at a far less cost than is at present the case with the Sicilian article, which on account of the increasing demand of latter years, is becoming more and more difficult to obtain.

Selected for "The Friend."

### The Capabilities of the Negro.

To the Editor of the "Spectator."

SIR:—On behalf of my negro fellow-countrymen in Jamaica, I beg you to accept our grateful thanks for your able and unflinching exposure of the prevalent errors with reference to our race. Will you permit me to state very briefly a few facts bearing upon the assertion of Sir S. Baker, (the late successful explorer of the Nile,) "that the negro has little in common with the white man beyond the simple instincts of human nature?" I think I ought to know something about the question, for I am a negro myself, and up to my twenty third year was a slave in Jamaica. I have all my life lived among the race whom Sir S. Baker considers as scarcely possessing human reason, and, I say unhesitatingly, that I can prove his assertion to be incorrect. Why sir, there is not a single trade or profession in Jamaica which has not among its operatives a negro. There are, as you well know, negro members of the House of Representatives, who may be supposed to possess at least a sufficient glimmering of reason to enable them to discern the meaning of the laws which they enact; there are negro lawyers, negro doctors, negro ministers, negro merchants, negro managers of estates, negro sea captains, and negro schoolmasters. The head master of the Wilmore Free School at Kingston, one of the largest educational establishments on the island, is a negro, as are also the engine drivers on the only railway in Jamaica. In fact, sir, in that island both the lives and the property of vast numbers of the inhabitants are entrusted to members of that race, which Sir S. Baker regards as "possessing only the simple instinct of human nature." How wonderful, truly, must be "the simple instinct" which enables our negro engineers to manage the extensive sugar-refining machinery on our plantations. A "simple instinct" has induced the negroes to erect, at their own expense, a large school for the education of their children, in the new Road district, between the parishes of St. Elizabeth and Westmoreland. This school is taught by negro masters, is supported by negro contributors, and is managed by a committee of negroes. In the very same district a bank has been established by negroes, which is conducted by the "simple instinct" of a negro manager, and receives the small savings of the negro inhabitants of the district. Though established only three years, this bank has at the present time deposits to the amount of about 500*l*. I need hardly tell you, sir, that throughout the

whole island the soil is tilled, the crops are cultivated, and the markets supplied by negroes. An association has been lately formed by the "simple instincts" of the negro freeholders for the transmission direct to England of their produce, and the first fruits of this society have just been brought to this country in the shape of a cargo of produce worth about 700*l*.

I am sir, &c.,

SAMUEL W. HOLT.

To CROSBY GARRETT, Westmoreland, Sept. 25th, 1866.

**Accepting the Cross.**—Learn the will of the Lord, meekly accept the cross He sends. You must be detached from every earthly object in the least degree separates from God; and yet you are not to turn away from these objects altogether, because they are His gifts. He suites your pleasant things and leaves you lonely in a desert land, in order that you may better hear His voice, and desire His love, and feel that He is indeed your God.—*Thoughts for Weary Hours.*

**South American Beef in England.**—On the 27th ult. a public entertainment was given at the London Tavern, at which the courses were composed of beef from Buenos Ayres, served up in soups, steaks, roasts, boiled, stewed in pies and puddings, and pronounced by gastronomic critics and regular "diners-out," to be unexceptionable. The chairman of the meeting stated that there were annually exported from that district of South America, 2,500,000 hides, the carcases being left to rot or used as manure. He said, also, that the meat could be put up, shipped to England, and retailed over the counter by the pound, at less than five pence—eight cents.—*Scientific American.*

I explained the nature of *true worship*, and that there was at seasons a Power to be felt which was before words were, and which will remain when words have ceased.—*D. Wheeler.*

**Copper.**—The total production of fine copper in the world is stated to be 90,000 tons per annum, of which more than 45,000 tons have heretofore been obtained from Chili. The war between Chili and Spain of course interferes both with the production and the exportation of copper.

## THE FRIEND.

ELEVENTH MONTH 10, 1866.

Having received a printed copy of the minutes of the late Ohio Yearly Meeting, we take from them the following extracts:

### OHIO YEARLY MEETING.

*At Ohio Yearly Meeting, held at Mt. Pleasant, by adjournments, from the 8th of the Tenth Month to the 11th of the same inclusive, 1866.*

Reports were received from the Quarterly Meetings. The representatives are from

\* \* \* \* \*

Who were all present except three. Satisfactory reasons were given for the absence of two; J. E. will be expected to render a reason at another time.

The Clerk of the Yearly Meeting for Ministers and Elders, produced a minute for our beloved friend Clarkson Sheppard, a minister from Greenwich Monthly Meeting, New Jersey, setting him at liberty to attend this meeting; also, to appoint as way may open, a few meetings in the vicinity; dated Eighth month 30th, 1866. Also, one for our beloved friend Hannah Warrington, a minis-

ter from Chester Monthly Meeting, New Jersey, setting her at liberty to attend this meeting and some meetings on the way going and returning, dated Ninth month 11th, 1866.

A minute was also read for our beloved friend Charles Evans, companion for Clarkson Sheppard from the Monthly Meeting of Friends of Philadelphia, dated Ninth month 27th, 1866. Also, one for our beloved friend Amos Roberts, companion for Hannah Warrington, from the Monthly Meeting of Chester, New Jersey, dated Ninth month 11th, 1866. All of whom are acceptable in attendance.

The united request, forwarded by Pensylvania Quarter, of the three Monthly Meetings of Iowa, for a Quarterly Meeting to be established there, was read; but as no reference has been received from the other Quarter concerned, it is dismissed for the present.

The following Friends are appointed to examine the Treasurer's account, report the state thereof to a future sitting, what sum, if any may be necessary to raise the ensuing year; also, the name of a Friend for Treasurer, viz: \* \* \*

An account of the last illness and some expressions of Lucretia Briggs of Quernsey, Ohio, was read at this time to the humbling of many minds; the meeting directs that eight hundred copies be printed for distribution among our members.

The representatives are desired to confer together and propose to next sitting the name of a Friend for Clerk the present year and one to assist him; also, the names of two Friends to serve as Messengers to the Women's Meeting.

Then adjourned to 11 o'clock to-morrow.

*Third day of the week and 9th of the month, the meeting assembled near the time to which it was adjourned.*

Lewis B. Walker, on behalf of the representatives reported, that they were united in offering the name of Asa Branson for Clerk and Edward Stratton for Assistant, which was satisfactory to the meeting, and they were appointed to the service. He also, reported that they were united in offering the names of Joseph Wilson and Jacob Branson for Messengers to the Women's meeting, which was also satisfactory to the meeting.

The Queries were all read and the answers thereto from the Quarterly Meetings, the following being a summary thereof.

### SUMMARY OF ANSWERS.

*First.*—All our meetings for worship and discipline have been attended, and generally by the most of our members, though there is a remissness with some in this important duty, especially in the middle of the week: unbecoming behaviour therein mostly avoided, except some instances of sleeping; the hour of meeting pretty well observed.

One report states eight meetings not attended on account of sickness with some and neglect in others.

*Second.*—Most Friends maintain love towards each other, in a good degree, becoming our christian profession, tale-bearing and detraction mostly discouraged, and when differences arise endeavours are used to end them.

*Third.*—Many Friends endeavour by example and precept to educate their children and those under their care in plainness of speech, deportment and apparel; to guard them against reading pernicious books and from the corrupt conversation of the world, and they are encouraged to read the Holy Scriptures.

*Fourth.*—As far as appears Friends are clear of importing, vending or distilling, and nearly clear of the unnecessary use of spirituous liquors,

of frequenting taverns and attending places of diversion; moderation and temperance in a good degree observed.

*Fifth.*—The necessities of the poor and the circumstances of those who appear likely to require aid have been inspected and some relief afforded. They are advised and assisted in such employments as they are capable of, and some care is taken to promote the school education of their children.

*Sixth.*—As far as appears, Friends bear a faithful testimony against a hiring ministry, oaths, military services, clandestine trade, prize goods and lotteries; except that some of our members sometimes attend meetings where a hiring ministry is supported, and a few exceptions to the faithful maintenance of our testimony against military services; yet one report states that most Friends maintain a testimony against a hiring ministry, oaths, military services, clandestine trade, prize goods and lotteries; and another that Friends generally bear a testimony.

*Seventh.*—Friends are generally careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; generally just in their dealings and mostly punctual in complying with their engagements; and when any have given reasonable grounds for fear in these respects care has been extended to them.

*Eighth.*—Friends are careful to bear a testimony against slavery; none of the description queried after under our direction.

*Ninth.*—A good degree of care is taken to deal with offenders seasonably and impartially, and to endeavour to convince to those who will not be reclaimed, the spirit of meekness and love before judgment is placed upon them.

SUMMARY TO THE ANNUAL QUERIES.

A Monthly Meeting set up at Sewickly Monthly Meeting by the name of Sewickly Monthly Meeting and another at Springville in Linn County, Iowa, and known by the name of Springville Monthly Meeting and held alternately at Springville and Hopewell.

A good degree of encouragement is given to schools for the education of our youth under the tuition of teachers in membership with us.

The queries addressed to the Quarterly, Monthly and Preparative meetings are read and answered nearly as directed.

Elizabeth Dean, an elder and member of Sandy Spring Monthly, and Particular Meeting, departed this life the 7th of Sixth month, 1866, in the 66th year of her age.

Mary Crow, an elder and member of Plymouth Monthly and Particular Meeting, departed this life the 16th of Eighth month, 1866, in the 57th year of her age.

Joseph Edgerton, a minister and member of Coal Creek Monthly and Particular Meeting, departed this life on the 30th of Tenth month, 1865, in the 69th year of his age.

A proposition to change the time of holding this meeting being brought before it, the following Friends are appointed, in conjunction with a like committee of women Friends, to take the subject into consideration, and report thereon to a future sitting, viz: \* \* \* \* \*

Redstone Quarter informs that Sewickly Monthly Meeting is without a correspondent; the representatives from that Quarter are desired to propose to a future sitting a Friend for that service.

Israel Heald requests to be released from being correspondent for Middleton Monthly Meeting; the representatives from Salem Quarter are re-

quested to offer the name of a Friend to be appointed in his place.

The meeting was informed that Springville and Hickory Grove Monthly Meetings are without correspondents; the representatives from Stillwater are requested to propose to a future sitting the names of Friends for the service.

Adjusted to two o'clock to-morrow afternoon.

*Fourth day afternoon and 10th of the month, the meeting again assembled.*

The reports from the Quarters on Primary Schools, were read, the following is a summary thereof: The guarded education of the youth is felt to be of very great moment, and it is desired that parents would let the subject have that place in their minds which its importance demands, and that Quarterly Meetings send up accounts next year as heretofore.

The Quarterly Meetings report 944 children of a suitable age to go to school, 17 schools have been taught the past year under the care of meetings, from three to eight months, and two family schools for two months.

359 children have attended Friends' schools exclusively.

406 children have attended District schools exclusively.

101 have attended Friends', District and subscription schools.

78 have not been going to school the past year, most of whom have been receiving instruction at home.

The committee having charge of our Boarding School made the following report, which was satisfactory to the meeting and the propositions therein contained were adopted; and the General Committee is desired to circulate subscriptions in their respective neighbourhoods in order for keeping up repairs, &c., about the institution.

REPORT.

"From the Minutes of the Acting Committee, it appears that the amount charged for board and tuition for session ending Third month 15th, 1866, for an average of about 63 pupils, \$3150 00  
Other receipts, . . . . . 1327 00

Making . . . . . \$4477 00  
Expenditures, . . . . . 4747 39

Leaving a deficiency for session of . \$270 39  
Amount charged for board and tuition for session ending Ninth month 6th, 1866, for an average of 94 pupils, . 251 50  
Other receipts, . . . . . 1394 08

Making, . . . . . \$1745 68  
Expenditures, . . . . . 1619 92

Showing an amount in favour of school for session, of . . . . . \$125 06  
And a deficiency for the year, of . . . . . 144 73

From a settlement with the Treasurer, it appears there is due of interest on the Benevolent Fund, to

Redstone Quarter, . . . . . \$11 59  
Short Creek, . . . . . 11 96  
Salem, . . . . . 36 37  
Stillwater, . . . . . 44 71  
Springfield, . . . . . 12 99  
Pensville, . . . . . 43 26

The committee appointed to examine into the financial condition of the school, report they find claims in favour of the Institution, supposed collectable, to the amount of . . . . . \$660 96  
Live stock and provisions on hand, . . . . . 834 00  
Estimated produce of farm, . . . . . 462 00

Making . . . . . \$1956 96

Debts owing by the Institution, . . . . . 1252 55

Balance, . . . . . \$704 41  
And by retaining the live stock, provisions on hand and produce of farm, . . . . . 1296 00

Leaving an indebtedness of . . . . . \$591 59

Voluntary contributions from our members to the amount of three hundred and forty-eight dollars, including a donation of fifty dollars from our women Friends, have been received and applied to the purposes designed.

Owing to the continued high prices of most of the articles of consumption, the committee propose that in future the sum of sixty dollars be charged for the Winter and fifty dollars for the Summer session.

And in order to guard more effectually against loss in the payment of accounts, the committee believe it would be best to adhere to the existing rules of the school, by requiring one half to be paid in advance, and the balance at the middle of the session; and it proposes that a satisfactory obligation be given for the latter when the pupils enter school, subject to the former conclusion of the Yearly Meeting, which provides, that deductions shall be made only on account of sickness, and other causes which the Superintendent shall consider a sufficient reason for scholars leaving school before the conclusion of the session.

Signed on behalf of the committee,  
ASA GARRETSON,  
Clerk for the day.

Tenth month 10th, 1866.

The representatives from Redstone offered the name of Edward Y. Cope, for correspondent for Sewickly Monthly Meeting, which was satisfactory and he appointed to the service; address Yonghoeheny, Westmoreland county, Pa.

The representatives from Salem Quarter propose that Millin Cadwallader be appointed correspondent for Middleton Monthly Meeting, which was united with and he accordingly appointed; address East Fairfield, Columbiana county, Ohio.

The representatives from Stillwater Quarter propose that John Thomas be appointed correspondent for Hickory Grove Monthly Meeting; address West Branch, Cedar county, Iowa, and Samuel W. Stanley, for Springville, address, Springville, Linn county, Iowa, which was also satisfactory to the meeting, and they appointed to the service.

The Committee to settle the Treasurer's account, &c., made the following report, which was approved and the Friend therein named continued Treasurer.

\* \* \* \* \*

The joint Committee to whom was referred the consideration of changing the time of holding this meeting, offered the following report, which was united with and the change is to take place accordingly; and the Meeting for Sufferings is directed to assemble at 8 o'clock on Seventh day preceding.

The committee to consider the propriety of changing the time of holding the Yearly Meeting, after deliberately considering the subject, propose, that in future it be held one week earlier, viz: on the last First-day in the Ninth month. The hours of meeting, both for worship and discipline, to be the same as at present. The meeting for Ministers and Elders to be held the Seventh-day preceding.

Signed on behalf of the Committee,  
JOSEPH HOBSON,  
DEBORAH HALL.  
Adjourned to nine o'clock to-morrow.



*Fifth-day morning, and 11th of the month, the meeting met pursuant to adjournment.*

The minutes of the Meeting for Sufferings since last year were read and its proceedings approved.

A memorial concerning Rebecca Hall, forwarded by the Meeting for Sufferings was read at this time to our comfort and edification; it is referred back to that meeting for further care therein.

John Fawcett and William Fisher are appointed to have five hundred copies of the minutes of this meeting and the memorial directed at a former sitting printed, divide them among the Quarters, and call on the treasurer for the amount of expense.

Having been enabled to transact the business in a good degree of harmony and brotherly condescension, and with feelings of thankfulness for this and other favors vouchsafed; the meeting solemnly concludes to meet at the time agreed upon next year if the Lord permit.

ASA BRANSON, Clerk.

It is no marvel that in this day of laxity in both principle and practice as regards dress, some among Friends who may have indulged in departures from simplicity of attire, should be brought under great distress of mind therefor, in the prospect of the near approach of that hour in which they must give account and receive the reward of the deeds done in the body. It should be regarded as among the mercies of our long-suffering Creator and Judge, when solemn warnings reach our ears, coming from the dying lips of those whose mental eye has been opened, by the numbing Spirit of Christ, to see things in their true light, and the soul feels the weight of sin, even though it be departures from the straight and narrow way in what the world esteems as little or laudable things. We commend the account of Lucretia Briggs, to be found in this number, to the serious consideration of our readers, especially the younger class among them. Would that they all would effectually seek for strength from Him who is the Helper of his people, to resist the temptations of Satan and the sophistries of deceivers; so as to maintain the testimony of the gospel to plainness of speech, behaviour and apparel, as well as all other of its testimonies, consistently with the noble profession of Friends.

SUMMARY OF EVENTS.

**Francois**—Liverpool dispatches of the 5th inst., report the cotton market firm at 15 1/2 for middling uplands. Breadstuffs unchanged. Consols, 89 1/2. U. S. 5-20's, 68 1/2.

A Madrid despatch of the 5th says, the Queen of Spain has made an offer to the Pope of Rome of a residence at Granada, and Spanish vessels of war have been placed at his disposal in case of emergency.

The French have declared war against Russia. The war has been renewed in Bokhara. The Russian forces have besieged and taken the city of Urtubo. The military forces of Russia are to be raised to their full strength.

According to the Paris Press, an alliance has been formed between Prussia and Russia.

A large fund has been collected in London for the relief of the sufferers by the great fire at Quebec.

The Pope has delivered an allocution condemning the conduct of Italy, and declaring that he is ready to die in the defence of the right, and that in case of need he will seek the free exercise of his ministry in another land.

The Turks claim great victories in Candia. In a hard fought battle near Ugressa, the Cretons lost 700 men, while the Turkish loss was very heavy. Three thousand Cretons had been drowned in a cave where they sought a hiding place and refuge, the tide rising and submerging them. Many of the Cretons were submitting to the Turkish authority. The cotton crop of Egypt is said to be very large. The cattle plague has almost died out in England. The famine in India has swept off vast numbers of the inhabitants, but it was hoped it would

soon be at an end. A plentiful harvest bids fair to restore the country to its usual condition.

An attempt has been made to assassinate the Emperor of Austria. As he was about leaving the theatre in the evening, a pistol was aimed at him, but before the ball was fired the culprit was seized and placed under arrest. The London Times urges the reference of the claims of the United States upon the government of Great Britain, for the property destroyed by the Alabama to a joint commission. The Times thinks this would be an act of policy, if not of justice.

It is stated that the Mexican Emperor Maximilian is about to return to Europe. A letter received at Washington by the Mexican minister, dated at Vera Cruz on the 26th ult., says: "Maximilian left the City of Mexico on the 23d inst., resigning verbally in favor of General Bazaine, (the French commander.) Gen. Bazaine endeavored to persuade him to delay his departure until general Castelnau's arrival, two days later, but he declined, and departed by 500 Austrian troops, proceeded to Orizaba, by cross roads, in order to avoid meeting with Gen. Castelnau. He reached Orizaba yesterday, and is expected here to-morrow. The captain of the Austrian frigate Dandolo, states that as soon as Maximilian arrives he will at once leave for Europe." Gen. Castelnau relieved the City of Mexico of 500 Austrian militia, and took possession of the palace and assumed the reins of government." The city of Oaxaca has been taken by the Liberals.

Buenos Ayres advices state that another despatch had taken place between the allies and Paraguay, the details are given, but a victory is claimed for the allies.

**UNITED STATES.—Philadelphia.**—Mortality last week, 300, including 41 deaths from cholera. The mean temperature of the Tenth month, according to the record kept at the Penna. Hospital, was 58.36 deg. The highest during the month was 73.50, and the lowest 49°. The amount of rain during the month was 4.15 inches. The highest mean temperature of the Tenth month during the past seventy-seven years, is stated to have been in 1793, 64°. The lowest was in 1827, 46°.

**Georgia.**—The Governor's message, delivered on the first inst., strongly opposes the adoption of the constitutional amendment. It says the amendment is equally novel and unjust. The funded debt of the State is computed at \$5,849,000. The Governor says the plauting interest of Georgia can never be what it once was. He deprecates the oppression of the debtor class by creditors. The Speaker of the House opened the session with a speech opposing the constitutional amendment, which was warmly received.

**Indiana.**—The Supreme Court of this State, by a unanimous vote, has decided that the 13th article of the State constitution, called the "black article," which forbids negroes from coming into the State, to be in conflict with the Constitution of the United States, and therefore to be null and void.

**Vermont.**—The Vermont House of Representatives has ratified the constitutional amendment by a vote of 159 to 11.

**Miscellaneous.**—The wine growers of California have adopted memorials asking Congress to reduce the tax on California grapes, and to raise the duty on foreign wine, and to raise the import duty on foreign wines.

The reports of the Ohio vintage are unfavorable, the wine being generally of poor quality, and the yield light. The official declaration of the vote of Pennsylvania for Governor, at the last election, gives 597,370 ballots, and a majority of 11,178 for General Geary.

The gold and silver production of the United States for the year 1856, is estimated at about \$106,000,000, viz: California \$25,000,000, Montana \$18,000,000, Nevada \$16,000,000, Idaho \$17,000,000, Oregon \$8,000,000, Colorado \$17,000,000, and various other sources \$5,000,000.

Between our 409,355 vessels cleared and entered the ports of Great Britain; about one per cent. of the whole were wrecked.

The population of the City of Washington is 102,612, that of the entire District of Columbia is only 122,867. Over 8000 new buildings have been erected in Chicago during the past year, at a cost of nearly seven millions of dollars.

The debt of the State of Pennsylvania was reduced \$1,158,009 during the year ending 9th month 30th last. The last monthly report of the Commissioners of Immigration, shows that in the year 1856, to 10th month 31st, the number of immigrants landed at New York was 202,470, and at other ports 170,000.

A severe snow storm is reported between Denver, in Colorado, and Salt Lake. The snow was two feet deep. Trains for the Overland Express Company had 76 miles frozen to death.

**The South and the Freedmen.**—A freedmen's school-house at Brentwood, Tenn., has been burned by incendiaries—the second time this outrage has been committed at that place. The condition of freedmen's affairs in the State of Mississippi, has undergone no material change. It is stated that most of the assaults upon white employers upon their labourers, doubtless for the purpose of obtaining the payment of their wages, are made to all liberal-minded citizens of the State to co-operate with the benevolent societies of the North to this desirable end. The crops of grain and cotton are generally deficient. The freedmen of Kentucky, it is stated, have been very industrious, and they would be quite well repaid for their labour on securing were it not for the trouble they experience in securing a fair and equitable division of the crops from their employers. Another source of loss to them is their being driven off by bands of guerrillas and thus deprived of the fruits of the summer's work.

The cotton crop generally gathered. More has been saved than was expected, but the cotton is still short. Many of the freedmen have expressed their determination to decline making early contracts for the coming year. The Superintendent of the Freedmen's Bureau is about making a tour through the State to examine into the condition of the freedmen. He believes that it will be best to refer their moral and physical welfare to decline making contracts for their labor.

The population of many parts of the South has diminished within the past six years. A recent enumeration of the inhabitants of Lauderdale, Lorandos, Madison and Jackson counties, Alabama, showed a total of 85,635. In 1850 there were 93,903 inhabitants in those counties.

**The Markets, &c.**—The following were the quotations on the 5th inst. *New York.*—American gold 148. U. S. sixes, 108 1/2, 114 1/2; ditto, 5-20, 1865, 109 3/4. Superfine State fair, \$9.40 a \$11.15. Shipping Ohio, \$12.10 a \$13.10. Superfine fair, common to fair extra, \$13 a \$14.75; trade and family \$15 a \$18. Amber State wheat, \$3.20 a \$3.25; No. 2 spring wheat, \$2.35 a \$2.40. Barley, \$1.18 a \$1.30. Western mixed corn, \$1.26 a \$1.30; yellow western, \$1.30. Middlings cotton, 39 cts. *Philadelphia.*—Superfine flour, \$8 a \$9; extras, \$9.25 a \$12; fancy 54 family brands, \$14.25 a \$15.25. Flour, \$12.50 a \$15. Yellow corn, \$1.25. Oats, 65 cts. Cloverseed, \$8 a \$9. The arrivals and sales of beef cattle reached about 2300 head. Prices nearly unchanged, extra selling at from 16 1/2 cts., a few choice at 17 cts., fair to good, 14 a 15 1/2 cts., and common 12 a 13 cts. Sheep were falling owing to the large receipts which reached 25,000 head; good to extra sold at from 6 to 6 1/2 cts., per lb. gross; fair, 5 1/2 a 5 3/4 cts., and common 5 to 5 1/2 cts. Hogs were lower, about 3000 sold at from \$11 to \$12.50 the 100 lbs. net.

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## Tea.

"While the bubbling urn  
Throws up a steaming column, and the cups  
That cheer but not inebriate, wait on each;  
So let us welcome peaceful evening in."

In deference to custom we begin our remarks on Tea, for the edification of our teetotal readers, with the lines which have made the tea-cup classic, and which have given a place among the "urns" of antiquity to the modern and more useful article of the name whose pleasant fizzing is praised in our poet's text. We have to thank Professor J. W. Johnston for the substance of the following remarks:

The artificial drinks of men are to be divided to the two classes of the *infused* and the *fermented*. We have nothing to say for the latter class of beverages, knowing that their few useful qualities are, in the judgment of reasonable men, no at all to the subject, counterbalanced by their many deleterious and poisonous properties.

The infused beverages are, for the most part, brewed of while hot, and they are thus distinguished by the mode of their use from most fermented liquors. The law of warm drinks prevails most universally. In frozen Labrador and snowy Russia, the climate might account for this prediction, but the meaning is really deeper-seated. The practice prevails alike in tropical and in polar regions. Tea is as much a Chinese as a British favorite. Each European race has chosen one special beverage of this class: Spain and Italy delight in chocolate; France and Germany, Sweden and Turkey, in coffee; while Russia, Holland and England drink tea.

Most persons have some notion of the process by which tea is grown and made ready for the market. The plants, which are raised from seed, are not used till four or five years after their sowing, and are dug up and renewed after about ten or twelve years. The season for getting the leaves is May and June. The work is done chiefly by women, and the young leaves are laid separately, providing the best tea. The freshly plucked leaves possess few of the qualities for which we prize it; these are mostly developed in the process of drying. Either green or black tea may be prepared from the same leaves, gathered at the same time. The process of drying develops the variety of quality; the principal difference in the mode of treatment being that the green tea is the result of a more rapid and hurried process. The black tea is left alone for some time after being gathered, and is roasted slowly over charcoal fire.

It was about the year 600 that the use of tea became frequent in China, and 200 years later in Japan. It was not brought to Europe till the 17th century. Dried sage-leaves used to be infused for tea previous to that time in England. To the year 1664 the East India Company considered it a rare gift to present to the Queen of England two pounds of tea! The growth and consumption of tea are now enormous. Ingham Travers computes the total produce of the dried leaf in China at 1,000,000 tons, or 2,240,000,000 lbs. To this is to be added the tea of Japan, Corea, Assam and Java. The consumption of tea in Great Britain and Ireland in 1853, amounted to 25,000 tons. This is at the rate of 2 lbs. per head of the population; and with reduced duties the consumption is increasing vastly. Great Britain consumed in 1852, 55,000,000 pounds of tea; whilst France in 1851 consumed but 500,000 lbs; the proportion of coffee in the two countries being, at the same time as 42,000 to 35,000,000. In China, sugar is seldom or never used with tea.

The effects of tea as obtained among us, are too well known to need description. It exhilarates without intoxicating—"cheers but not inebriates." It excites the brain to increased activity without producing depression, as narcotics do. It soothes and stills the vascular system, and hence its use in inflammatory diseases, and as a cure for headache. Green tea, when taken strong, may produce paralysis. Its exciting action on the nerves makes it useful as an antidote to the narcotic effects of opium, and even of intoxicants.

In manufactured tea the following chemical substances are found, by the conjoint influence of which these effects are produced:

I. *Volatile Oil*.—This may be distilled from tea by the usual process of distilling; this oil possesses the aroma of tea in a high degree, and is present in proportion of about one ounce to 100 lbs. of tea. This volatile oil is not found in the natural leaf, but is induced by drying. It is of a deleterious character, and if it existed in very large quantities in tea would produce paralysis—a disease to which tea-tasters, and those constantly employed in packing tea, are liable. This volatile oil decreases in quantity when the leaf is long kept.

II. *Theine*.—This is a crystalline substance which may be obtained from tea leaves, either by heating them in a watch-glass under a cone of paper, or by evaporating a concentrated infusion of tea. These crystals are known as *theine* or *caffine*. Tea (of commerce) contains about two per cent. of this. In some green teas the proportion is much larger, reaching sometimes six per cent. Theine has no smell, and a slightly bitter taste. It has, therefore, little to do with the flavoring of tea. It is remarkable—

1st. By containing a large amount of nitrogen, an element which forms an important part of the fleshy or muscular part of the body, as opposed to the fat, from which it is nearly altogether absent. Nearly three-tenths of the weight of theine is nitrogen, a proportion which is found in scarcely any other substance.

2d. This substance is found not only in tea, but in coffee, in Paraguay tea, and in guarana—a substance prepared and used in Brazil. Each nation has selected a plant for infusion, which, though apparently unlike, is like in containing this peculiar crystalline substance. This is somewhat remarkable, and would tend to show us that theine has some peculiar and salutary, or, at least, gratifying effect on the appetite and digestion, which causes the substances containing it to be chosen as national favorites.

3d. The observed effects of this substance, when taken into the system, justify the above conclusion. It is known that the human body suffers decay and renovation all the while it lives. The labours of life decay it, food renovates it. Now, a very small amount, three or four grains of theine, per diem, taken into the constitution, is found to have a sensible effect in impeding this process of waste, the phosphatic matter which is given off in an excrementitious form is diminished by its presence; and therefore the amount of phosphoric acid removed from the bones, blood and muscle in one who does not use tea, is greater than that given off by one who does, and in that proportion waste is diminished. And if the waste be lessened, the necessity for food to repair that waste will be lessened too. Hence a hard-working person, a labourer, or a household servant, by taking tea, will be able to do with a smaller amount of food. Tea, therefore, to a certain extent, saves food: while at the same time, it soothes the body and enlivens the mind, and this without that undue stimulus (to be followed by reaction) which is the effect of intoxicating liquors.

Moreover, when the powers of the body begin to fail, tea acts as a sort of medicine to arrest waste, and enables the enfeebled powers of digestion to still supply enough to repair the wear and tear of the solid tissues. No wonder, therefore, that instinct should drive the aged and the poor to drink a considerable amount of tea.

An ounce of good tea contains about ten grains of theine. Hence, if somewhat less than half an ounce of tea daily be taken, the requisite or desirable amount of theine will be introduced into the system; but, if more than this quantity be used, the pulse becomes too frequent, the heart beats too strongly, trembling comes on, and other ill effects follow. At the same time the imagination becomes excited, the thoughts wander, visions are seen, and a species of intoxication supervenes. Hence, while teetotalers enjoy their tea, their own principle should lead them to use it in moderation.

III. The third substance in tea is the *Tannin*, or *tannic acid*, the same which is found in oak bark, (tan.) If tea, in solution, be mixed with a solution of common copperas, (sulphate of iron, or green vitriol,) the mixture will become black. This is ink. This test shows the presence of tannic acid. To this tannin tea owes its astringent taste, its constipating effects on the bowels, and its property of blackening a solution of iron. It forms from 13 to 18 per cent. of the weight of dried tea leaf, and is more completely extracted the longer the tea is infused. It is not known

what are the full effects of the tannin on the system. It probably aids in the exhilarating or tonic effect of tea.

IV. *The Gluten*.—This is a highly nutritious substance, most necessary for forming muscular tissue, and is in abundance in bread, being one of the principal constituents (with starch) of corn flour. It is not, however, extracted by ordinary infusion from the tea leaf. Hence it is commonly lost. But *soda* extracts it, and for this reason the addition of a little common baking soda to the water with which tea is "made," gives it the property of extracting more of the nutritious property of the leaf. The alkaline extract of the tea has a twofold good effect, namely, in extracting more fully both the theine, which prevents the decay of animal tissue, and the gluten, which is in itself nutritious. Mixed with a little milk and meal, the alkaline extract of tea forms a staple food of the Mouglou tribes; but they drink as much as from twenty to forty cups daily.

The above are the principal ingredients of the tea leaf which pass into solution. It contains also some starch and gum, both of which are nutritious. The best test for tea is an accurate measurement of the amount dissolved by boiling water. Good green teas should give up in solution from 40 to 48 per cent., and black teas from 31 to 41 per cent.; that is, the dried tea leaves, after extraction, should weigh from 52 to 60 grains, (in the case of green tea,) and from 59 to 69 grains (in that of black) for every 100 grains infused.

Professor Johnston confines the nutritive property of beer and ale to the glutinous and extractive matters they contain, not to their alcoholic part. "God" ale contains about 4 or 5 per cent. of this nutritive matter. Wine contains scarce any, often none. Milk, the model food, contains 12 per cent. of nutritive matter. Beer, therefore, is scarcely a food at all, and yet stands first in the list of all intoxicants as a nutritive agent. Surely it is not worth while, for the sake of that small amount of food, 4 per cent., to risk all the evil which is produced by the other elements of beer—the alcoholic, which in strong ales ranges as high as 10 per cent. Surely it is better to look to the infused than to the fermented beverages, when we know that, regarded in the most favorable light, the latter is only as nutritious, as waste-preventing, as the former; that while from the infused no evil results follow, from the fermented more than half our catalogue of crimes proceed.

G. R. W.

From "The British Friend."

"If the Lord Will."

(Concluded from page 82.)

Our life is in the hands of God. It is of the Lord's will whether or not we shall live. He is the supreme arbiter of our destiny. Life and death are not left to the sport of chance, but are regulated in every case by his appointment. So Job says, "Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass." So the psalmist says, "Thou turnest man to destruction; and sayest, Return, ye children of men." So Daniel said to Belshazzar, "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." So, too, when the Lord Jesus appeared to John in the isle of Patmos, he said, "I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of hell and of death." "If the Lord will, we shall live." And he may or he may not so will. It may be his purpose to prolong our lives till extreme old age, or he may cut us down in

the very midst of our days; but whatever the length of life which he has allotted us is a secret which only the event of our death will reveal. All "times and seasons," whether of his own kingdom of righteousness, or of the nations of the earth, or of individual human life, he has "put in his own power." He has retained every one of them in his sovereign hand, and concealed them from all human knowledge. "He holdeth back the face of his throne, and spreadeth his cloud upon it." "For man also knoweth not his time: as the fishes that are caught in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them."

Nor is it only the uncertainty of life that is to be considered. We are not only to say, "If the Lord will, we shall live;" we are to say further, "If the Lord will, we shall live, and do this or that." "For all this, I considered in my heart to declare all this, that the righteous and the wise, and their works, are in the hands of God." And it is true of all, just or unjust, wise or unwise. "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" It may be his purpose that we shall be permitted to attain our fondest hopes; but it is quite possible that they may all issue in blank disappointment. What affecting illustrations we have seen of the uncertainty of all human affairs! And it may be that our coming fortunes will furnish illustrations equally striking. The firm health of to-day may to-morrow be exchanged for wasting sickness. The home which is to-day so bright may to-morrow be darkened by the gloom of bereavement and bitter sorrow. A change in fashion, an unexpected war, a hostile tariff, or a failing harvest, may to-morrow completely extinguish every prospect of continuing successfully the employment by which numbers are to-day providing bread for themselves and their children. To-morrow, many who are surrounded to-day by every comfort that wealth can purchase, may be steeped to the lips in utter poverty. It is most likely that at this very hour there are hundreds of letters on their way through the post, each one of them bearing tidings which will fill the hearts of those who will receive them to-morrow with dismay, and overwhelm them with the shock of calamities altogether unexpected—one perhaps telling the merchant that some house of business, largely indebted to him, has failed; another bearing to hopeful parents news of the death, or, worse than the death, the grievous misconduct of the son on whom they had centred their dearest hopes. Which of us is there that can tell what a day will bring forth?

Since, then, all allow that to-morrow is shadowed in such complete uncertainty, what is the course to which true wisdom prompts?

First of all, there should be sought immediately the salvation of the soul. How often, if not said in so many words, is it said in effect, "I am not going to die yet! I have before me many years of life. I have time to enjoy much pleasure; time to visit many scenes as yet unvisited; time to prosper; time to get rich; and then, when all these purposes are attained, I will think about my soul and its salvation, and prepare for heaven!" Is not this most evil, when Jesus has said, "Seek first the kingdom of God and his righteousness?" when the call of the gospel is so urgent, "Behold, now is the accepted time; behold, now is the day of salvation?" "To-day if ye will hear his voice, harden not your hearts?" And is it not, besides, most foolish when life and opportunity are so fleeting? "Serious things to-morrow," exclaimed

the captain of a beleaguered fortress, when his revelry was interrupted with the tidings that his enemy had resumed the assault, in a manner which demanded, on the part of the besieged, the utmost vigilance and energy. To-morrow the fortress was in the hands of the foe, and the thoughtless commander was a corpse! Serious things to-day and there are none so serious as those which belong to your everlasting peace. Jesus calls "Thy business," he says, "is not all. Thou has something more to do than to extend thy trade and lay up money, and enjoy the fleeting pleasure of time. Thou hast a soul, and it needs salvation; it is involved in guilt; it is deeply polluted; it is unfit for heaven. But there is mercy for thee if thou wilt only receive it. I died on the cross that thou mightest be forgiven; and if thou wilt but believe in me, thy sins shall all be purged away by my precious blood. My Spirit, too, shall renew thy heart, and fill thee with love to God and make thee meet for heaven, and gladden thy heart with the hope which shall never die." Go to him with the prayer, "For thy name's sake O Lord, pardon mine iniquity, for it is great." Let the cry ascend, too, "Create in me a clean heart, O God, and renew a right spirit within me." Thus pray, believing, and thine will be the joy of a present and an everlasting salvation.

We trust, beloved readers, that you will see salvation at once. Then, salvation secured, devote yourselves earnestly and with all your might to the discharge of every duty; but specially suffice us to urge on you the obligation of labouring with your whole soul, that Jesus may be honoured in the salvation of perishing sinners. Speak to those of your own household; then seek, in one or more of those spheres of christian labour which are to be found in connection with every rightly constituted church, to bless your city, your country, the world. And let it stimulate you to all possible vigour and earnestness, that not only is your own life uncertain, but that those for whom you are called on to labour are dying men. "Whosoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom nor device in the grave, whither thou goest."

Thus saved through faith in Jesus, and thus living in his praise, whatever may betide you, will be well. Tried by deep sorrow, he will comfort you; sick, he will make all your bed in your sickness; dying, he will give you a song of triumph over the last enemy; and then he will receive you to himself in that world where there is no change, and where they weep no more.

A Glimpse in New Zealand.

I am a New Zealand shepherd. But if, gentle reader, this should convey to your mind the idea of a rural swain reclining on a mossy bank, hwoolly chafing spread "o'er the gowan lea," gravely chewing their cud in the shade of a wide spreading oak, while the notes of his caten reed float on the still noontide air; or of a smock-frocked, mittened, and comforted grandfather, a cold frosty morning, shifting bundles and filling troughs in a turnip-field, you are mistaken. You will accompany me in imagination on a two or three hours' walk, I will try to give you some idea of New Zealand shepherding and New Zealand scenery.

The time is early morn in summer; the scene my lowly cot. The prospect from my door is contracted, though very different from English scenery; steep, rough hills rise on every side within half a mile, their upper parts all hidden this morning by a dense fog. Breakfast is over the plate, panukin, knife, and fork, are washed and put on the shelf; the floor is swept, and the



is covered up; the bread is set for baking on your return; the dogs are loosed, and the puppy is chained up; my glass is slung over my shoulder, my dog-collar fastened to a button-hole, and I pull the door close by the green-hide strap, and the obbin jerks down, then jumps up; it is fast, and an off.

Away I go, across the small flat by the Manuka grove, Ned and Fly skipping and jumping in advance, poor puppy crying, because he is not big enough to go too; and I take a passing look at my sprig of potatoes, cabbages, and onions, and pluck a few of wall-flower for a nosegay. A way round the bend, across the creek, and behind the knoll; and now for the long, long pull up the steep side of Ben Moor, the top of which is at present invisible; but, at this time of the year the sun generally dispels the fog in the course of the morning. So, expecting that it will soon clear away, up I go, and the lower edge of the fog is no straggle. Here I pause for a breath—and it is so strange to look along the level bottom of the bog it appears like the ceiling of a great room, upward and upward again, right into the fog, and the lower world becomes indistinct and then disappears. And now, having nothing to look at but the grey, steamy-looking mist, I fall into a rown study, and think about old friends far away, about old times, and the dear "old country," and I am startled out of my reverie by an equally-startled ether, who sniffs the air, and rushes away into the mist.

But the summit is gained; and, standing there, gaze on a scene which, to be appreciated, must be seen. I seem to stand upon an island, small, deep, and rugged; but O, what a sea around! If the great ocean were, in the midst of a storm, to be suddenly frozen into pure white snow, with every foam-capped billow left standing, erect and featureless, it would well represent the scene around my mountain island. The upper surface of the snow, as level as a water-surface. Other mountains protrude their broken and jagged peaks rounded brows above the snowy sea, and appear like other islands; and the fog, clinging closely about each of these, filling in the hollows in their sides, and wrapping round the spurs, always maintains a uniform height; and the surface appears at the distance much more clearly defined than close at hand, which helps the illusion, and thus distance lends enchantment to the view." I could scarcely be surprised to see a silver canoe, with paddles of pearl, and carrying fairy forms, boat out from behind one of the islands!

But, though such a bright scene of sunshiny isolation surrounds me, though the mountains stand silent and immovable as ever, and the pliers on my aerial ocean roll not, yet sounds various and familiar strike on my ear. The dense all, which hides the lower world from my view, does not prevent me from hearing the warbling, creeping, and cackling of a thousand birds in the bush down the hill-sides. I hear, too, the occasional yelp of a dog, and the crowing of a cock at the home-station, the cracking of the bullock-driver's whip, and the hammer of the carpenter, who is building a new shearing-shed, and away to the left, inland, the bleating of the sheep, and the murmuring of the river; and, to the right, the hoarse constant roar of the sea, as it breaks on the rock-bound coast. Further away to the extreme right, round the bay, there is a still louder roar, for the surf is always high, and for miles and miles the beach is sand and shingle, and the rollers come in in regular unbroken lines, and the whole length breaks at once on the beach, with a roar like thunder, and then all is silent till another follows. The sound of this mighty, cease-

less, endless pulse-beating of the ocean, I find it impossible to describe, as I know of nothing with which to compare it; it being the most tremendous and terrible sound I ever heard. But whoever has lain in bed within a mile of it, and listened to it through the livelong night, when a storm was raging, will never forget it. But while I am trying to describe things indescribable, the scene around me is changing. Old Sol is asserting his supremacy over King Fog. I know only of one scene more splendid than the one I have tried to describe; and that is, when the fog gradually clears away, and admits to view the glorious panorama spread below. First, through a shapeless vista in the breaking mist, I catch a momentary view of a fragment of the coast, with the white water washing among the rocks, and the dark-green Karika trees extending to the water's edge. That vista is closed, but through another I catch a glimpse of the further shore of a tidal lagoon, and, on the top of the bank, a Maori hut. A third shows to me a part of the home-station on the plain, and some scraps of fences; another a large patch of the deep blue sea, and the distant horizon. But new scenes and wider views are bursting on my sight, faster than I can describe them. The fog is breaking up into huge masses; smaller ones disengage themselves, and, wandering alone, soon vanishes into thin air. I watch one mass of vapor just in front of me. It already becomes smaller—but not through distance, for it is almost motionless—it becomes less dense: the outer corners disappear. I can now see through any part of it: it gets more and more filmy and transparent: it is going, going—it has gone! And now all is clear and bright, and, from my lofty position, I can take a bird's-eye view of the glorious prospect of river, plain, and ocean, which lies below. The bullock-team is slowly creeping along the beach for fire-wood; a horseman is coming in the opposite direction; the boy is turning the cows out of the stock-yard, and old Joe is carrying two buckets of milk up to the house; a small steamer is passing about a mile from the shore, hugging the rocks as near as she dare to shorten the distance. Farther out in the offing is a topsail schooner, which has evidently a stronger breeze than we have here. Some one is now about to cross the lagoon from the home-station. A canoe, loaded with Maories, with their dogs and spears, is lazily paddling along toward the upper end of the lagoon; the men on a pig-bunting excursion, and the women to work in their gardens. One Maori woman is off to the beach for shell-fish, and old Waitai is mending his fences as usual. A mob of goats, belonging to Dickey Prouse, the old whaler, (who, with his old Maori wife, lives along the beach, just round "the point,") are grazing on the hill-side; and higher up are a few detached mobs of sheep.

Looking away to the "sou-west" with my glass, I can just discern the snow-capped Kaikara mountains on the next island. Looking inland, I see sought but hills behind hills, alps rise on alps, and other alps beyond. Looking more closely on the nearer hills and spurs, which I know so well, I see the sheep drawing down their accustomed tracks in single file, looking in the sunshine like strings of pearls; which reminds me that I, Dan, the shepherd, must cease for a while to expatiate on the beauties of Nature, and try, with the assistance of my two canine servants, to get hold of a small mob of wethers, and take them to the home station; or the cook will be short of mutton for to-morrow's dinner. This is easier said than done; for "steep and rough is old Ben Moor," and the sheep are very determined, cunning, and swift. But, fortunately, Ned is far

more cunning, I am quite as determined, and Fly is equally swift. So, if you will take my glass, and sit for the next half hour where we have been sitting the last, I think you will see me make them prisoners in the yard, at the corner of the paddock. Then, when I have had a bit of dinner, and a yarn with the cook, you may see me trudging up the hill side, *en route* for my "ware," driving up the sheep from the river side as I go along, my daily occupation just now being to prevent the sheep from crossing the river. If you take a look into my but a few hours later, you may see me take out of the camp-oven such a nice loaf of bread. But I am afraid it may be a little burnt, while I am scribbling nonsense about oceans in the air, and giving gratuitous advice to dissipated authors.

D. BAYLISS.

"Knock, and it Shall be Opened."—Where are we to knock? "I am the door," says the Saviour. "No man cometh to the Father but by me." When are we to knock? "Evening, and morning, and at noon," says King David, will I pray and cry aloud," and David knew. For what are we to knock? "Seek ye first the kingdom of God and his righteousness." Heaven in the soul, that is what we want; for heaven must first come to us before we can go to heaven. How must we knock? We must knock in earnest. We cannot knock too loud. Jacob said, "I will not let thee go, except thou bless me," and he got a blessing. We must knock perseveringly too. The Lord does not always come immediately. "I waited patiently for the Lord," said David, "and he inclined unto me and heard my cry." Here is the command, "Knock." Here is the promise, "It shall be opened!"

Water Spiders.—You are all familiar enough with spiders, and know how they spin their gauzy webs in every sly corner to catch unwary flies; but did you ever know one to build a boat? There is a curious insect called "the raft spider," which gathers together a little collection of leaves and tiny sticks, and winds its silken ropes about them in all directions, until the rough raft is perfectly seaworthy. The little voyager is quite dependent on the winds and tides, for he has no oars or rudder. When he sees a fine, fat mayfly or other insect sporting near the surface of the water, he quickly quits his little skiff, and runs over the water as swiftly as if he was on the land. Then he seizes his prey, and travels back with it as easily as he came.

Now and then a hawking swallow comes that way, dipping his dusky wings in the water, and catching up hundreds of insects every hour. Woe to the little voyager if swallow or kill-deer chance to spy him at a moment when he is not watching. That moment does not come very often, for let him but see the shadow of his enemy's wing, and he slips underside of his raft, and there conceals himself until the danger is past. I dare say he peeps out more than once before he ventures his well-fell body in such an exposed position. His little life seems of small consequence to us; but it is of vast importance to him, and he will take every method to preserve it that lies in his power.

The habits of his little cousin, the water spider, is still more curious, as he makes a little house of silk, which he spins and weaves himself below the surface of the water. This is his little nest; here his prey is carried to be eaten; and here his young are reared until they are old enough to make houses for themselves.

How wonderful are all the works of God—how



many lifetimes it would require for us to fathom them all.—*Presbyterian.*

For "The Friend."

The following beautiful lines, commemorate one of the touching incidents of the late war. The slave who thus bravely made his escape, was named Jack Frowers, a name that will long be remembered through these noble lines. It is from the pen of an American.

From "All the Year Round."

#### THE BOAT OF GRASS.

For years the slave endured his yoke,  
Down trodden, wronged, misused, oppress'd,  
Yet life-long serfdom could not choke  
The seeds of freedom in his breast.

At length upon the north wind came  
A whisper stealing through the land;  
It spread from boat to boat like flame;  
"Take heart the hour is near at hand!"

The whisper spread, and lo, on high  
The dawn of an unlooked for day;  
"Be glad, the northern troops are nigh,  
Their fleet is in Port Royal bay!"

Responsive to the words of cheer,  
An louder voice said, "Rise and flee!  
Be strong and cast away all fear;  
Thou art a man and thou art free!"

And full of new-born hope and might  
He started up and sea-ward fled;  
By day he turned aside—by night  
He followed where the North Star led.

Through miles of barren pine and waste  
And endless breadth of swamp and sedge,  
By streams whose tortuous path is traced  
In tangled growth along their edge.

Two nights he fled—no sound was heard;  
He met no creature on his way;  
Two days crouched in the bush—the third  
He heard the blood-bound's distant bay.

They drag him back to stripes and shame,  
And bitter unrequited toil;  
With red-hot gyves his feet they maim,  
All future thought of flight to foil.

We shuddering turn from such a cup,  
Nor dare to look on his despair;  
For them—Oh! let us offer up  
The Saviour's sacrificial prayer.

But the celestial voice that spake  
Ere in his soul, might not be hushed;  
The sense of birth-right, once awake,  
Could never, never more be crushed.

And brave of heart and strong of will,  
He kept his purpose, laid his plan;  
Though crippled, chained and captive still,  
A slave no longer, but a man.

Eleven months his soul he steeled  
To toil and wait in silent pain,  
But in the twelfth his wounds were healed—  
He burst his bonds and fled again.

A weary winding stream he sought,  
And crossed its waters to and fro;  
An Indian wife, to set at naught  
The bloody instinct of his foe.

The waters widen to a fen,  
And white birds beat their breastless, there,  
With brutal cries of dogs and men,  
The bunt went round and round his lair.

The baffled fowls have lost the track—  
With many a curse and many a cry  
The angry owners called them back,  
And so the wild pursuit went by.

The deadly peril seemed to pass,  
And then he dared to risk his head  
Above the waving marshy grass,  
That mantled o'er the river bed.

Those long broad leaves that round him grew  
He had been wont to bind and plait;  
And well with simple skill, he knew  
To shape the basket and the mat.

Now in their tresses sad and dull,  
He saw the hope of his escape,  
And patiently began to cull  
And weave them in canoe-like shape

To give the reedy fabric slight  
An armour 'gainst the soaking brine,  
With painful care he sought by night  
The amber weepings of the pine.

And since on the Egyptian wave,  
The Hebrew launched her little ark,  
Faith never to God's keeping gave  
So great a hope, so frail a bark.

Oh! silent river of the South!  
Whose lonely stream we'er feel the oar  
In all its course, from rise to mouth,  
That precious freight was that thou bore!

The grizzled oak and tall dark pine  
Stretch out their boughs from either bank  
Across the stream, and many a vine  
Festoons them with luxuriance rank.

The yellow jasmine fills the shade  
With golden light, and downward shed,  
From slender wreaths that lightly swayed  
Her fragrant stars upon his head.

But still the boat from dawn to dark  
"Neath overhanging shrubs was drawn;  
And loosed at eve, the little bark,  
Safe floated on from dark to dawn.

At length, in that mysterious hour,  
That comes before the break of day,  
The current gained a swifter power,  
The boat began to rock and sway:

He felt the wave beneath his swell,  
His nostrils drank a fresh salt breath,  
The boat of rushes rose and fell—  
"Lord! is it life or is it death?"

He saw the eastern heaven spanned  
With a slow spreading belt of gray,  
Tents glistened ghost-like on the sand,  
And phantom ships before him lay;

The sky grew bright, the day awoke,  
The sun flashed up above the sea,  
From countless drum and bangle broke  
The joyous Northern rattle.

Oh, white winged warriors of the deep!  
No heart e'er hailed you so before;  
No castaway on desert steep,  
Nor banished man, his exile o'er,

Nor drowning wretch, lashed to a spar,  
So blessed your rescuing sails, as he  
Who on them, first beheld from far  
The morning light of Liberty."

W.

#### Are they Small Matters?

(Continued from page 85.)

*Joshua Toft*, "was favored in the early part of his life with the knowledge of the blessed Truth, and by obedience thereto became, when young in years, an example of religion and virtue.

"His concerns in business at that time requiring his being much from home, and to be conversant with those unacquainted with the circumspect conduct and manner of behavior of the people he had joined in communion, he was exposed in the youthful part of his life to severe and ill treatment. But his mind being clothed with the patience of the holy Word, he experienced by its blessed fruits of meekness and love, not only the ignorance of foolish men silenced, but sometimes their wrath and enmity, through his faithful testimony, turned into respect and friendship."

*Catherine Burling*, "was taken ill of a slow fever, which weakened her gradually so that, to use her own expressions, she was reduced step by step, all means used for her help proving ineffectual. When she was brought low, and her recovery

appeared doubtful, she was for a time under great exercise of mind concerning her future state, and prayed to the Lord for a little more time, and that she might witness a better state; which he was graciously pleased to answer, not long after, she saying her mind was changed. She came to witness the child's state, filled with innocence, abounding in love; often saying, 'My mind is like a little child's.' Her heart came to be filled with the love of God, and in the abounding thereof, for several weeks before her departure, she was at times enabled to declare the Lord's goodness to her in a wonderful manner; and also to exhort many who came to visit her, to amendment of life, that when they came to lie on a sick bed they might be made enjoyers of that peace she was then partaker of; often saying she felt His peace flow in her mind as a gentle stream, and that her cup ran over. She advised her brothers and sisters to plainness of speech and apparel, saying, "Remember our blessed Lord, that great pattern of plainness, who when on earth went up and down doing good, and wore a garment without a seam. He was crucified, he was nailed to the cross for our sins: O love inexpressible!" She often exhorted and advised many young people, at different times, against reading romances and idle books, saying, 'It has been the greatest trouble and exercise of mind to me, more than any thing I have done. It has cost me many a wearisome night, and many a bitter tear, though I have never read but a few, and those that were deemed the most harmless. I know there are some who deem them innocent amusements, and say those books are instructive, and there are good morals in them. But O! must we go to such books for good morals? Read the scriptures, which are the best of all books. And there are other good books.' She departed this life without a sigh or groan, in the eighteenth year of her age."

*Lynnah Hill*, "was a child of a very sober and courteous behavior, a pattern of piety, plainness, and obedience to parents, and of a womanly and obliging temper to all, religiously inclined when very young, and diligent in reading the Holy Scriptures, as appears by the following testimonies given concerning her. Thomas Chalkley writes, 'I was well acquainted with this tender young maiden for several years before she died, which was in her twelfth year, and I took good notice of her conversation, which was bright and shining in that which is commendable in youth. Oh! saith my soul, that the youth of our age, and this city, might follow her example. It was my lot to be for some months a co-habitant in the family, and I observed that she was always very dutiful to her parents, loving to her friends and neighbors, and kind to the servants, both white and black. I also observed that many times when other children were at play in the streets, she would be either at her book or needle, at both which she was dexterous, and it rather seemed to delight to her than a burden. She had an extraordinary talent in reading the Holy Scriptures and other good books, in which she took much delight. May the minds of young people be stirred up by her example to put the same in practice, is my hearty desire.'

Griffith Owen, testifies of her, "I knew her from a child, and I never beheld any airy, light or indecent behavior or expressions from her, but her conversation was adorned with much gravity, modesty, meekness, and plainness. I was several times with her when on her death-bed, and was much tendered and comforted in a sense of the love and power of God that attended, in which time she uttered many wise and heavenly expres-

ns beyond what could be expected from one of r age. I was made to say, it is the Lord's ing, and it is marvellous in my eyes. It is for sake of the living I write this, and especially t regard to our young people, for whom my ret cries and prayers are often put up to the rd, that he would be pleased to work upon their arts, as he did upon the heart of this maiden, willingness to forsake the vanities, follies, pride, b-z-mindedness, and the many evils which are the world, and that they might be brought to e godly lives, and by an innocent and righteous overation, the work of regeneration might arly appear in all their actions and behaviour, at those who conversed with them and beheld air good works, coupled with the fear of God, ight have cause to acknowledge they are the ed which the Lord has blessed."

"When she took leave of her dear and only ter, and her cousin Lloyd Zachary, whom she arly loved, she expressed herself thus: 'Dear ter, my desires are that thou mayst fear God, dutiful to thy parents, love truth, keep to etings, and be an example of plainness. Dear usin, be a good boy, observe thy uncle's and n's advice, and the Lord will bless thee.' So e recommended her spirit to God, saying, 'lory, glory, glory,' and as with the sound of a mo, this innocent maid closed her eyes, and ired as one falling into a sweet sleep, without h or groan."

May the children and youth who peruse these racts be induced to turn to those valuable and resting accounts in "Piety Promoted," from hich most of them are abridged, and read a ore full account of these and other worthies who e walk in shining garments around the throne. e memory of the just is precious; and "It is ouraging to observe that the general traits, liverances, habits and sources of hope, are the e at every period of time."

Thomas Fyfe.—"He was of a sober thought- isposition in early life; and from his youth, continued to evince the effects of the preserv- ing influence of Truth. As his years increased, e advanced in usefulness in our religious Society. e was much concerned that its christian discip- e should be well supported; and much engaged e administration of it. He was a man of inness, sincerity and firmness. He spoke his imiments honestly, whether in meetings for dis- cipline or to individuals; and encouraged others e speak the truth, every man to his brother; he s also many times engaged to visit Friends in ilices. Nor was his usefulness confined to pre- pt alone; he acted as he recommended others act. He was an elder who endeavored to rule s own house well; being very solicitous that his ildren might walk in the path of simplicity, isistency, and safety. The preservation of em was one of the objects nearest to his heart."

e encouraged the appearances of good in them; e warned them of that which had a contrary eadcy; and, when he saw it needful, he added raint to admonition. Thus, by endeavoring eck every wrong thing at its beginning, and prevent its growth by it, he had gained strength, e was a blessing to his family. This wise, provi- nt, and one may almost say politic concern, of e man who had at heart the preservation of youth, ained with him almost to the last; for, not g before his departure in a large committee of e Yearly Meeting of Dublin, he addressed the eents on the subject of their deficiency in re- taining their children, particularly in dress. He pressed his apprehension that some parents eaking a plain appearance themselves, even led eir children into this deviation by dressing them

while very young in a way conformable to the fashions of the times."

Abigail Fyfe, "Proved," to the above men- tioned Friend, "an affectionate and sympathizing wife. In her youth she was of an orderly conduct, religiously disposed, plain in her attire, and studious to be consistent. After her marriage she was not only desirous to do what she herself thought to be right, but to encourage her husband to fulfil every duty to which he believed himself called, even though it might lead him into service at a distance, and deprive her of his company and encouragement at home. She was also, on her part, very anxious for the preservation of their children, solicitous to keep them out of hurtful company; and consonant with this caution, she was also desirous to restrain them from hurtful books. This is an insidious evil, and probably requires in many families a more vigilant care than it obtains. The advancing state of modern education, will sometimes leave the child to peruse writings of which the parent may have little knowledge; but it is probable that an upright awakened parent will generally have discernment sufficient to detect error and to observe a snare; to such it will be but a poor excuse that the children are deluded into sin by their ignorance and want of vigilance. In her domestic economy she was desirous to avoid superfluity, particularly in furniture; and she united with her worthy husband, according to the apostolic injunction, in a readiness to entertain strangers, especially such as were travelling in the service of Truth. This is a kind of hospitality often repaid by the benefit accruing to the younger branches of the hospita- ble family."

(To be continued.)

For "The Friend."

With the following extract, sent for insertion in "The Friend," is information that the writer of the letter is a Baptist clergyman, and that the spectacles alluded to, were given by our late friend John Richardson, and went in a box containing Bibles and Testaments, sent by the Executive Board of Friends' Association in Philadelphia.

Extract of a Letter, dated in Virginia, Eleventh month 6th, 1866.

"The Blessed Saviour said, it is more blessed to give than to receive. Happy must that people be, who have given these Bibles, Testaments, &c., if they are more blessed than these poor Africans. How true it is that those who have never known want cannot properly appreciate these things."

"The coloured people have a great reverence for God's [word's]; and it is astonishing how anxious each one is to have a Bible or Testament. My rule is to give only to those who can read. You would be amused to see me open one of the bundles in a large congregation; it sets these poor people perfectly crazy. I am sorry to learn that the giver of the spectacles is no more. I promised a Bible and the spectacles to any one who would read a few verses with them on; every old man and woman must jump up and try, and it so happened that those who could read, the spectacles did not suit, and wanted the Bible, and all wanted the specks who could see with them. After spending some time in great anxiety, one old soldier of the Cross said to one who could read without glasses, 'Well, spore you just take de book and keep it for de Lord's sake, and I will just take de specks and wear them for de man's sake what give them, and if I dies first den you'll be old enough to read wid them, and I'll will um to you; now say wout dat do first rate.' Of course I agreed to it and all was right. There are hundreds of these old glasses laid aside, which

would be a great blessing to these old people. It is true very few of those needing glasses can read, but in their work it would aid them much."

For "The Friend."

Thoughts for the Times.—No. 49.

Although the testimony of the Society of Friends against all wars and fightings, as forbidden by the Saviour, is one of our great characteristics, yet how to support it in time of war, by a consistent conduct, and how to reconcile it with the admitted authority of the government we live under, are questions which have exercised many minds. The terrible conflict in which the nation has been so lately engaged, has renewed these difficulties with some, and it is due to the cause we support and to our own consistency, to solve them if we may.

In refusing to fight, because it is contrary to the precepts of our Saviour, the Friend assumes these precepts to be the *supreme law*, which the commands of no man, and of no body of men can justify him in disobeying. What they cannot rightfully make me do, they cannot rightfully impose a penalty on me for refusing to do; so that the Friend who dares not fight, dares not pay an equivalent for being excused from fighting; but must in both cases, submit passively to the penalties inflicted for disobeying the commands of men.

But the government which we conscientiously refuse to obey when it orders us to take up arms, levies taxes for its own support, which we pay without hesitation; and we know that when engaged in war, a great part of these is spent for military purposes. Some of them, moreover, may closely partake of the nature of equivalents for active service in the army, or be raised for some specific warlike object; and such may, without sufficient discrimination, have been paid by our members along with other taxes; or being new, their real nature may not have become understood.

But whenever it is clear that these laws go beyond that general right of governments to levy taxes for their own support; when they call upon those who cannot conscientiously fight to perform this or that military service, to equip himself with deadly weapons, to serve in the army, to provide this or that means of war and destruction, or exact any penalty for not doing so—they overpass the line of demanding for Caesar, the things that are Caesar's, and ask for the things that belong to God: they infringe upon the rights of conscience, and require us to violate our sense of what we clearly believe to be the commands of Christ.

It is not difficult to point out the great principles which separate the two cases. For our social instincts form us into the society that constitutes the State, which provides for the administration of justice, the protection of property and the safety and peace of private life. *All the essential ends and aims of society are peaceful*; and without this social organization, there would ensue, universal discord, violence and sorrow. Although rulers and people may so far divert it from its legitimate path of peace and order, as to plunge nations into war and bloodshed; we cannot for this reason set ourselves against society. For we must never lose sight of the fact, that, beneath the confusion thus created, the great, peaceful, social mechanism, which no violence of man can permanently obstruct, is still at work. And therefore it is, that the christian, deeply as he mourns over the perverted ambition and the depravity of rulers and people, cheerfully renders to Caesar the things that are Caesar's—only disobeying him when he demands the things that belong to God.

It is very instructive to examine the history of



the discipline of our Society, much of which has grown out of events and been shaped by circumstances. For example, the practice of slave-holding had gradually crept in among the colonial Friends, and prevailed to a considerable extent. There were always members who saw and proclaimed how utterly it was opposed to the Divine commands. The number of these steadily increased; one Friend after another manumitted his slaves; slave-holding was now generally regarded as a crime, and became the subject of frequent and earnest concern in the meetings for discipline, till at length it was forbidden under pain of disownment, as being contrary to the law of Christ. It required half a century to bring the Society to this conclusion; for the offending members were as far as possible, to be saved to their friends and not cast off. Until the protest against slave holding became incorporated into our discipline, any Friend was at liberty to manumit his slaves, but could only use persuasion with his fellow slaveholders. When it was prohibited by the conscience of the body, all were bound to obey the law, whether satisfied of its justice or not, and became amenable to the discipline for disobedience.

So, likewise, when intemperance became a great evil in the land, our testimony against the use of ardent spirits, came to be more and more insisted on, and introduced new rules of discipline. The distilling of spirituous liquors from grain, was first forbidden, on the ground that it was a sinful perversion of the gifts of Providence to convert the staff of life into an intoxicating poison. At that time the superabundant fruits of our orchards were made into cider, and much of that cider was distilled into spirits, and so slow was our testimony against the use of intoxicating drinks, in spreading among our members, that for a time the traffic in spirits distilled from grain was a disownable offence, while that in apple whiskey and foreign brandies was simply discouraged. It was some years before this inconsistency ceased, and still longer before the use of ardent spirits as a drink, was disownable.

The same influence of circumstances may be noticed with regard to our testimony against war. The discipline is clear and full on the subject of personal service and its various equivalents; it considers the furnishing of wagons and horses for transporting warlike stores, as a military service, and forbids the members from dealing in prize goods, and from paying taxes levied expressly for the purpose of war, or fines imposed; while it does not discriminate in the case of taxes for general purposes, although they may be known to be chiefly expended in war. Now, in respect to these, if any Friend conscientiously refuse to pay them, and submit to fine and imprisonment for his refusal, he may do so. But the Society has not taken up its testimony against war at this point, nor given a decision respecting it. Sixty years since, there existed a duty on imported goods levied, because of the Algerine war, which many Friends could not conscientiously pay. It was a temporary levy, and the occasion passed by, or it might have claimed the attention of the body, and given rise to distinctions we do not now make; precisely as in the case of slavery and ardent spirits.

The Meeting for Sufferings of Philadelphia Yearly Meeting, in a recent address to its members, thus clearly sum up the whole subject. "Consistently with these views, Friends,—while in accordance with the juncture, 'Render to all their dues; tribute to whom tribute is due, custom to whom custom,'—they have not scrupled to pay the taxes and duties levied for the general

purposes of government, cannot conscientiously and consistently pay money, however small or large the sum, levied solely for warlike purposes, or in lieu of military service; whether to hire a substitute to do that which we believe to be sinful, or as a tax for the exercise of the right of liberty of conscience. To exact such a fine or tax from those who withhold compliance with the law on conscientious ground, they feel to be inflicting a penalty for the religious faith of the sufferer; to be contrary to the spirit and precepts of the gospel, and subversive of our inalienable right, as well as an infringement of the free exercise of our religion, guaranteed in the Constitution." "The object," they add, "to which the penalty or commutation money may be applied, does not change the principle. The money is demanded as an equivalent for military service or the price of liberty of conscience: it is not a mere voluntary gift, and though it may be used for that, to which, under other circumstances, Friends might freely contribute, the principle involved is the same; to pay it is an admission of the right of government to interfere with the religion of the citizens. Though the money may be applied to feed the hungry and clothe the naked, the payment of it in lieu of military service, is a practical avowal that human power may coerce a man's conscience; and consequently that government may establish, by penal enactments, a State religion, and compel a man to pay towards its support; and virtually admits the persecution of Friends and others, in past ages, for conscience sake, to have been a justifiable exercise of civil authority."

If any of our young Friends have been induced to pay these equivalents in consideration of the specific application of the money so levied, to purposes not in themselves objectionable, we think a more careful examination must show them, that our testimony against war is as much at stake in these, as in the other cases, respecting which there has never been a doubt amongst us.

Should the madness of rulers and the passions of the people plunge this yet happy country into a series of desolating wars, there can be little doubt that our Society will feel more and more the necessity of firmly upholding its christian testimony on the subject, and be forced by circumstances into more explicit declarations and stricter rules of discipline. It may be found necessary to place fresh guards against temptation, to watch more narrowly the path of our own members, and to shelter them from the surrounding confusion, and violence of wicked men. If the discipline should even then be open to some charge of inconsistency, the answer will suffice then, as now, if it can, with sincerity, say that it has sought in the light of Truth, to do the best in its power.

*An Example.*—In Milwaukee, a few weeks ago, a ragged boy called upon a merchant and asked the loan of fifty cents, for which he promised to give his note and ten per cent. interest. The merchant was struck by the novelty of the proposal, and finding the boy intelligent and apparently honest, gave him fifty cents, and, as he insisted on it, took his note. A month afterwards, when the merchant had almost forgotten the occurrence, the boy again made his appearance and asked to redeem his note. Upon inquiry the boy said he had invested the fifty cents in newspapers and oranges, and had already made about forty dollars. He was an orphan, but thought he was able to take care of himself. A more striking example of what energy will do among the poor and friendless we have seldom seen. It is worthy of imitation.

On the Present Critical Juncture for the Negro Race.

He gives twice, who gives quickly; but he gives best who gives quickly and repeats it, and still perseveres. Perseverance is as needful as promptitude, quite as difficult, and often less palatable.

Some of my friends tell me that I shall weary our Quaker public, and the general public, with my thrice-told tale—the claims of the negro, and the duties of England. I would rather weary them and wear myself out than that the hungry should starve, the naked perish, and the fetters be again welded on limbs that are now free.

The recent accounts from calm, and enlightened, and practical American philanthropists, of various creeds and of different States of the Union, demonstrate that the present juncture is one of critical danger, not only to the lives of thousands, but (what is of still more importance, owing to the magnitude of the issue) to the very existence of freedom for the whole negro population of the South.

Shall we, then, let the stone which has just reached, or all but reached, the top of the hill, roll back to the very bottom, like that of Sisyphus in ancient fable, for want of a little sustained effort?

I readily admit two things: 1st. That the duty of rendering to the freedmen *all* that they stand in need of, primarily rests with the Americans themselves; and, 2d. That English Friends have given promptly, liberally, and repeatedly. But it is also clear that, with political and other difficulties in the way of American philanthropists, they need our aid; and equally clear that it is a privilege, as well as a duty on our part to afford it, at least if we are to be the true successors of the Clarksons, the Wilberforces, the Buxtons and the Allens on this side, as they are of the Woolmans and the Benetons on that. And it is true also that notwithstanding a large amount of persevering bounty on the part of individual Friends in England, and even of the body of Friends in various localities, they have, in many places, not yet acted fully upon their neighbours by public meetings and associations in the way which they did so triumphantly in accomplishing the abolition of our own colonial slavery.

The cause has been so fully endorsed by the leading men of every denomination in this country, that Friends would, I believe, readily rally their fellow-christians to the standard, if they would but make the effort, either alone or with the aid of the agents of the "National Freedmen's Aid Union," who are proposing to hold public meetings in many of the provincial towns during the next few months.

The most plausible argument which I have met with against English philanthropic action in this great and good work is, that it is not only a purely American question, but an American government question; and that private bounty, whether of this or on the other side of the Atlantic, is no the true remedy for the existing evils. The error in this reasoning lies in the fact that the government action in America is paralyzed by the political difficulties of the present hour. Thus thy very pretext for not giving—and plausible pretexts are never wanting where the mind is preciously made up to withhold—the very pretext for not giving is a tremendous aggravation of the peril of the negro race in almost every Southern State.

And if slavery, whether in name or in substance, resume her desperate grip on the negro of the United States, the hopes of freedom for the slaves of Cuba, of Brazil, and of all the South



American States, are dashed it may be for half a century.

I write under the pressure of many duties and in haste, in order not to lose the present number, with winter at hand; but I write with the calm and firm conviction that none of those who love freedom and hate slavery should rest upon their arms, even though their arms are weary, as mine often are.

JOHN HODGKIN.

Friends' Institute, London, 12th of 10th mo. 1866.

**Boys Using Tobacco.**—A strong and sensible writer says a good thing, and a true one, too, for boys who use tobacco. It has utterly spoiled and utterly ruined thousands of boys. It tends to softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be any thing in the world, to shun tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, and blasts the brain and nerve.

**New York Mails.**—The mails passing into the New York post office and out of it have been weighed for several days by Superintendent Knapp, and the result shows that the average weight of the matter each day was about thirty tons. The aggregate quantity of the letters, newspapers, &c., received in New York, amounts to ten or twelve tons daily; and the mail matter sent out of the city is about twice as large, being but twenty-three tons. These figures show an increase in a year of the weight of the mails equal to two and one-half tons a day.—*Late Paper.*

## THE FRIEND.

ELEVENTH MONTH 17, 1866.

One of the attractive features in the aspect of the "religious world" at the present time, is the parent disposition in the different denominations to draw nearer together, and to remove those differences and feelings, which have heretofore kept them separated, and often hostile to each other. Evangelical alliances and reunions appear to be more and more popular, and not a little of that is called "christian charity," is displayed in demands, coming from various quarters, to overlook or disregard what have heretofore been considered the distinctive characteristics of the respective societies, so that the whole may sufficiently assimilate to make one individual body of worshippers.

It is at all times grateful to witness the removal of jealousy, misjudging and prejudice from the minds of professed believers, and were the movement alluded to the legitimate offspring of a more general approximation to the gospel standing of purity and self renunciation, and a more prevalent desire among all to encourage and strengthen each other to reject the doctrines and positions which are merely the commandments of men, and to submit to the government of Christ, the alone Head of the Church; it would indeed be cause of rejoicing to every sincere christian.

But when we look at other manifestations within nearly every one of the different religious bodies, there is much to create a fear that some of the changes going on and producing greater familiarity among them, are not in the right di-

rection. Instead of their being an outgrowth of vital religion, transforming and renewing the mind, and calling forth among the members a wider and more sincere feeling of brotherhood, as disciples of one Master, they would seem to be a mere agreeing in greater laxity of principle and practice, and thus to be prepared for a unity which is very different from that enjoyed by those who are guided and governed by the unerring and unchangeable Spirit of Truth.

In the periodicals published weekly, and claiming to be respectively devoted to the interest of the religious denomination to which their conductors belong, there may be found reiterated references to changes effected or going on within each society, all in the direction of greater ritualism and more imposing outward performances, increased ornamentation in the architecture and furnishing of their places of worship, greater dependence on learning and oratory in their preachers, and a stronger disposition in the members to substitute will-worship, and activity in what are termed "religious works," for the crucifying, heart-cleansing baptisms of the Holy Ghost and fire.

Papistry, amid its losses of domain and secular power, remains apparently unmoved, and unchanged in its pretensions, waiting for some hoped for obscuration of light and knowledge, that may render the people willing again to believe its cunningly devised fables, and receive its iron yoke. In what is known as the "Episcopal Church," there is represented to be a large, increasing and influential party, whose aim appears to be to address their lessons to the eye, and by object teaching, to impress on the minds of those who flock to their gorgeous fanes and magnificent cathedrals, a conviction of the gratification they may receive from being connected with a "church" abounding in such splendid ceremonies, and such fantastically dressed actors. Here the points of interest discussed and absorbing a large share of attention with "laity" and "clergy" relate to "albs" and "opes" to "chaubles" and "tunicles," the placing of "crucifixes and amices," the arrangement of "lights and altars," and the propriety of the various shifting robes and ornaments in which the "priest" should be invested in the different scenes where he officiates. In all these there is said to be a close imitation of the mummeries and superstition so characteristic of popery, and it is bodily asserted by those opposed thereto, that these "high churchmen," in their teachings and efforts to remove differences and promote unity, are merely striving to lead those who will follow them, back to Rome. They profess to be scandalized with the grievous sin of schism, and, therefore, that duty bids them seek a restoration of unity with those high dignitaries of "the church," whose "apostolical succession" is more defensible than their own.

Among Presbyterians, Congregationalists, Independents, Methodists, Baptists, indeed all who in England would be classed as Dissenters, while it is represented that great activity prevails in their members, there is confessed to exist a similar disposition among many to copy after the rites and formulary of the body from which they originally sprung, and to adopt modes and practices once repudiated and testified against. Their plain and unpretending places of worship are giving place to highly ornamented and costly buildings, mostly of gothic style, and surmounted with towering spires. Instrumental music, once denounced by many of these Societies, as "an attempt to praise God by the aid of machinery," is now cultivated, and proficiency therein is deemed so necessary, that not unfrequently artists are engaged to give the

coveted charm to the performances. A late paper has the following: "According to the 'Patriot,' Dissenters are likely, before long, to follow the example of English Churchmen in holding choral unions. It is pointed out that music is one of the greatest of all helps to devotion, and that in this respect, 'the Church' is far ahead of other religious bodies, and that periodical gatherings of choirs is one of the best means of promoting this branch of worship. The Church Review states that in some Dissenting chapels a surplined choir has been introduced."

A writer in "The Christian Observer," discoursing on the subject to which we have alluded, says, "I can and do see, and would not wish to affect ignorance of the fact, that 'religiosity' is increasing among us." "Their chapels increase in number, and are better built than formerly, their schools and colleges and missions all advance. Among ourselves, too, there is a like external growth. In a particular way 'religiosity' increases very much." "I had seen in the case of the Methodists, by their own confessions, that the kingdom of Christ was not advancing among them. I had been forced to the same conclusion in the case of Dissenters, by a comparison of their outward circumstances with those of the Methodists. As to the evangelical portion of the church I have no such facts. But looking around me very closely, and remarking how seldom, how very seldom is the conversion of a grown up man or woman heard of, I cannot help fearing that a general state of coldness and apathy—a general withdrawal of the Holy Spirit's influences, is the distinguishing feature of the present age." Complaints similar in character to this are heard from nearly all quarters; all justifying the fear that while "religiosity" of a particular kind abounds, it is not of that character that shuts out the spirit of the world, or clothes its votaries with the humility and self-denial which are inseparable from the cross-bearing believers whom the world hates.

Notwithstanding the disposition so generally manifest by some within the different religious denominations, to recede from the position originally taken by them individually, and to adopt forms or practices they once deemed inconsistent with christian profession, it is encouraging to observe that the changes effected are not made by universal consent; there evidently being some among the members of each, who have withstood the defection, and are earnestly striving to set its course and counteract its effects. We desire that all such as are labouring, by precept and example, to stem the tide of latitudinarianism now sweeping over the professing church, may be clothed with strength from Him who is omnipotent, and cease not to contend for the truth as it is in Jesus. We should not have thus referred to what is going on in other religious Societies, but that something not dissimilar can be readily recognized within our own, and it may be well for some among us to consider how far they are giving their time and strength towards breaking the hedge, heretofore enclosing us as a people, and inciting those who are longing to assuilate and associate with others in "religious union" to wander back to the beggarly elements from which it cost our forefathers much to escape.

As there is a private letter connected with the valuable testimony given by James N. Richardson, and it is important to the full understanding of the subject, we would be obliged by being furnished with the name of the Friend who has sent them for publication in "The Friend."

Our readers must have noticed the omission in

our last five numbers, of the name of JOHN RICHARDSON, which has stood at the head of our paper for twenty-one years—the first three and the last eighteen of its existence. One of the original founders of "The Friend," he entered heartily into the views in which it originated, cheerfully undertook the office of Treasurer, and consented to place his name at its head, at a time when this course subjected him to much obloquy. And afterwards, when a reverse in his circumstances came upon him, he resumed his old place, and the agency of Friends' Bible Association, with their slender salaries, and stood cheerfully at his post till called by the great Master to the reward of a well spent life. His even temper—the kindness of his heart, and a clear, well informed mind, endeared him to his associates; and the higher qualities of a meek unambitious spirit—of cheerful submission to the allotments of Providence—his careful, humble walk through life, and his peaceful close, allow us to believe that through redeeming mercy he has entered the mansions of rest and peace.

His bodily frame was always slight, and for many years he was affected with symptoms of pulmonary disease. His last illness was but of a few hours duration, he was sustained in it by humble faith and serene hope in his Redeemer, and died on the 8th of the Tenth month, in the 77th year of his age.

#### SUMMARY OF EVENTS.

**FOREIGN.**—Gladstone, the late British Chancellor of the Exchequer, has been sent to France. The London *Times* says, that the object of his mission is to reconcile the Pope to his fate. Messages from Europe have been received in New York, between 8 and 9 o'clock in the morning of the day on which they were sent. There has been a large increase in the business of the cable since the change for messages has been reduced. It is said that the object of his mission is to bring home the French troops from Mexico. The *Paris Monitor* says, however, that Maximilian will remain in Mexico.

The king of Italy entered Venice on the 7th, and met with an enthusiastic reception. The Austrian Emperor's name has been suppressed. The trouble between the Sultan's government and the United States, growing out of the conduct of the Turkish officials towards the consul of America in the island of Cyprus, has been settled.

A Berlin despatch of the 7th says, Prussia sees in the appointment of Baron Buns as Minister of Foreign Affairs an attempt on the part of Austria to interfere in questions considered settled. If this view be correct, the Prussian government will complete more quickly and surely its national work in Germany.

The Bank of England has reduced its rate of discount to 4 per cent. At a recent banquet, Lord Derby, the British Premier, made an allusion to America, in which he said he hoped that every question between the two governments might be approached in a forbearing and conciliatory spirit, which might remove all bitterness, and cement the friendship of the two nations.

On the 9th inst. the heir apparent to the Russian Empire and the Princess Dagmar, of Denmark, were married in St. Petersburg. On this occasion of rejoicing, the Czar commated the sentences of a large number of prisoners, and remitted arrears of taxes.

In Paris, forty-two arrests have been made of members of a secret political society.

Great Britain has refused a delegation from Saxony, thereby recognizing the incorporation of Saxony with the dominions of Prussia. The Prussian force in Saxony has been reduced to a peace footing.

The British Parliament had been prorogued to the 20th inst. The short time movement among the Lancashire cotton mill owners respecting progress, and in view of a large decrease in production, has been settled. The London *Globe* still believes that a design is entertained by Prussia and Sweden to absorb Denmark, Prussia taking the mainland, while the islands are annexed to Sweden.

Rio Janeiro advices report a defeat of the allied forces of Brazil and Mexico. The battle occurred on the 23rd of Ninth month at Curupaty, Paraguay. The land and naval forces of the allies attacked the fortified pos-

sitions of that place, but were repulsed with a loss of nearly five thousand men. Several gun-boats were disabled in the action. The allied army had retired, and operations are suspended until the present season. The allied army of five thousand men, under Durango was still at Chihuahua on the 17th ult. Durango is held by the French and Mexican Imperialists. All northern Mexico, except Durango, was in the hands of the Liberals.

A London telegram of the 12th says, the Turkish government has granted a full amnesty to the Cretan rebels. The London *Times* has received a dispatch which states that the war in Japan is ended. The death of the Tycoon is confirmed. The Liverpool cotton market was heavy. Middling uplands, 14½d. Consols, 89½. U. S. 5-20's, 69½.

**UNITED STATES.**—The Public Debt on the first inst., less the amount paid, amounted to \$2,612,310,000. The national debt has been reduced \$22,026,136, during the Tenth month, and \$138,378,837 since Fifth month last last, a period of six months. The total debt bearing interest, payable in coin, amounts to \$1,333,558,841, that bearing currency interest to \$882,408,410, and that on which no interest is paid to \$428,680,771. On the first inst., the amount in the Treasury was \$99,413,018 in coin, and \$30,913,942 in currency. The compound interest notes are being gradually reduced, and steady progress is making in the conversion of Treasury notes into the permanent loan.

**OHIO.**—Lewis D. Campbell, of Ohio, has been appointed Envoy Extraordinary and Minister Plenipotentiary to the Republic of Mexico, and will be accompanied and aided by Lieut. General Sherman. Nothing is known of the nature of their instructions, but it is supposed they will endeavour to strengthen the Juárez government, and hasten the departure of Maximilian and the French forces. The steamer has sailed from New York to the United States trans-frigate Susquehanna.

**The South.**—Gov. Brockmorton, of Texas, has been notified of the nullification of Lieut. Grant's order authorizing military commanders in the South to arrest all persons who are threatened with the failure or inability of the civil authorities to do so.

The Committee on the Judiciary of the Texas Legislature, report that the sudden change, as well as the present condition of the negroes, requires that they should be protected by wise and just legislation. President Johnson has determined to remove Texas. It is suggested that he should urge the Legislature to make all laws involving civil rights as complete as possible, so as to extend equal and exact justice to all persons without regard to colour. Gov. Brockmorton accordingly, in a special message, asks the Legislature to pass a remedial act, obliging the State and counties to protect life and property, without regard to political sentiment. He suggests also that negro testimony be admitted in all cases, and recommends that taxes collected from the freedmen be applied to their education.

The Georgia Legislature has refused the constitutional amendment by an almost unanimous vote. The objection was supported by an argument that the States only can consider such amendments; that they must be pronounced by a two-thirds vote of all the States; that it was held by Congress and the President that Georgia was never out of the Union, and that the same is true of other southern States, and that therefore no constitutional amendment is necessary. The Georgia Legislature has now a delegation ready to enter Congress.

**The Elections.**—The twelve States which voted on the 6th inst., elected ninety-one members of Congress, viz: 68 Republicans, and 25 Democrats. In the nineteen States which have held their elections since 9th month last, 143 Republicans and 37 Democrats members were chosen. The six remaining northern and border States will probably choose 15 Republicans and 7 Democrats—making a total of 140 Republicans and 44 Democrats; in which case the relative strength of the two parties in the House of Representatives will be unchanged. The Republican majority in the Senate is expected to be a Republican gain of four Senators. The Republican majorities in most of the States have been increased. The aggregate majority in the nineteen States above referred to, amounts to about three hundred and sixty-two thousand.

**Philadelphia.**—On the 11th inst. week, 272, including 19 from abroad. The number of children in attendance at the Public Schools of this city is 98,347, and there are 4928 on the rolls awaiting admission. The number of teachers employed is 1371, only 86 of whom are men. The Controllers estimate the expenses of these schools for the next year at \$1,020,405.

**Worcester.**—The Liverpool papers report that ship-building in the Mersey is at an extremely low ebb, and thousands of workmen are out of employment.

Advices from the Red River of the north report very abundant crops in that region. The wheat, it was thought, will average forty bushels to the acre, and other crops were also heavy, and had almost entirely escaped injury from frost.

The correspondence between the Canadian government and the British minister at Washington, is understood to have resulted in the recall of the sentences of death pronounced against the condemned Fenians, and the substitution thereof of imprisonment for a term of years.

The number of deaths in New York city last week was 391; in Boston, 82.

The steamship Great Eastern has been chartered to carry visitors from New York to Brest during the Paris Exhibition, after which she will be taken to lay the telegraph between France and America.

The fisheries of Massachusetts employ 1244 vessels, and 16,649 men. The yearly value of the products exceeds twelve millions of dollars.

**The Markets, &c.**—The following were the quotations on the 12th inst. *New York*—American gold 144½. U. S. sixes, 138½, 114; ditto, 5-20, 139½, 110; ditto, 1865, 107½; ditto, 5 per cents, 10-40, 100½. Superior State flour, \$8.40 to \$10.50. Shipping Oats, \$1.10 to \$12.15. Baltimore flour, common fair extra, \$12.50 a \$14.25 trade and family, \$14.40 to \$17.25. Chicago spring wheat, \$2.48; inferior white Michigan, \$3.15. State corn, \$1.40 to \$1.51. Old, 72 cts. Western mixed corn, \$1.26 to \$1.28. Middling, 100 lbs. cotton, 26 cts. Cuba sugar, 11½ a 11½; refined, 16 cts. Philadelphia—Superior flour, \$8 a \$8.75; extra, \$9 a \$11; higher brands, \$12 a \$16.50. Red wheat, \$3 a \$3.28; white \$3.35. Rye, \$1.33 a \$1.35. Corn, \$1.25 a \$1.27; oats \$3 cts. Cloverseed, \$8 a \$9. Timothy, \$3.50 a \$3.62. Flaxseed, \$3.25 a \$3.30. The arrivals and sales of hessian cattle reached about 2600 head. Prices were unchanged, extra selling at 16 a 16½ cts., a few choice at 11 cts., fair to good, 14 a 15 cts., and common, 11 a 13 cts. per lb. About 12,000 sheep sold at from 6 a 6½ cts. for fat sheep, to 15 a 5½ cts. per lb. gross for common fat goats. Hogs sold at \$11 a \$12, the 100 lbs. net, Chicago No. 1 corn, 89½; do., 25 cts. Oats, 39½ a 42 cts. St. Louis.—Spring wheat, \$2.07 a \$2.15; fall wheat \$2.65 a \$2.80. New corn, 75 a 80 cts.; old, 95 a \$1.05.

#### RECEIPTS.

Received from Thos. S. Shearman, Co. \$2, vol. 40, from Jacob Hart, Pa. \$2, vol. 40; from Wm. C. Talbot, Mass., \$2, vol. 39; from Pelatiah Gore, Vt., \$2, vol. 39 and from David F. Knowles, 2c, to No. 50, vol. 40, and Dan'l Gove, \$2, vol. 40.

#### SCHOOL FOR COLOURED CHILDREN IN RASPBERRY STREET.

A well qualified female teacher is wanted to take charge of the boy's school under the care of the Monthly Meeting of Friends in Philadelphia for the Southern District. Application may be made to

Caleb Wood, 524 South Second St.,  
Thos. Elkinton, 118 Pine St.,  
Geo. J. Scattergood, 413 Spruce St.

#### WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL. Apply to

Samuel Hilles, Wilmington, Del.  
Thomas Ely, 817 Arch St., Phila.  
Joseph Scattergood, 413 Spruce St., Phila.  
Charles J. Allen, 304 Arch St., "

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR PRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH W. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

—, on the 31st ult., at Friends' meeting-house, Muncy, Lycoming Co., Pa., EDWARD MARSHALL, of New York, to MARY E. HAINES, daughter of the late Jacob and Rachel E. Haines.

#### WM. H. PILE, PRINTER,

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# THE FRIEND.

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For "The Friend."

Are they Small Matters?

(Continued from page 93.)

*John Gough*, "was a young man of good natural disposition and capacity, well furnished with useful learning; and as he grew up, being favored with deep religious impressions, he sought for and attained best wisdom, to a degree in general exceeding his age. On his entrance into a new life, a propriety and steadiness of deportment, that might adorn advanced years, attracted notice and respectful regard of the best friends he had the opportunity of observing or being acquainted with him. He was a dutiful son, an affectionate brother, an exemplary pattern of plainness, sobriety and circumspection of life, giving evident indications he was early acquainted with the grace and truth which came by Jesus Christ. He was, for a season, an assistant to his father in a school, but meeting with an opportunity of engaging with a Friend of London, as clerk, he moved thither; in which station he conducted himself with fidelity and honor during the short time he continued in it. Being taken ill of a fever, which terminated his life, he said, a little before his departure, 'I have done all that I had to do, and must now go home.' His father, writing concerning him says, 'Through divine favor and assistance, I freely give him up; thankful for having such a son who hath left behind him too much like him in pure unmixt goodness, which diligently exerted itself to do well.'"

*Robert Pryor*, during a settled decline, "one day speaking to his brother 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 their riches do much hurt, especially in our society. He wished his children to be brought up plainly, 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, and to speak the truth, and to keep to the plain language, and not associate with bad boys, but choose the best for his companions. 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 a dwarf in religion; and that if it had pleased the Lord to spare his life,

he thought he should have found it his place to endeavor to be a more useful member in the Society; and to expend 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 did; upon his taking leave, after sitting some time 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 all; and that we ought always to be prepared. 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 when at Bristol, to divert himself; but left it off, finding his time better employed in reading the scriptures.

"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 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 bed-side, he spoke to me as follows: 'Brother, I have been in a quiet sleep, and had a comfortable vision. I thought I had a foretaste 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.'"

*Judith Hill*, "was educated in the profession of the Church of England, and brought up in the practice of dressing, dancing, singing, and other vain customs of this degenerate world. These she was often made uneasy with; and about the twenty-third year of her age, her understanding being enlightened, she gave up in obedience to the visitations of Truth in her own mind, joined in profession with Friends, and became a diligent attender of their meetings, and, from a sense of duty, declined the customs of the world in speech, dress, and deportment. This brought much suffering upon her from her parents, especially from her mother; but, being supported by that divine power that had convinced her judgment, she bore with much patience the reproaches with which it was her lot to be tried, which resignation was attended with peace; and in time she experienced the regard of her near relations, her mother expressing great satisfaction and full reconciliation with her. After her conviction she entered into a married state, and having in time a numerous family, she was concerned to educate them religiously." At the conclusion she could say, 'When I have to look back to my childhood and education, I have cause to acknowledge with great thankfulness, that His preserving hand, in the time of ignorance, kept me from joining with many evils and temptations which were in my father's family. When greater light and understanding were given, I gave up in obedience thereto; and

now, on a strict search, I find nothing stands in my way of eternal happiness.'"

*Abigail Knight*, being taken dangerously ill, "was under great exercise of mind for some days, doubting her future happiness; saying to her father she had done so many things she ought not to have done, and wished she had minded more the hints he had frequently given her.

"Desiring to be left alone with her father, she told him of the exercise of her mind, which she said she felt for attending religious meetings so carelessly. That she thought it mockery to sit in such an indifferent manner, and let the things of the world take up the attention of the mind; for which she had felt uneasiness, as much, she thought, as for any thing she had done amiss. She signified that when at times she endeavored to be more gathered in her mind, the enemy got in and obstructed it; and that she found herself so weak through unwatchfulness at other times, as not to be able to withstand his suggestions. After this conversation she said she felt herself more easy. To her sister she said, 'I have but little time, but if I had my time to spend over again, I would spend it very differently; and that if she might have the least place in the kingdom of heaven, it was all she desired; which she believed would be granted her.' A lad, a member of our Society, coming into the room, she desired he would take warning by her; saying, 'I little thought, three weeks ago, I should be so near death as I am; and thou dost not know how soon thou mayst be so near; asking him if he did not think he should be in great trouble if he was brought into such a situation. She advised him to use the plain language, and plainness of dress; that she had been too much inclined to dress, but felt great uneasiness, and hoped for forgiveness; but she added, 'I believe I shall be happy, I feel so easy in my mind;' and added, 'What a fine thing it is to have peace of mind on a dying bed. The nearer I come to the close, the more easy and clear my way seems. I do not dread death, but seem as if I could meet it with a smile; that it was a great favor, for which she could not be thankful enough; and that she could not have thought it possible for her to find forgiveness in so short a time.'"

*Sarah Waystaff*, to her son. "That my children and grand-children may be so conducted through untruth as that we may all meet in joy and bliss, I entreat in love, that thou and thine may mind your future state above all, and let not the hurry of this transitory world, with all its tinsel glare, pride, grandeur and vanity choke the good seed, which, as it is permitted to take root, will bring forth the good fruit, which will entitle you to discipleship, and give you a beauty and glory which all these things cannot give. Dear son, be on thy guard, and watch over thy children; repress all pride, ambition, and vain contentions in them as much as possible. O this world's fading enjoyments have overrun the major part of our Society! How few live up to what they profess! I write with a fervent desire for all your immortal souls, each of which is of more value than all the world, which, with all its



checkered pleasures and afflictions must soon end, as the bubble on the water, and then peace with our Maker will only stand us in stead."

For "The Friend."

### Smoke in Large Cities.

The contamination of the atmosphere by manufacturing processes in cities where bituminous coal is largely used, has become so great an evil in some districts, particularly in England, as to force itself upon the attention of the public at large. The following remarks are extracted from a paper upon this subject read before the Social Science Congress, at its late meeting in Manchester, particularly in relation to the atmosphere of that city, by Dr. Angus Smith.

"Warm interest has compelled me for many years to attend to the condition of the air of towns. \* \* \* Some time ago I calculated that 60 tons of carbonaceous matter were sent off in a day into the atmosphere of Manchester. A very small amount affects the atmosphere; a grain in 18 cubic feet is sufficient to convert good air into Manchester air. About one half the colour is due to tarry matter, and the other half to black carbon only. This black matter is the colouring material of all our smoky towns, and, to a great extent, of the clothes, as well as of the persons of the inhabitants. We live in houses coloured by it, we walk on roads coloured by it, and we can see the sun, the moon, and the heavens only after they have been to our eyes, coloured by this universal tincture. These are calamities of themselves; but, although some men would look on such a view of the case as mere sentiment, not one amongst us can fail to have his spirits tinged with the darkness of the sky.

"These dull days are caused in part by the climate, but their remarkable oppressiveness is unquestionably due in great part to the smoke. We do not consider that by the smoke we make we are affecting our own spirits and clouding our own judgment. It is my belief that this effect upon the spirits is the most powerful of all objections to smoke, even in the minds of those who believe themselves above such feelings. There is, however, no denying the next great fact, that everything coming in contact with a smoky atmosphere is so blackened that cleaning becomes difficult or impossible. Smoke gives to every household it visits either a greater amount of labour, or a lower social appearance. \* \* \*

"One product of the combustion of any carbonaceous matter is carbonic acid; this is inevitable, and must be endured. Another product is carbonic oxide, which has a deadly character, is invisible, and is not sent out by the domestic fire, and only to a small extent by high chimneys. From a sanitary, and economical and aesthetic point of view, we shall gain much by the removal of the carbon, and an additional gain will be obtained by removing the carbonic oxide. We are not, however, to suppose that all is then gained; we are not entirely safe until we have removed the sulphurous acid. To effect this is not a problem which we can expect to solve rapidly. The sulphur gases collect wherever there is any obstruction to ventilation. Sometimes the smoke is retained in the town as certainly as if a firmament were put over it of impetrative material. On a still day, with a clear sky, and considerable cold, the smoke lies on Manchester until the streets become dark at midday. It is then that the acids are found painful to the eyes, bad to the taste, dangerous to the breathing. The blackness might be removed; what shall we do with the sulphur? \* \* \*

"It is the sulphur acids which render the air

and rain of Manchester so destructive to metals. Iron roofs will not remain there; even houses cease rapidly to exist, and become old at an early period. The lime of the mortar becomes sulphate of lime, and the rain washes it away. The very stones decay under the constant action of acid, and the bricks crumble more rapidly. \* \* \* Great extremes of dryness and of rain are the best protectives, and, during heavy showers, the air of Manchester is not unpleasant to breathe, because the sulphur is carried down in the rain. The coal used here contains not less than one per cent. of sulphur, and one of sulphur makes three of vitriol. Some coals contain more. The amount of sulphurous acid sent out is enormous—it cannot be less than 180 tons per day. The rain is acid. It falls on the living grass and puts it out. Young plants struggle against it, but they cannot do so long.

"One of the foremost printers of Lancashire told me that there were some colours which he found almost instantly to fade. They were frequently sent back upon his hands. He was annoyed to find that the French sent the same colours to the same markets, without the risk of having them returned, and it was only after much time and loss that he found that the goods must not be allowed to pass through Manchester. \* \* \* He now sends such goods from his works without coming here, and he is as successful as his rivals in France.

"The deterioration of the air by the constant withdrawal of a portion of its oxygen, and the infusion into it of the deleterious gases arising from the combustion of so large an amount of coal has also affected the health of the inhabitants, particularly the children, who require much oxygen, and are instinctively fond of fresh air, and has caused several efforts to be made to devise a plan by which these noxious effects may be obviated, but so far without much success."

For "The Friend."

### Be not Conformed to the World.

John Pawson, a worthy man among the early Methodists, published a pamphlet entitled "A Serious and Affectionate Address to the Junior Preachers in the Methodist Connexion." Therein he says, "For a preacher of the Gospel to follow the foolish fashions of the world in dress, appears to me to betray a weakness and littleness of mind of which we ought to be ashamed. That conformity to the world is breaking in upon our people with a full tide, cannot be denied. Surely, then, no preacher should give it the least countenance; but on the contrary, bear a pointed testimony against it in all its forms. Time was when a Methodist might be known by his dress, as well as by his serious and devout behaviour; but this is far from being the case now. It is much to be lamented, that many of our people do not differ at all from the rest of the world in this respect, but run into all the changeable fashions of the times, however foolish or expensive; and I fear that some of our preachers see no evil in this, but rather encourage it."

He then refers to John Wesley, who, he says, "Saw with sorrow of heart, this deadly evil increasing among us, and he bore a faithful testimony against it even to the last. But after all he could say or do, this evil has abundantly increased in every part of the connexion. What can we expect the rising generation to be, if we suffer them to go unimproved who so openly break the rules of society? And supposing parents do not run into this evil themselves, yet how many there are, who can see no harm in suffering children, especially their daughters, to run headlong

into all the fashions of the most fantastical dress? dress that is so far from rendering their persons more comely or pleasing in any respect, that it certainly deforms those who wear it in the highest degree."

With what sorrow do the rightly exercised members of the Society of Friends see this same departure from plainness of dress taking place among many professing who hold its principles; and that even some who claim to be ministers of the gospel, in some meetings, dress in such manner that they could not be known as Friends by their appearance. Truly such ought not to expect to find the necessary faith in their hearers, to make their discourses of any avail towards slaying the spirit of the world.

### A Swiss Philanthropist.

HOW A CHARITABLE BANKER HELPS THE POOR.

Prime writes to the *New York Observer* from Switzerland:

"During my rustication among the hills in Canton Appenzel, Switzerland, I have found a gentleman whose life and deeds form as bright and beautiful a page in human history as the annals of any land or age will furnish. As soon as I had reached the village where I now am residing and writing, his name was mentioned to me, and the monuments of his philanthropy were pointed out, so many and so great as to challenge attention. It was not long before we were brought together, and I have already learned to regard him as one of the best and most benevolent of men. Walking with him over the hills on his errands of love, I drew from him by frequent inquiry all the leading facts of his history, and from others I have learned much that he did not tell me. The whole is one of those chapters in the book of life that makes us better to read, and ought to lead many who read it go and do like wise.

"Ulrich Zellwegger was born in this village Trogen, canton Appenzel, in the year 1803. Here he lived till the age of sixteen, having attended the common schools of the country, which were then far from being as good as they are now. A situation was found for him then in a banking house in Marseilles, away in the south of France, and there he went to begin the world for himself. On coming of age he went to England, and forming a connection with a banking house, he spent seven years in business and made a fortune which, however, he had the misfortune to lose much faster than he made it. Once more to begin the world he went to Cuba, and there formed an advantageous connection with a large commission house, having extensive relations with America as well as Europe. Business led him to visit the United States repeatedly, and to travel from Boston to New Orleans, forming acquaintance with the most prominent money-men, and many others. Among them were John Jacob Astor, Stephen Girard, Prime, Ward, King & Co., Washington Irving, Dr. Channing, Mr. Prescott, and several whose names I do not remember.

"In 1845 he returned to Europe with a large fortune, which he invested in French securities, and in 1848, when Europe was convulsed with the agonies of falling empires, he had great reason to apprehend that his property was to perish with them. He gathered it around him again, established a banking house in Paris, placed a nephew at the head of it, under his own general direction, retired to Basle as his winter residence, and to Trogen, his native village, as his summer abode. He has devoted his property to the good

his fellow-men, and finds his own enjoyment doing kindnesses to the poor.

"The principal employment of the people here weaving Swiss muslin, and embroidering it by machinery. He saw that the labour was chiefly skilled, and therefore comparatively unproductive. At once he established a model industrial house and shop, where he boards, clothes and uses to be instructed, at his own expense, thirty boys of poor parents. A drawing master must make them proficient in that art, as it is essential to success in this delicate work, and then all the looms and machinery necessary for the business, they are carried along till they are masters of the arts. Then they are able to provide themselves for life. But he believes that moral and religious principles are the only sure source of success, and over the doors of his buildings he has inscribed in golden letters, that 'This house is erected in the faith and for the glory of our Saviour Jesus Christ, who alone is the Way, the Truth and the Life.'

"Here is another beautiful house with a similar description over the door. It contains twenty orphans, of this village, all maintained by this good man, who has built the asylum, and will provide for them and as many more as the providence of God may lead to his paternal care.

"Another building of his is devoted to a school for training female teachers. Into this institution are received young ladies who desire to qualify themselves for the work of instruction, and have not the means to go to a boarding-school such as the larger cities or towns would furnish.

"Still another house is an infant school, and of these he maintains several, employing the young men trained for the purpose in his normal school. When one of them does not find a situation at once on being qualified, he establishes a school in some place where one is needed, and sees her at the head of it, and supports her at the school. Thus he diffuses his charity widely and judiciously, and by taking the young, his chief objects of attention, he makes his benevolence toll the most lastingly on the people. For he has confined his labor to the children, being the miserable state of agricultural knowledge, he went into the business of making cheese and butter to show the people how to economize land, labor, manure, milk, &c., and the hills and valleys now sing songs of praise to their benefactor. To crown all his other works, and I have named but a few of them, he has established religious weekly paper, the publication of which is personally superintended, and distributing it to subscribers at fifty cents a year, he pays the balance of its cost, and works at it besides. He justly regards as one of his most useful and important works, diffusing, as it does, the precious doctrines which have inspired him with these desires to do good to others.

"Pointing to one of his many benevolent institutions, he said to me, 'People wonder to see that house, but it is more of a wonder to me than to you one else; the Spirit of the Lord has led me to build it, and I wonder that he has ever put it to my heart.' And I noticed that even over the door of his cheese factory was written: 'In the love of God, for the good of the people.'

"As we walked through the streets and out into the country, every child we met ran up and gave him his hand; little barefoot and bareheaded urchins, three or four years old, three at a time, and their hands in his, yet he could scarcely stop, but spoke kindly to them and hastened on. He was a walking benediction as he passed. Men gazing rested from their work and took off their hats to have a good word from him. His

own children, boys and girls, kissed him when he came home, though gone but an hour. Everything loves him, for he loves everything."—*N. Y. Post.*

For "The Friend."

### Ball Rooms and Theatres.

Though private balls and parties may not be as openly indecorous and as demoralizing in their effects as those which are public, yet on a fondness for entertainments of this kind is once excited in youthful minds it is impossible to predict to what length it may carry them. Temptation succeeds temptation—vice is presented under more insidious and alluring forms—desire of pleasure become more and more vehement, and fosters the growth of disorderly passions, and when their danger is so apparent as to excite alarm, parental authority may be too feeble to restrain their inclinations. If we take a view of the interior of a ball-room or of a theatre, where dancing forms a prominent part of the exhibition, —if we examine into the character of those who fill them—listen to the conversation which passes among the spectators—notice the indecent apparel and gestures of the dancers, and the giddy levity which prevails throughout the whole assembly, we might easily imagine that licentiousness had chosen these for her favorite dwelling-places, and decked them with all the allurements which inflame the passions.

The following statement shows the number of church edifices, with their accommodations and churches, possessed by the various ecclesiastical bodies in the United States:

Denomination.	Accommo-	
	Churches.	Value.
Methodists,	19,823	\$59,759
Baptists,	11,221	3,749,558
Presbyterians,	5,061	2,088,838
Roman Catholics,	2,550	1,404,437
Congregationalists,	2,394	956,351
Episcopalians,	2,145	847,296
Lutherans,	2,138	757,627
Christians,	2,063	681,918
Union,	1,366	371,899
Camb. Presbyterians,	820	262,978
German Reformed,	676	273,697
Universalists,	664	235,219
Free-will Baptists,	520	148,693
Friends,	765	269,084
Reformed Dutch,	440	211,068
Tunners,	163	67,995
Reformed Presbyterian,	136	48,897
Mennonites,	109	36,425
Jewish,	77	34,212
Adventists,	70	17,129
Winebrearers,	65	27,700
Swedenborgians,	58	15,395
Sabbath-day Baptists,	53	17,864
Moravians,	49	20,216
Spiritualists,	17	6,275
Shakers,	-12	5,200
Six Principle Baptists,	9	1,900
Minor Sects,	20	14,159
	54,009	19,128,751

—*Late Paper.*

**Renewed Consecration.**—This crossing of our wills must be in a humble and docile spirit. There should be no gloomy looks, no peevish complaining. It is our Father who sends it. That name is enough for us. Remember those who are walking the same way with us must be cheered, not discouraged. No matter how sick the heart, nor how fierce the warfare within, keep a cheerful face, have a comforting word for those around you. The very effort to do so will bring a blessing with it.

How often do I give myself to God, yield up my will to His, and as quickly take myself back again, and fall away from Him! Begin again.

Give thyself to Him afresh. Trust thyself to the power of thy Father, who has all power and might, and whose presence thou hast so often and so plainly felt, and art yet made to feel every day and hour. Trust Him wholly and seek His righteousness; for therein is His righteousness shown, that He abideth ever with those who heartily seek Him, and make Him their end, and give themselves up to Him. In such He reigns, and all vain care falls away of itself, in those who keep thus close to God, in true self-surrender.—*Thoughts for Weary Hours.*

### Take Care of the Pins.

Numbers iii. 37.

"Who hath despised the day of small things?" Not God. "As a father pitieeth his children, so the Lord pitieeth those that fear Him." The least effort made by the Lord's children is pleasing to Him. He will not break a bruised reed; He will not quench the smoking flax; He will not tread out the spark of a christian desire; He will not forget a cup of cold water; He will keep carefully the record of two mites contributed to the temple treasury by a poor widow. He who inhabiteth eternity, does not despise the day—the little, short-lived day—of small things. To Him the little day is as a thousand years, and the small things are all numbered and noted, just as much as if they were what some men call great. Yes! much more than what are called great things by the world. The world would think nothing of a man resolving in the strength of the Spirit of God to live to Christ, but the Lord would class that resolution among "the great things." How small is a grain of mustard-seed, but faith, as a grain of mustard-seed, shall remove mountains! Who art thou, O great mountain of perplexity? Before the believer, thou shalt become a plain. O ye children of God, ye Zerubbabels, remember what Christ has promised even to a little faith. The least tear on account of sin, and the faintest sigh after good things, are noted by Him. When Ezekiel had the vision of holy waters, he did not first see the deep, broad, rich, and fertilizing river. Look at the 47th chapter of his prophecy. First, we have the trickling rill, running feebly under the door of the temple. Then was he taken to the gate that looked eastward, and there the waters got deeper. That no mistake could be made, his guide had a line in his hand, and measured. Deeper and deeper still—deeper still—deeper and deeper. To the ancles, to the knees, to the loins—deeper far—waters for the infant Church, waters for the universal Church—waters which might represent the progress of religion in the soul of the believer—waters which might represent the spread of Christ's kingdom in the world. "Who hath despised the day of small things?" Look at the infant in the manger of Bethlehem! Look at the King of kings surrounded by millions of saints and angels in heaven!

And, dear christian reader, there is nothing so minute in your career that God will not notice it. He who feeds the sparrow, counts the hairs of your head, and numbers your steps. Look at Job xxxi. 4: "Doth not he count all my steps?" Your movements may be as the fittings of a bird, but note Psalm lvi. 8, "Thou tellest my wanderings." Again, there may be times when you leave your family, as Joseph did, and enter your chamber to weep. It is written, "Put Thine eyes in Thy bottle; are they not in Thy look?" God numbers the hairs of the head, the steps of the feet, the tears of the eyes, the sighs of the heart, the fittings, the wanderings, the highroad and byroad walks, the up-hill and down-hill, the



crooked paths, the rough paths, the thorny paths, are *all* noted by God. He despideth not small things. "Thou art about my bed," said David, and Jacob owned this when his pillow was rough stones. God was about *his bed*; and softer than the curtains his mother Rebecca perhaps drew about his couch in childhood, were the pious, the sheltering wings of glorious angels coming down the golden ladder, making his dreams sweet and heavenly.

Small things. We have seen that the Lord takes notice of lillies. May we walk more circum-spectly as to little things done or spoken by our selves. And, further, let us not despise the little beginnings of good in others. Of dear mothers and fathers, is it "the day of small things," with you? Are you labouring in prayer and faith for the spiritual good of your children? Do you see little or no fruit? Do not faint. "Ye shall reap if ye faint not." Pray for your children; pray with your children. Read to your children; and let your children, if they can, read God's book to you. Let nothing hinder you. The immortal souls of those dear children demand this. Do not you! Who art thou, O great mountain? Before these dear believing mothers and believing fathers, thou shalt become a *plain*; yea, a plain!

Satan knows the power of little beginnings. Ask thieves in prison how they began their career. It was by taking trifling things. Satan's rule is line upon line, little by little. The adversary's strength is in "the day of small things." The temptations of the wicked one would fail did he urge some dark deed all at once. It is by degrees that he steals a march on the citadel of man's soul. Little by little he introduces his own rules, and manners, and customs. Satan comes not to man's soul suggesting *murder* or theft at first. The vanquisher of myriads of slain has tactics much less repellent. He comes asking what is the harm of this or that—what harm is there in this trifling omission of duty, or that attempt to pass an hour pleasantly! But all the while the father of lies knows that the first step does all the mischief. Cain had never killed his brother if he had not fostered an angry spirit at home. Achan had never stolen the wedge of gold if he had kept his hands from picking and stealing up to that day of temptation.

When Satan first whispers some new temptation, he would have us think we can stop at any moment; he does not tell us it is more difficult to stop in any sin than to begin that sin. "Just this once," and "is it not a little one?" are favorite promptings of the devil; and they are arrows in the bow of the enemy that have brought down thousands on life's battle-field—brought down thousands, who, when the muster-roll of the King of Saints is read over, will not answer to their names! And no one shall answer for them that they died on the field of glory, but it shall be told that they died disobedient to the Captain of our salvation—they died the victims of LITTLE SINS. May the Holy Spirit assist us to throw aside little neglects, little failings, little unkindnesses, little self-indulgences, little fault-findings, little pro-custinations. "Take us the foxes, the little foxes, which spoil the vines, for our vines have tender grapes." Habits are formed little by little—bad habits more quickly than good, as gourds grow faster than oaks—yet little by little evil habits are formed in us. The cancer in its first stage seems trifling, but in the last it is a deadly enemy that takes the life. Little sins are like the letting out of water; a child may unlock the sluice-gate, but the whole British army cannot put the water back as it was before.

Now, we must add that no sin, in reality, is small. Before a holy God, the question is, "Guilty or not guilty?" "The soul that sinneth it shall die." Oh, remember this, dear friends, whose lives are exemplary, whose manners are pleasing, whose tempers are amiable, whose hearts are benevolent—what you call trifling sins are seeds of eternal death; and, if not removed by Christ's blood, must ruin you for ever and ever. God forbid that ever a trembling one should read these words and be discouraged. Reader, were it possible, we would gladly embrace Christ Jesus for you. But we know you must lay hold of him for yourself. We can go with you; we can tell you how we first went; we can tell Christ about your case; but if you would be saved, you must yourself lay hold of the Saviour. You may come stammering, faltering, trembling, weeping; but, if you come believing, you are saved.

ONWARD AND UPWARD.  
—Episcopalian.

*Preparation of Bones for Manure.*—Illienko, a Russian chemist, gives the following process, which it is said, has received the approbation of Liebig: The author mixes say 1,000 parts of ground bones with 1,000 parts of wood ashes containing 10 per cent. of carbonate of potash, and adds 600 parts of quicklime. This mixture he places in a tank or fosse with water sufficient to make the whole moist. In a short time the bony matter is completely disintegrated by the caustic potash, and the pasty mass formed is then taken from the tank, dried and mixed with an equal weight of mud, and is then ready to be distributed.—*Late Paper.*

#### How to Honor a Mother.

FOR THE CHILDREN.

One morning, a long time ago, a king of Sweden, called Gustavus the Third, was riding through a village in one of the beautiful valleys not far from Stockholm, the capital city. As he passed along he saw a young girl filling a picher with water that gushed from the cool rocks which overshadowed the roadside. He stopped at the fountain and asked the girl for a drink. She knew not the stranger, but gracefully stepped forward and lifted the picher to his lips as he sat upon his horse. She was evidently very poor, but her kindness, so tenderly expressed upon her countenance, together with her artless unembarrassed politeness, at once attracted the king's attention and touched his heart. Judging by her appearance that she was a child of poverty, he told her that if she would go to the city he would find her a pleasant home.

"Ah! good sir," answered the girl, "Providence placed me here, and I am not anxious to change my position in life. I am content, and if I were not content, it would be impossible for me to accept your kind offer."

"Indeed! Why not?" said the king in some surprise.

"Because my mother is poor and sickly," she replied.

"And you remain at home to take care of her." "I am her only help and companion," said the girl, looking upon the ground with a genuine modesty that won the sympathies of her royal auditor. "I am happy in my lot and am thankful I can take care of and comfort the one so dear to me. No offer, however tempting, could induce me to leave my mother."

"Where is your mother?" inquired the king, becoming more and more interested in the noble girl.

"In you little hut, by the side of the road,"

said she, pointing toward the humble dwelling. It was a low, thatched building, covered with moss and vines, very neat and clean, but so old and weather-worn that it afforded but a poor shelter in time of cold and storms.

Gustavus alighted from his horse, and followed the girl into the hut, to see her mother. He found her sick and suffering, lying upon a bed of straw—a pale, thin woman—sinking under her infirmities, and looking forward to the grave only as a bed of rest. The king was almost overcome at the pitiable sight, and said, with tears came into his eyes—ah, yes, and that tears were more beautifully radiant and glorious than the brightest dazles that ever glanced from the crown of diamonds—

"I feel sorry, mother, to find you so destitute and afflicted."

"Yes, yes, my dear sir," said the lady in feeble voice, "but I am so glad that God has given me an affectionate daughter. She is always trying to relieve me, and is my constant comforter. May God in His love remember and bless her—my dear child!" and her voice was choked back by sobs, and her face was covered with tears.

The good king wept with the poor widow. What a sight! The monarch never received such a blessing on his throne in the palace, as there in the lone hut by the wayside! He handed the daughter a purse of gold, and directed her to better house, where she and her mother might be comfortable, saying as he departed:

"Go on, young friend, in your way of dutiful love and care, and you shall lack for nothing while I have means to help you, I am your king—farewell!"

Gustavus ever remembered the poor family and made provision to have a sum of money regularly sent to the woman for her support; and at the mother's death, he presented the daughter with a handsome fortune. Honor thy father and thy mother.—*Christian Recorder.*

#### The Famine in India.

An appalling calamity has lately befallen a portion of British India. Famine has been making fearful ravages in the Bengal Presidency, and in the Madras Presidency the distress from the same cause is described as only less terrible than that in Bengal. Residents on the spot—trustworthy witnesses—in endeavoring to give some idea of the extent of the calamity, depict scenes of the most harrowing character. When the famine was at its height, the starving poor, we are told, crowded into the streets of Calcutta, and it was estimated that no fewer than 20,000 to 25,000 starving people were wandering about the capital. At Mutlick's Ghat, where the Bombay merchants raised a fund and distributed food, there was at one time 7,000 famishing applicants crowded up. They were described as placed in order upon an open space waiting for the distribution. "On one side nearly 4,000 Hindoos, each with a leaf platter before him, were scattered on the wet ground, hastily partaking of the scanty dole they received. On the other side were thousands of famishing Musselmans ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under the shelter of the Ghat crowded the women, girls and children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse, hardly a sound, excepting when at intervals some wretch threw up his arms with an



aculation to Heaven, wrong from him by the appeasable pangs of hunger." More than this, officials wrote home descriptions of meeting dead bodies in every morning's ride—bodies lying in the road, with the village dogs eating them at leisure. A Calcutta journal stated that in Balasore, having a population of 12,000, the deaths amounted to 300 a day; and on the government demanding of its officials a report against the rebel, the collector of the District replied that on the 8th August he had 245 deaths in the city, on the 9th, 151, and for the week ending the 9th, 26 a day, the bodies sometimes remaining unburied for three days. The province of Orissa suffered the most severely, one paper declaring that 400,000 souls have perished in maritime Orissa alone. Indeed, a telegram from India announces that half the population of Orissa have perished in the famine—that is, fully two millions and a half of people! An English journal remarks: "It is impossible, inconceivable, incredible so transcendental a horror, one so utterly beyond all precedent, so utterly beyond imagination, should actually have occurred;" yet the same journal expresses serious misgivings, that when the truth shall have been fully ascertained it will be found that the estimate here given of the desolation wrought by the famine was not, after all, greatly exaggerated. It is thus put the matter: "Two millions and a half of people! twice the population of Denmark or of Greece, eight Suffolks, six Hampshires, five-sixths of Scotland, dead of hunger. \* \* \* Two millions and a half of men, and women and babies, our subjects, dead of hunger! Why, we are Christians, and if but one woman so dies, move the whole force of the State to secure inquiry and relief from a horror which chills the warm comfort of our wealth. It is a lie, incredible and absurd." And yet—and yet—and yet," it significantly adds, proceeding to adduce facts and figures calculated to show that, after all, the estimate might be nearer the truth than the British people imagine, or would be willing to admit.

For truly this famine—this fearful, desolating calamity—involves a terrible reproach to the Government of British India. India is ruled by the English on virtually despotic principles, the despotism being qualified professedly by the "parliamentary" element. The government exercises, in fact, absolute power over the natives. It has a vast revenue at command. It employs a host of officials in every district. It is backed by a immense military force. It rules as it pleases, without regard to the prejudices or the wishes of its subjects. It is all powerful in its sphere; and being so an occurrence like this famine cannot be regarded otherwise than as a deep national disgrace. The famine might have been foreseen and provided against. In the district where the suffering and the mortality were greatest, the crops were informed, failed almost entirely for three successive years. In 1864 a cyclone worked terrible ravages, driving masses of sand over the rice plains; the crops of 1865 were worse than those of the year before; and this year there have been none, an inundation having swept away the last chance of the wretched cultivators. Yet the Government, at the time the calamity fell upon the country, was busying itself with measures for increasing taxation, and drawing larger rentals from the natives; and while the famine was doing its work of death, depopulating whole districts, the Governor-General of India and the Lieutenant-General of Bengal, it seems, were in the pleasant hills of the Himalayas, enjoying the cool climate, and "ordering stately ceremonial." And it is thus that British India is ruled! England, we

are told now-a-days, holds India by a moral tenure, and for moral purposes; and by this argument it is attempted to justify what would otherwise be utterly indefensible as a monstrous usurpation. But if the sad history of the famine be an illustration of the way in which the country is governed, we fear the rulers of British India have yet to learn what their responsibilities are to the people of one of the most splendid regions of God's earth.—*New York Tribune, 11th mo. 12th.*

For "The Friend."

#### Thoughts for the Times.—No. 50.

The three subjects noticed in the last number of these series, viz: slavery, intemperance and war, are closely connected with the services of John Woolman—one of the most extraordinary men of any age or country, for the unworldliness and simplicity of his character, and for his near approach to the virtues of the primitive disciples. Often as the story of his early life has been read, there is a freshness and beauty about it, which never weary, and which, when regarded as the influences which contributed to mould his character, are most touching and instructive. His parents were persons of gentle and exemplary lives, and useful members of our Society, and his childhood was trained under the happiest auspices.

Where can be found, in the whole range of reading, a passage superior in its exquisite beauty, to the following?

"Before I was seven years old I began to be acquainted with the operations of divine love. Through the care of my parents, I was taught to read near as soon as I was capable of it; and as I went from school one Seventh-day, I remember, while my companions went to play by the way, I went forward out of sight, and sitting down, I read the 22nd chapter of the Revelations; 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb, &c.' and in reading it my mind was drawn to seek after that pure habitation, which I then believed God had prepared for his servants. The place where I sat, and the sweetest that attended my mind, remain fresh in my memory."

The boy, says the German proverb, is the father of the man; and how much of his tender compassion for the whole human race, and for all living creatures, must the following touching incident have been the beginning.

"A thing remarkable in my childhood was, that once going to a neighbour's house, I saw on the way, a robin sitting on her nest, and as I came near, she went off, but having young ones, flew about, and with many cries expressed her concern for them; I stood and threw stones at her, till one striking her, she fell down dead; at first I was pleased with the exploit, but after a few minutes was seized with horror, as having in a sportive way, killed an innocent creature while she was careful for her young. I beheld her lying dead, and thought that those young ones, for which she was so careful, must now perish for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds and killed them; supposing that better than to leave them to pine away and die miserably; and believed in this case that scripture proverb was fulfilled, 'The tender mercies of the wicked are cruel.' I then went on my errand, but, for some hours, could think of little else but the cruelties I had committed, and was much troubled. Thus he, whose tender mercies are over all his works, hath placed a principle in the human mind, which incites to exercise goodness over every living crea-

ture; and this being singly attended to, people become tender-hearted and sympathising; but being frequently and totally rejected, the mind becomes shut up in a contrary disposition."

To the quick and tender conscience of the boy, John Woolman's deviations from the path of rectitude, which, to others may seem slight—were a heavy burden. He was fond of society, and though preserved from profane language or scandalous conduct, his backslidings affected him with sorrow. "While I meditate on the gulf towards which I travelled"—he wrote this in his thirty-sixth year—"and reflected on my youthful disobedience, for these things I weep, mine eye runneth down with water." After repeated resolutions and failures to lead a stricter life, "I was strengthened," he says, "to keep from such company as had been a snare to me. I kept steadily to meetings; spent First-day afternoons chiefly in reading the scriptures and other good books; and was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures. That as the mind was moved by an inward principle, to love God as an invisible, incomprehensible Being; by the same principle it was moved to love him in all his manifestations in the visible world. That, as by his breath, the flame of life was kindled in all animal sensible creatures, to say we love God as unsexen, and at the same time, exercise cruelty towards the least creature moving by his life, or by life derived from him, was a contradiction in itself.

"I found no narrowness respecting sects and opinions, but believed that sincere, upright hearted people, in every society who truly love God, were accepted of him.

"As I lived under the cross, and simply followed the openings of Truth, my mind, from day to day was more enlightened; my former acquaintance were left to judge of me as they would, for I found it safest for me to live in private, and keep these things sealed up in my own breast. While I silently ponder on the change wrought in me, I find no language equal to it, nor any means to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and universal love to my fellow-creatures increased in me: this will be understood by such who have trodden in the same path. Some glances of real beauty may be seen in their faces, who dwell in true meekness.

"There is a harmony in that voice to which divine love gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully show forth that inward life to such who have not felt it; but this white stone and new name is known rightly to such only who have it."

In his twentieth year he engaged as clerk with a Friend who kept a store in Mount Holly, and who was also a tailor by trade. After living with him for several years John Woolman concluded to learn his trade. "My mind" says he, "through the power of Truth, was in a good degree weaned from the desire of outward greatness, and I was hearing to be content with real conveniences that were not costly; so that a way of life, free from much engagements, appeared best for me, though the income might be small. I saw that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased."

He worked at his trade as a tailor, and kept a small shop for such goods as were needed by his customers, till the increase of his business became a burden to him. He was not easy to trade in any things that served chiefly to please the vain mind in people. He seldom did it, and found that whenever he did, it weakened him as a christian. He believed that Truth required him to live more free from outward cumberers: his prayers were put up to the Lord, who graciously heard him, and gave him a heart resigned to His holy will. Then, says he, "I lessened my outward business, and in a while wholly laid down merchandise, following my trade as a tailor; myself only, having no apprentice. I also had a nursery of apple trees; in which I employed some of my time in hoeing, trimming, grafting and inoculating."

That he might keep his garments unspotted from the world, was the prevailing desire of John Woolman through life. His conduct was guided by implicit obedience to the Divine inspeaking word in his own breast, and not by any opinion of the best of those around him. And if his path was narrower than that of his most cherished friends, he was sustained in it by the conviction that it was the path of duty for him, and that the testimony he was called upon to bear to the universal love of God, required him to keep himself free from the least participation in, or imputation of selfishness, injustice or cruelty.

His whole life was an exemplification of his big great principle of action. He was often called upon to act as a conveyancer in writing wills and agreements of sale; and he would never do it till satisfied that the transaction involved no injustice or oppression. Early in life, he had as an executor, sold the time of a negro boy—a slave—who he was thirty years old; and years afterwards, feeling a concern to visit the West Indies, he thus writes in his journal: "My joining in the sale aforesaid, came heavily upon me; and my mind for a time, was covered with darkness and sorrow; and under this sore affliction my heart was softened to receive instruction; and here I first saw, that as I had been one of the two executors, who had sold this lad nine years longer than is common for our own children to serve, so I should now offer a part of my substance, to redeem the last half of that nine years; but as the time was not yet come, I executed a bond, binding me and my executors to pay the man he was sold to, what to candid men might appear equitable, for the last four years and a half of his time, in case the said youth should be living, and in a condition to provide comfortably for himself."

In the 5th month, 1772, John Woolman left home on a religious visit to Friends in England, in which country, an attack of small pox closed his valuable life in the 10th month of the same year. He went in the steerage, feeling it not to be right, by taking passage in the cabin, to aid in defraying the cost of the superfluous ornaments of that portion of the ship. His account of the exercise of mind he passed through during this voyage is most instructive and characteristic. The same care to avoid aiding in oppression, continued with him after his arrival. "Stage coaches," he observes, "frequently go upwards of an hundred miles in twenty-four hours; and I have heard Friends say, in several places, that it is common for horses to be killed with hard driving, and many others driven till they go blind. Post boys pursue this business, each one his stage, all night through the winter: some boys who ride long stages, suffer greatly on winter nights; and at several places I have heard of their being frozen to death. So great is the hurry in the spirit

of this world, that in aiming to do business quick and to gain wealth, the creation at this day doth loudly groan!

"As my journey hath been without a horse, I have had several offers of being assisted on my way in these stage coaches; but have not been in them: nor have I had freedom to send letters by these posts, in the present way of their riding; the stages being so fixed, and one boy dependent on another as to time, that they commonly go upwards of one hundred miles in twenty-four hours; and in the cold long winter nights, the poor boys suffer much. I heard in America of the way of these posts, and cautioned Friends in the general meeting of ministers and elders at Philadelphia, and in the Yearly Meeting of minister and elders at London, not to send letters to me on any common occasion by post."

After relating the circumstances attending a severe illness in America, in which he was carried in spirit to the mines, "where poor oppressed people were digging rich treasures for those called christians; and heard them blaspheme the name of Christ, at which I was grieved; for his name to me was precious. Then I was informed that these heathen were told, that those who oppressed them were the followers of Christ; and they said among themselves, If Christ directed them to us in this sort then is Christ a cruel tyrant. Here I saw that people getting silver vessels to set off their tables at entertainments, were often stained with worldly glory; and that in the present state of things, I should take heed how I fed myself from silver vessels. Soon after my recovery, I, going to our Monthly Meeting, dined at a Friend's house, where drink was brought in silver vessels and not in any other; and I wanting some drink, told him my case with weeping; and he ordered some drink for me in another vessel. The like afterwards went through in several Friend's houses in America, and have also in England since I came here; and have cause, with humble reverence, to acknowledge the loving kindness of my heavenly Father, who hath preserved me in such a tender frame of mind, that none I believe have ever been offended at what I have said on that occasion. After this sickness," he adds, "I spoke not in public meetings for worship for near one year; but my mind was very often in company with the oppressed slaves, as I sat in meetings; and though under this dispensation, I was shut up from speaking, yet the spring of the gospel ministry was, many times, livingly opened in me; and the divine gift operated by abundance of weeping, in feeling the oppression of this people."

Such were the deep baptisms in which the religious character of John Woolman was formed, and through which he became so bright an example of meekness, humility and purity.

For "The Friend."

#### The Channel Islands.

The islands of Jersey, Guernsey, Alderney and Sark, &c., on the coast of France, have been made the subject of a long and rather interesting article in the London Quarterly Review. We present our readers with some extracts.

"There is no portion of the British empire which offers more attraction within such narrow limits, than the channel islands. Situated close to France, lying in fact, within the shelter of a French bay, they seem by their geographical position to belong to the country, whose sandy coasts, whose very houses can be discerned. The doctrine of nationalities would assign those islands to Napoleon, not Victoria. But history has set at naught both geography and ethnology. These

French-speaking fellow-subjects of ours, have long to England and abhorred France through long centuries of war between the two countries. They have fought against the men using their own tongue, and in behalf of a people of another speech. Let us be accurate. They fought in behalf of their own independence. The sovereigns of England have been their sovereigns, but the islanders have ruled themselves. They have maintained their own constitution, laws, language, currency and army. They have contributed nothing to our revenue, and taxation is to them almost unknown. The representatives of their sovereign who have been sent to dwell amongst them and be at the head of their government have been welcomed so long as they have been contented with the *otium cum dignitate* of vicar royalty. But let them once assume active power let them once attempt to alter old customs or to correct hoary abuses, and they will find, as Napier the historian of the Peninsular war found, that the loyalty of these islanders is conditional, and that the condition is, that the queen of England may reign, but must not rule. This immovable adherence to old customs and old privileges makes the history and the present constitution of the islands full of interest to the antiquarian. For the naturalist and the artist they have an ever richer store of enchantments. The seas, the sands, the rocks, abound with fish and weed, and the creatures that hold a middle place between these two. The leaves are full of treasures for the botanist. The coasts present every variety of scenery—granite cliffs which, even at the lowest tide, stand fathoms deep in ever leaving water, long reaches of sand that when the tide is out stretch away for nearly a mile below high-water mark; little creeks, where the sand is dotted with black, serrated reefs, half covered by sea weed at the ebb, and all braced by the foam of the waves as they fret themselves into yeast-like spray at the flow. Most of the islands are so near together that they can be seen from each other, and the outlines, dim and soft through the summer haze, clear and sharp before the coming rain, blurred and broken in the storm, gives a beauty to the scene which is always wanting when the horizon in every direction is bounded by the sea. To add to the picturesqueness of the scene, the soil that lies between the chief islands is interspersed by innumerable small islets, some few the abode of perhaps a single family, with Crusoe-like proclivities; some covered entirely by a fort; some the resort only of the sea-bird; but all alike the dread of the sailor strange to these seas. Beyond these is the line of the French coast, yellow with the harvest or brown with the dun sands. All around is a sea of indescribably brilliant azure. It does not present to the sea-foam the wonderful gem-like sparkle of the Lago di Garda, probably the finest sheet of water in the world, but it has the hue of that water, the hue of the turquoise.

"The tourist in the Channel Islands, who makes Southampton his port of departure will find himself gliding down the Water and past the Needles soon after midnight, and about six hours later, if wind and sea have favoured him, he will come in sight of a group of rocks of which the highest is crowned with a strange looking structure. These rocks are the Casquets. That structure is a light-house, with its three separate towers and lanterns, forming the angles of a triangle, warns the sailor that he is near one of the most dreaded spots in the Channel. The Casquets cover a space of water a mile and a half in one direction, and half a mile in the other, and upon them many a ship has been dashed to pieces. If darkness or fog hide the rocks, they



not to be discovered by the lead, for all around them is water so deep that a line-of-battle ship may pass within ear's length of them. Until 1723, no beacon existed to warn off mariners. In that year a rude attempt was made to supply the deficiency, and at first coils were burnt, and afterward, oil lights were set in a copper frame. In 1790 the present light house was erected, but in 1823, exactly a century after they were first regarded as dangerous, a storm of unusual violence destroyed the lanterns and extinguished the lights. Two landing places gave access to the light-house, so great is the swell of the sea, that many vessels sometimes pass without permitting the visitor to land, and it is customary to keep not less than three month's supply of food for the inhabitants of the storm-battered stronghold. Formerly there was a spring of water on the main rock, but it has long since disappeared, and the keepers have to rely upon the supply, which is sent to them every month, and on the rain which they collect in a cistern. More fortunate than their brethren in the still more famous rocks of Eddystone, they are able to communicate constantly with their fellow-creatures, for a telegraph is laid between the Casquets and Alderney. A line drawn from the Casquets to Cape de la Hague, Normandy, would pass over one of the most dangerous portions of the Channel. The end of the sea is here very much elevated, and were it raised but 120 feet higher, the Casquets, Sark and Alderney would form one island. As it is, the line referred to, covers a mole for the most part submerged, about twelve miles in length, and forming a natural breakwater to the north of the bay which contains the Channel lands. As the steamer passes to the west of the Casquets, Alderney with its somewhat rounded outline is clearly visible on the left. Soon afterwards land is seen on the bow, and somewhere about eight in the morning the tourist stands upon the noble harbour of St. Peter's Port, the capital of Guernsey.

Guernsey has not the reputation of Jersey. Its range is smaller, its population less numerous; its wealth more limited. But it has scenery at least equal, and for boldness superior to that of the rival island. The tourist who does not disembark at St. Peter's Port, but passes on to St. Helier's makes a grievous mistake. For not only is Guernsey different from Jersey, not only is it well worth seeing for its own sake, but it is the centre of radiating excursions. Alderney may be reached by a Guernsey sailing boat, and even with this it is not always possible to return on the same day. Far nearer and smaller than Alderney is Sark, which can be reached during fair weather in two hours. Nearer and smaller still are the twin islands, Herm and Jethou, which are half the distance of Sark. Its situation, therefore, gives Guernsey the first place in its article.

Guernsey contains 15,500 English acres, of which about 10,000 acres are under cultivation. Geologically Guernsey is a wedge of granite, sloping upwards with tolerable regularity; so that while the northern extremity is on the level of the sea, the southern rises to a height of 346 feet. Close to the northern end the sea runs into so deep a bay as to nearly sever the little village of St. Peter from the rest of Guernsey. Midway along the eastern coast lies the capital of the island. It is seen by a passenger from England, St. Peter's Port, or, as it is commonly called, Peter Port, is a conspicuous and picturesque. Its principal buildings are not fine; on the contrary, the most eminent, Elizabeth College, is in the worst form of debased Gothic. Nevertheless the way in

which the town climbs the steep hill, and in which the houses lie scattered among the trees, gives an imposing air to the *tout ensemble* which certainly the details do not possess. Especially picturesque is Castle Cornet, of old historic fame. This fortress would stand but a short time against modern heavy artillery, but it serves as an appendage to Fort George, upon the hill, a more modern and a stronger work, but by no means contributing to the adornment of the landscape. By far the most important work of construction on the island is the splendid harbor, which is still unfinished. This work shows that though the Guernsey men are as yet without a railway, it is not from want of enterprise that the deficiency arises. In a land where the population is scanty, and the engineering difficulties would be very great, a railroad is not required, and the cost of it would be enormous. A good harbour can be turned to account, and, accordingly, one is nearly finished, on a scale which seems to be far beyond the present or the future requirements of the place. It took two centuries to make the old dock, though only four and a half acres in extent. But so sensitive have the islanders proved to what is called the progress of the age, that a little more than a dozen years will have sufficed to make docks covering seventy-three acres. The works include a harbor and a floating dock protected by two breakwaters, the one connecting Castle Cornet with the mainland, and the other stretching out from the shore eastward 1300 feet. The masonry is of granite, and has an appearance of solidity and massiveness not often seen even in the largest ports, and will be a flattering memorial to the engineer who planned, and the contractors who carried out the work. The cost has been defrayed by an export duty levied upon granite. \* \* \* The roads have for many years been very good; but half a century ago the then Governor was compelled to use every argument he could devise to make the islanders submit to the taxation necessary for the construction of passable routes. The Guernsey men were both shamed and persuaded into the work, and now the island is surrounded and intersected by highways, which have been judiciously laid out. \* \* \*

(To be continued.)

*Soap Plant.*—M. Payue has recently brought from China to Europe some specimens of the vegetable soap used throughout the empire. It is in the form of pods produced by two leguminous plants. Before using these pods for washing, the Chinese first cut away the greater part of the epicarpium, and then rub the wet linen with the pod thus denuded; after which it is enough to rinse the linen in fresh water.—*Late Paper.*

## THE FRIEND.

ELEVENTH MONTH 24, 1866.

We took occasion in our last number to remark on the disposition manifested within the various religious Societies, to run into ritualism and outward performances, to the neglect of that self-education and true cross-bearing, inseparable from the transforming effects of vital religion.

Running parallel with this, and equally incompatible with the simplicity and humility springing from the gospel, is a tendency to apply the same kind of reasoning necessary to the study and development of the physical sciences to investigations of the truths of christianity as recorded in the Holy Scriptures. Great progress has been made of latter years, in discovering and generalizing the laws regulating the material world, and

the pride of man prompts him to assume, that by the same power and the same process of induction, he can reduce religion to more simple elements, freed from antiquated dogmas, and more completely within the grasp of his intellect.

This self-confidence, and contempt for the experience of the past, when carried to their legitimate result, must end in doubt and skepticism, and, as is well known, a modified infidelity stands forth unblushingly within what is called the "church," and among those who claim to be its ministers. But the mischief is not confined to this sad anomaly. For even among those who verbally assent to all the truths of the gospel, and loudly condemn others' unbelief, the same self-sufficient spirit begets a reliance on their own natural powers to comprehend and apply those truths aright, and to perform the services belonging to membership in the mystical body of Christ.

Elated with the triumphs of science and the diffusion of what may be termed secular knowledge, it is forgotten that the religion revealed by the Author of Christianity is unchangeable, adapted not to one age and one class of men alone, but to the whole human race throughout all time, and therefore has no truths heretofore unknown, and to be found out and unravelled by human wisdom.

It is easy to perceive how the tone of thought pervading the minds of thinking men in this age of materialistic enquiry, while inducing a belief that the spirit of progress should characterize matters of faith, may engender doubts of all revealed truths on the one hand, and on the other lead professors into undervaluing the restraints of the cross, and increased dependence on outward forms and multiplied "good works."

This spirit of inquiry, and an idea of progress in religious truths, have been working for years within the Society of Friends. So far, though there is much activity and great efforts to graft many offshoots from other professions on the old stock of Quakerism, too often we look in vain for increased spiritual-mindedness, or a decided testimony against the spirit of the world. But in the present critical juncture in the professed christian church, what is the duty of Friends? Is it not to set forth unhesitatingly and to maintain meekly, but without compromise, the doctrines and testimonies of the gospel as believed in by them from the beginning? To banish from the Society all errors privily brought in, and disregarding the sneers of the self-sufficient, and the opposition of worldlings, to stand fast in the true faith and acquit themselves like men? If any among us are persuaded that in the progress of light and knowledge the differences between Friends and other religious Societies have been perceptibly abated, giving ground to believe they will finally fade away, let us remember that however men and their systems may change, the standard of Truth cannot be lowered; and as others approximate to us, so much the more imperative is the obligation resting on us to set forth the purity and spirituality of the gospel, walking by the same rule and minding the same thing that has made and preserved all true Friends from the rise of the Society. However near others may come to us, it is our duty not to go over towards them, lest we thereby induce them to stop short of complete emancipation from the trammels imposed by priestcraft and the commandments of men. Thus we will be found faithful witnesses of the truth as it is in Jesus, inviting others to have fellowship with us, and partake of that perfect liberty which is in Him, and which He has proclaimed in the "glad tidings" of this last dispensation. "The night is far spent, the day is at hand; let us there-



fore cast off the works of darkness, and let us put on the whole armor of light."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The holders of rebel bonds are about bringing their case under the notice of the British government, as a set off against the claims of the United States for injuries inflicted during the siege of Alabama. It is reported that when the French troops evacuate Rome, the Romans will immediately vote in favor of being annexed to Italy.

The London *Times* says the government has no present intention to refer the Alabama claims to the consideration of a royal commission. The Commission is to study the merits of the neutrality laws, without prejudice to the Alabama claims.

The drowning of several thousand insured Cretans, by the rise of the tide in the Mediterranean, is denied. The Hungarian Diet has been convoked. There has been a decided improvement in the health of the Mediterranean. Negotiations are calculated to pacify Europe have been commenced between Prussia and Austria.

A conscription of sailors has been ordered in France, to man the vessels to take home the French troops from Mexico. The King of Saxony, in his speech opening the Chambers, pledged all his obligations to the United States with Prussia. The admiralty of Prussia is engaged in the creation of a strong fleet.

The Queen of England has placed St. James' Palace at the disposal of King George, of Hanover. By a colliery explosion near New Castle on Tyne, twenty-five persons were killed.

It is stated by parties authorized to speak for the Republic of Mexico, that it is the intention of President Juarez to order an election, in accordance with the constitution, for a President and members of Congress, as soon as it shall be practicable to do so. The city of Jalapa and the Fortress of Perote, have been captured by the Liberals. Other Liberal successes are reported. It is asserted that Maximilian has no intention of leaving Mexico at present.

Letters from Egypt state that the waters of the Nile were sinking, and that all fears respecting the cotton crop had disappeared.

Public dispatches from Bombay, report that the famine in India is abating. The government of Spain is taking strong measures to prevent a threatened political outbreak. Ricciooli, the Prime Minister of Italy, has issued a circular discouraging the agitation of the Roman question. Italy, he says, will be neutral and avoid the certain rights of her rights. Reports are in circulation that a truce has been resumed in Candia between the insurgents and the Turks. A London dispatch of the 19th, says that great floods are devastating the counties of York and Lancaster, and many persons have been drowned. Large numbers of Fenians have lately been landed in Ireland, but the government is said to be prepared for any emergency. Middling upland linters cotton, 14d. Breadstuffs firm and unchanged. Consols, 99½. U. S. 5-20's, 70.

**UNITED STATES.**—The disbursements of the Treasury last week on account of the War, Navy, and Interior Departments, were as follows: War, \$189,136; Navy, \$80,000; Interior, \$268,500—total, \$1,575,765.

**Bank Issues.**—The total amount of the circulation of the National Banks now amounts to \$297,065,059, for the redemption of which the government holds securities to the amount of \$340,291,400.

**The Presidential Policy.**—It is asserted by the friends of administration, that the President greatly regrets the disagreement between the Legislative and the executive branches of the government, and is disposed to yield something to effect a reconciliation. He will not attempt to force southern Representatives into Congress, or do any other act likely to disturb the country. He will also, it is said, execute all the laws with fidelity, and not those which he vetoes. It is further stated that he does not intend to make further removals from office on account of political opinions.

**Philadelphia.**—Mortality last week, 249, of which 5 were from cholera.

**The Votes of the Cities.**—The following were the votes polled at the recent election: T. in case of the large cities, New York, 113,585; Philadelphia, 103,590; Brooklyn, 48,919; Cincinnati, 40,448; Baltimore, 21,600; St. Louis 21,135; Chicago, 20,945; Boston, 14,570.

**Indian Affairs.**—The census of the Indian tribes, prepared for the annual report of the Commissioners of Indian Affairs, relative to the total number of Indians in the United States, is as follows: Governor Cummings, of Colorado, reports favorably of the disposition of the Indians in the vicinity of that territory. There does not seem to be any danger

of the threatened war with the Utes. A special agent of the Indian Bureau makes a similar report respecting the Arapahoes and Cheyennes, and the confederate band of Sioux.

**Canada.**—The British Minister at Washington has replied to the note of Secretary Seward, relative to the death penalty passed upon the convicted Fenians in Canada. He says that he is authorized to state that the whole question of the disposal of such of the prisoners as may be convicted, has been referred to the English Government, who will not certainly be animated by the desire to deal with it so as to secure peace and harmony between populations living in such immediate proximity. Thirty-nine Fenian prisoners were released from custody at Toronto on the 17th inst.

**South.**—By the returns of commissioners and assessors of taxes, for various counties of the State of Virginia, it is estimated that the State has lost nearly two-fifths of its colored population since 1860.

A resolution introduced in the Legislature of Arkansas, to reject the constitutional amendment, was referred to the Committee on Federal Relations. It is said there is a disposition to treat the matter with great deliberation.

The Supreme Court of Mississippi has decided that the government of that State during the war was rightful, legal and constitutional, and that its organization as a government was not destroyed or impaired by secession from the Union.

The Alabama *Montgomery Mail*, notices the recent erection of a number of cotton factories in that State. Several established in the neighborhood of Montgomery, to be run by water power, will give employment to about twelve hundred men, women and children.

On the 15th, five white men and a colored man were dogged in Richmond, Va., by order of the Hustings court, for stealing. This was the first time for many years in which stripes had been publicly inflicted on white men.

The cotton crop of Tennessee is about one-half the average. The tobacco is very good, and over a full crop, corn yielded nearly an average. The grain crops of East Tennessee are good.

The order issued by General Grant in the Seventh month last, directed the Federal commanders to arrest all persons who have been or may hereafter be charged with crimes and offenses against officers, agents, citizens and inhabitants of the United States and confine them in military custody until the proper judicial tribunals are willing and ready to try them. This order has not been revoked, as was asserted, but General Grant merely wrote a letter to Gen. Sheridan advising that it was not strictly enforced, and that civil rights bill is in operation, and under its provisions the judicial tribunals are open to all complainants.

**Miscellaneous.**—A great fire occurred in Chicago on the 18th, destroying property to the estimated value of \$450,000.

The Territory of Montana has now a population of about 20,000.

The bill making habitual drunkenness a sufficient cause for divorce, has passed the Vermont Legislature. The evil habit must have been of at least two years duration, previous to the finding of the libel.

It is stated that about two millions of people perished in England in the last famine.

There were in Great Britain, in the Third month last, according to the estimates of collectors of officers and the reports made by occupiers of land, 5,837,962 horned cattle, 22,604 lute sheep, and 2,527,245 pigs.

A census has been taken in Mississippi, which shows a loss in population since 1850. In 44 counties there has been a decrease of 6,799 whites, and 25,513 blacks.

If the decrease should be similar in the remaining 16 counties, the number of negroes in the State would be reduced in round numbers from 437,000, in 1850, to 380,000, and the white population from 353,000 to 345,000, making a total increase during six years, of about 8,000 whites and 57,000 blacks.

It is stated that the rebel General Pillow has cultivated his large plantation, near Helena, Arkansas, the present year, with great success. His crop of cotton is estimated at about 3000 bales, worth probably at least \$300,000.

**Markets, &c.**—The following were the quotations on the 19th inst. *New York*—American gold 140 a 141. U. S. sixes, 1881, 112½; ditto, 5-20, 1862, 108; ditto, 1865, 106½; ditto, 10-40, 5 per cent, 100. Balance in the Sub-treasury, N. York, \$36,005,763. \$100's Silver State Hour, \$3 a \$10.10. Shipping Oil, \$16.05 a \$17.75. Cotton to be sold to order to the extent of 1000 bales, by trade and family, \$14.05 a \$16.75. Winter red wheat, \$3 a \$3.10. No. 2 Chicago spring, \$2.20 a \$2.35.

Barley, \$1.15 a \$1.25. Rye, \$1.40 a \$1.42. Western oats, 65 a 69 cts.; State, 69 a 72 cts. Western mixed corn, \$1.26 a \$1.27; new yellow corn, \$1.11 a \$1.15. *Philadelphia*—Middlings cotton, 34 a 36 cts. Cuba sugar, 10½ a 10¾. Superfine coffee, \$3 a \$3.75; higher grades from \$9 to 16. Red wheat, \$3 a \$3.30; white, \$3.30 a \$3.40. Yellow corn, \$1.25. Rye, \$1.35 a \$1.40. Southern oats, 60 a 63 cts.; Pennsylvania, 63 a 64 cts. Cloverseed, \$9 a \$10.50. Timothy, \$3.25 a \$3.30. Flaxseed, \$3.30. The arrivals and sales of beef cattle reached about 2600 head. Market dull and prices about 1 cent per lb. lower. Extra sold at 15 a 16 cts., good, 13 a 14½ cts., and common, 10 a 12 cts. per lb. About 8000 sheep sold at 63 a 7 cts. for extra, 5½ a 6½ cts. for fair to good, and 5 a 5½ cts. per lb. gross for common. Hogs dull and lower, about 4000 were sold at from \$10 to \$11 per lb. at *Buffalo*—Corn, \$1 a \$1.05. Oats, 52 cts. Barley, \$1.05. *St. Louis*—Good spring wheat, \$2.12 a \$2.15; winter red, \$2.60 a \$2.72. Old corn, \$1.05 a \$1.12; new yellow corn, 90 a 95 cts. Oats, 45 a 46 cts. *Chicago*—No. 1 spring wheat, \$2.05 a \$2.11. No. 1 corn, 80 a 82 cts. Oats, No. 1, 36 cts. *Milwaukee*—No. 1 spring wheat, \$2.07 a \$2.08. Oats, 45 cts. *New Orleans*—Middling cotton, 31 a 34 cts. Fair sugar, 12½ cts. Molasses, 70 a 80 cts.

#### RECEIPTS.

Received from G. Gilbert, Pa., \$2, vol. 40, and for J. Gilbert, B. Gilbert, and Margaret Marsh, \$2 each, vol. 40; from J. Rogers, Pa., per W. Blackburn, \$2.50, vol. 10; from J. Adams, N. Y., for David Rockham, J. Rockwell, and S. Naram, \$2 each, vol. 40; from J. Fawcett, Act. G., for J. Reeves, \$2, to No. 12, vol. 41; for J. L. Kite, J. Lipsey, and J. Lynch, \$2 each, vol. 39; for J. Painter, T. Heald, J. Allman, S. Cook, E. A. Fogg, and Mary J. French, \$2 each, vol. 40, and for J. Heald, 10, \$2, vol. 38; from Jos. Evans, \$2, vol. 39.

Received from G. H., of Medford, N. J., \$10, for the Freedmen.

#### NOTICE.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh st., on Seventh day the 24th inst., at 3 P. M.

SARAH LEWIS, Secretary.

#### ERRATA.

The death of John Richardson occurred on the 15th of Tenth month, not on the 8th, as published in our last number.

#### WANTED.

A Male Teacher for Friends' School at Ranocacs Application may be made to Henry Willis or Samuel Williams, Ranocacs P. O., Burlington Co., N. J.

**SCHOOL FOR COLOURED CHILDREN IN RASPBERRY STREET.**

A well qualified female teacher is wanted to take charge of the boy's school under the care of the Monthly Meeting of Friends of Philadelphia for the Southern District. Application may be made to Caleb Wood, 524 South Second St. Thos. Blinn, 118 N. 2d St. Geo. J. Scattergood, 413 Spruce St.

**WESTTOWN BOARDING SCHOOL.**

WANTED, A TEACHER for the Boy's SECOND MATHEMATICAL SCHOOL. Apply to Samuel Hiles, Wilmington, Del. Thomas Evans, 817 Arch St., Phila. Joseph Scattergood, 413 Spruce St., Phila. Charles J. Allen, 304 Arch St. "

**FRIENDS' ASYLUM FOR THE INSANE.**

SEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 837 Market Street, Philadelphia, or to any other Member of the Board.

DIED, 10th of Eleventh month, 1866, CHARLOTT BUCKER, aged 82 years, a member of Abington Monthly and Stroudsburg, Pa., particular Meeting.

WM. H. PILE, PRINTER, No. 214 Pearl street, between Dock and Third.

# THE FRIEND.

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For "The Friend."

## The Channel Islands.

(Continued from page 103.)

It would be difficult to spend a more enjoyable year than in making the round of the island, starting from St. Peter's Port, the tourist visits succession of little bays, each in its way the perfection of marine landscape. In one a garden, full of rare plants, slopes downwards to the sea, and all but touches the sands of dazzling whiteness. In another the cliffs form a precipitous bay, bounding some far retreating inlet. In a third the most famous of all, Moulin Huet, every arm of nature is combined. Sharp needles of rocks stand out as the advanced posts against the sea in its most aggressive moods; then the land runs inward with bosky clusters of wood here, there bluff rocks there, covered with lichens of all glorious orders, that they vie with the most brilliant autumn tints of the trees. Deep down the winding path, through heath and wild myrtle and gorse, is the creamy white sand, which the turquoise water runs, and then retreating, leaves a moist dun patch. Passing westwards along the south coast, the luxuriant loveliness of Moulin Huet gives place to sterner features. The rocks stand up uncompromisingly against the sea, and refusing to yield, allow little room to those nooks where beauty dwells sheltered from the storm. The unbragging wealth is gone which reaches its full perfection in Water Lane, leafy tunnel, through which scarcely a stray beam can find its way, to cast a shadow upon a moist fern-bordered path, and where there is twilight even at high noon. Cope's and grove sapper, and give place to the open common, which even the adventurous Guernsencen have attempted to cultivate. We round the south eastern angle, and see before us at a short distance seawards, coral reefs of rocks, guilty of the crime of many a gallant ship, but now made conspicuous by a warning light-house, the Hanois, erected but a few years ago, and after a long consultation between the local authorities and the corporation of the Trinity House. Then again the reef shifting scene changes. We have no longer jets of graceful curve, nor bluff rampart of cliffs, but a wide bay, whose waters are scattered over the innumerable low rocks. Sometimes a line reef; sometimes an inlet; and between them, even in summers calm, the sea frets and surges. No rock may claim the title of island. Lihore land it is called. Monks dwelt there in the old days, and their chaunted prayers must often have been drowned by the thunders of the billows.

Now there dwells here a Frenchman, whose heart is set on profit rather than on prayer, for he has the right to all the sea-weed on his island; and sea-weed, as we shall presently find, is a most important produce, whose harvesting is restricted by stringent laws.

In perambulating Guernsey, it is impossible not to be struck with the apparent absence of inhabitants. The population is, as every one knows, really far denser than in England. Yet at mid-day, one may traverse mile after mile of the leafy lanes in the centre of the island, or the open roads on the coast, without meeting a single person. Proofs of habitation there are indeed; for every where there are picturesque cottages, where the fuchsia attains the height of a tree, where the camelia is a shrub wide spread and taller than a man, where the hydrangea is as prodigal of blossom as in the bay of Glogeriff, which the visitor of the Irish Lakes knows so well, and where even the aloe and the myrtle flourish and flower: But if you try to enter one of these dwellings in order to ask your way, you will find the door fast, and the house empty. But the household are not far off. You may not see them, but you can hear the tinkle of sharpening scythes, or a murmur of human voices. They are all workers here; father, mother, son and daughter, alike, till the ground, for that ground is their own. Spade husbandry is carried to perfection here, where labour costs but little, and, to use Arthur Young's famous saying, "the magic of ownership turns the very rocks into gold." So all day long they toil in the field, and at eventide they divert themselves by toiling in their gardens. Their farms are little more than gardens. They are usually of from ten to twenty acres. Fifty acres is an exceptionally large holding. Thus the ground is made productive, thanks to the climate, and to the implement which has made the sands of Flanders a veritable Pactolus, and concerning which the Italian proverb says, that while "the plough has a share of iron, the spade has an edge of gold."

The sea-weed is of great importance to the agriculture of the Channel Islands. The writer says: "It is a portion of that great 'harvest of the sea' which we are too apt to undervalue. Locally the crop is called *erwic*, we should call it sea-weed. Though a weed, the picking of it is restricted by very stringent laws. It is only at two seasons of the year that *erwic* may be gathered; in July and in February. The summer crop is stacked in ricks and left to dry beneath the sun, and is used for fuel. The winter crop is spread upon the land as manure, and is a most valuable fertilizer, especially when mixed with stable refuse. The ashes of the summer crop also are applied with good effect to the soil. The cottagers get six pence a bushel for this. The sea-weed is of two kinds—that which adheres to the rocks, and the drift. The gathering of the latter is allowed to all persons throughout the year, from sun-rise to eight P. M. Sometimes after a gale a very busy scene is presented, especially in Rocquain Bay, at the south-west angle of Guernsey. A long row of peasants will be seen standing upon the beach, armed with rakes, and

by the side of them a mound of weed which they have gathered together, but which they must not take away until the sunrise gun announces the beginning of the day. No sooner has the disturbance been heard than they set at work with astonishing vigour, and carry off their treasure in carts, if they are fortunate enough to possess any, or more often in panniers carried by horses or asses. The regulations which provide for the cutting of that which adheres to the rocks, are still more strict. The first harvest begins at the first full moon after February 1st, and lasts five weeks. The second begins in the middle of June and ends on August 31st. The summer cutting is limited for the first month to the poor, or people who have no cattle. They are not allowed to carry it by barrows to a cart, but must transport it above high spring tide, and from thence it is carried away. \* \* \* The total amount of *erwic* collected yearly around Guernsey is about 20,000 loads, and as the value of a load is reckoned to be two shillings on the beach, here at once is a source of wealth equal to £3,000 a year. Jersey probably supplies an even larger amount. On an average about one acre in five, in the larger islands, and nearly as much in Alderney and Sark, is manured with litter and sea-weed to the amount of ten loads to the acre, or with the ashes of the weed that has already done duty as fuel. In potato culture this application has been remarkably successful, land so treated yielding on an average twenty tons (500 bushels) of potatoes to the acre. But it is not only for agricultural and domestic purposes that the sea-weed is available. It is used in the manufacture of barilla, and also in that of iodine. The Guernsey sea-weed is particularly rich in the latter salt, and at the present time over 20,000 ounces are sent yearly to this country. The annual yield of sea-weed is about 200,000 tons, of which a very small quantity is turned to the most profitable use to which it might be put."

In Alderney the writer enumerates many objects of interest, and speaks of portions of the rock scenery as being of the very grandest description, but we omit the details.

We go back to Guernsey in order to make a better start for the other islands. Exactly opposite St. Peter's Port lie Herm and Jethou, two islands that bear to each other the same relations as a frigate and her tender gun-boat. They form part of a reef of granite, most picturesque but most dangerous, which stretches towards Guernsey, and which makes the "Little Russell," the most difficult of all the many perilous passages in these waters. The first of them presents every variety of coast scenery, and is much after the same type as Guernsey. Like that island it is steep towards the south, and stretches along in long sandy flats northwards. The rocks being a softer granite than in Guernsey, it is more elift by the action of the sea. Herm abounds in caverns, wherein the brilliant green of luxuriant ferns is vividly set off by the black ground of swarthy cliff. Little bays lie surrounded by steep slopes, full of wild flowers, down the side of which the tourist has worn a winding path. Here the



sand is as smooth as velvet, as firm as marble to the foot, and the intense brilliancy and clearness of the water irresistibly inviting to bathe. The surface of the island is remarkably irregular. Here there is a steep hill with flanking valleys bounding to the sea. Here there are steep cliffs, at the foot of which it is possible to walk only at low water. Here there is a flat table land covered with coarse grass and margined by a long reach of sand. An enterprising man has undertaken to cultivate the island, and he has a comfortable house and convenient farm buildings. The soil is good, consisting of decomposed granite, which in Corwall yields such wonderful crops of early vegetables for Covent Garden. But the great deficiency of the island is the want of water. Through this it became necessary for the Lord of Herm to sell off his fine herd of Alderney cattle during a recent dry summer. The aborigines are as troublesome to him in their way, as the Maories have proved to the New Zealand settlers. These foes are the rabbits, and not only do they work havoc among the crops, but they are undermining the island, and are the cause of the frequent landslips, which are diminishing its area. Herm is not given up wholly to agriculture. There are granite quarries which of late have been worked with considerable vigor on account of extensive orders for the Thames embankment. The chief glory of Herm is its shell beach. The sands of Whitesand Bay, near the Lands End, are prolific in shells, but they cannot bear comparison with this wonderful shore. Here the sand is made up entirely of shells, whole or in fragments. Every handful contains myriad tenantless abodes of animal life. Exquisite in form, glorious in colour, they quite overpower the imagination with a reality so far beyond conception. \* \*

Jethon lies to the south of Herm, and is separated from it by a narrow but deep channel. Strictly speaking, it consists of a group of three islands, being itself by far the largest. It is steeper and higher than Herm, and it has one house, occupied by the tenant who farms the island. Southwards there is a series of dangerous rocks. In spite of the difficulties of navigation, visitors to Herm and Jethon are numerous.

(To be continued.)

For "The Friend."

#### Thoughts for the Times.—No. 51.

John Woolman's course through life was marked by the most careful scrutiny of his motives and actions, trying them by the standard of what he loved to call *pure wisdom*, that in all things he might act on an inward principle of virtue. When twenty-six years old he was engaged in a religious visit to Friends in the Southern Colonies. In this journey when he ate, drank, and lodged free of cost with people, who lived in ease on the hard labour of their slaves, he felt uneasy; "and as my mind," says he, "was inward to the Lord, I found, from place to place, this uneasiness return upon me, at times through the whole visit. Where the masters bore a good share of the burden, and lived frugally, so that their servants were well provided for, and their labour moderate, I felt more easy; but where they lived in a costly way, and laid heavy burdens on their slaves, my exercise was often great, and I frequently had conversation with them, in private, concerning it."

As he could not conscientiously prepare writings for the sale or bequest of slaves, he felt bound to explain his motives, and had sometimes the satisfaction of being thus the means of inducing the master to free them. In other cases this course appeared to give offence; and of one of

these he writes: "In this case I had a fresh confirmation, that acting contrary to present outward interest, from a motive of divine love, and in regard to truth and righteousness, and thereby increasing the resentments of people, opens the way to a treasure better than silver, and to a friendship exceeding the friendship of men."

In the year 1757 he paid another—his third—visit to the Southern Colonies, of which he writes: "As the people in this and the southern provinces live much on the labour of slaves, many of whom are used hardly, my concern was, that I might attend with singleness of heart to the voice of the true Shepherd, and be so supported as to remain unmoved at the faces of men. As it is common for Friends on such a visit to have entertainment free of cost, a difficulty arose in my mind with respect to saving my money by kindness received, which to me appeared to be the gain of oppression." After describing the affliction which attended him on this account, he says, "Being thus helped to sink down into resignation, I felt a deliverance from the tempest in which I had been sorely exercised, and in calmness of mind went forward, trusting that the Lord Jesus Christ, as I faithfully attended to him, would be a counsellor to me in all difficulties; and that by his strength I should be enabled even to leave money with the members of Society where I had entertainment, where I found that omitting it would obstruct that work to which I believed he had called me; and as I copy this after my return, I may here add, that oftentimes I did so, under a sense of duty: the way in which I did it was thus: when I expected soon to leave a Friend's house where I had entertainment, if I believed that I should not keep clear from the gain of oppression without leaving money, I spoke to one of the heads of the family privately, and desired them to accept of them pieces of silver, and give them to such of their negroes as they believed would make the best use of them, and at other times I gave them to the negroes myself, as the way looked clearest to me: as I expected this before I came out, I had provided a large number of small pieces; and thus offering them to some who appeared to be wealthy people, was a trial both to me and them; but the fear of the Lord so covered me at times, that my way was made easier than I expected; and few, if any, manifested any resentment at the offer, and most of them, after some talk, accepted of them."

He again visited Maryland, in 1766, under still more trying circumstances. "An exercise," says he, "having, at times, for several years, attended me, in regard to paying a religious visit to Friends on the eastern shore of Maryland: such was the nature of this exercise, that I believed the Lord moved me to travel on foot amongst them, that by so travelling I might have a more lively feeling of the condition of the oppressed slaves, set an example of lowliness before the eyes of their masters, and be more out of the way of unprofitable converse." He found a companion like minded with himself, in his beloved friend John Sleeper. "We being thus drawn the same way, laid our exercise and the nature of it before Friends; and obtaining certificates we set off the fifth day of the Fifth month, 1766. In the course of this visit we were at most of the meetings in Delaware and on the eastern shore, and from the last meeting at Sassafraz, went pretty directly home, where we found our families well; and for several weeks after our return, I had often to look over our journey; and that though to me it appeared as a small service, and that some faithful messengers will yet have more bitter cups to drink in those southern provinces, for Christ's sake, than

we had; yet I found peace in that I had been helped to walk in sincerity, according to the understanding and strength given me." Twice again, in 1767 and in 1768 he believed it to be his duty to walk into some parts of Maryland on a religious visit. "On the 26th day I crossed the Susquehanna; and coming amongst people in outward ease and greatness, chiefly on the labour of slaves, my heart was much affected; and an awful retirement, my mind was gathered inward to the Lord, being humbly engaged that in resignation I might receive instruction from him respecting my duty amongst these people.

"Though travelling on foot was wearisome to my body; yet thus travelling was agreeable to the state of my mind. I went gently on being weak, and was covered with sorrow and heaviness on account of the spreading prevailing spirit of the world, introducing customs grievous and oppressive on one hand, and cherishing pride and wantonness on the other. In this lonely walk a state of abasement and humiliation, the state of the church in these parts was opened before me and I may truly say with the prophet, 'I bowed down at the hearing of it; I was dismayed at the seeing of it.' Under this exercise, I attended the Quarterly Meeting at Gunpowder; and in bowedness of spirit I had to open, with much plainness, what I felt respecting Friends living in ease, on the labours of the poor oppressed negroes; and that promise of the Most High was now revived: 'I will gather all nations as tongues; and they shall come and see my glory. Here the sufferings of Christ, and his taste of death for every man, and the travels, sufferings and martyrdoms of the apostles and primitive christians, in labouring for the conversion of the gentiles, was lively revived in me; and according to the measure of strength afforded, I laboured in some tenderness of spirit, being deep affected amongst them, and thus the difference between the present treatment which these gentiles, the negroes, receive at our hands, and the labours of the primitive christians for the conversion of the gentiles, was pressed home and the truth came over us; under a feeling of which a mind was united to a tender hearted people in those parts; and the meeting concluded in a sense of God's goodness to his humble dependent children."

After his return from his first visit to the South in 1747, he wrote his "Considerations on the keeping of negroes," which were not printed till the year 1754. In the year 1762 he wrote and printed a second part to the Considerations, at which the Friends who examined it, offered to pay for the printing of it, out of the Yearly Meeting stock, he declined the offer, and printed the book at his own expense. "The stock," said he, "the contribution of the members of our religious Society in general; amongst whom are some who keep negroes, and being inclined to continue the in slavery, are not likely to be satisfied with the books being spread amongst a people where many of the slaves are taught to read, and especially not at their expense; and such, often receive them as a gift, conceal them. But as they would make a purchase, generally buy that which they have a mind for, I believe it best to sell them expecting, by that means, they would more generally be read with attention."

With such meekness, self-distrust, caution and forbearance, did John Woolman tread, while keeping always in view the object he had so much heart, and pressing steadily forward towards its accomplishment. In the mean while the good cause had been gaining ground among Friends in 1758 the Monthly Meeting of Philadelphia



ought the subject of buying negro slaves before a Quarterly Meeting, which sent the minute up to the Yearly Meeting of 1759.

"During the several sittings of that meeting, my nd," says John Woolman, "was frequently revered with inward prayer; and I could say with avid, that tears were my meat, day and night. In the case of slave-keeping lay heavy upon me; and I did find any engagement to speak directly on any other matter before the meeting. Now on this case was opened, several faithful Friends spoke weightily thereto, with which I was contented. Many Friends appeared to be deeply moved under the weight of the work; and manifested much firmness in their love to the cause of truth and universal righteousness on the earth; and though none did openly justify the practice of slave-keeping in general, yet some appeared concerned, lest the meeting should go into such assurances as might give uneasiness to many brethren; alleging that if Friends patiently continued under the exercise, the Lord in time to come might open a way for the deliverance of these people; and I finding an engagement to speak, said, 'My mind is often led to consider the purity of the Divine Being, and the justice of his judgments; and herein my soul is covered with awfulness: I cannot omit to hint of some cases where people have not been treated with the purity of justice, and the event hath been lamentable: my slaves on this continent are oppressed, and their cries have reached the ears of the Most High. Such are the purity and certainty of his judgments, that He cannot be partial in our favour. Infinite love and goodness, he hath opened our understandings from one time to another, conning our duty toward this people; and it is a time for delay. Should we now be sensible what he requires of us, and through a respect to private interests of some persons, or through regard to some friendships which do not stand on an immutable foundation, neglect to do our duty in firmness and constancy, still waiting for the extraordinary means to bring about their deliverance; it may be by terrible things in righteousness, God may answer us in this matter.'"

The good cause at length prevailed in this meeting, which continued near a week; "and for several days," says John Woolman, "in the forefront of it, my mind was drawn into a deep inwardness; and being at times covered with the spirit of supplication, my heart was secretly poured before the Lord; and near the conclusion of the meeting for business way opened that in the free flowings of divine love, I expressed what I felt upon me; which, as it then arose in my mind, I first to show how deep answers to deep in the hearts of the sincere and upright; though, in their fervent growths they may not all have attained the same clearness in some points relating to testimony; and I was led to mention the integrity and constancy of many martyrs, who gave their lives for the testimony of Jesus; and yet in some points, held doctrines distinguishable from those which we hold; and that in all ages where people were faithful to the light and understanding, which the Most High afforded them, they did not acceptance with him; and that now, though there are different ways of thinking amongst us on some particulars; yet, if we mutually kept to the spirit and power which crucifies to the world, which teaches us to be content with things really good, and to avoid all superfluities, giving up our hearts to fear and serve the Lord, true unity will still be preserved amongst us; and that if we were at times under suffering on account of some scruples of conscience, kept low and humble, and in their conduct in life manifested a

spirit of true charity; it would be more likely to reach the witness in others, and be of more service in the church, than if their sufferings were attended with a contrary spirit and conduct."

Words of pure wisdom! worthy to be remembered and observed. Were the spirit in which they were uttered to prevail, there would be neither schism nor division in the church, and the spirit of separation would fade before the spirit of meekness and the feeling of near unity with "the flock of Jesus Christ."

John Woolman was much engaged in the years 1758 and 1759, in company with other Friends, in visiting the families of members who owned slaves. "Entering upon this visit," says he, "I appeared weightily; and before I left home, my mind was often sad; and under which exercise I felt, at times, the Holy Spirit which helps our infirmities; through which in private, my prayers were, at times, put up to God, that he would be pleased to purge me from all selfishness, that I might be strengthened to discharge my duty faithfully, how hard soever to the natural part. We proceeded on the visit, in a weighty frame of spirit, and went to the houses of the most active members throughout the country, who had negroes; and through the goodness of the Lord, my mind was preserved in resignation in times of trial, and though the work was hard to nature, yet through the strength of that love which is stronger than death, tenderness of heart was often felt amongst us in our visits, and we parted from several families with greater satisfaction than we expected."

Through the favours of the Head of the church, these visits were so eminently blessed, that when the Society pronounced slave holding to be a disallowable offence, few members were found willing to incur the sentence of disownment rather than to manumit their slaves. Throughout all, the influence of the labours of John Woolman were evident; and to his instrumentality, more than that of any other individual, is the prevalence at that time of this righteous testimony due.

#### A Star on Fire.

BY EDWIN DUNKIN, OF THE ROYAL OBSERVATORY.

About the middle of May last astronomers were startled by the announcement that a new star of considerable brightness had suddenly burst forth in the constellation Corona Borealis, (the Northern Crown.) Its increase of magnitude must have been extremely rapid, for on the 9th of May an observer, who was occupied on that day in scrutinizing that portion of the heavens, felt certain that no object comparable to it was visible. On the 12th, three days afterward, the star shone with the brilliancy of one of the second magnitude, or equal to the three well-known stars in the belt of Orion. The important results obtained from the observation of this truly extraordinary astronomical object are sufficient reasons for our giving a brief and popular account of its short history, which we are sure will be duly appreciated by our scientific readers.

The first person who appears to have noticed this new variable star was J. Birmingham, of Tuam, Ireland, who observed it May 12th. Subsequently it was seen on the 13th, at Rochefort, by M. Courbebaissé, and on the same day at Athens, by M. Schmidt; on the 14th it was noticed at London, Canada West, by M. Barker, and on the 16th at Manchester, by M. Baxendell. These observers saw it independently, without any previous notification. Attention being now drawn to the star, it has since been regularly observed, either for position or for the inquiry into its physical constitution, at most of the public and private observatories in Europe and America.

Its brightness rapidly diminished after discovery but probably not in the same ratio as it had increased before. The relative magnitudes, determined by comparison with neighbouring known stars, are as follows:

May 12, . . . . .	2	magitude.
" 15, . . . . .	3	5
" 18, . . . . .	4	8
" 21, . . . . .	6	7
" 24, . . . . .	7	8
" 30, . . . . .	8	8

Very little change had taken place from May 30 to June 22. On the evening of the latter day the magnitude was reckoned at the ninth.

So far, this discovery would not probably have attracted any greater attention than that of any ordinary variable. The new star would most likely have been followed very closely only till the extent and period of its variability were satisfactorily established. Of such objects the firmament contains unsy extraordinary examples; stars which appear for a season and then disappear, again reappearing, performing in the mean time all their changes of brightness with perfect regularity. While there are some which complete their period in days, there are others occupying months, or perhaps years, between the intervals of maximum magnitude. If our new star had been, therefore, simply one of this class, interesting though it might have been from the abruptness of its first appearance, it would merely have added one to the list of those known variables which are to be found scattered here and there among the fixed stars.

But astronomical observations have unfolded other properties peculiar to this star, giving us an insight into physical composition different from that of others around it. This has been attained from the observation of its spectrum, as viewed through a spectroscope attached to an astronomical telescope.

On looking at an ordinary star through a spectroscope, its spectrum is seen with transverse dark lines across it, similar to Fraunhofer's lines in the solar spectrum. Some of these are common, or nearly so, in most stellar spectra; while each star has generally, in addition, its own peculiar dark lines. This would seem to show that, whereas certain metals or gases are indicated as being present in the majority of stars, each one contains materials peculiar to itself. Now this marvellous star in Corona Borealis, which has so astonished us all, has not only the ordinary stellar spectrum with the dark lines across it, but there is also a second spectrum, apparently superposed upon the other, in which four or five bright lines have been observed. M. Huggins, who has devoted his whole astronomical attention to this class of observations, has, in conjunction with Dr. W. A. Miller, concluded that the light of the star is compound in its nature, and that it has really emanated from two different sources. M. Huggins remarks that "each light forms its own spectrum. The principal spectrum is analogous to that of the sun. The portion of the star's light represented by this spectrum was emitted by an incandescent solid or liquid photosphere, and suffered partial absorption by passing through an atmosphere of vapors existing at a temperature lower than that of the photosphere. \* \* The second spectrum, which in the instrument appears on the one already described, consists of five bright lines. This order of spectrum shows that the light by which it was formed was emitted by matter in the state of gas rendered luminous by heat." Independent observations, made at the Royal Observatory, Greenwich, principally by Mr. Stone and M. Carpenter, and at the Imperial

Observatory, Paris, by MM. Wolf and Rayet, gave results confirmatory of those made by M. Huggins and Dr. Miller.

Such, then, is a brief account of the analysis of the light emitted from this temporary but brilliant visitor to our sky; showing with little doubt that, from some cause unknown to us, it must have been the subject of a terrible catastrophe at a period perhaps distant; for it must be borne in mind that, owing to its immense distance from us, we may be only witnessing the calamity of a past age. From the sudden blazing forth of this star, and then its rapid fading away, M. Huggins and Dr. Miller have suggested that, in consequence of a great internal convulsion, probably a large quantity of hydrogen and other gases were emitted from it; "the hydrogen, by its combination with some other element, giving out the light represented by the bright lines, and at the same time heating to the point of vivid incandescence the solid matter of the photosphere. As the hydrogen becomes exhausted, all the phenomena diminish in intensity, and the star rapidly wanes." That hydrogen gas in a state of combustion was present is very probable; for, by comparing simultaneously the bright lines of the stellar spectrum with those of hydrogen produced by the induction spark, taken through the vapor of water, it was found that two of the lines sensibly coincided. During a discussion on this star, at a meeting of the Royal Astronomical Society, on June 8th, the astronomer royal expressed his firm belief that this wonderful object was actually in flames.

If we were inclined to speculate on this unique astronomical phenomenon, or the probable consequences arising from such a sudden outburst of fiery gas, what an extensive subject for contemplation is opened to us. Astronomically we have known this minute star for years without suspicion; it has been classified with others of similar magnitude; it has been one of many millions of such; while now it will be remembered by all future generations as one of the most extraordinary among the most celebrated stars of the universe. Or, let our speculations be carried a little further, and let us reasonably suppose this small and hitherto nearly invisible object to be an immense globe like our own sun, and surrounded probably with planets and satellites depending upon their centre for light and heat, what would be the effect of this sudden conflagration on them? It makes one almost shudder at the idea of a system of worlds being annihilated at once without warning. But such must doubtless be the fact. We, however, in this quiet world of ours, even scarcely, perhaps, realize such a catastrophe; but to our sun, which is only a star analogous to those in the heavens around us, to be suddenly ignited in a similar manner to this distant and unknown sun, all its attendant planets and satellites, the earth included, would be destroyed.—*Leisure Hour.*

*A Successor of the Fishermen.*—At the Church Congress held lately at York, in England, there was an "Eccelesiastical Art Exhibition," at which all the vestments and priestly ornaments now in use among the advanced Ritualists of the Church of England were exposed to public view, having been previously arranged for the purpose. Here is a description of one of the sights of the show: "To the general public probably one of the most attractive features was the shape in No. 3 room on the ground floor, in the figure of a bishop in full vestments. Sandals of purple velvet, banded with cloth of gold, jewelled; cassock of purple silk, trained; rochet of fine lawn, edged with Irish point lace; alb and girdle

of fine linen; tunicle of blue silk, banded and fringed with silver; dalmatic of gold enamelled silk, banded, and fringed with gold; mitre of cloth of gold, embroidered with passion flowers; gloves of purple silk, embroidered with gold; ring, a sapphire surrounded with brilliants; pastoral staff of ivory and ebony, set with topaz, emeralds, and carbuncles. There is also a very elaborate and beautiful specimen of an altar, fully vested after the 'revived' fashion."

How the great apostle Paul, or his brother in the Lord, the impetuous Peter, would have wondered, or would have been moved to scorn, had they been called to walk through such an exhibition of ecclesiastical millinery. Yet the men who delight in such things say they are the only successors of those who followed the Son of man in his lowly earthly life, and afterwards preached his gospel in the midst of reproach and poverty. Alas for the Church if they are the representatives of the apostles.—*Presbyterian.*

#### THE LAST OF AUTUMN.

Selected.

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. vii. 3.

Why blowest thou not, thou wintry wind,  
Now every leaf is brown and sere,  
And idly droops, to thee resigned,  
The fading chaplet of the year?  
Yet wears the pure aerial sky  
Her summer veil, half drawn on high,  
Of silvery haze, and dark and still  
The shadows sleep, on every slanting hill.

How quiet shows the woodland scene!  
Each flower and tree, its duty done,  
Reposing in decay serene,  
Like weary men when age is won;  
Such calm old age as conscience pure  
And self-commending hearts ensue,  
Waiting their summons to the sky,  
Content to live, but not afraid to die.

Sure if our eyes were straid to trace  
God's unseen armies hovering round,  
We should behold, by angel's grace,  
The four strong winds of heaven fast bound,  
Their downward sweep a moment staid,  
On ocean cove, and forest glade,  
Till the last fowler of autumn shed  
Her funeral odours on her dying bed.

So in this awful armory, Lord,  
The lightnings of the judgment day,  
Pause yet awhile, in mercy stored,  
Till willing hearts wear quite away  
Their earthly stains; and spotless shine  
On every brow in light divine.  
The cross by angel hands impressed,  
The seat of glory won, and pledge of promised rest.

Little they dream, those haughty souls,  
Whom empires own with banded knee,  
What lowly fate their own contrals,  
Together linked by Heaven's decree.  
As bloodhounds hush their baying wild  
To wanton with some fearless child,  
So Famine waits, and War with greedy eyes,  
Till some repenting heart be ready for the skies.

Think ye the spirits that glow so bright  
In front of yonder setting sun,  
Stand by their own unsaken might?  
No—where th' upholding grace is won,  
We dare not ask, nor Heaven would tell,  
But sure from many a hidden dell,  
From many a rural nook, unthought of here,  
Rises for that proud world, the saint's prevailing prayer.

On champions blest, in Jesus' name,  
Short be your strife, your triumph fall,  
Till every heart has caught your flame,  
And heightened of the world's misrule,  
Ye soar those elder saints to meet,  
Gathered long since at Jesus' feet,  
No world of passions to destroy;  
Your prayers and struggles o'er, your task all praise  
and joy.

#### Resistance of Animals to the Effects of Cold.

Just a century ago the great English physiologist, John Hunter, made a series of experiments for the purpose of satisfying himself whether an animal which had been frozen and afterward thawed could live. He confesses that he no only thought it could, but that animals and man might be kept frozen for years, perhaps a century, and then thawed out alive, and thus by a series of freezings and thawings, life be prolonged to more than a patriarchal length. "Like other selemers," he said, "I thought I should make my fortune by it; but an experiment 'undecime me.'" One may well wonder that a man so eminently practical as Hunter should have given a second thought to such a dream. His experiments, however, not only undeceived him, but showed, contrary to the general belief, that various animals, such as dormice, toads, snails, and others, did not survive being completely frozen. In gold fishes and carps, when only the hinder half was subjected to this treatment, the frozen portions did not recover their activity, and in consequence, the death of the fish soon followed. The belief that various animals can be frozen and revive when thawed, has prevailed nevertheless from that time to this, and has gained strength from many sources, especially from the statements of some of the Arctic navigators. It is very probable that those statements are all wrong; but in view of the recent experiments of Pouchet in France, and Dr. John Davey in England, it must be admitted that much doubt is thrown over many of them.

Pouchet constructed a piece of apparatus which he calls a *frigidarium*, in which an animal can be placed in water, or in an air-chamber, as the case may require, be surrounded by a freezing mixture, and thus slowly cooled down until frozen. His experiments, more than eighty in number, were tried on beetles and their larvae, upon caterpillars, humble-bees, water-beetles, slugs, snails, earth-worms, fishes, frogs, and toads. None of these survived after being frozen from one to three hours. The only apparent exceptions were in those cases where the animals, though surrounded by ice, were not themselves frozen. Hunter had already proved that frogs and fishes when cooled down, as they approached the freezing point evolved heat enough to prevent freezing for a long time. There was a striking contrast between a living and a dead frog in this respect. If a live and dead frog were exposed to a temperature somewhat below 32°, the latter soon became solid, while the former did not freeze. He destroyed the life of an egg by freezing; after it was thawed, this and a fresh-laid egg were equally exposed to a freezing temperature; the fresh one showed its vitality by resisting the effects of the cold for more than double the time that the other did. Pouchet found in some of his experiments that, as the water froze and formed a solid, close-fitting wall around the enclosed frogs, the latter became torpid and, of double necessity, immovable; nevertheless they were not frozen, and, if thawed out, recovered. We have ourselves tried this experiment with the same result. Here then, unless the observer is careless, he may be led into error; he must not suppose that, because the water is frozen solid, the contained animal is too; or if, when the ice melted, he recovers his activity, that he has survived congelation. Every one who has seen in his own or other people's ears, the proof that a *penny* be frozen solid and live. Pouchet's experiments, however, go to show that the freezing solid of any considerable portion of an animal causes the death of the parts, and soon of the animal.



so. When Pouchet froze the hinder half of an eel, the fish died soon after being thawed, sooner even than it would have died if it had not been thawed at all. Of two eels frozen to the extent just mentioned, if one were thawed at once, and the other allowed to remain as it was, the latter lived six hours and the former died in half an hour. The same results followed when other fishes were experimented upon. In any case, the freezing of one-half of the body was soon followed by the death of the whole. The cause of death in these last experiments, Pouchet believes to be change produced in the blood-corpuscles. He gives satisfactory proof that these are much changed, and in various ways deformed; but since their parts, as nerves, muscular fibres, and spinal marrow, are also changed in their structure by freezing, he has not shown that these changes may not have as large or even a larger share in destroying life than those in the blood discs.

Dr. John Davey, one of the most careful of experimental physiologists, was induced to repeat M. Pouchet's experiments on frogs, toads, leeches, and several kinds of insects, and, contrary to expectations based on the results of more limited experiments made many years previously, Dr. Davey found Pouchet's investigations fully confirmed. If the whole body of either of the above mentioned animals was frozen even for fifteen minutes, they utterly perished. Even when only the hind legs of frogs and toads were frozen, the animals died soon after being thawed. He therefore agrees with Pouchet in rejecting the assertion so often made by physiologists, that certain animals, if completely frozen, recover their vitality when thawed.—*Nation*.

From "The British Friend."

#### Mission of a Friend to Madagascar.

The meeting to consider the proposal of Lewis Street, of Indiana, to go out with his wife and two children to reside in Madagascar, in accordance with his belief that it was his duty to go here as a religious teacher, was held at Devonshire House, on the 8th of Tenth month. Several friends besides the Provisional Committee on Missions were present. Extracts from the letters of Lewis Street, and some letters of those to whom he was known, were read; and the impression made on the meeting was so favourable, that no doubt was expressed of the fitness of Lewis Street, or of his being properly called to this work; nor did any one express a desire to discourage this noble effort to promote christianity among the heathen.

The opinions expressed were such as were perhaps natural to those who had been brought up in the belief that all efforts to promote religion by Friends should be under the official sanction or guidance of the Society. It was suggested that it would be more satisfactory if Lewis Street went out under the care of the Meeting for Sufferings, to which it was answered that that meeting only took cognizance of those religious concerns which were sanctioned by meetings in correspondence with it. Then some one thought that the mission should be under the care of the Meeting of Ministers and Elders. To this it was fully answered, that this could not be, as Lewis Street was neither minister nor elder.

It was a difficulty in the minds of some Friends that Lewis Street was not a member of the London Yearly Meeting, and it was suggested that he should be advised to get a certificate of removal to this country. This was not pressed, as a minister of enlarged and liberal views expressed the opinion that the objection was of so purely technical a character that it ought not to have

any weight. Indeed, it might well excite surprise that after it was agreed that Lewis Street was a suitable person to go out to Madagascar as a missionary teacher, the question of whether his membership was in Europe or America was thought of any importance. It was pointed out, that although it was a part of the duty of the church to attend to the promotion of peace, temperance, First-day schools, &c., yet it was found in practice that those objects were better promoted by a distinct organization; and, in answer to the opinion that missionary efforts should be under direct Society care, a member of the provisional committee expressed his belief that if it were left to the Society to originate these missionary efforts, they would not be undertaken at all. No Friend ventured to express his dissent from this opinion. It was ultimately resolved that Lewis Street should be invited to come to England without delay, where he might obtain some instruction in the language of Madagascar, &c., and that a meeting should be held at Birmingham in the First month of next year to consider the whole subject.

If so determined, it was thought that it might be arranged for Lewis Street to leave next spring for Madagascar.

For "The Friend."

#### Misuses and Memorials.

##### TOO MUCH ATTENTION TO ONE SUBJECT.

Except it be in the great business of this life, the working out the salvation of his immortal soul, through faith and obedience, a man may devote too much attention,—give too much of his time to the most important matter. A man of one idea, or who devotes his thoughts mainly to one subject, is apt to imagine it to have an importance which it does not really possess, and thus whilst giving all heed to one matter, he may neglect others which on the whole are of much greater consequence.

The father of Linnaeus, the great botanist, was very fond of plants, and had from youth a taste for botany. His mother was an enthusiastic lover of flowers, so much so indeed, as to become quite melancholy when the frosts of winter cut off all these natural beauties from the fields and her garden. Linnaeus was born in the Fifth month, at a time when his mother's garden was in full bloom, and as soon as it was suitable, the babe was taken out among the flowers. During the first year of his life he had no other plaything but flowers. The visitors and strangers who beheld him in his very young days, were surprised to see the child sitting alone, contented and happy, with nothing to amuse him but a lap full of flowers, many of them gathered for him from the fields and woods, through the agency of his mother, who desired her son to love such things with her love. Every night she made a little nosegay for him and laid it on his pillow. The poor mother little imagined she was sowing the seeds of sorrow for her after years. The child became an enthusiast like herself, but botany in his mind swallowed up so much of his time and attention, that the other and more important parts of his education suffered seriously.

When he was sent to the Gynnasium at Wexio, for education, he neglected his general studies, and devoted much of his time in wandering about collecting new specimens of plants and flowers. This was of course very contrary to the wisher of his instructors, and in the year 1724 they sent to his father what the Swedes call a "Job's pat," a bad news letter, in which they complained that the son would learn nothing. The father was in great trouble, and applied to a friend, Dr. Roth-

man, for advice and aid. The doctor took the young lad into his own house, and after examining him for a time, wrote to his father that although Carl would never become a divine, there was stuff in him for a doctor. He made no progress in Latin, until Dr. Rothman, in consideration of his great love for botany and natural history, put him in Pliny and the Georgics, both devoted to the subjects he most delighted in. The time came when Linnaeus must go to the university of Lund, and the professors of the Wexio High School gave him this "testamentor!": "Youth in schools resemble young trees in a nursery, some of whom after the greatest care bestowed upon them grow up straggling and ill-formed, yet as these said saplings when transplanted in a different soil, do sometimes change their nature and become bearers of good fruit, so we trust that you in like manner may, in the university of Lund, also thrive, and do credit to your teachers." Such was the best his teachers could say for him, and at this time his parents were in sorrow on his account. His mother was so deeply tried, that she took a dislike to flowers. She sent for her second son, Samuel, and advised him "to look on all flowers as prickly thorns and stinging nettles."

At the university at Lund, Linnaeus attained some distinction, and was patronized by Celsius, yet his way was made hard for him by his being given his whole energies to one study. He afterwards practised physic for a while, but he is only known to posterity for his botanical knowledge.

Even in religious opinions we may give so much place to one doctrine, as to throw in the back ground others of equal or greater importance. One man may hold and advocate the necessity of christian love, charity and forbearance, to such an extent as to weaken his hands and the hands of others in the duty of bearing a firm and unflinching testimony for the Truth; and on the other hand a zealous contender for fundamental principle, may so hold forth the necessity of always supporting the right with force and unflinching firmness, as to leave little room for any exercise of the christian virtues of patience, meekness and charity. It is desirable that we at all times, support the truth, the whole truth, and in the spirit of the Gospel. If we are really and truly concerned for the prosperity of the Redeemer's kingdom on the earth, we shall endeavour to bear testimony to it in all our actions. We shall be concerned that our lives and conversations amongst men, no less than the words of our mouth, shall be in accordance with its doctrines and testimonies. We shall not be easy to "hold the truth in unrighteousness," or be found contending for some point we think important, in a wrong spirit; nor will we endeavour to promote what we have by overmuch dwelling on it come to regard as of prime consequence, by any actions which are of a doubtful character. Every one of the Lord's commandments are of prime importance, and to be obeyed. Let us give heed to them all, and never, by too exclusively dwelling on any one of them, come to consider others may under any circumstances, be more lightly esteemed.

On Being Offended with those that Fall into Temptation.—It is of the infinite mercy and compassion of the Lord, that His pure love visits any of us, and it is by the preservation thereof alone, that we stand. If He leave us at any time, but one moment, where are we? and who is there that provoketh him not to depart? Let him throw the first stone at him that falls.—*I. Pennington*.



The following, which was found among the papers of our late friend James Emilen, has been kindly handed to us, with permission to place it in our Journal.—Eds. OF THE FRIEND.

Many of the readers of "The Friend" are well satisfied with the choice selections that often appear in its columns, from the writings of our early Friends. We cannot well improve upon them by original matter of our own; for both the style and matter are very agreeable to all who harmonize in religious feeling with them. Lessons of christian instruction, suited to young and old in age and experience, are often brought before us; and now in our times of trial and stripping they have felt to some of us, I presume, like the stores that were gathered in the years of plenty, (though truly they were years of suffering as to the outward,) and are now distributed amongst us for the preservation of life and of our ancient testimonies when they are in danger. The same lessons have to be taught over and over to each succeeding generation, and a thorough instruction in the rudiments or first principles, is indispensable to success in higher branches—so the instruction conveyed in those writings, we believe, has often served to confirm the faith of Friends in every generation since they were written. The selections of latter time have been particularly acceptable, and especially those passages which relate to the exercise of the ministry, which we view of such vital importance to the welfare of our religious Society. I have often thought if the remarks found on this subject in many of the letters and other writings of early Friends were brought more into view, they would form a most instructive variety suited, perhaps, to almost all classes of such as are engaged in this solemn and responsible calling.

For "The Friend."

#### Beet Sugar in France.

The following information respecting the manufacture of sugar, is derived from an article in the last number of the American Journal of Pharmacy.

Although the manufacture of beet sugar was first established in France, yet the fact that the best yielded sugar was first ascertained by Margraf, a Prussian, in 1747. Twenty-five years afterwards another chemist at Berlin, Archedard, renewed the investigation of the subject, under the encouragement of Frederic the Great, but it was not until 1795 that he published anything in reference to it. In theory he maintained the utility of the manufacture not only for the sugar that the beet would yield, but because of the profitable use that might be made of the leaves and pulp after the extraction of the juice, and the manufacture into alcohol or vinegar of the residues of the sugar manufacture. In 1799 he made the first sugar from a farm of sixty acres in the best cultivation. A commission reported favorably, and in the same year the subject was first investigated in France, and the society of agriculture of the Seine awarded a gold medal to Archedard. The wars of the first Napoleon leading to a blockade of the ports of the continent, sugar, in France, rose to 81.20 per pound. This forced the French emperor to a consideration of the best means of obtaining a home supply, and he appointed a commission to examine and report on the matter. In 1810 they made their report in favor of beet sugar. In 1812, Benjamin Delessert succeeded in producing refined crystallized white beet-sugar. Soon afterwards 1½ per cent. of sugar on the weight of the beet worked was

obtained, at a cost of 30½ cents per pound. In 1813, 3500 tons of 2240 pounds were made by 34 manufacturers.

The peace of 1814 raised the blockade from the ports, and the price of sugar fell to 14 cents, causing the stoppage of all the manufactories that had been established for the production of sugar from beets.

France at that time had, as cane producing colonies, Martinique, Guadeloupe, Guyana and Buelon, and in 1814 the government laid a duty of \$80 per ton on French colonial sugar, and \$200 per ton on all foreign sugar. In 1825 the manufacture of the beet sugar began to revive, and in 1828 there were 58 manufactories, yielding 2,685 tons of sugar.

At that time, in order to encourage the refining of sugar in France, foreign and colonial cane sugar was admitted in its brown state only, and a premium upon exportation of the refined sugar was allowed the refiners. These opposed the manufacture of refined sugar from the beet, and combining with the shipping interest in the foreign and colonial sugar trade, demanded an internal tax upon beet sugar. This demand was defeated, especially through the political events of 1830, and the production of beet sugar increased. In 1834 it was 20,000 tons, in 1836 40,000 tons, made in 436 manufactories. But the opponents to this domestic production continued the conflict; and at last succeeded in having an excise tax laid upon it of \$32.88 per ton in 1838. The tax caused a decrease of production, so that in 1840 but 22,000 tons were made, 166 factories were closed, and the manufacture of sugar ceased in 17 departments. In 1840 farther legislation was had, resulting in fixing a duty on colonial cane sugar of \$90 per ton, and an excise tax on beet sugar of \$50 per ton; a discrimination of \$40 per ton in favor of the latter. In 1842 the quantity of beet sugar rose to 35,000 tons, but the colonial opposition was renewed, and the government proposed to the chambers the entire suppression of the beet sugar trade. The chambers rejected this extraordinary proposition, and the controversy was settled in 1843 by an equal duty and tax of \$90 per ton on colonial and beet sugar.

In that year the manufacture of beet sugar was 28,000 tons; the import of colonial sugar 83,000 tons. In 1847 the first advanced to 50,000 tons, the latter to 88,000 tons. In 1850 the beet sugar production reached 62,000 tons, and the colonial cane sugar had decreased to 51,000 tons. In 1852 another change unfavorable to beet sugar was made by the tariff regulations, and this was followed by two seasons unfavorable for growing the beet; but in 1853 a disease of the vine greatly lessened grape alcohol, which doubled in price, when the makers of beet sugar turned their attention to the production of alcohol from the beet. The production of beet spirit in 1852 was 352,000 gallons, and in 1857 it had increased to 9,240,000 gallons. In this last year the vine recovered from the disease, and the manufacture of beet sugar was resumed. In 1858, 124,000 tons were made, and the importation of colonial cane sugar was 116,000 tons.

In 1860 the internal tax was again changed to \$69 per ton on beet sugar; a duty of \$52.88 was laid on colonial sugar, and of \$66.12 on foreign sugar.

The per cent. of sugar now obtained in France is from 5 to 6; the Germans get from 7 to 8; but in Prussia greater care is observed in the selection of the beets used. The cost in the production of beet sugar has been reduced to about four cents per pound; the tax is about three cents,

other charges about 1½ cents, and the selling prices from 9 to 11 cents per pound.

For "The Friend."

"If riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Psalm lxxi. 10, 11, 12.

True it is, that if riches increase, our hearts should not be set upon them, for oft they take wings and flee away. Those who are blessed with an abundance of this world's treasure, should remember, that power belongeth unto Him, who can bless, the little, and blast the much. Therefore how important is it, that we should be found using this blessing to His honor; for we shall have to render an account for this gift, as well as for the talents committed to our care for improvement; and now, while the poor, and him that hath no helper, is stretching out his hand towards this Society, let us open ours wide, and pour out, for the comfort of a people, who have looked upon us as their friend always, and especially in this time of their peculiar trial and need. For we that have plead their cause heretofore, and befriended them at all times, and on all occasions, let us rejoice that a door is now open for proving our brotherly kindness and christian love; and not only on this account, but an outlet is presented for the accumulated wealth in the Society, which might prove a snare to us and our children, and finally stand between us and Him, from whom the young man "went away grieved, for he had great possessions." The liberal man deserveth liberal things, and by liberal things, he shall stand.

For "The Friend."

The following communication was handed to Charles F. Wakefield and wife, by the writer, James N. Richardson, three days before his decease, which occurred in the Fifth month, 1847. With directions to make use of it in any way they may think proper. "Being confined with cold for near three weeks, and at the beginning, when having much time in my lonely hours for contemplation, my mind has been frequently turned upon our beloved Society, and the present afflicting state of it wherever located. I have endeavoured by right direction either to do or to suffer, and I think I have arrived at the conclusion, at present there is little room to move, for those who love and most surely believe in the ancient doctrines and testimonies committed to our worthy elders, and promulgated by them to the world fearlessly, through deep sufferings, grievous scourgings and buffetings, noisome prisons and filthy dungeons, even to the loss of life, which they did not fear dear in comparison of being found faithful to their Holy Leader, our dear Saviour, the Lord Jesus Christ, and handed down to us as a Society, to uphold and maintain undiminished and without compromise. My mind seems to settle down in the belief that the compact is so strong, and the influence so great, of the chief promoters of those unquakerly, Episcopalian doctrines and views, that the humble minded, faithful believer in the true christian views of our worthy predecessors, must be willing to suffer all the appointed baptisms. There seems arrayed so much talent, so much wealth, and so much worldly influence, combined with holding high stations in the church, that things are likely for a time to be carried in a wrong course. Their new views are agreeable to the people, who like an easy, worldly religion. Patient waiting exercise is tiresome; do not suit the itching ears. So, instead of the right qualification, waiting to be baptised into a sense and state of meetings, and concerned to feel

the renewal of Divine power, the people are fed with the mere recital of the truths of the gospel, and given to rest in an assent, or belief in the ever-lesser sacrifice, and what our dear Lord has done for mankind without us. By this belief they are taught to believe they are safe, without leading to deep searching of heart, and continued watching unto prayer, which will produce good works, fruits, and progress to sanctification; which must be attained before we are in a capacity to witness justification; here we have, (especially in England,) long, lifeless sermons, calculated to fill the head, but never reach the heart. Oh! how we have been tried with these communications like words of course, all the same from time to time, till the mind is wearied, and the heart that is panting for living bread is sick. I believe we must be vigilant, till the Lord sees meet to say that it is enough, bear and forbear, (the cause is His;) but I have no doubt that He sees the trials of His afflicted children, and although I may not live to see it, I fully believe this thing will not stand, but that the testimonies of Truth, and the christian doctrines given to this people to bear, will not be allowed to fall to the ground, but that an honest, unblemished, simple people, will be enabled again to raise the standard of Truth, and to promulgate the same, and to carry on the work assigned, thus warmed by zeal and creature activity, and that the heterodox writings of Gurney and Ash, will remain as on the shelf unasked for. Before the London Yearly Meeting it was insisted there should be no divisions, but all must be unity and harmony; as if true unity can be brought about or maintained by the contrivances of men, however influential. Surely the true unity is in our head, Christ Jesus, and emanating from Him, the fountain of love, to which all the contrivances of man will be found no more than a rope of sand. And whilst the harmony is being openly proclaimed around, hundreds know that no such state exists. I have carefully recurred to the time of our own Yearly Meeting, when unity did prevail to as great an extent as we have a right reasonably to expect in a large congregation, and I feel quite easy with our conclusions, and that we did what was best for us. We have not in any way committed ourselves, but by silence we have allowed me to unfold what may hereafter be our right course, and whoever may live to another annual assembly, if they should see right to continue the same course for another year, it might also be right, but that must be left to Him who knows the end from the beginning.

JAMES N. RICHARDSON."

Glenmore, Ireland, Tenth mo. 9th, 1846.

**A Worldly Spirit.**—A worldly spirit, when it rooted and cherished, runs through the whole character, insinuates itself in all we say and think, and do. It is this which makes us so dead in religion, so averse from spiritual things, so forgetful of God, so unmindful of eternity, so satisfied with ourselves, so impatient of serious discourse, and so alive to that vain and frivolous intercourse which excludes intellect almost as much as piety on our general conversation.—*Hannah More.*

respective neighbourhoods, in hope of having the desired information through this source, in time to lay before that meeting. Owing to some misunderstanding, the replies have been received but recently, and from them we make the following short compendium.

#### RALEIGH.

The answers from this section are not very explicit. The officer says the decrepit and worthless will be likely to suffer. How many are included in this category is not stated, nor what he considers to constitute the worthless. There is no information given in relation to schools.

**Rochingham County.**—In consequence of the drouth that prevailed during many weeks in the summer, the crops failed, and there has not been enough grain of every kind raised to feed the inhabitants. The superintendent says: "A great many freedmen that were working for a share of the crops will not make anything. It will take more than they have made to pay for what they ate while making it. They have had no clothing, and have nothing to buy clothes with. They are liable to get sick, and probably some of them will be; and the county is not able to help them much." I think there will be great suffering in several families for want of food, clothing and medicines." There is not a school in the county for freedmen.

**Columbus County.**—Partial failure of crops and consequent suffering among the freedmen, but the county able to relieve it. No schools for freedmen.

**Robeson County.**—Little destitution, principal want is for shoes for some of the children. A school much needed, but they are unable to obtain a school-house.

**Bladen County.**—Elizabethtown.—There are from fifteen to twenty grown persons and eight or ten children in this town who will be likely to suffer for food and clothing during the winter. No provision made by the county to aid them. The coloured people are very desirous to learn, and the superintendent has forty dollars deposited in his hands by them to aid in starting a school. He requests that aid may be extended to both those who are destitute and those who are so anxious to be taught.

**Brunswick County.**—The sheriff of this county states: "the civil authorities are unable to provide for the destitute whites and blacks, and that numbers must perish during the coming winter unless provided for by the government." Six schools established.

**Hanover County.**—The civil authorities say they are able to provide for the destitute of this county, but complaint is made that the suffering colored people are not cared for.

**Beaufort.**—Sub-District.—There is much suffering anticipated during the coming winter among both poor whites and blacks. The Poor Wardens are unable to meet the demands likely to be made on them. Schools good, and well attended.

**Roanoke Island.**—There are here about one hundred and fifty freedmen standing in need of food and clothing.

**New Bern.**—One hundred rations daily are and will be required to sustain the utterly destitute, who, if not helped must starve. At Johnsonville, about two miles from New Bern, thirty rations daily are required.

**Sub-District of Kinslow.**—Report states, "the freed people are in great want of food and clothing, and they will doubtless suffer this winter unless some means are taken to provide for them."

**James City.**—Sub-District.—"The actual cases of suffering at present are few, but during the

winter when work is scarce there will be suffering in a great many families." "The nature of the suffering will be from want of food and clothing." From 175 to 200 freed people, it is stated, will be in want. "Unless schools are opened by benevolent societies there will be about 700 children left without schooling."

**Washington, N. C.**—Poor Wardens able to take care of all who may require aid. A school for coloured children much needed.

**Plymouth, N. C.**—Poor Wardens make no provision for helping the freedmen. Frequent applications are made to the superintendent for assistance. "In some instances families have been driven off from the farms where they have worked all summer, upon the plea that they had too many children, and their employer did not feel able to support them through the winter; or with the complaint that they were unpuident." There will be much suffering for want of food and clothing. The protection of civil law not extended to the blacks. No schools for freedmen.

**Murfreesboro.**—Evidences of suffering for want of food and clothing, but to what extent not known.

Reports from Tarboro, Goldsborough, Johnston and Warren, state destitution and probable suffering for want of food and clothing during the coming winter.

When we take into consideration that in consequence of a failure of crops, a large section of the South, extending from the lower border of Virginia to Texas, and embracing the central portion of all the intermediate States, viz: North Carolina, South Carolina, Georgia, Alabama, Mississippi and Louisiana, is threatened with famine before another yield can be obtained from the soil, and that every article of food is already commanding exorbitant prices, we can readily understand why it is that the poor inhabitants, both white and black, are already suffering for the want of the necessaries of life. They have nothing wherewith to buy clothing, and unless it is dispensed to them by the hand of charity, many probably will perish from cold and the diseases resulting from exposure.

The government appears to have decided not to make further provision for the poor blacks, and the State authorities, if they do anything, will confine their assistance in most cases to the whites.

We have taken from the "London Friend" the communication headed "Mission of a Friend to Madagascar," in order that our readers may be apprized how the missionary project is progressing among those professing with us in Great Britain. We can unite with the opinion expressed by "a member of the provisional committee," that if it were left to the Society to originate these missionary efforts, they would not be undertaken at all." It therefore appears to us that the whole movement, and the conclusion to send out a member, living and having his right as such in this country, or any other member, "as a religious teacher," by a "distinct organization," unconnected with or responsible to any regularly organized meeting of Friends, is a wide departure from the principles and order of the Society of Friends.

The same "Provisional Committee on Missions," may, it appears to us, on the same ground, send out those professing to be ministers among Friends, to preach among the heathen.

We do not judge the motives or objects of those who have united together to forward this scheme, but we deplore the course taken in this as in other things deeply affecting the principles

## THE FRIEND.

TWELFTH MONTH 1, 1866.

Prior to the meeting of the Association of Friends of Philadelphia and its vicinity, to aid the colored Freedmen, held in the Tenth month last, some queries were addressed to officers of the Bureau in North Carolina, respecting the condition and prospects of the freedmen in their



and discipline of the Society, under the persuasion that it must ultimately lead to a sad result.

#### SUMMARY OF EVENTS.

**Foreign.**—A Paris dispatch of the 23d, says a popular outbreak against the government of Spain is likely to break out next month. There are vague rumors that the Queen will abdicate to avert the threatened storm.

Ratzava will succeed the Baron Ricasoli as Italian Minister of Foreign Affairs. This change is supposed to indicate a determination in Italy to terminate the Pope's temporal power. The government of Italy will once. Intelligence has been received in Florence, from Rome, that it has been decided in a secret consistory, that if the Pope be obliged to quit Rome he will seek an asylum in Malta. The ecclesiastical authorities of Malta have received a semi-official notification of this decision.

The Prussian Chambers have agreed in censuring the government for the sale of the Cologne Railroad without their sanction.

An imperial decree has been issued, remitting the exceptional imposts taxes and monopolies in force in four hundred and eighty-two communes. Four hundred thousand citizens and peasants will thus become proprietors of their estates in consideration of the payment of certain indemnities.

The war in Japan is supposed to be terminated. The Fenian agitation in Ireland continues, and many arrests of persons and seizures of arms have already taken place. It was reported that more troops would be sent to Ireland.

The condition of the Mexican empire is the leading topic in England and on the continent. The *London Times* believes that Maximilian has already abdicated. It is reported that twenty transports will be sent to Mexico in the next few days, immediately after the arrival of the next mail from Mexico. According to recent intelligence received at Washington, the Liberals hold the whole State of Puebla, the French keeping only the line of the main road from Vera Cruz to Mexico. Maximilian's abdication is finally announced in a special dispatch from New Orleans. He has left Vera Cruz for Mexico, leaving the government in the hands of Bazaine and Castelnau, the latter of whom is understood to have full authority from Napoleon to supersede Marshal Bazaine, if necessary. It is also stated that the preparations for embarking the French troops have been suspended for the present. The French have been defeated with heavy losses in a recent battle, no less than 3000 of them having been killed, and 2000 taken prisoners.

On the 26th the Liverpool cotton market was steady. Middling uplands, 13½ d. Brentfords unchanged. Cottons, 90. U. S. 5-20s, 7½ d.

**UNITED STATES.**—*The Alabama Claims.*—Nothing definite has yet been received from the British government in relation to the claims for indemnity growing out of the depredations committed on American commerce by the Alabama and other rebel privateers. The correspondence is still in progress between the two governments. The present British ministry, however, show a better disposition than the former one in the consideration of the subject.

*Philadelphia.*—Mortality last week, 270, none from cholera.

*The Mission to France.*—General Dix, the newly appointed minister to France, sailed on the 24th ult. He is instructed to inform the French Emperor that the arrangements entered into between the two governments, in regard to the withdrawal of the French troops from Mexico, must be carried out.

*New Mexico.*—Gen. Mitchell, Governor of New Mexico, reports the Indian war in that territory entirely at an end. There are only a few Apaches who still remain hostile, and they are quite insignificant in number. Silver mining is being prosecuted successfully. The Governor believes the territory is the richest mineral district belonging to the United States.

*The Third State.*—Only now consists of about 45,000 men. It is intended to raise it by recruiting to a total of 55,000, including 10,280 cavalry, and 5,650 artillery.

*Lake Superior Copper.*—A mass of copper, weighing 15,180 pounds, arrived at Pittsburg a few days since by the Cleveland and Pittsburg railway. It came from the Cliff mine.

*Ohio.*—The lake tunnel for supplying the city with water, was completed on the 24th ult., except a short distance which was perforated with an auger, and showed that the task of making the two ends meet had been accomplished with scientific exactness.

*The British Mills.*—The United States Postmaster-General has agreed upon a treaty with Great Britain whereby postages to and from are reduced to 12 cents, pre-paid. The postage is to be collected and kept by the government where the letter is mailed, and each side is to keep its own agents.

*The Cotton Crop.*—The receipts of cotton at all the southern ports, since Ninth mo. 1st, the opening of the cotton year, amount to only 320,000 bales, against 450,000 bales during the same period in 1865.

*Telegraph Extension.*—The Western Union Telegraph Company have opened their new cable line over the route to California via Denver City, Bridger's Pass, and the overland stage route as now travelled. This line is in addition to the old line via Fort Laramie and the South Pass. The same company have also opened a new line between Salt Lake City and Montana.

*Miscellaneous.*—A large meeting was held on Toronto, on the 21st ult., at which were adopted urging the Canadian people to take measures for annexation to the United States.

*The Christian Advocate,* of New York, gives statistics showing the rapid progress of Methodism in this country. In 1776, the Society had 24 preachers and 4,923 members; in 1857 the number of travelling preachers was 7,576, and of local preachers 8,602; the number of members was 1,032,184, not including the organization in the Southern States. By the separation of 1844, the Methodists lost 1,345 travelling preachers, and 495,298 members.

The population of Brazil is now estimated at 9,000,000, or about 1,707,000 are slaves.

A recent census of Chili shows a population of 2,001,145. By the census of 1858, Chili had 1,558,453 inhabitants. The export trade is given at \$31,760,942, against \$20,126,461 in 1857. Chili has become a large wheat exporting country.

It is estimated that the annual consumption of paper in the United States amounts to four hundred and fifty millions of pounds. In Great Britain about two hundred and twenty millions are used every year, and in France about one hundred and ninety-five millions.

The list of pensioners on account of the Revolutionary war, now reduced to a single individual, Samuel Downing of Saratoga county, New York. In 1861, the list of pensioners numbered 63, of whom 14 resided in the rebel States, and have not since been heard from, the others, numbering 48, have died.

A correspondent from the Chinese Islands writes, that the shipping at that place averages about ninety, that in two years it is disappearing so fast, that within three years at most, it will probably all be removed.

*The South.*—A commission has been appointed to award compensation to loyal slave-owners of Maryland whose slaves were drafted into the army during the war. According to the South Carolina and Georgia newspapers, the crop of Sea Island cotton is estimated for this year at from 15,000 to 20,000 bales. The largest crop ever raised was about 50,000 bales. The *Charleston News* says, the result of free labour in that State, notwithstanding many drawbacks, is rather encouraging. The cotton growers, who are situated in the manufacturing districts, are stated to have based their crop on a quarter of that before the war.

The Legislature of Arkansas has elected John T. Jones as United States Senator.

George H. Stuart, of Maryland, late a major-general in the rebel service, has been pardoned by the President, upon the recommendation of Gen. Grant and other Federal officers.

John A. Winslow has been elected United States Senator from Alabama.

General Foster's report presents on the whole a satisfactory view of affairs in Florida. Only at two points had it been necessary to send troops to assist the officers upon the barrier. The education of the blacks is progressing favorably, the whites being even desirous of seeing the freedmen educated and their schools prosperous. The close of the working season has brought with it numerous cases for arbitration.

*The Charlotte (N. C.) Times* speaks favorably of the conduct of the late fire occurred in Selma, Ala., on the night of the 15th, destroying property to the estimated value of over \$400,000.

*The Markets, &c.*—The following were the quotations on the 26th ult. *New York.*—American gold 140½. U. S. sixes, 1881, 112½; ditto, 5-20, 1862, 106½; ditto,

1865, 106½; ditto, 10-40, 5 per cents, 99½. *Superfine* State flour, \$7.65 a \$9.75. *Shipping* Ohio, \$10.25 a \$11.35. *Baltimore* flour, common to fair extra, \$11.40 a \$13.50; trade and family, \$13.90 a \$16.50. No. 4 spring wheat, \$2.30; amber State, \$2.40 a \$2.55. *Western* oats, 64 cts.; State, 67 cts. *Rye,* \$1.28. *New yellow corn,* \$1.05; western mixed, old, \$1.24 a \$1.25. *Middlings* cotton, 34½ a 35 cts. *Philadelphia.*—*Superfine* flour, \$8 a \$8.50; extra, family, and fancy brands, from \$9 to \$16. *Fair Pennsylvania* red wheat, \$2.70; southern red do. do., \$2.60. *Extra* do. do., \$2.50 a \$1.20; new, 95 a 98 cts. *Southern* oats, 59 a 60 cts. *Cloverseed,* \$9 a \$10. *Timothy,* \$3 a \$3.25. *Flaxseed,* \$3.25. *The arrivals* and sales of beef cattle reached about 2500 head. The market was dull and prices fully 1 cent per lb. lower. *Extra* beef, \$15 a 15½ cts.; fair to good, \$13 a 14 cts. and common, 10 a 12 cts. per lb. About 12,000 sheep were sold at 6 a 6½ cts. for extra, and 4 a 5½ cts. per lb. gross for common. Hogs were dull and lower, about 3300 sold at 10 a 10½ cts. per lb. net.

#### RECEIPTS.

Received from Wm. Picket and Jos. King, O., per E. Hollingsworth, Agt. \$2 each, vol. 40; from Henry Post L. R., \$2, vol. 40; from Lydia T. King, Pa., per Dr. C. E. \$1, vol. 39.

#### WANTED.

A Male Teacher for Friends' School at Rancocas Applications may be made to Henry Hills or Samuel Williams, Rancocas P. O., Burlington Co., N. J.

#### SCHOOL FOR COLOURED CHILDREN IN RASPBERRY STREET.

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WANTED, A TEACHER for the BOY'S SECOND MATHEMATICAL SCHOOL. Apply to Samuel Hills, Wilmington, Del. Thomas Evans, 817 Arch St., Phila. Joseph Scattergood, 413 Spruce St., Phila. Charles J. Allen, 304 Arch St., " "

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MARRIED, on the 22d of the Eleventh month, at Friends' meeting-house, Moorestown, ... J. SAMUEL L. ALLEN, of Cinnaminson, to SARAH H., daughter of Elisha Roberts, of the former place. To this dear friend we believe might be applied the words addressed by our adorable Redeemer to his disciples, "Behold an Israelite indeed, in whom is no guile." His circumspect walk and consistent example were well calculated to commend the religion he professed to those around him; while the scrupulous care and assiduity with which he performed his duties in this religious society, gave evidence of his desire to serve his generation according to the will of God. In his last illness he said, "Never in my whole life have I felt more unworthy of the goodness and compassion of my Heavenly Father, but never have they been more abundantly bestowed." "Mark the perfect man, and behold the upright, for the end of that man is peace!"

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For "The Friend."

## The Channel Islands.

(Continued from page 106.)

He who has not seen Sark has not seen the Channel Islands. The geography books that we read to learn when we were young told us that it was a barren and rocky island, and this was what they told us. We were left to infer that it was uninhabited and desolate, a place little favored by God and forsaken by man. Rocky it is, not barren. It is so rocky that the Lords of Admiralty once steamed round and round the island, and finding no landing place gave up their intended visit in despair. But the interior is fertile enough. The island is a bowl, and the country of it abounds with fruit and flower and fern, and there are nooks of luxuriant green and leafy ferns, such as Devonshire would not be ashamed of. So far is it from being uninhabited, that the only fear of the islanders is that they will be repopulated. The navigation thither is intricate and not a little perilous, so that the Sarkites who have learnt to thread the watery maze, do not encounter the dangers of rock and shoal, but a reputation for skill and hardihood. A trader goes from Guernsey to Sark, about once a week in summer, and luggers go every day, but in winter when the wind is tempestuous, and more often when there is a calm accompanied by a fog, it is often impossible to hold communication more than a week. Twelve days have been known to elapse before the Sarkites could learn anything of what was going on in the great world of Guernsey.

\* \* \* \* \*

There is one peculiarity which cannot but heighten the strange dreamy thoughts that the visitor must have at finding himself on such a spot as this. The Sarkites walk about in sable garments. In Guernsey there seemed to be an unusually large number of mourners going about the streets; but in Sark the whole population are clad in black. One is tempted to suppose that the great penitence has swept over the people, and left one-half of them lamenting for the other half laid in their graves. You cannot learn that such calamity has befallen them. Their needs appear to be due to other causes. The land is small, and the inhabitants intermarry so much that they are like one large family, of which one member suffers all the other members share. That is one reason; but there is another. The Sarkites are an economical race, and having had a good black stuff gown, or a good black coat, they will wear it until it is worn out. They do not adopt the modern London fashion of

wearing mourning three weeks. Tenderness and thriftiness alike forbid. They are not only tender and thrifty, they are independent. They pass their own laws, and no one has the right of veto save the seigneur. Their parliament of forty meets in the school-house, and there the island budget, about £80 a year, is voted. They have a prison, and tradition tells that there was once a prisoner, and that when she was about to be locked up for the night she begged that the door might be left open as she was nervous if left alone. The request was complied with, and the prisoner made no attempt to escape, thinking probably that concealment would be impossible in a country with such narrow limits as Sark. Once upon a time there was nearly a rebellion on the island. It was the introduction of the penny post which caused it. Before that event the islanders used to go to meet the boat which brought their mail, and seize their letters without asking leave. The necessity of seeing them carried away to the post-office, and of waiting until the eagerly expected missives were delivered, irritated them in the highest degree, and their anger was not quickly appeased. The chief authority in the island is a clergyman, who is not only seigneur, but high sheriff, president of the Legislative Assembly, and commander of the forces, which number about a dozen men, of whom about ten would be officers. His is a very mild despotism. The land tenure is regulated by the strictest primogeniture. The Sarkites are so careful that their island shall not be overpopulated, that the younger sons are not permitted to inherit their father's estate, but are expected to leave the island and push their fortunes in Guernsey or the great world beyond. Notwithstanding these precautions, land attains very high price of £300 an acre. French is the language almost universally spoken; but by no means Parisian French, but a *patois* to which the people cling so tenaciously, that although taught English in the schools, they speedily forget it. The seignory is the chief sight of the island, and very charming is it. A quaint castellated building, with terraces on which peacocks display their fans, with velvet lawns in front and hollyhocks of many colours growing ten feet high, and a brilliant blaze of flowers such as are not often seen north of Italy, and luscious fruits that crowd the walls, and bushy glens through which one descends to a precipitous glen, that looks across a narrow gulf of sea upon an island which to those who know Cornwall, will at once suggest Tintagel—such is the seignory.

Little Sark is joined to Sark by a very narrow neck of land or rather of rock. A pathway, eight feet broad with cliffs sheer down 200 feet on either side, and with no protection for the dizzy traveler, is the highway from great to little Sark. As might be expected, there is not much communication between the two, and it is stated that some of the inhabitants of the smaller division have never once ventured beyond its boundaries, and they seem to think it so wide a world that they tie up all their fowls by one leg lest they should stray. The people subsist by farming and fishing. To go from Sark to Jersey is to return from

almost eremite seclusion to the turmoil of the world. St. Helier's, the capital, is a place of 30,000 inhabitants, a population nearly equal to that of all the islands, save Jersey, put together. Your first contact with the Jerseymen does not give you a favorable impression of them. The porters that beset you as you land at the quay are most obtrusive in their offers of service; but though competition is keen there is no abatement of price, and the pertinacity with which they follow you is equalled by the largeness of their expectations if you engage them. The cabbies are less numerous and are therefore more extortionate. The fares which they demand would astonish even the most audacious of their *cafres* in London; and they have this advantage, that their extortion is legalized. The antipathy which these first specimens of Jerseymen excite, is softened by the sight of the Jersey women. These are as remarkable for beauty as their sisters in Devonshire, and both have the same style of beauty. St. Helier's is a town that does not improve on acquaintance. The public buildings are poor; the streets are narrow, though the shops are good. The market is capacious, but here as at Guernsey the visitor gets undecieved as to the supposed exceeding cheapness of living in the Channel Islands. True, the taxes are light, and thus one item of expenditure is saved. Brandy and all kinds of spirits can be obtained at little more than the cost of manufacture—the other and purely legitimate articles of household expenditure are not apparently lower in price than in many of the smaller towns of England. House-rent, moreover, is by no means low, so that the popular belief about the small expenditure required in the Channel Islands, if it were true some years ago, is no longer so.

Between Guernsey and Jersey there is more of rivalry than of intercourse. The two are jealous of each other. They are however alike in many respects. Among others, they both have a rock fortress guarding the harbor, with a distinguished history attached to it, but are picturesque rather than useful. Modern works of defence upon the hills above overlook and supersede the island stronghold. Fort George overshadows Castle Cornet; Fort Renon overshadows Elizabeth Castle. The two castles were alike in holding out for the king, Charles I, when the islands had declared for the Parliament. Both were reduced at last; Castle Cornet after a gallant resistance of nine years, Elizabeth Castle after a resistance of about six weeks; capitulation being induced less by the strength of the enemy than by the accidental explosion of powder which caused the death of a large number of the garrison.

\* \* \* \* \*

The climate of the Channel Islands is singularly agreeable. The mean daily range of temperature in Guernsey, is but 8° 1', just one half of that at Greenwich, and during November, January, and February, is but 6° 2'. The mean temperature of the year is 51° 5', which is 2° 5' higher than at Greenwich. The consequence is, that snow and frost are almost unknown; the geranium, the fuschia, the myrtle, and the camellia, grow out of doors through the year, and the

last, especially, attains to the dimensions of a tree. The highest recorded reading of the thermometer is 85°, the lowest 24° 5', the two extremes having been reached within six months of each other—namely, in the summer of 1846, and in the January of 1847. The mean rain fall is under 85 inches. Dense fogs are somewhat frequent, especially in November. In Jersey the range of temperature is somewhat greater than in Guernsey. It seems strange that there should be any difference of climate between two islands so closely adjoining as Guernsey and Sark. Yet there is so great a difference that Guernsese men, languid for the want of change of air, go to Sark to be braced. The bracing nature of Sark air is quite proverbial, and this quality may be partly due to the fact that the ground in that island is higher than in Guernsey.

(To be continued.)

### Some Observations on Christ's Sermon on the Mount.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, and he opened his mouth, and taught them, saying," &c.

Our Lord seeing the multitudes, for the advancing his Father's glory, his own kingdom, and the good of souls, went up into the mountain, and set in the power of the Father; and when so sat down, his disciples came unto him; which shows the necessity of coming to Christ, to hear his word, and that Christians ought to assemble themselves before him, that he may speak to them either immediately, or by his ministers if he pleases to enlarge the heart of any of them to declare his word; and as his disciples then personally came unto him, so now we ought to come to him in spirit; and when but two or three are so come to him, He is as really present spiritually, as he was personally in the mount. And as this meeting in the mount was powerful and glorious, so will all these be, in measure, where Jesus is really present in spirit.

"And he opened his mouth, and taught them." Thus when true believers meet before Christ, he teaches them, and opens the mysteries of the kingdom of God, and speaks truly to the state of the people, even now spiritually, as he did then vocally; and his word is with power and great glory. Oh! may all his servants and ministers, who are sensible of his divine call, minister according to their several gifts and capacities, in his power, and by his holy and divine authority. This must change the hearts of poor mortals, and forward the work of reformation, which, with godly sorrow it may be truly said, goes on but too slowly in this world. Christ being thus set in the power of his Father, opened his mouth and let fall a shower of blessings on these hearts who were prepared to receive them. For his great love and tender compassion are generally manifested to poor souls when they, with love and zeal to him, and for the honor of his great name, assemble before him. He begins and says,—

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

It is a safe and blessed state to be spiritually poor, and to be rightly sensible of it before the Most High. For then we are nothing, and have nothing, but from the Lord: and without him man sees himself undone: his soul must starve, he must go naked, if the Almighty do not feed and clothe him. When people see themselves poor and wretched, miserable, blind, and naked, without Christ, notwithstanding all the fine things they may enjoy in this world, which is of a fading nature, oh, then, how the soul cries and begs for

mercy and grace! A dry form of words will not satisfy it, but it begs with tears, Lord help me, or I perish! Save me, or I am undone forever! Here the soul humbly approaches the throne of grace by prayer; and if an answer is not quickly received, for such a soul is apt to think the time long, it waits patiently with that servant of God, who said, "Though he slay me, yet will I trust in him:" for I know there is no help for me but from thee, oh, my God, and my Saviour! saith the truly poor soul. The food which must keep life in me, is thy word: and the raiment which I want, is thy righteousness, as thou wroughtest it for me, and werkest it in me also. The Lord looks with a compassionate eye on such souls, and doth not use to turn them away empty; but as they abide in the patience, waiting for his appearance in hope, he assures them of the kingdom; and a great change is witnessed; for the blessing of Christ makes them rich, which adds no sorrow with it. Their greatest sorrow was, and is, for want of it; now their treasure and heart is in heaven, and heavenly things are their chiefest delight; now they are clothed with Christ's righteousness, he hath put it upon them, and they show it in the sight of men, a thorough change being wrought both within and without also; "The holy Spirit bearing witness with their spirits, that they are the children of God;" and Christ says theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted."

The mourning here spoken of, is of a godly sort, which may sometimes appear outwardly. First, The soul may mourn for its own sins and iniquities; Second, For want of a Saviour; and Third, For the iniquities of others. "All have sinned, and come short of the glory of God;" and since we have all sinned, we have all need to mourn before the Lord, and bow ourselves before the Most High; and when he sees that we are humbled before him, he will comfort us. Christ will send the Comforter, the Spirit of Truth in his name, who will come unto us; and when he is come, we may plainly know that it is he, by what he doth, according to Christ's own rule, which is infallible and certain. He says, "When he is come, he will prove, or convince the world of sin, of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; and of judgment, because the price of this world is judged." Thus, according to Christ, that which shows us our sins, which convinces us of them, is the Spirit of Truth, the Comforter; and after we have mourned for the sins of which he convinces us, then he comforts us with inward comfort and consolation. This Comforter also convinces us of our formal righteousness, when it is only formal, without the power of Christ; and then the soul mourns after the life and power of godliness, which indeed is great gain, with true contentment; and hath the promise of the things of this life, and of that also which is to come. Here we are comforted by the Spirit in the promise, in which we have faith to believe in Christ, that he will verily do as he hath promised. It also convinces us of judgment, when we judge with a wrong judgment; and when we mourn for our mistake, he makes us sensible of his righteous judgment, which judges the prince of this world, who is judged by Christ; and then instead of mourning, we are ready to sing with the saints of old, "Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the beast which did corrupt the earth, and hath revenged the blood of his servants at her hands."

The soul being truly in love with Christ, and he being absent from it in some sense; or if he seem to stay a great while from it, although it be only to prove it; this makes it mourn like the spouse in the Canticles, who sets forth the beauty and excellent parts and comeliness of her beloved, and her sorrow is, that he has withdrawn himself, and well may she soul be sorrowful, when Christ spiritually withdraws himself. The children of the bride-chamber mourn in the Bridgroom's absence, but rejoice in His presence, who is the very perfection of beauty and holiness. But the soul abiding in his love, seeking him and waiting for him, in his own time he will certainly come to that soul; for He is the truth who saith, "Blessed are they that mourn, for they shall be comforted."

Again, pious souls cannot but mourn for their sins and abominations of the times, which are a great exercise to them, and affect them with sorrow and mourning; but they are comforted with blessed promises, which the Holy Ghost, at times immediately applies to their souls, as recorded in the holy Scriptures; and let it be remembered that all our good times are in the hands of a Lord. It is recorded in the holy Scriptures, that God would have his people comfortably spoken to; and that he would "give them beauty of ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

"Blessed are the meek: for they shall inherit the earth."

Be not high-minded, saith one of his servants, and another saith, God resisteth the proud, I giveveth grace to the humble. Again, "The meek will be taught his way, and the meek will be guided in judgment;" as the holy Scripture witnesseth. Well said our holy Saviour, that the meek shall be blessed: grace is given to them, and God their teacher and their guide in judgment; a blessed gift, teacher, and guide. It is a great blessing indeed, to receive grace from Almighty God, to be taught his ways, and to have the One to be our guide in judgment. He who hath all power in heaven and in earth committed in his hand, says that the meek "shall inherit the earth;" they have the truest enjoyment of all things of this life; whereas the proud and self-sufficient are a burden to themselves and others, hardly any thing pleases them, or is good unto them; when, on the other hand, the meek contented mind hath a continual feast.

"Blessed are they who hunger and thirst after righteousness; for they shall be filled."

Let it be remembered, that as our mortal body cannot enjoy health long without a natural appetite for meat and drink, so our souls cannot live into holiness without a spiritual hunger and thirst after the righteousness which Christ puts upon his saints; not by imputation only, actually also. Such souls he will fill, as M<sup>r</sup> witnessed and bore her testimony to the T<sup>r</sup> thereof, viz: "He hath filled the hungry with good things, and the rich he hath sent empty away. When we are emptied of sin and self, there is room for the Almighty to pour his Spirit into us. If we would fill any thing, it must be emptied; so must we be empty, if we hunger and thirst after righteousness: then shall we pray to our heavenly Father for divine food, it will be our meat and drink to do his will; we shall delight to feed upon his word; as Christ says, "Man shall not live by bread alone, but every word that proceedeth out of the mouth of God." This is holy food for the soul, which nourishes and keeps it alive unto God; with



is it is dead, notwithstanding it may have the me of a living soul. As this hunger and thirst, desire, must be spiritual, so must the food be so; it being "The Spirit that quickens," and rest of life; therefore let a spiritual hunger and thirst after God and his righteousness be in the soul. A righteous man being greatly thirsted after a living Lord, cries out, "As the hart panteth after the water brooks, so doth my soul after the living God." And this holy thirst was greatly quickened, so that his heart was times sweetly quickened to praise the Lord. It is true, we have an adversary, that would be filling us with many guises, fleshly, worldly, and satanical; but we are shut our hearts against him, to keep out all those things, and to stand open to Christ, empty before him. If we find our adversary too hard for us, we are to flee and cry to the Lord for succour and help, who is a God not only afar off, but near at hand, a present help in the needful time, as many of his servants and children have experienced. Wherefore, to be hungry and thirsty after Christ and his righteousness, entitles us to his gracious promise, who says they shall be filled.

(To be continued.)

For "The Friend."

### Destruction by Grasshoppers in Kansas.

Accounts lately received from several parts of Kansas, Nebraska, and Minnesota, represent that a very great damage has been done to the standing crops and vegetation generally throughout a large tract lying within these States, by devastating armies of grasshoppers which have swept over the country in countless numbers.

These insects appear to have only lately become numerous as to attract much attention, but within the last two months they have made their appearance in such multitudes as to very seriously cut the prospects of the farmer in those neighborhoods. The *Lawrence Journal* states "that Brown county they covered a track twelve miles in width, and consumed pretty much everything green. Trees were stripped of their leaves, as eaten up, and corn fields literally stripped the stalk." "In north-western Kansas they ate the air so as to obscure the sun. They have been traced to a distance of two hundred miles west of Fort Kearney." From the fact that they have invaded these settlements from the West, we have popularly received the name of the prairie, Colorado or western grasshopper. Benj. Walsh, in the *Practical Entomologist*, gives an account of this insect, and informs us that it properly the *Caloptenus spretus* of Uhler, a species closely resembling the common red-legged grasshopper of the Eastern States, but differing in that in having its four wings much longer, that instead of flying only a few yards at a time, it can with ease fly a great distance. It is noticed to have been very abundant in Colorado in 1864, from whence it has journeyed eastward, having probably been assisted in passing over the intervening comparatively barren plains westerly winds.

The following notices of their appearance in the district alluded to are extracted from that journal. A correspondent of the *Rock Island Union*, writing from Nebraska city, says—

"Fourteen miles north-west of Nebraska city, are lately been a witness to a sight, rare and singular to me. The last day of August, near the middle of the afternoon, quite a number of grasshoppers were seen alighting, and the number rapidly increased till a little before sunset. The next morning they appeared much thicker, but were only so from having crawled more into the

open air to sun themselves. About nine o'clock they began to come thicker and faster from a northerly direction, swarming in the air by myriads, and making a roar like suppressed distant thunder. By looking well up to the sun they could be seen to the good advantage, and could be seen as high as the eye could discover an object so small, in appearance like a heavy snow-storm. The number was beyond imagination—the leaves of the timber in this section of the territory would be but little in comparison. The air was literally full of them, and continued so till long in the afternoon, when the air was free of them, countless millions having passed on leaving other countless millions covering the earth to devour vegetation."

On the 1st of Ninth month, as an observer at Council Grove, Kansas, writes, "a tremendous shower of grasshoppers came from the south, completely filling the air as high as one could see, and looking like a driving snow-storm. In a few moments the ground, trees, bushes, and everything green was completely covered. In less than two hours the leaves of trees, bushes, corn and everything green was devoured. The weather since then has been cool and wet, so that they could not leave, as they move only in hot, dry weather. The grasshoppers are now lying thick over everything, eating the ears of corn, oats, all the bark off the trees and shrubs, watermelons, cucumbers, cabbage-heads, pumpkins, &c. It will be impossible to sow fall wheat here unless they leave soon."

Another observer at Lawrence, Kansas, writing under date of Ninth month 27th, says: "Coming so late in the season, they have not done much damage, except in a few cases where they have attacked fall wheat, corn blades, and tobacco." \* \* They first made their appearance about Salina, high up on the Smoky Hill fork of the Kansas, and from thence have spread over Eastern Kansas. There is something weird and unearthly in their appearance, as in vast hosts they scale walls, house tops, and fences, clambering over each other with a creaking, clashing noise. Sometimes they march in even regular lines, like hosts of pinyon cavalry, but generally rush over the ground in confused swarms. At times they rise high in the air, and circle round like gulls in the sunshine. At such times I think they are caught by currents of our prevailing westerly winds, and are thus distributed over vast tracts of country. They are now depositing their eggs, and we shall probably have a second edition next spring. One farmer informed me that on his place there were about four holes to every square inch; and in some places I have seen them even thicker than this."

"How remarkable," says B. D. Walsh, "do the above graphic descriptions agree with that given by the prophet Joel of the locusts of scripture, 'A day of darkness and of gloominess, a day of clouds and of thick darkness.' \* \* The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them! \* \* Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks.'" \* \*

The above statements forcibly bring to mind, and enable us to realize more fully those passages of scripture which allude to ravages of the locusts or grasshoppers which in former times were brought upon the land of Israel as a punishment

upon its inhabitants, as is declared in 2 Chron. vii. 13. "If I shut up the heavens that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people." And may also properly excite to thoughtfulness whether there be not a cause for this similar visitation within our limits.

In reference to their probable re-appearance in increased numbers in the future, B. D. Walsh says: "There can be little doubt, I think, that wherever the insect has laid eggs this autumn, there the great bulk of the eggs, unless previously destroyed, will hatch out next spring. In this case the mischief will be a hundred fold as great as any inflicted in 1866. For then the country will have to sustain them, not only for a few weeks in the perfect or winged state, but for several months, while they are slowly and gradually attaining maturity." From other considerations, however, it seems probable that after the second year their number will diminish, since it is evidently strictly an alpine insect; and when it arrives in Kansas and Nebraska it arrives at a point many thousand feet nearer the level of the sea than its native home, and where consequently the "conditions of life," as they are called by naturalists, i. e. food-plants, climate, density of the air, temperature, moisture, &c., &c., are very different from those of its native home," and where it will consequently in accordance with natural laws, probably soon die out, unless fresh swarms descend upon these countries from Colorado. In the summer of 1867, however, it may be expected that the grasshoppers will very seriously injure the district of country in which their eggs have this year been so thickly deposited.

Oh! the streams of the celestial fountain or waters of life stand open to all that are athirst, that they may drink; and that they may have wine and milk without money and without price. I wish that there was a more general thirst in the children of men, to drink of this water, which Christ our Lord has promised to give to true believers, and that it should be in them a well of water springing up into everlasting life; and he has said of himself, "I am the living bread which came down from heaven, if any man eat of this bread, he shall live forever."—*Daniel Stanton*.

*Natural Mathematician*.—Many years ago Miraldi, being struck with the fact that the lozenge-shaped plates of the honey-comb always had the same angles, took the trouble to measure them, and found that in each lozenge the large angles measured 109 degrees 28 minutes, and the smaller 70 degrees 32 minutes—the two together making 180 degrees—the equivalent of two right-angles. He also noted the fact that the apex of the three-sided cup was formed by the union of three of the great angles.

Some time after, Reaumur, thinking that this remarkable uniformity of angle might have some connection with the wonderful economy of space which is observable in the bee-comb, hit upon a very ingenious plan. Without mentioning his reasons for the question, he asked Kœnig, the mathematician, to make the following calculation. Given a hexagonal vessel, terminated by three lozenge-shaped plates, what are the angles which would give the greatest amount of space with the least amount of material.

Kœnig made his calculations, almost agreeing with Miraldi, and Reaumur concluded that the bee had very nearly solved the difficult mathematical problem.

Mathematicians were delighted with the result, and for a long time the calculations were not



questioned. However, Maclaurin, the well-known mathematician, was not satisfied with even so slight a difference between the two mathematicians. He wanted precision, tried the whole question himself, and found Miraldi's measurement correct.

Another question now arose: How did this discrepancy occur? How could so excellent a mathematician as Koenig make so grave a mistake? On investigation, it was found no blame was attached to Koenig, but that the error lay in the book of logarithms which he used. Thus a mistake in a mathematical work was accidentally discovered by measuring the angles of a bee-cell—a mistake sufficiently great to have caused the loss of a ship whose captain happened to use a copy of the same logarithmic tables for calculating his longitude.—*Homes without Hands.*

For "The Friend."

Extract of a letter from Jacob H. Vining, Superintendent of Schools in Virginia, belonging to the Friends' Association of Philadelphia and its vicinity, for the Relief of Coloured Freedmen.

Yorktown, 11th month 24th, 1866.

The people seem overjoyed at our return. \* \* We have had four large schools running here all the week, day and evening; about 200 pupils in all. Two more school-rooms are ready, and will be filled as soon as teachers arrive. The brick house at Fort Magruder, assigned for use of teachers, and the school-house there, are in readiness; the scholars and people are anxiously waiting for M. and M., who cannot leave here until others come to take their places.

One of the late rebels appears much changed for the better since I was here last. C. S., a prominent man in York county, said, on meeting me at Williamsburg, "I am heartily glad to see you with us again; we recognize your mission as in our interest, and we wish to assure you that we will do all we can to aid you. Your school at F. is on my land, and you shall be welcome as long as you will keep a school for these people there. We are changing our views about the coloured people; we now want them educated, and you are the people, above all others, that we want here in the work, for we know that you will do both them and us good."

This same man opposed our schools last winter. The President of William and Mary College, also gave me an equally hearty greeting, and when it was intimated that on account of the unhealthy climate, and the want of funds to carry on our operations here and elsewhere, we might have abandoned the Peninsula after this year, he exclaimed, "You must not think of doing so, we feel the benefit of your influence, and our citizens have agreed to do all they can to aid you, and to keep you with us."

I was at Williamsburg about two hours, and had six different pressing invitations to dine with the most influential there, and only was excused by promising to do so, as I visit that place from time to time. Several near Yorktown also have taken pains to express their unity with our labours, and their hope that we will remain here.

We have a very comfortable home and school-houses, compared with last winter; and every thing bids fair for successful labour. \* \* We have got nicely settled, and only want a carpet for our sitting room; it is 18 feet by 21; a good rag carpet would do very well.

These three men all at once to death the slender-poison burns;  
That one who speaks, the one who hears, the one whom it concerns.

For "The Friend."

#### CONSIDER THE LILIES.

Two lovely lilies grouped together,  
Within a vase of classic form;  
This, an exotic from the orient  
Where gases blow soft, and skies are ever warm.

The other,—native of our valleys,  
Of our oft changing seasons born,—  
Unfolds its richly glowing chalice,  
Beside cool waters to the dewy morn.

Alike in form, their scroll-like petals,  
With graceful curve are fashioned fair;  
One, ruby-flecked, the other garnet,  
And both a tair of velvet-tassels wear.

Though oceans part their native valleys,  
Their queenly features are the same;  
Thus sealed with God's omnipresence,  
Who writes on all his works his wondrous name.

The same in type, yet sweetly varying  
In colours, are the graceful pair;  
The exotic to a royal maiden,  
Of pure Caucasian lineage I'd compare—

And thou, my beauteous complotriot,  
To an Indian chief-ain's child,—  
The pearly cheek of *this, rose-tinted,*  
Whilst *golden,* shows my princess of the wild.

With such as these fair Eden's bowers  
Scented; and the grass of Palestine,  
Was clothed with like resplendent flowers,  
When spake the Son of God these words benign—

"The lilies of the field consider,  
They toil not neither do they spin,  
Yet are richly dressed in all their glory,  
Arrayed as one of these, have never been."

Transcendent praise! from Him who only  
God's boundless love could comprehend,  
With mild rebuke of earth-born splendor,  
And aims, that with this brief *sermon* must end.

To those who seek the crown immortal  
With earnest heed,—assurance blest,  
That nothing fearful is withholden  
While journeying onward to their glorions rest.

Selected.

#### BEFORE ENTERING ON DOMESTIC DUTIES.

O Thou that in thy lowly sojourn here,  
Wouldst of retire from the thronged thoroughfare,  
Wouldst stay awhile Thy healing touch, and leave  
The listening crowds that hung upon thy lips,  
To shure the meal domestic, and to join  
In social converse, 'neath the quiet roof  
Of thy loved Lazarus; O! be with me  
 Amidst my household duties, and thou wert  
 With all thy sisters. May thy gentle voice  
 Speak to my heart in sweet encouragement  
 Or mild reproof, and let me feel the gaze  
 Of those meek eyes fix'd on my every act,  
 And watching all I do. Grant me the grace,  
 Whilst Martha's busy office I attend  
 My lesser care, to cast my better thoughts  
 Down at thy feet, to sit with Mary there  
 And listen to thy words of truth and love.  
 Teach me, with mind untrifled and serene,  
 To meet the hourly accidents of life;  
 And let the tones of gentle patience lend  
 Their soft sweet music to my lightest word.  
 O! may I hear in mind, that from the roots  
 Of withered and neglected duties spring  
 The rankest sin-weeds which infest the heart;  
 That wisdom infinite has placed me here  
 To work thy will, watched o'er by angel's eyes,  
 Cherished and cared for, not alone by those  
 Whom thou hast given to tread life's path with me,  
 But with a love beyond all human ken.  
 By Thee, on whom my hopes of heaven depend;  
 My Lord, my God, my Saviour, and my Friend.

John Barclay says: "It was the remarkable testimony of an eminent elder in the Truth, 'Not all the persecutions, not all the apostates, nor all the open or private enemies we have ever had, have done us, as a Christian Society, the damage that riches have done.

Ice: Does it Expand or Contract by Cold?

Kirkwall, Orkney, October, 1866.

I have recently conversed with persons who had attended the admirable course of lectures at the Royal Institution. They all seemed to be of opinion that ice continued to expand as its temperature was reduced; and one of the experiments of Prof. Tyndall—our greatest and best authority on such subjects—was quoted as a proof of this.

The experiment was as follows:—

A compact mass of ice, at or very little below the freezing point, was pressed tightly into a strong (metallic) vessel, which vessel being placed in a strong freezing mixture was burst asunder, supposed to have been caused by the expansion of the ice inside.

My opinion is that the strong vessel was broken by its own greater and more sudden contraction (metal being a good conductor of caloric) on the solid unelastic ice inside, which, even if it expanded by the abstraction of heat, would, as bad conductor, be much more slowly affected than the freezing mixture than the vessel inclosing it.

The wise law of nature by which water at temperature of 39° begins and continues to expand as it cools down to the freezing-point of 32° is so well known as to require no comment; but I believe that after ice is once formed, it is acted upon by reduction of temperature in the same manner as almost every other known substance that is, it contracts.

In travelling over the large frozen lakes (W. Nevez, for instance) in America during winter a calm and cold night (say 30° below zero) allows a somewhat mild day, loud cracks like pistol shots and moaning sounds are heard on the ice continually; and next morning when travelling resumed large rents (occasionally several feet wide, which can be caused by contraction only with open water in them, are seen in the ice across which there is often both difficulty and danger in passing.

These rents are soon firmly frozen over, perhaps in a day or two the temperature rises some 20°, when there is a repetition of the noise on the lake ice, not to the same extent however, and arising from an opposite cause,—namely, expansion of the ice, which is either forced into ridges, or pushed up on the shore, as there is now more ice on the lake, by the amount forced in the rents spoken of, than will cover the moderate temperature; therefore it has to force up somewhere.

These contractions and expansions go on during the winter, to a greater or less extent according to the greater or less number of changes of temperature that occur.

I believe glacier motion on a large extent surface, such as Greenland, to be in a great measure caused by the contraction and expansion of the ice.

Thus, the ice contracts in winter, forming wide and deep cracks or crevasses. These are filled with snow, and when the ice expands again during the warmth of summer, these crevasses being filled up, the ice is pressed out at the edges, and must expand somewhere.

There may be nothing new in the views I have ventured to express; but I have never heard them promulgated by any one, which is my only reason for troubling you with this long letter on a cold but interesting subject.

JOHN RAIN  
—Athenaeum

#### Interior of a Russian Railroad Car.

Russian cars are built on the American principle as far as form is concerned, but internally divided into three parts. A saloon at each

with broad, continuous seats around its sides, without division, to be used for couches, and a handsomely furnished middle saloon. This chosen by us collectively, was nicely carpeted, and supplied with high-backed arm-chairs, not placed two and two, but divided into sections of three, two joined and one opposite. We had no other persons in the compartment, which supplied places for a dozen.

A peculiarity is the frequency and length of the halts. We must have stopped as often as every quarter of an hour, sometimes for four or five minutes, sometimes longer, and in addition, twice for dinner, twice for supper, and twice for breakfast, and each time half an hour.

These stations were exceedingly nice, large, and convenient, with lovely grounds surrounding them. In two or three rooms tables were set, and at dinner a *table d'hôte* is served. At equal distances on the side are long stands with smaller refreshments for the less hungry—coffee and tea in tumblers, great cakes of snowy whiteness moulded into the forms of fishes, &c. and here and there that peculiar feature of Russia, the tea-urn, a grand, shining brass machine, with a charcoal fire inside, that sends forth volumes of steam like the panting locomotive without. The appetite appeased, every body lights a cigarette, (Russian ladies too,) and walks up and down the wide platform until the bell sounds. This sort of thing is repeated so frequently, and the Russian ladies eat so much, and smoke so often, that one is inclined to wonder whether they will live to get to their destination.—*Late Paper.*

For "The Friend."

#### Thoughts for the Times.—No. 52.

The sweetness and purity of John Woolman's character are beautifully shown in the short treatises bound up with his printed journal. These are very remarkable productions, being written with a simplicity which regards all exaggeration as falsehood, and which shuns mere ornament as the writer himself would have shunned fine clothes. Yet this severe simplicity rises at times into sublimity, and the clear perception of right and truth shows a depth of thought and mature wisdom which the ablest philosophers of the schools can scarcely surpass.

How fine for example and how just, are the distinctions drawn in the introduction to his Considerations on the keeping of negroes: "Natural affection needs a careful examination: operating upon us in a soft manner, it kindles desires of love and tenderness, and there is danger of taking it for something higher. To me it appears an instinct like that which inferior creatures have; each of them, we see by the ties of nature, loves self best; that which is a part of self, they love by the same tie or instinct. In them it does in some measure the offices of reason, by which, among other things, they watchfully keep and orderly feed their helpless offspring. This natural affection appears to be a branch of self-love, good in the animal race, in us likewise with proper limitations; but otherwise is productive of evil, by exciting desires to promote some by means prejudicial to others.

"Our blessed Saviour seems to give a check to this irregular fondness in nature and at the same time a precedent for us, 'Who is my mother and who are my brethren,' &c., thereby intimating, that the earthly ties of relationship, are, comparatively, inconsiderable to such, who, through a steady course of obedience, have come to the happy experience of the Spirit of God, bearing witness with their spirits that they are his children.

"This doctrine agrees well with a state truly complete, where love necessarily operates according to the agreeableness of things, on principles unalterable and in themselves perfect.

"If endeavouring to have my children eminent amongst men after my death, be that which no reason grounded on those principles can be brought to support; then to be temperate in my pursuit after gain, and keep always within the bounds of those principles, is an indispensable duty, and to depart from it, a dark unfruitful toil.

"In our present condition to love our children is needful; except this love proceeds from the true heavenly principle which sees beyond earthly treasures, it will rather be injurious than of any real advantage to them; where the foundation is corrupt, the stream must necessarily be impure.

"That important injunction of our Saviour, Matt. vi. 33, with the promise annexed, contains a short but comprehensive view of our duty and happiness. If, then, the business of mankind in this life, is to first seek another; if this cannot be done, but by attending to the means; if a summary of the means is, not to do that to another which in like circumstances, we would not have done unto us, then these are points of moment, and worthy our most serious consideration."

So, likewise, in his Considerations on the true harmony of mankind and in those on pure wisdom and human polity:

"My mind," says he, "hath often been affected with sorrow, on account of the prevailing of that spirit, which leads from an humble waiting on the inward teaching of Christ, to pursue ways of living, attended with unnecessary labour, and which draws forth the winds of many people to seek after outward power and to strive for riches, which frequently introduce oppression and bring forth wars and grievous calamities."

"When we love the Lord with all our hearts, and his creatures in his love, we are then preserved in tenderness both towards mankind and the animal creation; but if another spirit gets room in our minds, and we follow it in our proceedings, we are then in the way of disordering the affairs of society.

"If a man successful in business expends part of his income in things of no real use, while the poor employed by him pass through great difficulties, in getting the necessaries of life, this requires his serious attention.

"I feel a concern in the spring of pure love, that all who have plenty of outward substance, may example others in the right use of things; may carefully look into the condition of poor people, and beware of exacting on them with regard to their wages."

"If they who have plenty, follow their fellow creatures in that love which is divine, and in all their proceedings have an equal regard to the good of mankind universally, their place in society is a place of care, an office requiring attention, and the more we possess, the greater is our trust and with an increase of treasure, an increase of care becomes necessary. When our will is subject to the will of God, and in relation to the things of this world, we have nothing in view, but a comfortable living equally with the rest of our fellow creatures, then outward treasures are no farther desirable than as we feel a gift in our minds equal to the trust, and strength to act as dutiful children in his service, who hath formed all mankind and appointed a subsistence for us in this world."

"Great treasures managed in any other spirit than the spirit of truth, disorder the affairs of society, for hereby the good gifts of God in this outward creation are turned into the channels of

worldly honour, and frequently applied to support luxury, while the wages of poor labourers are such, that with moderate industry and frugality they may not live comfortably, raise up families, and give them suitable education, but through the strictness of their condition, are often drawn on to labour unto weariness, to toil through hardships themselves, and frequently to oppress those useful animals with which we are entrusted.

"From age to age, throughout all ages, divine love is that alone, in which dominion has been, is, and will be rightly conducted.

"In this the endowments of men are so employed, that the friend and the governor are united in one, and oppressive customs come to an end."

"To labour that our children may be put in a way to live comfortably, appears in itself to be a duty, so long as these our labours are consistent with universal righteousness; but if in striving to shun poverty we do not walk in that state where

'Christ is our life,' then we wander; 'He that hath the Son hath life'; 'This life is the light of men.' If we walk not in this life we walk in darkness, and 'he that walketh in darkness knoweth not whither he goeth.'

"Through departing from the truth as it is in Jesus, through introducing ways of life attended with unnecessary expenses, many wants have arisen, the minds of people have been employed in studying to get wealth, and in this pursuit some departing from equity, have retained a profession of religion; others have looked at their example, and thereby been strengthened to proceed farther in the same way."

"Friends in early time refused, on a religious principle, to make or trade in superfluities, of which we have many large testimonies on record; but for want of faithfulness some gave way, even some whose examples were of note in Society, and from thence others took more liberty; members of our Society worked in superfluities, and bought and sold them, and thus dimness of sight came over many. At length Friends got into the use of some superfluities in dress, and in the furniture of their houses, and this hath spread from less to more, till superfluity of some kinds is common amongst us.

"In this declining state many look at the example of one another, and too much neglect the pure feeling of Truth. Of late years a deep exercise hath attended my mind, that Friends may dig deep, may carefully cast forth the loose matter, and get down to the rock, the sure foundation, and there hearken to that divine voice which gives a clear and certain sound.

"And I have seen in that which doth not deceive, that if Friends who have known the Truth, keep in that tenderness of heart, where all views of outward gain are given up, and their trust is only on the Lord, he will graciously lead some to be patterns of deep self-denial, in things relating to trade and handicraft labour; and that some who have plenty of the treasures of this world, will example in a plain frugal life, and pay wages to such who may hire, more liberally than is now customary in some places. The prophet speaking of the true church said, 'They people also shall be all righteous.'

"Now Christ, our holy leader, graciously continueth to open the understandings of his people, and as circumstances alter from age to age, some who are deeply baptized into a feeling of the state of things are led by his Holy Spirit into exercises in some respects different from those which attended the faithful in foregoing ages, and through the constraints of pure love, are engaged to open the feelings they have to others.

"In faithfully following Christ, the heart is



wearied from the desire of riches, and we are led into a life so plain and simple, that a little doth suffice; and thus the way openeth to deny ourselves, under all the tempting allurements of that gain, which we know is the gain of unrighteousness.

"The language of Christ is pure, and to the pure in heart this pure language is intelligible; but in the love of money, the mind being intent on gain, is too full of human contrivance to attend to it.

"It appeareth evident that some channels of trade are defiled with unrighteousness, that the minds of many are intent on getting treasures to support a life, in which there are many unnecessary expenses.

"And I feel a living concern attend my mind, that under these difficulties we may humbly follow our Heavenly Shepherd, who graciously regardeth his flock, and is willing and able to supply us both inwardly and outwardly with clean provender, that hath been winnowed with the shovel and the fan, where we may 'sow to ourselves in righteousness, reap in mercy, and not be defiled with the works of iniquity.

"Where customs contrary to pure wisdom are transmitted to posterity, it appears to be an injury committed against them; and I often feel tender compassion towards a young generation, and desires that their difficulties may not be increased by us of the present age."

*Influence of Silica on the "Lodging" of Grain.*  
—Years ago it was shown by chemical analysis that the straw of the cereal grasses and particularly wheat straw, contains a very considerable quantity of silica. Since the plants thus rich in silica are exceedingly hard, stiff, and rigid, it was not an unnatural inference that the strength of a wheat plant was likely to be nearly proportional to the amount of silica contained in it. The opinion was, in fact, quite generally received that it is from lack of silica in its stalk that the spear of grain is weak and liable to fall down.

The suggestion has often been thrown out that grain might be prevented from lodging by dressing the soil with some one of the soluble preparations of silica, and so furnishing to the growing plant the supposed desideratum in a readily assimilable condition.

The distinguished French agricultural chemist, Pierre, has recently subjected the whole question to the test of experiment. He finds that the ideas and hypotheses above mentioned are not borne out by facts. As the result of numerous analyses, he finds that of the different parts of the wheat plant the leaves contain far more silica than the smooth portion of the stalk, and the stalk much more than the knots or joints, which prove to be comparatively poor in silica, in spite of their apparent hardness. In equal weights, the leaves contain seven or eight times as much silica as the joints, and four or five times more than the spaces between the joints. The portion of the plant least rich in silica is the lower part of the stalk, at precisely the place where the stiffness and rigidity are most necessary. If, then, silicated manures be offered to the wheat plant, the larger proportion of the assimilated silica will accumulate in the leaves and not in the stalk; and, as a consequence of this excessive development of the leaves, it follows naturally that grain highly charged with silica might fall down and lodge, while grain exposed to similar conditions, but less rich in silica, might stand firm and suffer no harm.

It has long been noticed that, other things being equal, those samples of grain of which the

leaves are most highly developed lodge first. This is not surprising, for in this case the foot of the stalk remains shaded, and, as a consequence, soft and feeble, while the elevated stalk is forced to carry an excessive load, which presents a great surface to the crushing pressure of rain and wind. On the other hand, it is notorious that the wheat grown upon poor land rarely lodges, and the explanation of this fact is evidently that, in the absence of vigorous leaves, the stalks, besides having no great load to carry, are rendered by the action of sun and air.

The practical lesson suggested by these experiments is that, in order to prevent the lodging of grain, the farmer must, for the present at least, look rather to improved methods of sowing, by means of which light and air shall always be freely admitted to the stalks, than to any chemical specific which has yet been suggested. In the course of time means may perhaps be found to induce the deposition of strengthening ingredients at those parts of the stalk where strength is most needed, but until that time arrives it will be best to follow the lesson taught by the natural growth of the wheat plant, and not to depart too far from the physical conditions which are essential to its healthy development.—*Notion.*

*Discovery of Capernaum.*—Keith Johnston, and other gentlemen engaged in the exploration of Palestine, recently made an important discovery. At Keith Johnston's suggestion, who believes that Fell Hum is the true site of the ancient Capernaum, they dug into the mould, hoping to find the remains of the synagogue there, popularly called the "White Temple" and, according to letters just received, were rewarded with complete success, finding the supposed building near or quite entire. Should these tidings prove correct, the explorers have found the only building in which the Saviour actually was when on earth, which can be identified at this day.—*Littell's Living Age.*

#### The Bank of England.

A correspondent writes: The Bank of England is an immense affair, covering an area of eight acres, and employing upwards of 1000 clerks, &c., in its vast operations. By the kindness of a friend we were admitted to the parts of it from which the public are excluded. We first went to the bullion vaults. There we saw a pile of bags filled with American gold, containing about \$1,000,000, and some twelve or fifteen trucks, on each of which lay piles of gold, each one of which contained about \$3000 worth of metal. By a rough calculation of mine, I reckoned the gold on the trucks to be worth about \$6,000,000. In another room we saw bags, boxes and kegs of silver to a very large amount.

We then went to the cancelled note room. You must remember that every Bank of England note is printed in duplicate, and one copy repaid out twice from the bank, but every one that comes are then recorded in books for the purpose, tied up in bundles and stored away for seven years, and then burned. Hence, if any legal question arises about any note, it can be found and traced in a few minutes, so perfect are their arrangements. When you remember that a Bank of England note is about twice as wide as a "greenback," and that between £10,000 and £50,000 often come in during the day, you see how vast the accumulation will be.

We were in one room that had the receipts of two years, and there were about \$3,000,000,000, a sum that bewilders one to imagine. A package containing £1,000,000 was placed in my hands,

so that for about half a minute I was a millionaire, but like all other millionaires, I had to give up my treasures, only I had not quite as much trouble with mine as many of the others, not having to take care of it so long; but it did me quite as much good as theirs often do. I saw one note that was issued in 1699, and had been out of the bank for nearly one hundred and fifty years, and others nearly as old as that one.

We then went to the printing and binding rooms, for they do all their own work of that kind, and saw all the various processes. The printing machines number each note as it is struck off, a curious arrangement in the press, and every note is registered by the machine itself as it is printed, so that none can be stolen by the workmen. The paper is also manufactured here, and it is in the water-marks of the paper that the difficulty of counterfeiting lies. The notes are signed also by machinery, and the whole process is very curious.

The testing room for coin was also interesting. The gold sovereigns, as they come in, are put in a large hopper, which distributes them into tubes. These tubes are then placed on a weighing machine so delicately adjusted that it will register the one hundredth part of a grain. The sovereigns slide slowly from the tube into a little channel, where they are weighed as they pass. If full weight, the machine drops them on one side, if light, it tosses them over to the other with an almost contemptuous fling, and they are taken to another machine, and there cut through the edge, so that they cannot go into circulation again. About thirty-five thousand per day may be tested in this way. In the coin room we were shown bags on bags of various coin, and one containing £1000 was put into my hands, giving me command of more gold than I am likely to handle again. These details will be enough to enable you to see what a vast concern is this great Bank of England.—*N. American.*

For "The Friend."

John Dunstone.

[Our readers will probably recollect that mention is made of John Dunstone in one or two of the letters of Benjamin Bishop recently republished in this journal; some correspondence having taken place between them. Both appear to have been in very humble life; but were for many years blind, and both attained to an establishment in the unchangeable Truth, and were preachers of righteousness. We have received a small pamphlet containing a brief memoir of J. Dunstone, which we think will interest most of the readers of "The Friend." He was born in 1787, was married in the twenty-fourth year of his life, and became a member of the "Wesleyan Society," where he continued until the year 1838, when having become convinced of the truths of the gospel as held by Friends, he joined them. He was blind during the last forty-four years of his life, and suffered much from disease. The author says:—

"At one of my frequent calls on John Dunstone, I endeavoured to learn some of the particulars of his earlier years; when he began by acknowledging that goodness and mercy had followed him all the days of his life.

The first circumstance worthy of record occurred about the eighth year of his age. A prayer-meeting being held weekly at a neighbor's house, he felt one evening a desire to attend it and creeping in and hiding himself, as well as he could, behind a clock case which stood in the room, he there, with tears, poured forth his soul in silent prayer. On reaching home, he said no



thing of what had occurred, but with a peaceful mind retired to rest. By the following evening, when he returned from his labor, the circumstance had reached the ears of his parents, who were then careless of divine things, and hence they threatened him, that if they knew of his attending another such meeting, his punishment should be severe. He greatly feared his parents, and their word was his law; he dared not disobey them, so he went no more to the meeting; but in his childish way he often prayed, and sought, in solitary places, renewed evidences of divine favor; sometimes retiring to bed before his little brothers and sisters, and there seeking communion with his Maker.

Thus he continued about six months, when the fervor of his religious feelings abated, and childish vanities resumed their ascendancy; yet he was not at any time left wholly to himself; for the good Spirit of the Lord never entirely forsook him, but by reproofs and convictions often fell upon him, testifying for truth and righteousness, and embittering to his taste the pleasures of sin. So powerfully was he affected, that not infrequently, when walking alone, he stood motionless in the public road, the good hand of the Lord pressing him sore, in mercy arresting him in his downward progress of vice, and graciously inviting him yet again to drink of the cup of salvation.

Much after this manner he lived till about the twenty-fourth year of his age; his sinful propensities more and more obtaining the mastery; a love for idle and dissipated society was cherished; and the ale-house was his frequent resort; but here he had no peace.

About this time it pleased the Almighty to visit him with partial blindness. He had gone into the field to prepare some ground for potatoes, and while thus engaged, his sight suddenly failed him. It seemed, to use his own language, "as though a wind from the Lord had blasted him."

In this state, he groped his way to the house; medical assistance was procured, but in vain; hisarkness became entire. Now it was that the solateness of his situation came fully upon him. He remembered God, and was troubled; he complained, and his spirit was overwhelmed; he called to remembrance his song in the night; he communed with his own heart, and his spirit made diligent search."

In this condition of mind, he was led one evening to the Methodist Chapel; the preacher spoke of the dangerous situation of those who had not fully given up their hearts to God, but who, convinced of the necessity of doing so, were yet, at seasons, overcome of evil. "Sinning and repenting," emphatically exclaimed the preacher—"sinning and repenting is the high road to hell!" Here the sword of the Spirit entered into his soul, and his heart instantly responded: "Then am I in the road to hell at this moment;" while such was the perturbation of his mind, that his feet smote together for very anguish. Thus oppressed and affected, he left the chapel. "And now," said he, with deep emotion, no doubt calling to remembrance "the wormwood and the gall," "my circumstances were distressing indeed—wholly dark without, while a darkness incomparably more awful pervaded all within." Will the Lord cast off forever, and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath he forgotten to be gracious? Hath he in anger shut up his tender mercies?" Such was in effect the language of his soul.

On the following First-day morning, he was

again led to the chapel, when the same minister officiated; John Donstone hoping that, as he had already been instrumental to his renewed awakening, so it might please divine goodness to make him also the messenger of peace and consolation; but in this expectation he was disappointed. He left the place more heavily laden than when he entered it, so that he might again adopt the language of the Psalmist: "I sink in deep mire, where is no standing. I am come into deep waters, where the floods overflow me."

In returning, a strong desire prevailed in his mind to visit a sick man who resided about a mile from his dwelling—an individual who had, like himself, drunk deeply of the cup of conviction, but had become a rich partaker of that peace and joy which spring from believing in the mercy of God, as manifested in Christ Jesus. On requesting his brother's assistance to conduct him to the house, he betrayed unusual reluctance, and did all he could to dissuade him from his purpose; this, however, increased his desire, and he urged his plea prevailingly. "For in walking to the place," he said, "such was the state of my mind, that I seemed less to walk than to fly, so lightly did I pass over the ground."

On being introduced to the sick man's apartment, the latter addressed him with a few words, the force of which he felt, although no particular impression remained; but afterward, while a young man was engaged in supplication, every petition that was offered up came with power to his heart, piercing its inmost recesses, and breaking it in pieces before the Lord. And now it was that the Almighty Deliverer passed by, proclaiming the name of the Lord, "the Lord God, merciful and gracious, forgiving iniquity, transgression and sin." On this memorable occasion, his sackcloth was put off, and his soul girded with gladness. He returned to his dwelling a happy man, praising God, and in effect saying: "Glory to God in the highest, on earth peace, and good-will toward men."

It may be right here to remark, that that for which he felt most deeply condemned, and for which, beyond all beside, trouble and anguish came upon him, was his having for so long a period, by rebellion and evil, resisted and grieved the Holy Spirit of the Lord; that Spirit which had so often convinced him of sin, of righteousness and judgment, and which had so long and so powerfully striven to draw him from the paths of the destroyer."

(To be continued.)

For "The Friend."

#### Fertilizers.

Having experienced the great value of bones, either crushed or dissolved, as a manure, the writer desires to call the attention, more particularly of young farmers, to an article in "The Friend," No. 13, of present volume, headed "Preparation of Bones as a Manure."

The author says, "Mix say 1000 parts of ground bones with 1000 parts of wood ashes, and add 600 parts of quick lime, with water enough to keep it moist." It is a most excellent combination, and any one trying it, either as a top dressing for grass land, spread broad east on corn or wheat ground, and harrowed in before sowing will, it is apprehended, be well satisfied with the result; the effect being perceptible nearly as soon as that from guano, and far more permanent. It is not requisite, however, that the bones should be ground; broken up with a sledge or heavy hammer, or even left long enough in their natural form, and they will be found to be entirely

eaten up and incorporated with the other ingredients.

A quicker but more expensive method is to get a tight hoghead out in two, and sink both ends one half their depth in the bath, banking up the sides. In these put the bones, filling near to the top, pour over first, twenty gallons of water, and then the contents of one carboy pure oil of vitriol to each tub; in the course of a few weeks it will be found to be a pasty mass,—pure phosphate—and which can then be mixed with dry loam or plaster, and made ready for application by either the hand or shovel. In this way we can return to the soil, particularly those that have been long under cultivation, certain ingredients, which are carried off in making butter, furnishing milk or growing stock, which it does not get through the barn yard.

Chester Co.

W. P. T.

*Average Mortality and Duration of Life.*—Dr. Farr, who presided over the late session of the British Social Science Association, instituted a comparison between the leading nations of Europe in respect of public health. According to the statistics of the lecturer, Norway is the most healthy country in Europe, the average age attained by the inhabitants being about 50 years, and the annual rate of mortality only 17 in the thousand. In Belgium, France, and England it is 22, in Germany from 29 to 30, in Italy 30, and in Russia 36, per thousand. It is supposed that the large annual mortality in Russia is partly owing to the great consumption of brandy in that country. The mean duration of life is stated to be 25 years, or just half that of the people of Norway. The Germans do not live 30 years on an average; in England the average length of life is about 35 years. In sixty years the increase of the Anglo-Saxon race all over the globe has equalled the present population of France.

*Gratitude.*—The apostle Paul admonishes us to covet earnestly the best gifts, and I know none better than a grateful heart. It is gratitude which makes the host of heaven sing redeeming love and grace; without gratitude on earth the greatest blessings are turned into curses, for they aggravate our guilt; but he that is grateful for all that he enjoys is like the earth that receives blessings from God, spreading fragrance all around, yielding "bread to the eater, and seed to the sower."

*Railways and the Holy Land.*—The directors of the Smyrna and Aidin Railway have had surveys made for great extensions of their system. Smyrna will continue to be the chief station, and a new line, if executed, will pass to the north round the head of the Gulf. It will then take an easterly course in the direction of Sardis and Philadelphia, but stops short of these once renowned cities, upon the ruined portals of which, in common with those of the other "seven Churches in Asia" "Ishabod" may be written. The railway, on the other hand, strikes southward in the direction of Ephesus, which will be reached by a branch line. The projected main-trunk takes an easterly course from Aidin, to which it has already been opened. In its route it will touch at, or pass by Antioch in Pisidia, Laodicea, Colosse, and Hierapolis. Pergamos and Thyra are to the north of the northern extension. The company is at present in an impecunious condition, and the extensive works are postponed for an indefinite time. The revenue is expected to be derived from the carriage of cotton, wool,

and other produce of the country, and from passenger traffic.—*Building News.*

## THE FRIEND.

TWELFTH MONTH 8, 1866.

### SUMMARY OF EVENTS.

**FOREIGN.**—The Fenian troubles in Ireland have assumed considerable proportions. The cable dispatches mention the departure almost daily, of troops for France. The British Government appeared to be taking energetic measures to prevent or suppress a serious outbreak. The chief Fenian organizer, James Stephens, was reported to be in Paris. The London *Morning Herald* says, that the United States Minister Adams, has revived the Alabama claims, and that the British Cabinet will soon give the case the consideration which its importance deserves. The Government has preemptorily refused the use of the London Parks for trade reform demonstrations.

It is stated that the United States Minister at Paris recently told the French Emperor in person, a very grave and decided dispatch from the United States Secretary of State, requiring France to fulfil the engagements she had entered into with regard to the Mexican question. A Paris dispatch says the Emperor Napoleon has telegraphed to his aids in Mexico to hasten the evacuation of the French troops from that country. It is also stated that an arrangement has been agreed upon that the French landholders shall not be disturbed in their rights. A Trieste dispatch of the 1st says: Preparations are being made to receive the Emperor Maximilian, who is expected to arrive in an Austrian war vessel at an early date. The case of the Emperor Carlotta is thought by her consulting physicians to be hopeless.

The King of Prussia has decided to send Prince Adolph, lately created an admiral, to the United States, to study the modern improvements in naval construction.

The *Journal des Debats* says, that Rome will be evacuated by the French on the 12th inst.

A great reform demonstration took place in London on the 3d inst., and was participated in by all the trade societies. Fully 50,000 people, it is said, walked in procession to the place of meeting. They were addressed by John Bright and fifty other speakers. The assemblage was orderly and manifested great enthusiasm. The cotton market was moderately active. Middling uplands, 14d. Breadstuffs of good demand. Consols, 8½. U. S. 5-20's, 70½.

The Province of Upper Canada, during last year, expended nearly \$1,500,000 for the support of public schools. The number of male teachers employed is 2300, and female teachers, 1791.

**UNITED STATES.**—The *British Postal Treaty.*—The U. States Post Office Department has simply agreed on a preliminary basis for a postal treaty with Great Britain. The articles, therefore, remain to be formally executed, and the time fixed for its operation. It is expected that the treaty will fall into force by or before the first month of 1868, at which time the present postal treaty between the United States and Great Britain will expire by limitation. The announcement that a treaty on the subject had been already made was inaccurate.

**The South and the Freedmen.**—The United States law on cotton is complete in its details, and has been promulgated in southern States. Many of the United States Secretaries of the Treasury to recommend to Congress a reduction of the tax.

The annual report of the Baltimore Association for the moral and intellectual improvement of the freedmen, shows \$53,000 expended, and \$43,000 received in 1866. The number in operation 74 schools, (including 22 in Baltimore,) in which 7000 scholars are taught. Most of the teachers are coloured.

The plantations heretofore belonging to Jefferson Davis and his brother Joseph, have been leased to an association of coloured men.

The Legislature of North Carolina has elected Judge Manly to the United States Senate. He was an original secessionist, and held judicial office under the rebel Government.

Governor Orr, of South Carolina, in his recent message to the Legislature, says: "The experiment of free labour, which has not been entirely satisfactory, is being now trying a failure. Where the blacks have been adequately compensated and kindly treated, they have generally laboured faithfully." He recommends proper provision for the aged, the infirm and the helpless.

It is believed there is an increasing disposition in the South to admit qualified suffrage, impartial as to color. In the Alabama House of Representatives, Brookes, of Louises county, presented a bill to alter the constitution of the State so as to admit conditional negro suffrage. The conditions are that the voter shall possess property, and shall not be a convict before Congress. In the Convention of the State and of the United States, and write a legible hand; and the same conditions to apply to white men. After an exciting debate the bill was tabled. A large meeting of the coloured people of the District of Columbia has been held in favor of negro suffrage, and to aid in bringing the subject before Congress. In Florida, the freedmen are availing themselves of the Homestead Law, and from 8th mo. 26th to 10th mo. 31st last, had entered 30,000 acres.

**Philadelphia.**—Mortality last week, 246.

**Miscellaneous.**—On the 24 inst. Secretary Seward received a dispatch by the Atlantic cable, dated on the 1st inst. from the U. S. Consul-General in Alexandria, Egypt, saying, "I have arrested John H. Surrait, one of President Lincoln's assassins. No doubt of identity." A San Francisco dispatch says, "The next steamer here takes 500 barrels of flour for New York, by way of Panama, the order having been received for 5000 on the 24 inst. The Atlantic cable message was transmitted by the cable and overland telegraph, and the order filled and advices returned to the sender of the order on the same day by telegraph." The great suspension bridge at Cincinnati was opened to foot passengers on the 1st inst., and about 50,000 persons crossed it.

**Jefferson Davis.**—Both branches of the Georgia Legislature have unanimously adopted resolutions expressive of their respect for the character and services of the "illustrious prisoner of state Jefferson Davis." The resolutions speak of him as a fallen champion of a once dear but now abandoned cause, and that the noblest affections of the southern people are centred. The President of the United States is earnestly appealed to on his behalf. Davis was recently visited by the committee appointed by the Legislature of Mississippi to intercede with the President for his pardon or parole. They did not give him reason to expect the application of the act of Congress, but he was promised to find him in such good health and spirits. His imprisonment for some months past has been made as little irksome as possible.

**Congress.**—The second session of the 39th Congress commenced on the 3d inst., quorums present in both Houses. The President's message was read. There were two new members from Vermont, two from New Jersey, and one from New Hampshire were admitted to their seats. The credentials of two from Texas were presented and laid on the table. Sherman, of Ohio, presented a bill to prevent the illegal appointment of officers of the United States. It was read, but no money could be paid to any person, nominated for any office who has been rejected by the Senate, and subsequently re-appointed by the President, and prescribes penalties to be inflicted on any person who enters upon the duties of an office after such rejection, and upon any accounting officer who may pay claims of such appointees. The House passed the bill. The House also passed three new members from Kentucky and three from Tennessee. The House passed a bill repealing the act of 1862, which authorized the President to grant pardon and amnesty to persons who had participated in the rebellion. Various bills and resolutions were introduced. Among others on the 10th inst. the Secretary of the Treasury to sell at public auction in New York, \$2,000,000 in gold every week, and to invest the proceeds in the interest-bearing bonds or obligations of the United States. Referred to the Committee on Ways and Means.

**The President's Message,** and the documents accompanying it, give a gratifying view of the general condition of the country. The President has not changed his views in regard to reconstruction, and still urges the admission of the Senators and Representatives from all the States lately in rebellion. It contains no reference to the Freedmen's Bureau Bill or the Civil Rights Bill. He closes the message with the hope that the efforts of the nation will be promoted by the revival of fraternal relations, the complete obliteration of our past differences, and the inauguration of all the pursuits of peace. Directing our efforts to the early accomplishment of these great ends, let us endeavor to preserve harmony between the co-ordinate departments of the Government, and let each and every citizen may daily cooperate with the other in securing the maintenance of the Constitution, the preservation of the Union, and the perpetuity of our free institutions."

**The Markets, &c.**—The following were the quotations on the 3d inst. New York.—American gold 141. U.

S. sixes, 1841, 112½; ditto, 5-20, 1865, 107; ditto, 10-40, 99½. Superior State flour, \$7.40 a \$9.55. Shipping Ohio, \$10.15 a \$11.20. Baltimore flour, common to fair extra, \$11 a \$13; trade and family, \$13.25 a \$16.25. Middlings cotton, 33 a 34 cts. Philadelphia.—Superfine flour, \$8 a \$8.50; higher brands, \$9 to \$15. Pennsylvania, white, \$2.65 a \$3.30. Pennsylvania rye, \$1.40. Old yellow corn, \$1.12 a \$1.14; new, 90 a 98 cts. Oats, 57 a 59 cts. Cloverseed, \$9 a \$10. Timothy, \$3.25. Flaxseed, \$3.25. The arrivals and sales of beef cattle reached about 1800 head. Extra sold at 15 a 16 cts., fair to good at 13 a 14 cts., and common, 10 a 12 cts. About 10,000 sheep sold at 6 a 6½ cts. for extra, and 5½ cts. for common to fair, per lb. gross. Hogs \$9 a \$10 per 100 lbs. net.

### RECEIPTS.

Received from Mary Thistlethwaite, N. Y., \$2; to No. 17, vol. 40; from Isaac Huerta, Agt., O., \$2, vol. 40; and for Jesse Hiatt, \$2, vol. 40; and Deborah Dewees, \$2, vol. 39.

Received from Mary Thistlethwaite, East Shelby, N. Y., \$8, for the Relief of the Freedmen; and from Friends and others about Middleton, Ohio, through Samuel Shaw, \$65.25.

### AGENT APPOINTED.

Edward Stratton, of East Fairfield, Ohio, has been appointed Agent, vice Wilson Hall, resigned.

### NOTICE.

A Stated Meeting of the Women's Aid Association, will be held on No. 112 North Seventh St., on Seventh-day the 8th inst., at 3 P. M.

SARAH LEWIS, Secretary.

### A CARPET WANTED.

The new Term has opened very anxiously for the work amongst the freedmen near Yorktown, Va. At our mission-house, however, there is an urgent need for a carpet, for the comfort of the family. Any Friend or other material, part-work carpet of any description (rag or other material) about 18 feet by 21, will confer favor by sending word to the Association, or by sending the carpet to its Room, No. 501 Cherry St., Philadelphia.

### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at Westtown, will be held on the Fourth-day the 19th of Twelfth month, at 10 o'clock A. M.

The Committee on Admissions will meet at 8 o'clock the same morning, and the Committee on Instruction at seven o'clock the preceding evening, instead of at 7 o'clock as heretofore.

The Visiting Committee attend at the School on Seventh-day afternoon, the 15th inst.

SAMUEL MORRIS, Clerk.

For the accommodation of the Visiting Committee conveyances will be at the Street Road Station of Seventh and Third-day afternoons, the 15th and 18th inst., to meet the trains that leave West Philadelphia at 2.30 and 4.45 P. M. On Fourth-day morning, the regular stage will meet the train that leaves Philadelphia at 7.50 A. M.—due at the Street Road at 9.26.

### WANTED.

A Male Teacher for Friends' School at Rancocas Application may be made to Henry Will or Samuel Williams, Rancocas P. O., Burlington Co., N. J.

### FRIENDS' ASYLUM FOR THE INSANE.

NEAR EXETER, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH W. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the 14th of Eleventh month, 1866, of Friends' Meeting, New Garden, North Carolina, Gideon Dixon, Superintendent of Philadelphia Friends' Free Men's Schools, to EUNICE CONGON, of New Bedford Massachusetts, Principal of the Freedmen's School, Danvers, Vt.

WM. H. FILE, PRINTER,  
No. 214 Pearl street, between Dock and Third.



# THE FRIEND.

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## The Channel Islands.

(Concluded from page 114.)

"Peculiar interest attaches to the agriculture of Guernsey and Jersey on account of the tenure the land. Mill, Kay, Fawcett, and especially Norton, in his *Plea for Peasant Proprietors*, look upon these islands as an illustrious example of the advantage of small freeholds. And to a certain extent they are justified in doing so. The population is about twice as dense as in England. Indecency and pauperism are almost unknown. There are two so-called hospitals which exist in Guernsey, as much for the poor as for the sick, containing inmates who have been compelled to go there for want of work, but only the drunken and the absolute, who have impoverished themselves by vice. The cottages are palaces compared with the hovels in which our farm labourers too often live. They are beautiful without, in their covering of creeping, flowering plants, and surrounded by air fragrant with fruit and flowers. Within there is comfort, and more than comfort. They nearly all have two stories. In every room there are alley windows, with large square panes of glass, instead of the leaded casements and small diamond shaped panes of our own cottages. The crockery and kitchen utensils are abundant, and there is generally a good-sized fitch of bacon hanging on the kitchen ceiling. The inmates are well clad, and are never seen ragged or disreputable. On the week days they wear a blue blouse, like that worn by the Breton peasants; on the Sundays they are clad in broad cloth. In Jersey the houses are not so well built, nor are they so well furnished, but there is always an ample accommodation for the maintenance of decency, which is sorely wanted in English cottages. In both lands gavelkind prevails. Each child inherits an equal share of the father's property, save that the eldest son is entitled to the house and sixteen acres of land surrounding it, in Guernsey, and thirty acres in Jersey. The consequence is that the estates are very small, and are worked by the owners, with the unfilling industry, the wearying toil, already referred to. It does not appear that the estates are becoming smaller and more numerous. In some cases, as in France, the younger sons, when they find that they cannot profitably work their inheritance on account of its restricted limits, sell it to their elder brother. Marriage also tends to keep the estates pretty much as they were. As to the effect of the law of inheritance upon the practical agriculture of

the islands, there is very strong and conclusive testimony that it has acted advantageously. The crops are large, and the land as a whole is well cultivated, though here and there one may see patches of nettles and weeds where they ought not to be. As a rule, cultivation is carried to the utmost pitch of perfection. The owners know that they cannot afford to lose any portion of their small estates. Of course in farms that rarely exceed ten acres, there is no demand for the costly implements which the owners of large estates love to use. This absence is, in fact, the main objection which the owners of large estates have to the petty freeholds of the Channel Islands. Such small occupations must ever stand as the one great obstacle to the general introduction of implements. The subject is one in which there is much to be said on either side; but it does not follow that because in England, labour being dear and machinery cheap, it is better to have large farms where machinery can be used than small ones where they cannot, that the same rule applies to a country where human labour is cheapest of all commodities.

Although the foundation rock of the Channel Islands is granite, the soil is often very fertile. In Jersey especially, there is a large quantity of rich loam. This island is well studded by trees of many kinds, but of late years a large number of apple trees have been cut down, and the orchards turned into arable land. The land is held on various tenures, but chiefly on leases which must not exceed nine years, or as freehold. The latter tenure may be acquired in a manner which is, so far as we know, unique. A portion of the purchase money is paid down, and the rest paid in rent, being in fact, a permanent mortgage, with the difference that the mortgagee has no power to foreclose. So long as the rent is paid, so long is the owner left in undisputed possession; should he fail to pay, the land returns to the original proprietor. This practice often works well, by enabling persons of restricted means to become land owners; but it sometimes tempts men without any resources to purchase land, and to commence building houses which they are unable to finish for want of funds, and they are frequently compelled to surrender their incomplete work, simply because they have not resources sufficient to pay their rent. No landholder has the power to devise land by will, but it must follow the law of succession, by which two-thirds are divided among the sons, and one-third among the daughters. This law leads to a great sub-division of land, and in Jersey there are no estates exceeding sixty acres, and in Guernsey few so high as forty. The rent of land is high. Near St. Heliers it reaches £9 an acre, and at a distance varies from £1 10s. to £7 10s. In Guernsey the price is not so high, and land may be obtained within a mile of the town at £5 an acre. The rotation of crops is very much the same in both islands. In the first year are grown turnips, mangold, parsnips, &c., in the second, potatoes, carrots, and parsnips; in the third, wheat, in which are sown clover and rye-grass; in the fourth and fifth years, hay. A farm of twenty acres will have ten acres

of hay and pasture, four and three quarters of roots, two acres of potatoes, and of wheat three and a quarter acres. The stock would generally consist of two horses, six heifers, six cows and eight pigs. The manure from these animals is carefully collected for use on the land. Such a farm would require the services of two men and two women. As a rule, the farmer would not go beyond his own household for labour, since every member of it would work upon the farm. Where hired labour is necessary, the wages would be 2s. a day for men, and 1s. for women, without food; where food is given, half these amounts. In a few instances servants are boarded and lodged, and they then get £12 to £14 a year if men, and £8 to £10 if women. The cattle of the Channel Islands are famous all the world over. They are called Alderney because they originally came thence, but that island supplies very few now. In Jersey and Guernsey they abound; and so proud are the islanders of them, that very stringent laws are in force to prevent the introduction of other breeds. The Alderney cattle are small and beautifully shaped. The colours most prized are red and white and grey and fawn; the bridled are rare and are little valued. In the winter the cows are housed at night. They are always tethered, and it is usual to shift the stake every three hours. There are some cows milked three times a day. An average yield is fourteen quarts per day, and from eight to nine pounds of butter a week. A two year old heifer will sell for £12, a first class cow at four years will fetch £25. Sheep are scarcely to be seen throughout the island. Fertile as the islands are, they cannot supply entirely their own wants, and it is necessary to import meat, eggs, and cereals from England, France, and America. \* \* \*

The constitution of the Channel Islands seems to be peculiar and very complicated for such small communities. As has been observed, the people are also inflexibly opposed to changes, not believing that any proposed innovations can be improvements. Each separate island, too, has its own governmental arrangement. Though these are doubtless deemed very important by the islanders, they are necessarily of small interest to the rest of the world.

"The Channel Islands are eminently prosperous communities. Taxation is light, the public debt small, there is no want of enterprise in carrying out improvements, as the harbours of St. Helier's and St. Peter's Port prove. The confidence of the islanders in the stability of their own credit is proved by the readiness with which they will take up the bonds issued by the local government, when it is necessary to raise a loan. \* \* \* That the islanders are too wedded to old customs, when proved to be bad, cannot be doubted; and the obstinate resistance which the Guernseymen offered to political reforms that were sorely needed, is one of the least creditable facts in their history. In both of the two larger islands there is a good deal of class feeling. The old families are too apt to look down upon those who are not owners of territory, but have made money in trade and commerce, although in so doing the latter have greatly



contributed to the prosperity of the whole community."

The manners and morals of the inhabitants have, to some extent, suffered by the great increase of tourists, and especially by an influx of late years of an undesirable class of residents, chiefly persons from France, Scotland and Ireland. Drunkenness is rather prevalent, but the writer thinks not to so great degree as might be expected, when it is remembered that a great temptation to this vice exists in the low price at which intoxicating drinks can be obtained. There are, however, no drink shops in the country parishes. In three respects Guernsey is said to be superior to Jersey, the people are longer lived, better educated, and more religious. These three advantages are doubtless closely connected, good morals, education and religion, tending to promote longevity. The people generally profess some form of the Protestant religion. In Guernsey Methodism early took root, and has now a strong hold upon the affections of many of the inhabitants. In the chief towns there may be found the usual variety of religious professions, but in the country parishes the inhabitants—who almost universally attend Divine worship—are with few exceptions, either Churchmen or Methodists. "In the town churches it is customary to hold the services in two languages, generally French in the morning, and English in the evening. In the country churches French is for the most part exclusively used. The Wesleyans have two distinct organizations. They have chapels and circuits in which English alone is used, and others in which French is exclusively employed. The latter are more numerous, and in nearly all the country parishes in the two principal islands, the French chapels stand alone. Crimes of violence are exceedingly rare in all the islands, and property is respected in a community where beggars are unknown, and every one possesses something that he can call his own. Altogether the English tourist, and indeed the Englishman in search of a comfortable home, may go farther and fare worse, than he will fare in this Anglo-Norman archipelago."

The population of Jersey, in 1851, numbered 57,155. The island has an active trade. In 1852 the number of registered vessels belonging to it was 370, exclusive of a large number of boats engaged in the oyster fishery. Butter and cider are exported in large quantities. Guernsey, in 1852, had 29,757 inhabitants. The chief exports are cider, potatoes, cattle and granite. Alderney, much smaller than either of the preceding, had, in 1852, only 1030 inhabitants.

#### Some Observations on Christ's Sermon on the Mount.

(Continued from page 115.)

"Blessed are the merciful, for they shall obtain mercy."

It is highly necessary for mortals to show mercy in all their words and actions one to another; and also to the creatures which God hath made for the use of man. It is usually said, that a merciful man is merciful to his beast, which generally is true; and if men are merciful to their beasts, how much more ought they to be merciful one to another. Where mercy is to be extended, it ought not to be done sparingly, since thereby, according to Christ's blessed doctrine, we are to obtain mercy. That servant who showed no mercy to his fellow, had no mercy showed to him from his lord. It is also recorded, in the name of the Lord, "He hath shown unto thee, O man! what is good, and what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God." By which it appears that we

are not just in the sight of God, if we are cruel and unmerciful one to another. And we ought not only to be merciful, but to love it, which, if we are truly humble, we shall certainly do. Mercy will lessen, and not magnify weakness, failings, or small and trivial things, one in another; and sometimes, as the case may require, larger things. Yet there is room for seasonable reproof and correction; but mercy must be mixed with justice, else the correction may end in tyranny. We ought to be gentle to all men, which is a token of true gentility; so to be truly merciful, is to be blessed, and to obtain mercy.

"Blessed are the pure in heart, for they shall see God."

By which we may understand, that we are to take care of our hearts, and to keep a strict watch over them; and not admit unclean or unchaste thoughts, or sinful desires, to have an entrance therein. And if at unawares they should at any time enter, we must not entertain or love them, but turn them out; for we, in this, should be like our heavenly Father, of purer eyes than to behold iniquity with any allowance or approbation: otherwise it will hinder us from seeing God, and from the sweet enjoyment of his most precious presence, and from beholding the only begotten of the Father, and the fullness of his grace and truth, which we cannot see if our hearts are impure. We have an instance in the scribes and pharisees, who, though they were outwardly righteous and clean, yet within were very impure, so that they could not see God, though he was in Christ reconciling the world to himself: notwithstanding their nice discerning eyes, yet they could not see him, for the impurity of their hearts; which was so great, that they murdered the just One, their hearts being full of deceit and hypocrisy. "Make clean the inside, and the outside will be clean also," says Christ: from whence it appears, that a true Christian must be clean both within and without. The beginning of the work of purity and sanctity must be within; and being innocent and pure in heart, we shall then see the glory of the Father, the lovely beauty of the Son, and the power of the Holy Ghost, or Spirit.

"Blessed are the peacemakers, for they shall be called the children of God."

This peacemaking is excellent work, and a blessed calling; what pity it is, that there are not more workmen in the world who would set themselves heartily to it, which if they did, in a right spirit, God would certainly prosper the work in their hands, and plentifully reward them with his own peace, which passeth the understanding of the natural man. If our ingenious men, our men and women of skill and good natural parts, would take a little pains, when the case requires it, a great deal, the Almighty would richly reward them. This work is not too mean even for princes and nobles; no, not even the greatest monarchs on earth, unless it be too mean for them to be called the children of God. And if the children of God are peacemakers, what and whose children are they who break the peace of nations, communities, and families? Wherefore we should seek peace with all men, and ensue it, or sue for it, by our continual seeking of it, being a precious jewel when found; and though this office may seem a little unthankful at first, yet in the end it brings forth the peaceable fruits of righteousness, as many so labouring have witnessed. And Christ, to encourage the work, says, "They shall be called the children of God," which are the words of the King of kings; and if the princes of this world would promote this work among themselves, it would save a vast expense of treasure and of blood; and as these peacemakers are to be called the

children of God, they who are truly concerned herein, are not only so called, but are so in deed and in truth.

"Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Persecution may be considered in relation to calumny and reproach, and in imprisonments, confinements, or the like, or taking away life or goods on a religious account, for conscientious scruples, &c. What sad work hath there been of this account in the world, not among Turks or Jews only, but among professors of christianity, which is indeed a great reproach to that holy name. Persecution for righteousness' sake is not fit for Turks or Jews, much less for the professors of our meek Lord; his disposition and gospel being absolutely the reverse of it, which is shameful sin to all men in all nations. However the persecuted have this comfort in the midst of all their sufferings: they are blessed of Christ their Lord, who himself suffered for them; and they are promised by him the kingdom of heaven. By which doctrine it may be safely concluded, that the members of his true church never persecuted any, though they have been often persecuted; but the eyes of many are now open to see the evil of it, and a spirit of moderation begins to grow and spring in divers parts of the earth.

It is to be desired, that the moderation of christians might more and more increase, and appeal to all men; because God is at hand, who will justify the innocent, whom he knows better than any man, because he sees their hearts, and he will condemn none but the guilty. How shall the Jews be converted, or the Turks be convinced of the verity of the christian religion, while its professors are tearing and rending one another: but it not been for the immoderation and persecution among professors of Christ in christendom, I called, it is probable christianity would have made far greater progress in the four quarters of the world long before this time, than it hath done. Persecution hath been proposed by the immoderate to ally heats and divisions, and cut breaches; but the ancient history of persecution and the modern practice of it, fully convince us that it hath always tended to make the hot hotter, the divisions greater, and the breach wider, and so the contention to grow endless; which nothing will end but a calm and quiet temper, the mind being cooled by the gentle influences of the holy Spirit of Christ, the immaculate Lamb, who came not to destroy, or devour, but to seek and to save that which was lost and gone astray, that he might bring them home to his fold of rest in his Father's kingdom.

"Blessed are ye, when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake."

"Rejoice and be exceeding glad: for great your reward in heaven: for so persecuted they the prophets who were before you."

There is a persecution as before hinted, by calumny and reproach, or reviling, by evil speaking and falsities, which, for the most part, it better patiently and quietly to suffer for Christ's sake, and if we are abused to appeal to him; for many times words break words, till at last it comes to prejudice, and breaks the unity and peace between brethren and families. So that in a general way one had better suffer the calumnies and reproach of evil men, with a tender concern for God's glory resting in the blessing of Christ; and that the wilt most surely feel if thou canst appeal to him on this wise, "Lord, thou knowest I suffer thee wrong for thy sake." In such sufferings there is an inward joy, a spiritual rejoicing, and the less

the persecuted is abundantly more glad, through a blessing and goodness of Christ, than the persecutor, whose conscience accuset him in secret. And as to personal persecution, it is no more than a prophets and our Lord suffered before us: and that that consideration Christ comforts his suffering seed: Those who suffer with him and his end, these have the promise of reigning with him; and himself hath promised them a reward, less than the kingdom of heaven.

"Ye are the salt of the earth: but if the salt hath lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men."

Here Christ sheweth that his followers must season the earth, by living a savory life, and by walking according to his doctrines, which is wofully set forth in this excellent sermon. If we live up to those holy rules, we shall be serviceable in our generation, and our lives will teach people as well as our words, and better too, how much example is better than precept. I indeed christians ought to be careful in both: life to live holy, and in words to be sparing, serving to "Let their words be few and savory, seasoned with grace, that they may minister grace to the hearers." Thus should we season our world, and salt it with the salt of the covenant; if we lose this savor of grace, and take a worldly which Christ and his truth do not allow speaking things at random, which are not content or edifying, but altogether unsavory, then, according to our Master, who is in heaven, we are dead for nothing but to be cast out, *i. e.*, out of church, to be trampled upon by men, as in this world we deserve: not that our bodies are to be destroyed; for the door of the church is always open to receive true penitents: but for this world and good purpose we are chastened of the Lord, that the soul may be saved in the day of judgment. And those who know godly sorrow for their sins, and turn from the evil of their ways, amendment of life, those Christ forgives, and setteth his church to do the same, saying, "If ye repent, forgive him;" which repentance is manifested by a new life and a holy and peaceable conversation.

(To be continued.)

From the "Intellectual Observer."

### Animal Life in South Africa.

By H. CHESTER.

Although narratives of travel and of sporting adventures in Africa have of late become so numerous, the amount of information to be acquired through their medium respecting the peculiarities of the animal world in these regions, still beyond the first game countries of the older continent, is (with one or two exceptions) scanty indeed. We propose in the following pages to notice a few among the many points thus generally overlooked.

Commencing with the hugest specimen of nature's handiwork, the elephant, we have generally found two curious points overlooked or ignored by writers—one is the rapid and noiseless movements of this animal in the thickest cover; the other, his capabilities of passing over ground for an apparently utterly unfeasible. The elastic and noiseless footfall of the elephant has been frequently referred to by writers on Indian subjects. It has been rightly asserted to be the most agreeable feature in journeying on elephant-back. Its peculiarity may be easily explained by an examination of the structure of the animal's foot: it is the silent stealthy way in which he will pass through the densest thicket, literally "*slipping away*," when his acute sense of smell or hearing

warn him of danger, has been generally overlooked, and appears to us somewhat difficult of explanation. Let any one unskilled in the mysteries of "bush ranging," attempt to move even a few paces in an ordinary fox-covert without noise, and he will form some idea of the difficulties presented to the passage of so huge an animal as the elephant through the dense tangled undergrowth of a South African "bush." Yet that the animal, despite his enormous bulk, will "draw off" when within a few yards of his pursuer, without the slightest noise, and with the greatest rapidity, even in the thickest cover, is undeniable. We may, however, remark that this faculty or by whatever other term it may be described, is not peculiar to the elephant alone, for it has been observed to a marked extent in the moose or cariboo of North America.

Again, his powers of passing over difficult ground are often underrated even by hunters. When experiments were first made in India in training elephants to draw the guns, it was observed with surprise that the animal's powers of ascending steep and rugged ground were far greater than had been anticipated. The gun, a light six-pounder, with which the trial was first made, was drawn up a slope so steep as to require the animal to crawl upon its foreknees, without hesitation. On the other hand, hampered by the gun and harness, the elephant (a small female) showed unusual dread of soft and swampy ground. In Africa, marshes do not seem to possess the same terror for these animals in their wild state, for if they offer tempting pools, however uncertain the footing may be, the elephants appear to find a track across them. In the river courses too, deepened as they are by the torrent of the rainy season many yards below the surface of the surrounding country, and having banks nearly perpendicular, small shady pools close sheltered from the sun's rays, often remain in the hot season when the rest of the stream has disappeared, and to these, should no other way be open, may be found tracks of the animals, leaving no doubt they have reached the coveted water by slipping down on their posteriors. In what position the hinder legs are placed during this operation we cannot tell, but the "spoor" leaves no doubt of its having been repeatedly adopted in places apparently unaccessible.

The elephants generally remain in the thickest part of the forest during the day, making for the water, to which they often go long distances, shortly before midnight, and returning to cover some hours before dawn. We may be remarkable that although these animals, owing no doubt to their acute sense of hearing and of scent, have never been surprised in a recumbent position, there is ample proof that the bulls at any rate, usually rest lying on their sides. The late Gordon Cumming was, we believe, the first to note this fact, which we can ourselves confirm. He remarked that the sides of the enormous ant bears so common in this region, were apparently preferred, and that the ground was often distinctly marked with the impression of the under tusk as well as of the animal's body.

The influence of the particular tract of country in which they are found upon these animals, and the influence which they, in their turn, like all other living creatures, exercise on their habitat, should not escape a short notice.

On the borders of the Cape Colony and Natal, we find the few elephants that remain large in size, but with comparatively small tusks of inferior ivory. As we approach the equator, although food is far more plentiful, we find the animals smaller in size, having far larger tusks, the latter

too being of an ivory far superior in hardness and closeness of grain. Indeed, although naturalists have not recognized more than one species of the African elephant, the varieties of ivory exported from the north, west, south-west, south-east coast, and the Cape, have each marked differences of quality by which they are easily recognizable. The animals in their turn, however, likewise affect the economy of the country they inhabit. The damage done even by a single elephant in a very short time to a patch of cultivated ground is truly frightful, and having been once seen, would lead one to imagine that when these animals are herded together in vast troops such as the one seen by Dr. Livingstone on the banks of the Zambezi, consisting of over eight hundred, covering an extent of two miles of country, their course would be marked by utter desolation. The havoc thus caused is not however perceptible, a fact which that observant traveller has attributed, no doubt rightly, to the care shown by the elephants in the selection of their food—a point, as he justly remarks, often overlooked in estimating the quantity of food required by the larger animals.

Again, all these animals, rhinoceri and hippopotami included, are, as M. Krapf observed, the true pioneers, "the real path-makers of the tropical forest, which without their tracks would be often utterly impenetrable to man." Further, these paths leading as they most frequently do, to water, are often the only open channels for the surface-flow of the heavy rainfalls, and thus materially contribute to the continuance of the water supply of the district, to the very existence of which they owe their formation. While the elephant does not thus destroy vegetation which would ruin the shelter which appears indispensable to him, on the other hand he directly assists the production of new growths by his habit of searching for the many succulent bulbs to be found below the surface of the soil in every open space.

Gordon Cumming, in whose time elephants were more plentiful in the neighbourhood of the colonial frontier, than they are at the present, described large patches of many acres each in extent, as being thus ploughed up to a depth of several inches by the tusks of the elephants in quest of roots and bulbs; thus doubtless bringing to the surface germs of a fresh vegetation which would otherwise lie dormant. It is curious to remark that Pliny was acquainted with this habit (generally overlooked by modern writers) and he describes the "Indians" (?) as sowing their corn in the furrows thus provided for them by the elephants.

We have already alluded to the influence of locality on the size of the elephant, and the same remark appears to hold good with other animals. Many of the so-called varieties of antelope are asserted by Dr. Livingstone in a note to his last work to be but local variations of other species already known. The same remark applies to the carnivora; the varieties of lion, the yellow and black, as they are styled by the colonists, thus appear to be one and the same animal at different ages and under the influence of different localities; the darker colour coming with age, and the thickness of the coat and the shagginess of the mane being apparently in a great measure dependent on the nature of the ground frequented by the animal.

(To be continued.)

*Mining Phenomenon.*—It is a curious fact, connected with deep mining, that from the hours of twelve at night till eight in the morning, the disturbing influence in the bowels of the earth ob-



tains increased activity. At that time it is observed by miners that water falls from places where none is observable during the day. The volume in the wheel is perceptibly increased, the atmosphere is charged with gases which often prevent the lights from burning, and small particles of earth and rock are observable to fall from the tops of the drives. Whether this phenomenon is to be attributed to the diurnal motion of the earth, or other causes, it is worthy of the attention of the curious.—*Geology Advertiser.*

Selected.

## THE LIVING TEMPLE.

BY G. W. HOLMES.

Not in the world of light alone,  
Where God has built his blazing throne,  
Not yet alone in earth below,  
With belted seas that come and go,  
And endless isles of sunlit green,  
Is all thy Maker's glory to be seen,  
Look in upon thy wondrous frame,  
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves  
Flows murmuring through his hidden caves,  
Whose streams of brightening purple rush,  
Fired with a new and livelier blush,  
While all their burden of decay  
The ebbing current steals away,  
And red with Nature's flame they start  
From the warm fountains of the heart.

No rest that throbbing slave may ask,  
Forever quivering o'er his task,  
While far and wide a crimson jet  
Leaps forth to fill the woven net  
Which in unbroken ceaseless tides  
The flood of burning life divides,  
Then, kindling each decaying part,  
Creeps back to find the throbbing heart.

But, warmed with that unchanging flame,  
Behold the outward moving frame,  
Its living marbles jointed strong  
With glistening band and silvery thong,  
And linked to reason's guiding rings  
By myriad rings in trembling chains,  
Each graven with the sacred zone  
Which claims it as the master's own.

See how you beam of seeming white  
Is braided out of seven-hued light,  
Yet in those lucid globes no ray  
By any chance shall break astray.  
Hark how the rolling surge of sound,  
Arches and spirals circling round,  
Wakes the hushed spirit through thine ear  
With music it is heaven to hear.

Then mark the cloven sphere that holds  
All thought in its mysterious folds;  
That feels sensation's faintest thrill,  
And dashes forth the sovereign will!  
Think on the stormy world that dwells!  
Locked in its dim and clustering cells!  
The lightning gleams of power it sheds  
Along its hollow glassy threads!

O Father! grant thy love divine  
To make these mystic temples thine!  
When wasting age and wearying strife  
Have sapped the leaning walls of life,  
When darkness gathers o'er all,  
And the last tottering pillars fall,  
Take the poor dust thy mercy warms,  
And mold it into heavenly forms!

Selected.

Peace has unveiled her smiling face,  
And woos thy soul to her embrace;  
Enjoyed with ease, if thou refrain  
From earthly love; else sought in vain.  
She dwells with all who truly prefer,  
But seeks not them who seek not her.

Yield to the Lord, with simple heart,  
All that thou hast, and all thou art;  
Renounce all strength, but strength divine,  
And peace shall be forever thine;  
Behold the paths the saints have trod,  
The paths which led them home to God.

Guyon.

## John Dunstone.

For "The Friend."

(Continued from page 119.)

Shortly after this manifestation of divine goodness, he and his wife were brought into distress, on account of inability to meet the demands of their landlord; who, for the small sum of thirty shillings, inconsiderately pressed hard on these poor afflicted people. They had struggled hitherto, out of their bare weekly allowance, to keep up the payment of the rent; not unfrequently, in order to do so, living sparingly, even on bread and water. However, this proved insufficient, and, notwithstanding all their efforts, an accumulation of debt seemed unavoidable. In his perplexity, he left the house to seek, in some sequestered place, divine counsel and direction. "I will remember," said he, "the spot on which I stood; and there, in deep retirement before the Lord, it pleased my Heavenly Father to pour out of his love and mercy on my soul. And now," said he, "raising my hands toward heaven, I exclaimed: 'My Heavenly Father, condescend to show me how to proceed in this matter, and whatsoever my hand shall find to do, either now or hereafter, with thy gracious assistance, I will do it with all my might, leaving the event to thy Divine Providence.'" He returned to his house with a peaceful mind, fully assured that He, who heareth and answereth prayer, would deliver them out of their difficulty.

Just at this time, his mother and two of his brothers came to see them. John Dunstone and his wife informed them of their circumstances, expressing, at the same time, their willingness to go to the parish work-house, had the inmates been of sober habits; but this not being the case, the prospect of such society was distressing. His brother kindly replied: "You shall not go there; we will build you a little hut on the common, but that hereafter you shall have no rent to pay." To meet the present demand, was now his remaining difficulty; and, to accomplish it, an appeal to the parish vestry seemed his only resource. This course he took, and such was the feeling induced in the minds of those present, that they at once expressed their willingness to pay the arrears. The humble dwelling was quickly commenced; and when, after a few days, the mud wall was raised about six feet high, "I will remember," said he, "feeling my way into the corner where I am now sitting, and here, on the bended knees both of body and soul, I consecrated my little dwelling to the Lord; telling him it should be his house, dedicated to his service, and earnestly supplicating that all who should live in it might live in his fear, and that all who should die in it might die in his favor. And this, through divine goodness, has been hitherto mercifully the case—three members of my little family having exchanged mortality for life since we first settled under its roof, each leaving a precious testimony to the grace and mercy of the Redeemer."

It will be right for me here to observe, that in every season of pecuniary difficulty, he conscientiously avoided obtaining even the necessities of life on credit, as he might have done; and from the hour when he first became sensible of the light of Christ illuminating his mind, the inconsistency of obtaining the property of another, without a reasonable prospect of early payment, was clear to his view. Faithful to the conviction, he ever chose, even in times of great extremity, rather to cast himself on Divine Providence than in this respect to infringe on the divine law.

About the same time, he was deeply exercised on the subject of praying occasionally with his family; there were times when the duty pressed

heavily on his mind; but so weighty did the engagement appear in his view, and so encompassed with weakness and infirmity did he feel himself, that the struggle was nearly overwhelming to his weak, emaciated frame; and when at last a conviction of duty rose above every other consideration, he rather fell on his knees than deliberately bowed them before the Lord.

In this manner he continued to act; not periodically entering on the awful engagement, but at those seasons when the good hand of the Lord was upon him, preparing the sacrifice, and strengthening him with might in the inner man, to approach the throne of heavenly love with earnest and prevailing supplication, to the comfort of his own soul, and the furtherance of the work of grace on the souls of his household.

One of the most remarkable passages of his life now took place. Poverty, with all its usual concomitants, had long been the portion of himself and family (except indeed that in their case thankful and contented spirit appears uniform to have prevailed,) but at this time the pressure of want was heavy upon them; their barley-cake (and this was all their provision) was nearly exhausted, and several days must elapse ere they would be likely to find the means of procuring more. The wife, leaving her baby, with an elder child, to the care of their blind father, had gone in the morning to a neighbouring farm to work, and returned at the dinner hour, far less with the object of satisfying her own hunger than that of ministering what she could to the sustenance of her child; and having accomplished this object, she again went to her labour. Shortly after she had left the house, he took a small piece of what yet remained of the loaf, and with it a cup of water, and sitting down in his usual corner, lifted up his heart in thankfulness to his Heavenly Benefactor, for the provision his hand had made while tears of emotion followed each other down his cheeks. "I have tasted," said he, "many sweet things in my life, both the honey and the honeycomb, but nothing so sweet to my taste as the bread and water of which I had now partaken."

Having thus finished his meal, without however, satisfying his hunger, choosing rather to deny himself, in order that a little might be kept for the use of his wife after the toils of the day, it was powerfully impressed upon his mind that he would, in an especial manner, dedicate the afternoon to the Lord, by seeking renewed evidences of his love and favor. With this view, he placed the infant in the cradle, and quickly sought to sleep. Its little sister he led to the grandmother's, who lived just by on the common, and returned to his empty dwelling.

On entering, he locked the door, and drew down the curtain, sought the accustomed corner where, in silent retirement, he sat down to wait upon the Lord, and in the ability which he might give, to draw near in spirit unto him. He knew the heart of his servant, his deep devotedness, his unfeigned humility, his lively and cheerful faith in a merciful Providence, unwavering notwithstanding the utter destitution of his present circumstances—He who knew all this, condescended, in a remarkable manner, to reveal himself to his disciple. If I might venture to draw such a parallel, his case must have been, in considerable degree, similar to that spoken in this language: "Whether in the body, I cannot tell; or whether out of the body, I cannot tell; or whether out of the body, I cannot tell; or whether out of the body, I cannot tell; or whether out of the body, I cannot tell." Though I feel a degree of hesitation in introducing these words to my readers, yet I cannot find language better adapted to portray the real circumstances of the case. For



urs, at least, must have passed away in this manner, during which, without uttering a word, far as he knew, he remained in deep tranquillity and fervor of spirit, swallowed up in the luminous essence of the Lord, and reposing (if I may so speak) under the wings of the cherubim before a mercy seat, insensible to all around him, and if no longer an inhabitant of this world. "And then," to use his own language, "I came a little myself, all was light and life around; and although conscious of my blindness, yet it appeared me that if a pin had been on the floor before me, I could readily have picked it up." The glory of the vision gradually declined, till, after a little time, he found himself the same poor, weak, suffering creature as before, though still retaining, and that for a long season, a precious sense of the mercy of the Most High, thus remarkably enjoyed by his soul. His sense of anger now returned, with a feeling of condemnation for want of faith in Divine Providence, which would have led him to satisfy it without being careful for the future, seeing how marvelously his Heavenly Father had often dealt with him; and again lifting up his heart to the Fountain of mercy, his former peace was restored. By this time his wife had returned from her labour, and an invitation had reached them to take a meal with her mother's. This they thankfully accepted; and the refreshment was very seasonable.

Although they had carefully avoided making known their circumstances, even to their nearest relatives, yet, on the following day, a loaf came from one quarter, a tub of potatoes from another, and from a third, &c., so that in no week of their lives were they more plentifully cared for than in this; and, remarkable as it may appear, from that day to the end of their lives, a space of more than thirty years, they never knew absolute want; the same ever gracious Providence still watching over them, and verifying in their experience the truth of his own blessed saying: "The young lions do lack, and suffer hunger; but they that fear the Lord shall not want any good thing."

(To be continued.)

For "The Friend."

#### North Carolina.

The following letter is one of many—all reliable—of the same import. It was not written for the public eye, but believing that such facts as are referred to, should be known, and that however powerless "appeals" founded on them may prove in arousing the reader's sympathies, the facts themselves will arrest the attention of many blessed with the means of relief.

It is hoped also that it may suggest to the committees in the different Monthly Meetings engaged in collections for the Freedmen, whether they are working with an earnestness conporting with the very decided feeling and action of the meeting at the Arch Street Meeting House on the 25th of the 10th mo. Y. W.

Salisbury, 12th mo. 3d, 1866.

DEAR FRIEND:

There are several very pitiful cases of destitution and suffering among the freedmen in my neighborhood.

Duncan and Jane Neely, an aged couple, are, through sickness and crippled limbs, rendered all most entirely helpless, and dependent upon occasional charities.

Caroline Carson, who has seven children, is a widow, and only three of her children are self-supporting; the other four have been wandering with her over the highways for some time, begging piteously for employment and food.

Beside these there is a long list of women and

children, having no husbands or fathers to depend upon, who must undergo indescribable suffering this winter, if not cared for.

Please call the attention of your charitable Association for the relief of indigent freedmen to these cases. They are indeed needy and deserving. The failure in our crops will render their condition really alarming.

Thy attached friend,

EDWARD PAYSON HALL.

P. S.—Anything in the line of either clothing or provision will be thankfully received by me for them, and distributed among them, with all the care and judgment I can exercise.

Respectfully, E. P. H.

For "The Friend."

#### Thoughts for the Times.—No. 53.

These views of John Woolman are but the development of the one great principle, that the Divine inspeaking Word is the supreme guide of life, its teaching being the appointed law of conduct. The peculiar merit of the essays lies in the fidelity and clearness with which he applies this Divine rule to our human concerns, to the outward business of life and the government of the inner man; surveying the great interests of humanity and the duties of each class to every other, from the stand-point of that pure wisdom, which feels the perfect equality of all in the Divine sight, embraces in the common brotherhood of man, all kindreds, tongues and complexions, and extends even to the brute creation its kindness and compassion.

When John Woolman arrived at manhood, the colonies on the Delaware had been blessed with fifty years of unbroken peace and happiness. The Friends were still among the foremost inhabitants in wealth and respectability, and they did not deny themselves these conveniences and comforts of life which their ample means placed within their reach, and which their high standing in society might seem to require. There are tendencies in such a community to formality in religion, to the varnished selfishness of polished life, and to the substitution of schemes of philanthropic benevolence for the humbler, but sterner and more imperative duties of self-denial and obedience to the Divine law.

This state of things did not escape the penetrating eye of Samuel Fothergill. "A people," he observes, "who had thus beaten their swords into ploughshares, with the bent of their spirits to this world, could not instruct their offspring in those statutes they had themselves forgotten. As every life begets its like, a generation was likely to succeed formed upon other maxims, if the everlasting Father had not mercifully extended a visitation to supply the deficiency of their natural parents. It consisted with his wisdom and mercy to reach forth a hand of love to many of them of the younger sort, and to subject their hearts to the work of his own power."

Among the most eminent of these chosen servants was John Woolman. The life of purity and simplicity into which he was led, was so peculiar and distinct from that of his brethren in faith, as these were in character from the professors around them.

A certain writer has said that the Quakers were the Protestants of Protestantism; and in the same manner it may be said that John Woolman was the Quaker of Quakerism. And although the mere imitation of him in the things into which he was led, can never constitute christian virtue, yet none can go astray in following implicitly the Guide whom he followed; whose in-

structions are ever adapted to the peculiar condition of each, and will lead not into absolute identity of practice, which would be, or would end in being artificial and formal, but into that unity of the Spirit which is able to bind all classes and conditions of society into one holy brotherhood.

What then was the significance of John Woolman's character? In the dealings of the Almighty with mankind, we find that a holy example has ever been the most powerful means of enforcing and spreading the Truth. To take the highest instance of all, that of our Saviour himself—deeply as we reverence his condescending love, his atoning sacrifice, his redeeming mercy, we cannot but feel that it is the immaculate innocence and purity of his walk among men while here on earth, that independent of the visitations of his Spirit, touch the heart and enable us, through thus contemplating his human nature, to realize his Divinity, and through the aid of that Spirit, qualify us to follow in his footsteps, and to become indeed his disciples.

And in all ages when a backsliding, rebellious people had to be awakened and recalled to their allegiance to truth and duty, it has been by the instrumentality of men raised up for the work, and giving proof of their call by their holy, self-denying lives.

Especially was this the case with George Fox and the early Friends who were sent forth to republish the doctrines of the primitive christians.

The "holy experiment" of William Penn in founding the colony which bears his name, was successful beyond all precedent, and its prosperity severely tried the consistency of the Friends. The disciples of Fox and Dewsbury became the owners of slaves and indulged in a luxurious style of living, that led them off from the primitive simplicity of their fathers. There had not been wanting faithful disciples who deplored and reproved these departures.

But it was the preaching and still more the life of John Woolman, as instrumental means, that first effectually convinced the Society of the wickedness of slave-holding. The presence of a man who would not draw up a writing which conveyed or bequeathed a slave, who would not share the hospitality of a master living at ease on their labour, without making what he deemed a just compensation to the slave; who travelled through their country on foot as a minister of the gospel, in the garb of a servant, that he might more fully enter into their sufferings; who would eat and wear none of the products of their forced labour; who wet the floor where he sat in meetings for business, with tears of pity for the oppressed, and of contrition for his brethren, was a living protest against the iniquity, more effective than words, and won over all that was good in the Society to his side.

And this protest against slavery was but a branch of John Woolman's protest against all injustice and oppression, against excessive and unnecessary labour, and all that disturbed the true harmony of the creation. Like the primitive Friends he carried his entire belief over into practice. He kept a small shop for the sale of his tailor's goods, and gave it up because it was attended with much custom. He worked at his trade without even an apprentice, and would put up superfluities on the garments he made. When he was prevented from setting off in due time for meeting, he would not hasten his horse, but chose to take his seat after the meeting was gathered, rather than oppress his beast. He thought that dyed clothes was a means of hiding dirt, and opposing to that true cleanliness which becomes a

holy people, and he wore garments of the natural colour of the wool and fur. He had read of the cruelties practised in working the mines of the precious metals, and he was not free to drink from a silver cup, or to use articles of gold or silver. He bore his testimony against the eager hurry of business, and the cruelties practised upon stage horses and post boys in England, in the excessive labour to which they were subjected, and he refused to ride in a postchase, or to have his letters sent by mail.

These singularities of John Woolman were looked upon by some as mere eccentricities, which were greatly in the way of his usefulness. Those who saw deeper, knew that they were essential to the completeness of his character, as a man raised up for a sign to Israel. They were dictated by a sense of duty, in a mind singularly gentle and unselfish, and tremblingly alive to the reproofs of instruction. Nor was his example lost upon the Society. He was one of those eminent men, who were chosen and sent forth to en-act it to its primitive faith and practice, and whose influence upon it, is to be felt even to this day. For it is greatly owing to the apostolic labours and pure example of such men as John Smith of Marlborough, John Churchman, John Woolman, William Jackson, and their consistent contemporaries and successors in the church,—labours and examples still held in grateful remembrance—and especially to John Woolman in the remarkable writings which he left behind him, that the Yearly Meeting of Pennsylvania has, through the Divine blessing, held fast to the ancient doctrine, to the form of sound words, and to comparative plainness and simplicity of life and manners, amidst surrounding changes in fashion, and departure in principles.

John Woolman was deeply concerned on account of the oppression of the poor by the rich, their hard and incessant labour, and their wages inadequate to the real wants of life. This inequality of condition between the two classes seemed to increase with the increase of wealth, as if the abjectness of the poor were a reaction from the elevation of the rich. And in that day there seemed to be no escape from this condition of things, but in going back to the simplicity and rudeness of patriarchal times, as if, for once, the inevitable law of human progress was at variance with the beneficence of the Creator.

But a mighty change was at hand. The invention of the steam-engine had already altered the face of society, and revolutionized the industry of civilized man. At this day that marvellous agency is doing work which millions of human hands could not perform—a labourer that never tires, nor eats or sleeps, nor asks for wages, and that year by year is taking upon itself fresh tasks of severe drudgery, from which it relieves the toiling workman, asking only in return his skill in guiding the almost thinking machinery it propels. Hitherto the advantage of this vast saving in the cost of production, has been to the consumer and to the wealthy owner of machinery.

But the labourer has learned from the capitalist the secret of co-operation. As the co-operative stores of the English labourers are introduced into other countries, the beneficial society, the saving bank, the school and the lecture room will follow in their train. The artisans are learning to combine their small savings and to conduct successfully various branches of business and manufactures. They are setting limits to the requisitions of the master, both as to the hours and wages of labour.

The sure effect of all these changes will be to raise the social condition of the working man, to

lighten the severe and incessant toil to which he has been subjected, to render a general intelligence and a knowledge of the useful arts, the necessities of his condition, to promote the accumulation of small savings so as to render old age comfortable, to put him in a condition to maintain his social rights and to feel the dignity and responsibility of his social duties. Thus will the beneficent wisdom of the Almighty in so framing our social instincts as to connect progress in the arts of life with progress even in virtuous sentiments, be indicated by the union of capital with labour—the effective cure, it is believed, of those dangerous inequalities of condition, which corrupt the rich and debase by oppressing the poor; and which have hitherto baffled every effort to equalize them.

It is obvious that we are approaching this condition of the social relations—which is even now at our door, and to which we must submit, whether we will or not. What concerns us here, is the moral consequence of this mighty change. It is as if vast tracts of a wild and desolate region were suddenly opened to industry, and rendered capable of tillage and husbandry. The soil indeed will require long, patient and careful cultivation before its full capacities can be developed, which only the dews, and rains, and warmth of Heaven can quicken into life. But never since the dawn of modern civilization has there been a period more full of hope and promise, which called so loudly for the aid of all wise, and thoughtful, and religious men, in guiding its tendencies, and elevating it to the level of its duties.

Without presuming to say how the Society of Friends may be led in the future now before us, we cannot doubt that if faithful to its own principles, it will keep its hands clean from the gain of oppression, prove by its humble, watchful course, its reliance on the guidance of the Holy Spirit, strive earnestly to promote useful learning and pure religion among all; especially the working classes, present a pattern of true wisdom and simplicity in its manner of life, and lift up its voice against all injustice and violence.

Were John Woolman still living, his gentle and sensitive spirit would no doubt turn aside from the strange hurry and noise of the world in which he would find himself; he would still feel himself set as a mark in Israel; but there can be little doubt that he would deeply sympathize with the toiling thousands who are working their way upwards into higher regions of intelligence and morality, and that he would find in them an eager audience for the reception of his gospel message of "peace on earth and good will among men."

Selected for "The Friend."

#### The Mustard Tree of the Bible.

The word *sinapi* is met with in the Gospels according to Matthew, Mark and Luke, and it has been translated *mustard tree*. Much difference of opinion has existed as to the plant here intended. It is thought that it cannot be the common mustard of the country, which is an herb of annual growth; whereas the evangelists speak of the plant as a tree having branches, on which the fowls of the air lodged. \* \* Our Lord also alludes to the smallness of the seed in Matt. xvii. 20, and Luke xvii. 6. The mustard plant was a branching tree with a small seed. Dr. Royle has examined this subject with his usual care and acuteness, and finds that the mustard plant of Palestine at the present day, is a tree which answers in every respect to the description of the sacred writers. The tree grows near Jerusalem, and most abundantly on the banks of

the Jordan, and round the sea of Tiberias. It is known to botanists as *Salvadora Persica*, and belongs to the natural order *Salvadoraceæ*, which is considered as being nearly allied to the olive family.

The trunk of the *Salvadora* is sometimes twenty-five feet high, with a diameter of one foot. Its branches are very numerous, spreading, and with their extremities pendulous, like the weeping willow. The flowers are minute. The berry is very small, much less than a grain of black pepper, smooth and red. Each fruit contains one seed, which is pungent, and is used as mustard. The fruit has an aromatic smell, and tastes like garden cress. The bark of the root is acrid, and is used in India for causing blisters.

Some, however, still think that the black mustard plant, (*Sinapis nigra*) is referred to in Scripture, inasmuch as the *Salvadora Persica* is a subtropical plant, found in the valley of Ege-di, and not a common plant in Palestine. The common black mustard plant has been seen in the Holy Land as high as the horse and his rider, and birds would naturally settle or rest upon it. The parable illustrates the increase of Christ's kingdom, which from small beginnings is destined finally to extend over the whole earth.

Professor Hackett tells us that when crossing the plain of Akta, in Palestine, he saw before him a little grove of trees. On coming nearer they proved to be a grove of mustard plants. Some of the trees were full nine feet high, with a trunk two or three inches in circumference, throwing out branches on every side. He wondered whether they were strong enough for the birds "to lodge in the branches thereof." Just then a bird stopped in its flight through the air, alighted down on one of the limbs, which hardly moved beneath the weight, and began to warble forth a strain of sweetest music. The professor was delighted with the incident, his doubts "were charmed away," the "least of all seeds," was actually grown into a substantial tree.—*The Plants of the Bible*, by Prof. Balfour.

*Value of Insects.*—Great Britain pays annually \$1,000,000 for dried carcasses of that tiny insect known as the cochineal; while another—also peculiar to India—gum shellac, or rather its production, is scarcely less valuable. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibres spun by the silk worm, of which the annual circulating medium is said to be \$200,000,000. In England alone—to say nothing of the other parts of Europe—\$500,000 are spent every year in the purchase of foreign honey, while the value of that which is native is not mentioned, and all that is the work of the bee; but this makes no mention of 10,000 pounds of wax imported every year. Besides all this, there are the gall-nuts, used for dyeing and making ink; the cantharides, or Spanish fly, used in medicine. In fact, every insect is contributing in some way—directly or indirectly—in swelling the amount of our commercial profits.—*Late Paper*.

For "The Friend."

The remarks of Robert Pryor, in "The Friend," were very striking, and should make a lasting impression on our minds, viz: "Dear brother, be not too anxious about the things of the world; for my inordinate desire to accumulate wealth, has been a heavy burden to me; you one knows what I have suffered on that account." He also acknowledged that his having been so solicitous after the world, had made him a "dwarf in religion," exemplifying the truth of the declaration



our blessed Saviour, when He said, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon." He was also made sensible not having been as useful to Society as he could have been, and that the love of money, and an inordinate desire after wealth, had pierced in through with many sorrows."

Of the truth of those expressions we need not doubt, for they were spoken in an honest hour, and should convince the living in such a manner to arouse them from their lethargy, and speedily get in practice the advice of one standing in the awful presence of the Judge of the whole earth: who will sooner or later bring us all to an account for the deeds done in the body, whether they be good or whether they be evil. But let us not wait to have one sent from the dead as Jesus wished, to convince us of the truth of these things, but let us rather listen to the Prophet of prophets, who has told us, "to seek first the kingdom of God, and His righteousness, and all these things shall be added unto you." How much better to believe Him who said, "Take no thought for your life, what ye shall eat or what shall drink; nor for your body what ye shall put on;" than to wait to be convinced when it is too late to put in practice our belief in them.

Far be it from us to discourage any from making proper efforts to gather enough of this world's goods to make them and their children comfortable while passing through time, and to use some also for the needy; for while they have eyes in view, they are often, if not always blessed with baskets and in store. The Searcher of hearts knoweth who are gathering with this object in view, and those for aggrandizement and show. Therefore, let us keep before us the advice of an Apostle, "to let our moderation appear unto men."

**Hardening Copper.**—A correspondent of the *Cincinnati Gazette* states that a Mr. Disman, of Cooper Sautdusky, Ohio, has discovered the process of hardening copper, an art which has been lost since the days of King Solomon. It is well known that the ancients possessed the art of hardening copper and making it equal to the best of steel, and for nearly three thousand years all knowledge of the method has been in oblivion.

## THE FRIEND.

TWELFTH MONTH 15, 1866.

If we believe that the life of Christ, as set forth by the evangelists, is a model of perfection which are called to imitate, we must admit the obligation to show forth the virtues of Him who has led us to his kingdom and glory. However much we may feel that that example, so far as He is divine, is above our level, and that in us the weakness of the flesh often controls the willingness of the spirit, yet neither can exonerate us from conforming to the laws to which our great Saviour himself teaches obedience by his own practice. His whole life was a beautiful exhibition of the religion he introduced and taught, and his disciples are enjoined so to conduct themselves that they too may adorn the doctrine of him, their Saviour. But if we were to judge of Christianity from the course pursued by ordinary, worldly christians, we could hardly escape the conclusion that instead of being a system of purity and self-denial, it inculcated self-indulgence and devotion to the world.

Our Saviour who knew perfectly the relations of this state of being to that which is to come, and the value of every thing that can engage the attention of man while here, has told us emphatically there is a constant and potent snare in any other riches than those which we may lay up in heaven; yet the possession of gold and silver, as representatives of this world's wealth, appears to be the great object towards which the large proportion of his nominal followers turn their fondest wishes, devote the greatest portion of their time, and bend their choicest energies. The fullest blessings and rewards pertaining to a strictly christian life, can be seen only by the eye of faith, and the promises of the gospel are addressed to those, and those only, who are willing to take up their cross, and deny themselves. But surrounded with evil examples, and prone, from the promptings of their animal appetites to self-indulgence, men, while they admit the truth of the theory, readily permit their attention to be absorbed by that which promises present gratification; and are thus easily allured from the narrow path of righteousness by the desire for wealth and worldly importance, as ministering to the pride of life and the pleasures of sense. Thus they voluntarily renounce the protecting power of the religion they profess, while they throw themselves into the way of temptations, they seldom have innate strength to resist.

We think this is to be constantly seen at the present time, and in our own country. The eager pursuit of riches, the rampant growth of luxury, and the inordinate thirst for splendor and gait, clearly indicate that the restraining principles of the religion of Christ, so generally professed, are either unrecognized, or thought of but little account; while the frequent instances of wholesale swindling, embezzlement and theft among those holding stations of trust and responsibility, show unmistakably, with how little force mere conventional laws of morality and honor, check the downward career of men who rely on nothing better to oppose the temptations abounding amid the general struggle for money and the pleasures it can command.

The bold and flippant manner in which the unrighteous gains of speculators and government contractors are acknowledged; the open-faced frauds practised in stock-jobbing, and the legalized gambling in the gold market, if read aright, with the few commentaries they call forth in the public press, show that a widespread demoralization has overtaken the community, blinding that nice sense of justice, honor, and honesty which characterized our forefathers, and which is inseparable from a sound belief in the christian religion.

These sorrowful lapses are probably more glaringly displayed in cities than in country places; but the spirit of gain and greed of gold have pervaded all portions of the land, often urging those engaged in agricultural pursuits to exchange their slow but surer accumulations, for the more hazardous ventures of mercantile business, and not unfrequently betraying the devotee of mammon into inextricable difficulties, ending in disgrace to himself, and loss to all who have reposed confidence in his integrity.

Such facts are well calculated to alarm every sincere believer in the truths of the gospel, and make him tremble for himself, for his fellow-professors, and for his country. If sufficiently alive to his responsibilities and the dangers that surround him, he can hardly fail to recognize the various forms assumed by this besetting sin, and that he, in common with his fellows, is exposed to its insidious contagion. This last considera-

tion, properly impressed, he will not be neglectful of close attention to that Monitor within, which alone can give him a clear insight into the sources of his own weakness, and knowledge where availing strength is to be obtained; teaching him how to act for himself and towards others; and richly rewarding him for every act of obedience. In this connection we would impress on the minds of our readers the following extracts from the advice of Philadelphia Yearly Meeting on the subject of trade.

"We affectionately desire, that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business and trading, not suffering their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, that 'They who will be rich, fall into temptation and a snare; and ering from the faith,' pierce themselves through with many sorrows.' Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation."

"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 benumbed by the examples which pass unrepined 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 conscientiously not to engage in any thing 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.'

"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 the 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 speculation in property, which holds out prospects of a rapid accumulation of riches, often destroys the tranquillity of the mind, and leads 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 these vessels, that when the solemn close of life shall come, they may be prepared, through the mercy of God in Christ Jesus, to enter unto the joy of their Lord."

#### SUMMARY OF EVENTS.

**FORBID.**—The Fenian troubles in Ireland continue. At a large meeting of the citizens of Genoa, the magistrates were requested to recommend the government to enrol the loyal people and increase the number of troops. Many more have been sent from England, including two regiments of cavalry. The government officers are, it is stated, increasingly vigilant in arresting suspected persons. All the depots of arms in Liverpool have been searched, and the excited state of feeling among the Irish population rendering this precaution necessary.

The *France* newspaper, of the 8th, asserts that Maximilian has telegraphed to some of the physicians attending the Empress Carlotta, to meet him at Gibraltar by the middle of this month.

The French troops are leaving Rome. The *Paris Patrie* of the 9th, announces that the convention on the subject of the Pspal debt has been formally signed.

An Imperial ukase has been issued at St. Petersburg, declaring all the relations of Russia with the Pope of Rome abrogated, and annulling all special laws of the empire which have heretofore been made in accordance with such relations.

Dispatches from Candia state that the Cretans are submitting to the power of the Turks, all means of further resistance having been exhausted. It is rumored that the Emperor of Russia has been invited by France to send a fleet to take some measures by which three governments may arrive at a mutual understanding in regard to affairs in the Island of Candia.

The *London Times* declares that the Alabama case ought to be settled promptly and amicably, and thinks it matter of deep regret that it was not compromised and disposed of long ago. The *Times* agrees with the President of the United States, as set forth in his annual message.

The *Paris* papers state that the French troops in Mexico will all have returned to France before the end of the second month next. The representatives of the United States government have commenced legal proceedings to prevent the sale of the rebel arms in France which furnished ships and materials to the parties during the late war.

On the 26th ult., a detachment of United States troops under General Sedgwick, took possession of Matamoras, Mexico, for the alleged purpose of protecting the lives and property of American citizens. The movement was disapproved by General Sheridan, and the troops were withdrawn subsequently to the north of the Rio Grande. Oaxaca has been surrendered to the Liberals, and their forces seem to be gaining ground everywhere. The United States will not recognize any other government than that of the United States.

Liverpool dispatches of the 10th report breadstuffs dull at a small decline in prices. Cotton active, middling lands, 14d. Consols, 88½. U. S. 5-20's, 71½. The *Examiner* follows the *Times*, and calls for an early settlement of the Alabama claims. It believes the popular voice is strongly in favor of an amicable adjust-

ment. Cardinal Cullen has issued a pastoral address urging the Irish people to obedience to law and avoidance of all secret societies.

**UNITED STATES.—The Public Debt** on the first inst., after deducting \$95,163,816 in coin, and \$40,195,821 in currency then in the Treasury, amounted to \$3,549,631, 238, which is less than for the corresponding month of the previous month. The currency was reduced \$4,753, 936 during the month.

**Public Lands.**—The Secretary of the Interior reports that 4,629,312 acres of lands were disposed of during the year ending 6th mo. 30th last. One million eight hundred and eighty-two thousand and one hundred and sixteen acres were entered under the homestead acts; 1,199,656 acres were approved to States as swamp land; 651,066 acres were located with agricultural college-ship; 403,180 acres were located with military warrants; 388,294 acres were sold for cash, and 93,957 acres approved to States for railroads.

**Gold and Silver.**—The value of the bullion received at the Mint and branches during the last fiscal year, was \$31,911,719. The coinage for the same period was as follows: gold coin, \$28,313,940, gold bars, \$9, 115,486; silver coin, \$680,264; silver bars, \$916,382; one, two, three, and five cent pieces, \$649,570; and copper and nickel last week, 223. The mean temperature of the Eleventh month, according to the record kept at the Penna. Hospital, was 48°. The highest during the month was 69°, and the lowest 29.00°. The amount of rain during the month was 1.76 inches. The average of the mean temperature of the Eleventh month for the last ten years is 47.7°; for the last twenty years, 43.29 degrees. The highest during that entire period (in 1845) was 50.50°. The lowest (in 1827 and 1842) 38°.

**Miscellaneous.**—The vintage of France this year is of an inferior quality, from the absence of sunshine and the late setting in of the autumn rains.

During the Eleventh month, 66 emigrant vessels arrived at New York from Europe, bringing a total of 21,008 passengers.

The *Mobile Tribune* estimates the cotton crop of the present year at 1,500,000 bales. The estimate at Charleston, S. C., makes it only 1,300,000 bales. There are then a difference in time in South Carolina, eleven cotton factories in successful operation.

Accounts from the interior of Alabama, show a greater breadth of ground than ever before sown in wheat. The wheat crop of Texas is heavier this year than in any previous one.

**Deaths.**—By the census of 1865, the State has a population of 373,700, being an increase of 101,671 since 1860.

**The South.**—The Governor of Alabama has sent a message to both Houses of the Legislature, advising the adoption of the constitutional amendment. The message caused much excitement, the majority of the House being opposed to the ratification. The Florida House of Representatives has rejected the amendment by a unanimous vote. Gov. Perry, of South Carolina, opposes the constitutional amendment, and advocates a general convention of all the States. The Legislature of the same State has passed a bill postponing the payment of debts till 1866. A bill has been reported to the Arkansas Legislature, bestowing civil rights on coloured persons. The Gov. of Virginia recommends the Legislature to adopt the constitutional amendment. The public debt of Virginia is over \$42,000,000. The chain gang has been revived in Richmond, Va., but it is contended that it is a relic of the old British barbarism, which should not be tolerated in any enlightened community.

**New York.**—The Board of State Canvassers of New York have declared the result of the late election for Governor as follows: For R. E. Fenton, 306,315; for J. A. Seward, 253,536. Total vote 1,198,841.

**Congress.**—The Judiciary Committee of the Senate has reported favorably the bill which has passed the House of Representatives to repeal the act giving the President power to grant amnesty to the rebels. A bill has been introduced for the admission of Nebraska into the Union. Senator Sumner has introduced a bill declaring the jurisdiction of Congress over the whole subject of reconstruction, the illegality of existing governments in the rebel States, and the exclusion of such States, as now organized, from representation in Congress. It is expected that the bills for the admission of Colorado and Nebraska will receive early consideration by the Senate.

The House of Representatives took up the bill to amend the national currency act, but after some discussion the bill was postponed until the Twelfth month next. A resolution referring the soldiers bounty act of last session to the Military Committee for amendment,

and the increased pay of members of Congress to the Judiciary Committee for repeal, was adopted. A resolution was adopted, yes, 119, nays 32, insisting on the adoption of the constitutional amendment by the State lately in rebellion, before the propriety of giving such States congressional representation shall be considered. The Committee on Territories was instructed to inquire into the expediency of providing territorial government for the rebel States. The House has appointed a committee to investigate the New Orleans riots. A bill has passed the House providing for an additional session of Congress to commence on the 4th of Third month next.

**Jefferson Davis.**—It is stated that the President is determined not to interfere in the case of Davis, who will be kept in confinement until arrangements shall be made for his trial.

**The Markets, &c.**—The following were the quotations on the 10th inst. *New York.*—American gold 137 1/4 U. S. dollars, 1881, 112½; ditto, 5-20, 106½; ditto, 10-40, 5 per cents, 100. Superfine State flour, \$7.50 a common, \$6.50. Shipping Oil, \$10 a \$11.15. Baltimore flour, \$9.50 to fair extra, \$10.30 a \$12.50; trade and family, \$12.60 a \$16. No. 2 spring wheat, \$2.20; State, \$2.90 a \$2.95. State barley, \$1.20. Western oats, 61½ a 63 cts. State corn, 65 a 68 cts. Western midland corn, \$1.12; new yellow, \$1.08 a \$1.10. Middings upland cotton, 33 cts. *Philadelphia.*—Superfine flour, \$8 a \$8.50; high grades, \$9 to \$15.50. Pennsylvania red wheat, \$2.65 a \$2.80. No. 2, \$2.90 a \$3.10; white, \$3.20 a \$3.30. Rye, \$1.30 a \$1.40. Old yellow corn, \$1.12 a \$1.17. New do., \$1.05 a \$1.10. Clover seed, \$2.50 a \$2.75. Timothy, \$3.50 a \$5.75. Flaxseed, \$3.10 a \$3.15. The arrivals and sales of beef cattle reached about 240 head. Extra sold at 15½ a 16 cts., a few choice at 16½ fair to good at 13 a 14 cts., and common, 10 a 12 ct. About 6000 sheep sold at 6 a 6½ cts. for good to extra, 5½ a \$3 cts. for fair, and 4½ cts. per lb. gross for common. Hogs were dull and lower, sales of 5000 from \$8 a \$9, a few extra at \$9.25 per 100 lbs. net.

#### RECEIPTS.

Received from Israel Hall, Ind., \$4, vol. 10; from James McGrail, O., \$2, vol. 40; from Blackburn, Pa., \$2, vol. 40, and for Nathan M. Blackburn, \$2, vol. 40.

Received from Wm. Blackburn, W. Brownsville, Pa. \$30; from New Garden Monthly Meeting, Ohio, \$38; and from Pennsville Monthly Meeting, Ohio, \$60, for the Relief of the Freedmen.

#### WESTWON BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at Westwton, will be held on the Fourth-day the 19th of Twelfth month, at 10 o'clock A. M.

The Committee on Admissions will meet at 8 o'clock the same morning, and the Committee on Instruction at seven o'clock the preceding evening, instead of at 10 o'clock as heretofore.

The Visiting Committee attend at the School on Seventh-day afternoon, the 15th inst.

SAMUEL MORRIS,  
Twelfth month 3d, 1866. Clerk.

For the accommodation of the Visiting Committee conveyances will be at the Street Road Station on Seventh and Third-day afternoons, the 15th and 18th inst., to meet the trains that leave West Philadelphia at 4.30 and 4.45 p. m. On Fourth-day morning, a regular stage will meet the train that leaves Philadelphia at 7.10 A. M.—due at the Street Road at 9.26.

#### SCHOOL FOR COLOURED CHILDREN IN BERRY STREET.

A well qualified female teacher is wanted to charge of the boy's school under the care of the Month Meeting of Friends of Philadelphia for the South District. Application may be made to Susan O'Leary, 217 Second St. Thos. Elkinton, 118 Pine St. Geo. J. Scattergood, 413 Spruce St.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSUAH H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of 430 and 4.45 p. m. On Fourth-day morning, a regular stage will meet the train that leaves Philadelphia, or to any other Member of the Board.

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Some Observations on Christ's Sermon on the Mount.

(Continued from page 123.)

"Ye are the light of the world: a city set on a hill cannot be hid."

True and faithful christians are indeed as stars of God's firmament, which are of excellent use to the people in the night, and more especially when they are not clouded, and in a particular manner those who travel on the seas, for when they are not seen the sun for a season, then they are good guides to the sea-faring man; and likewise the wilderness on the land. This world is like wilderness, and like the troubled sea, to some of our souls; and good men and good women are as viceable to reprove and instruct in righteousness: "Such," says Daniel the prophet, "shall be as the brightness of the firmament, and as stars, forever and ever." And these are like city set upon a hill, which cannot be hid.

"Neither do men light a candle, and set it under a bushel, but on a candlestick; and it giveth light to all that are in the house."

Men, when divinely enlightened by the grace of the spirit of Christ, ought to exert themselves to their Master's glory and excite others, and stir them up to their duty; and to endeavor, as much as in them lies, to promote the kingdom and interest of our dear Lord. For men are God's candles, as the scripture saith, "The spirit of man the candle of the Lord;" and this candle is enlightened by Christ, who "Lighteth every man that cometh into the world," and is the fruit of the great Father of lights. The great and good end of Christ's lighting man's spirit, and illuminating him with divine light, is, that may shine out to others in a good conversation of a holy life, which is serviceable to others and self also, and answers the end of Him who lightened him by the fire of his word, or with coal from his holy altar; being thus lighted and walking in it, as the nations of them that are dead shall walk in the light of the Lamb. Here the house, or society, is truly lighted by such gifts; and those who have received greater gifts, degrees of divine light from Christ, than some others, and may have a larger share of natural or acquired parts, ought not to hide it, as our Lord presses it, under a bushel, but put it in its proper place, on a candlestick; and as the candle is of use when it is put out, therefore we ought to be very careful to keep to watchfulness and prayer, that it be kept lighted in time of dark-

ness; for "The candle of the wicked is often put out."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Since there is a bright and shining nature and quality in the holy lives of Christ's servants, and in the conversation of his faithful followers, therefore it should be manifest and appear before men; our lamp should be burning and our light shining; and we should take care to keep holy oil in our vessels, that therewith our lamps may be supplied, otherwise folly instead of wisdom will appear in our conversations, which will be a hindrance, when our great Bridgroom cometh, to our entrance into life, or God's kingdom, and greatly hindereth our Master's glory, of which we are by all means to endeavor the furtherance. Men generally take more notice of our evil works, and when an evil eye is open, will sooner see them, than our good ones; so that we had need to be very careful, and keep a holy watch in our conversations, that our light may so shine, that our Father who is in heaven may be glorified, in our bringing forth much good fruit.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The excellency of the dispensation of the glorious gospel of Jesus Christ is wonderful: having no tendency to destroy the law of God given by Moses; for Christ's doctrine comes up through it, fulfills it, and goes beyond it, in perfection and in the beauty of holiness, and in the life and power of pure religion.

"For I say unto you, except your righteousness shall exceed that of the scribes and pharisees, ye shall in no case enter the kingdom of heaven."

These scribes and pharisees had a righteousness, but it was of their own making, an outside one only, whereas within they were full of deceit and hypocrisy; they cried up righteousness in words, and yet cried out against Him who taught it in the greatest purity, and sought his destruction; they were notable examples to all persecutors for religion. Our Lord and his servants did not speak against outward holiness, but that the inside should be the same; for living righteousness leads to inward and outward purity, which is manifest by its fruit; and those fruits are fruits of the Spirit, which are, love, meekness, temperance, patience, experience, hope, and charity, or brotherly love; of which those people showed very little to Christ. He was sensible of their envy and malice, which were very contrary fruits to holiness; and therefore he tells them that hear him, that their "Righteousness must exceed that of the scribes and pharisees, or they in no case shall enter the kingdom of heaven."

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

"But I say unto you, that whosoever is angry with his brother without a cause, shall be in

danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire."

Here we may learn that the law provided nothing against anger, only in this case, against shedding of blood, and many times if anger is too much kindled it sets the soul on fire of hell, if it be not timely quenched. People, as it grows hotter, call one another out of their names, and take the name of the Lord in vain, break the third commandment, swearing by him, and cursing men. We may plainly see by Christ's doctrine, that anger, without cause, is dangerous. Soft words from a sedate mind will wonderfully help in this case: it is not easily conceived what a mighty advantage Satan hath upon one that is angry without a cause: and we are often apt to think we have cause when we have none at all; and then we make work for repentance, without which we are in danger of hell-fire. Wherefore every true christian ought to watch against the evil of anger; and yet there may be anger where there is real cause, without sin.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath sought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The christian religion admits of no malice or guile; the worship of it is in spirit, and truth, and love, without hypocrisy, without deceit or hatred: if we come with these to the altar, they will hinder our acceptance. Though we may indeed have a gift, we are to seek reconciliation, and not say, Let him come to me, I will not go to him; but Christ tells us we must go to him; and if thou go to the offended in a meek and christian spirit, and seek reconciliation, if thy brother will not be reconciled, if the fault be in him, thou hast done thy duty, and thy gift will be received, and Christ will manifest himself to thee by his grace and spirit. But yet art thou to seek for peace, he having ordained it, and laid it as a duty incumbent on thee.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

It is plain from hence, that Jesus is for a quick and speedy end to differences; "Agree with him quickly;" for it is of dangerous consequence to let disagreements lay long, they eat like a canker, and they destroy the very nature of religion: Personal differences are a great hurt to families, to churches, and to nations and countries, especially when espoused by parties; then what rending, tearing, and devouring work it makes; wherefore take Christ's counsel, and agree quickly. If the difference be on the account of debt, and the debt be just, it is better to offer up one's self and all that he has in the world, than to stand out with



one's adversary, till it come to the utmost extremity; and for christians to go to law one with another, is contrary to the apostle's advice; and oftentimes the gainer of the cause loses by going to law; so that it is good to agree quickly; it being profitable so to do, both spiritually and naturally. \* \* \*

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Christ compares the sinful lusts and inclinations which are the cause of men's destruction, and their being cast into hell, to a right eye, or a right hand, two of the most useful and serviceable members of the body; not that he intended that we should cut off our natural members, but that we should cut off these sinful lusts, and cast them from us, though they were as a right eye or hand. It is very much against nature, and very painful, to pull out an eye, or cut off a hand; so sin of many kinds is very agreeable to the natural man, and it is very hard for him to part with it; he pleads the use of it, and when Christ, the physician of the soul, comes to put his knife to it, which is his word, poor man is too apt to fly from it, and to shrink from under its stroke: the holy baptist, John, understanding our Lord's doctrine, and being sensible of the powerful working of Christ's word and spirit, says, "Now also the axe is laid to the root of the trees, every tree therefore, which bringeth not forth good fruit, is hewn down and cast into the fire."

(To be continued.)

From the "Intellectual Observer."

### Animal Life in South Africa.

BY H. CHICHESTER.

(Concluded from page 123.)

We may here briefly refer to the effects instanced in the case of those two formidable foes of domestic animals the "fly," or tsetse, and the lung sickness or peripneumonia of South Africa, both of which appear so dependent on locality. The "Tsetse" is a small active bee-like insect found in certain regions only, which sucks, in mosquito fashion, the blood of every creature it comes across. Its bite is harmless to man (even to the smallest children), to the mule, ass, and goat, to calves while sucking, and to all wild animals; yet it is certain death to the horse, ox, and dog; the symptoms, which last for months, pointing apparently to a strong poison introduced into the system. The localities in which this formidable pest is found are very circumscribed. Dr. Livingstone relates that although the south bank of the river Souta was a noted "fly" district, he found on the north bank the plague was unknown, the river being scarcely fifty yards wide, and tsetse being frequently carried across on the bodies of dead game by the natives.

Again, peripneumonia, known as "lung sickness" when it attacks the oxen, and "horse sickness" when it affects the horse, which is in fact the rinderpest of which we have of late had so much bitter experience, and which is equally fatal to domestic cattle and to the bovine antelopes and quaggas, appears unaccountably to be restricted to certain localities. In some parts of the Cape Colony there are very limited tracts of moderate elevation which appear to procure for horses while kept there a perfect immunity from the attacks of the disease, from which they have acquired from the Dutch the name "Paarden bergen," or

horse hills. They appear to possess no peculiarities of soil, vegetation, elevation, or climate to distinguish them from other spots around, and the cause of the immunity they enjoy remains as obscure as when it was noticed by the Dutch traveller Sparrmann a century ago.

A remarkable instance of the influence of the animal on the vegetable world, occurs in the migrations of game which annually takes place, from the desert towards the Cape Colony and Natal. In some cases these may be due to the state of the herbage, which varies considerably at different elevations, but in the more marked cases as the migrations of the Spring-bok (*Antelope cuclione*) this is not the case. These animals leave the desert at the time the grass is best, and track down towards the colony. The difficulty of estimating the numbers of a herd of animals in movement is always great; indeed, during the frontier struggles with the Kaffirs, it was always remarked that the number of cattle driven off or recovered, was in every case overrated by the most experienced stock keepers, even where no object was to be gained by misrepresentation. With these antelopes the difficulty is greatly increased by a certain quivering motion of their horns which they maintain, and also by the gleams of white from the beautiful fan-like manes which extend along their backs, and which they invariably erect when moving; considering, however the great numbers afterwards found in the colony when the main body has divided, it appears probable that the estimate which places the numbers at between thirty thousand and forty thousand at starting, does not exceed the truth. On certain seasons, generally recurring about once in ten years, there is a vast increase in numbers which causes the movement to take some of the features of an American "stampede." We have ourselves witnessed instances on these occasions, when the animals hurried along and seemingly bewildered by the numbers round them have allowed themselves to be caught by the hand.

It is to these larger occasional migrations that the Dutch Boers more especially apply the term "trek bokkens."

A scarcity of food in certain seasons inducing greater numbers thus to migrate, is the cause usually assigned to these movements.

Dr. Livingstone assigns another cause, viz., the wary habits of the animals which induce them to leave the high and rank grass and choose more open feeding grounds, an instinct by the way, often displayed by domestic oxen.

Wherever the herds of antelope are found, whether the numbers be large or small, they appear materially to influence the herbage of the district they frequent. Their close, cropping bite resembling that of sheep, opens out a place for the young shoots, while their droppings not only fertilize the ground, but return to it the seeds in the most suitable for fecundation.

Dr. Livingstone has related some instances where the game having been destroyed, the grass totally disappeared, being succeeded by a growth of mesembryanthemum-like plants, a change, which it is needless to say, would materially affect the water supply of a scantily watered country.

The migratory habits of these animals also prevent the herbage, and consequently the water supply, of any particular district being affected by over-cropping. In the Cape Colony, near Graaf-Reinet (and, we have been told, in some of the Merino districts in Spain,) the reverse of this picture may be seen. In these cases, by overfeeding certain of the sheep-walks, the herbage

has first become impoverished, and in the end, like the water supply, has nearly disappeared.

The number of these animals is also kept in check by the large proportion of the carnivora. Lions, indeed, are getting scarce; but the various species of leopard and tiger cat, known to the colonists under the general name of tigers, and of hyenas (called wolves) still abound. The beneficent purpose these animals fulfil in the great scheme of nature has been admirably pointed out in the "Bridgewater Treatise" of the late Dean Buckland.

It is indeed trite and superfluous to say that this intimate relation between every department of nature may be traced by the attentive observer upon every spot on the earth's surface, but in South Africa it possesses especial interest. There is no region we can point to where those relations as they now exist, have been longer in force; there is also none where the retreat of animal life before the almost imperceptible encroachments of civilized man has been and is progressing in a more marked or obvious manner.

For "The Friend."

Remarks of Jesse Haines, of Muncy, Lyncoln Co., Pa., who died on the 8th of Ninth month, 1856. "He was a beloved and valued minister of the gospel, aged one hundred years lacking six days."

He said evidently under a weight of exercise "When the anointing is upon me, I speak which is given to me, and when it ceases, I return the praise to the great Giver, feeling that I can do nothing of myself."

"The valley of humility is a place of safety."

Communicated for "The Friend."

Extracts from a letter written by the Superintendent, dated at Yorktown, Va., 11th month 29th, 1866.

Our schools, both day and evening, also those held on First-days, are overflowing. The interest for learning has largely increased. Our expenditures in erecting substantial and commodious buildings, together with the change in public sentiment here, from opposition to the support of their education, has in no small degree contributed to this happy result.

Our buildings which are finished, comprising all at Slabtown, are very substantial and as comfortable as need be.

The Acertown buildings are all finished except plastering. They would be filled with scholars if opened. The dwelling-house there will be plastered this week for R. S. to occupy. Shall we have the large school-house there plastered?

The nice brick house at Fort Magruder, assigned to us, was vacated last week, and fearing we might not find it vacant when we might want it, I moved M. and M. at once, and they are now very nicely set up in it and their school commenced. R. S. kindly consented to teach here this week in their place. We anxiously hope that H. A. C., and the other teacher asked for my last, will reach us by to-day's boat. We are suffering for their help every day and evening.

While the coloured people here are generally better clothed and provisioned than they were last fall, there are many women with children in very destitute condition, and they never needed aid more than now.

I find there have been sent several pieces of uncut goods which we propose to make up and employ these poor women. My wife will give attention to the cutting and making in connection with E. P. We have a suitable room, and as we have the cloth and thread, it will be no additional



ence to our Association. We shall allow them all wages, and when they have worked enough pay for a garment which they or their children could, they can have it, and at reduced prices. And the little beginnings, which we make in a way, prove satisfactory. I hope it may be continued through the winter. I fully believe that the establishment of an Industrial School here, this winter, would be the most judicious and of charity that could be bestowed, and I believe it might be nearly self-sustaining. At any rate, I do not doubt but that it might be carried at less final cost to the Association than any of the day schools. \* \* \*

Some excitement is just now caused by an order to remove the coloured people from Acren, Slabtown and other rented lands. The order is peremptory.

I have had interviews with General Armstrong and Lieut. Massey, Supts. of the Bureau, by whom the order is to be executed, if executed at all, and it is arranged by the Bureau and the owners of the land, to re-rent to all who, during the past year, have paid their rent or exhibited industry and habits of industry, and to remove others who have neither paid their rent nor endeavored to do so. This will be done between the 1st and New Year's time, and the removal will be made. Though severe, I think it is perfectly right, and that it will prove salutary. The bodies, among those turned off, will have to be sent to the government hospital here, and cared for, so that I think the excitement will subside, and nearly the same population remain. \* \* \*

We are all in good health, and are having very delightful weather, and all seem happy in their work. We feel that it pays cost every day. I think that the Committee could come and look in on the work. I think that they would feel well satisfied could they do so. \* \* \*

M. E. A., a teacher who has recently commenced her duties at Danville, writes under date of the 9th month 9th, 1866. \* \* \* I had heard of hardships, the trials and provocations of a soldier among the freedmen, and felt prepared almost any thing, but never did I imagine there was so much pleasure connected with it. I fully paid before I leave the school room after half a day's work.

Some of the children are dull of course, as in other schools, but most of them are doing finely. I have on my day list about eighty names, with average attendance of between fifty and sixty. Pleasant days our school is full, but a frost has the effect of leaving us with empty benches. They are very much afraid of the cold. They are generally clean and well behaved, doing great credit to the teachers who have been working on them. They seem to enjoy making us seats of things in their power, apples, potatoes, flowers, &c.

The division which I have at night consists of a group of men who are commencing to write together, and their eager faces would form a good subject for a picture, especially one old man who is so slow but very desirous to learn. If, by and by, he reads one word without aid, the tears start to his eyes and he can scarcely continue his work.

I have never seen people so desirous and so determined to learn. Teaching them is a continual source of interest.

Many of them have large families and are very poor, which is not to be wondered at when people are charged from six to fifteen dollars per month for log houses containing one room and a loft. They contrive methods to cheat them out of their

earnings, too, and try in every possible way to keep them down and prevent them from owing property or saving money.

Every one here, both black and white, carries a pistol or some other weapon. \* \* \*

The weather is variable—yesterday, the eighth, we sat all day with windows open, and without fire. I can scarcely imagine that Christmas is so near.

#### For "The Friend."

#### John Dunstone.

(Continued from page 125.)

Shortly after this season of peculiar favor, as he was on one occasion leaning forward, having in his hand an axe to cut a piece of wood, suddenly, and as it were, in an instant, while in this position of body, the enemy assaulted him; a blasphemous thought was presented to his mind, and it appeared to him that it was not without difficulty that he avoided putting it into words. He, however, quickly regained an upright posture, and lifting up his heart to the Source of all strength, exclaimed: "Bless the Lord, Oh my soul, and all that is within me bless his holy name."

This, for the time, put the enemy to flight, but it did not prevent his renewed attempts to harass and distress him, for many months, in various ways, and under different circumstances; yet, being enabled uniformly to repel these assaults, he found each succeeding attack weaker than the former, till at last, to use his own words, "They seemed as light as the touch of a feather."

Although totally blind, and otherwise greatly afflicted in body, yet anxious to do what he could toward the maintenance of his wife and children, he now obtained work in one of the mines in the neighborhood—his employment being simply that of blowing the bellows at the smith's forge. This labour he continued till increasing bodily affliction rendered him unequal to the task; and when no longer able to work, a monthly allowance was kindly made him by the mine adventurers, and continued for many years.

Shortly after going to the mine, he received into his house a widowed sister and her afflicted daughter: the former could read, and it became her frequent practice to read the Holy Scriptures to her blind relative and his family. On one occasion, when she was reading the first chapter of Luke, an earnest desire arose in his mind to commit to memory some part of it, which then particularly affected him; and it seemed suggested to him, that if he really desired to do so, he might surely accomplish it. He fell in with the suggestion, resolving that nothing should be wanting on his part to obtain the desired object; and he accordingly requested her to assist him in committing one verse to memory, to which she readily assented. This, to his great satisfaction, he soon did, and then, with equal facility, a second, and so on to the fifth. "By this time," said he, "I had as much as I could hear; my mind was affected with a deep sense of obligation, and with a grateful heart I retired to acknowledge it, and to entreat that that portion of divine truth which I had learned might be so engraven on my mind as never to be forgotten." Persevering in the same course, he at length acquired an intimate acquaintance with, and could repeat correctly by heart, thirty-five chapters from the historical and prophetic parts of the Old Testament; sixty-five of the psalms of David; thirty-nine chapters from the gospels; and thirty-five from the epistles; making together one hundred and sixty-nine chapters. "And this," says he, "has been made

a blessed means of strength and comfort to my soul." In the language of the prophet, he could say: "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart; and it might be truly said that the Lord opened his eyes to behold wondrous things out of his law. His solitary hours were now cheered, his sleepless nights comforted, his bodily infirmities (though neither few nor light) rendered comparatively easy, and his many mental conflicts relieved, by drawing from the storehouse of his own mind those precious sayings, which, through a blessing on his perseverance had been laid up there. Here it may be proper to state, that John Dunstone never acquired a knowledge even of the alphabet; yet, notwithstanding this great disadvantage, he and his wife having in the abundance of their poverty, struggled hard to pay for three months' instruction of their children, that they might learn their letters, he afterward labored assiduously to promote their progress in reading, by means of those chapters with which he was most conversant. The children learned the letters, and their father, by previous acquaintance with their connection, gave expression to the words; in this way they succeeded so well, that after a while they could read the Scriptures, or indeed any other book, with facility and satisfaction.

And now came on a season of peculiar and aggravated bodily distress; in addition to entire blindness, three or four polypi had formed in his nostrils, producing at times very distressing sensations, and, in a considerable degree, preventing respiration. To this succeeded a severe asthmatic affection, and the effects proceeding from a heavy fall, by which the whole frame had been greatly shaken, and serious injury produced on the lungs. Thus circumstanced, in a time of close confinement and trial, the enemy again assaulted him, representing that the hand of death would soon be on him, and that at that awful season the Lord would cast him off; that his intellect would fail him; that his bodily distress would swallow up every other consideration, and that darkness and dismay, more awful than death itself, would assuredly overwhelm him.

Soon afterward it pleased the Lord really to bring him to the gates of death, and it appeared, both to himself and to those around him, that these were about to close on him forever. "And now," said he, "everything was the reverse of what the enemy had insinuated; my intellect was perfectly clear, my breathing free, my body without pain, and my mind filled with the love of God in Jesus Christ and with peace and joy in him. The enemy, ashamed and confounded, durst not appear; and had he," said he emphatically, "I could have laughed him to scorn."

On another occasion of this kind, when life seemed fast ebbing away, when his speech had utterly failed, and he had become wholly insensible to things of an outward nature, an inward consciousness of existence alone remaining, his spirit, borne on the wings of faith and love, ascended toward the heavenly mansions, and approaching still nearer his "Father's House," the breathing of his soul in these circumstances was, in effect: "Open to me the gates of righteousness; I will go into them; I will praise the Lord."

Many indeed, and very varied, were the deep and distressing conflicts of his soul, and many, and very remarkable, were the deliverances he experienced; often, when bowed down by distress of body and anguish of mind, the Lord mercifully interposed, and his dark and solitary dwelling was filled, as he believed, with his divine and

sensible presence; so that, had he been in perfect health, and in possession of perfect vision, enjoying all the beauties of the outward creation, his peace and joy would thereby have known no enlargement; one boundless good seemed to occupy every avenue to his soul, leaving space for nothing of an inferior character to enter. It may be truly said, that his was that "peace which passeth all understanding;" that joy which springs from the inspiration of Christ, his Saviour and his God.

It was his frequent engagement during sleepless nights (and almost every night was to him a sleepless one, sometimes not enjoying one night's rest in a month,) to meditate on those portions of the Holy Scriptures to which the good Spirit of the Lord directed his mind, taking one verse at a time, and dwelling upon it till its import was perceived, as in the light of the Lord; and how remarkably these holy sayings were in this way opened to his view, I believe my pen cannot fully set forth; suffice it to say, that he was thus made, in no ordinary measure, deeply acquainted with the spirituality of the divine law, and "wise in a wisdom divine."

On one of these occasions, while meditating on the contents of a chapter in the New Testament, it appeared to him as though the subject was taken from him, and another from the Old Testament opened to his view. It was the case of Elijah's fight from Abab. All the particulars of that interesting chapter, (although previously its contents were but partially known to him) passed in review before his mind; and deep and abiding was the impression produced, especially as its respected the "barrel of meal and the crust of oil," and their unfailling supply.

It was on a Third-day night that this took place, and it seemed to occupy his mind, till the exclusion of almost every other subject, till the Seventh-day following. On the afternoon of that day, his wife went to the market, and there learned, without any previous intimation, that the friendly society, from which her husband had been receiving four shillings a week, (one half of their income) was unable any longer to make good its payments. In great distress, she returned and informed her husband of the fresh trial which had been permitted to overtake them. Then it was that the tender care of the "good Shepherd" was made clearly manifest, in having prepared his mind for this unlooked for and serious privation. He attempted to comfort his wife, confidently assuring her that the divine hand would be again stretched forth on their behalf; that "want, like an armed man," would not be permitted to enter their dwelling; that the "barrel of meal would not waste, nor the crust of oil fail." This was literally accomplished.

In many ways, without interference on their part, and from various sources to which they made no appeal, relief came; and during the period when the club stipend was suspended, they were even better cared for than they had previously been. Thus again did he prove the faithfulness and care of that Almighty Being, whose gracious providence is in ceaseless operation for the preservation and defense of his believing and obedient people; of all those who put their trust in Him; and thus strikingly was established the truth of the psalmist's declaration: "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes."

(To be continued.)

### Another Terrible Accident on Mont Blanc.

The news of another disaster comes to us from Chamounix. It appears that the fine weather had attracted a considerable number of families to that place, and among others Captain Arkwright, an Englishman, with his mother and two sisters. On Friday morning last, he resolved to attempt the ascent of Mont Blanc, and one of his sisters decided on accompanying him as far as the Grands Mulets. Early on the following morning Captain Arkwright took his departure with two guides and a porter, and about 9 o'clock they were seen ascending the Grand Plateau. In advance of the party went Sylvain Couttet, the proprietor of the new huts on the Grands Mulets, attached by a rope to a coachman of the Royal Hotel, known by the name of Nicholas, who wished to profit by the opportunity to ascend Mont Blanc.

On reaching the Grand Plateau, the parties agreed to take the passage which had been usually followed before 1820, but which was subsequently abandoned in consequence of a catastrophe similar to the present. They adopted it in preference to the "Corridor," from its shortening the journey by two hours, and because they calculated to have much less ice to cut through, as was experienced during the summer by three or four other parties.

They were about half an hour in their ascent, when Sylvain Couttet, who was in advance, suddenly heard above him a loud detonation. He looked up, and to his horror saw an avalanche rushing down with fearful rapidity. He instantly shouted out to those who were below him, "Save yourselves! to the right! to the right!" He threw himself in that direction, advanced a few steps, struck his staff into the snow, and clung to it with all his might, and his companion Nicholas did the same. They both threw themselves flat on their faces and buried their heads in the snow.

They had hardly done so when a tremendous crash followed, and the immense mass thundered along quite close to them: so close that they were all over splashed with the fragments of the ice. In a few minutes, when the avalanche had passed, they raised themselves up, and looked about for their unfortunate companions. They saw nothing—noting but a furrow under them, and further down on the Grand Plateau, a mass of blocks of ice.

Couttet and Nicholas descended in all haste in the same direction, and searched everywhere, in the hope of hearing a cry or a moan to indicate that some had survived the catastrophe. They at last perceived an arm. At great risk to themselves they reached the spot, and dragged out from between the blocks a dead body, the skull crushed and the breast laid open. They laid it on the snow and resumed their search, but found nothing more. They resolved to descend and announce to the sister and to the other families that there was no hope beyond the faint one of finding on the following day, the three other bodies buried in the ice. They reached the Grands Mulets, where Miss Arkwright had been left, and informed her that it was useless to wait any longer, and that she herself must, without a moment's delay, descend with them. The writer of a letter from Chamounix, says:

"Imagine the scene that took place—the lamentations of the mothers of the three widows, and of the nine orphans. The pen is powerless to describe it. Mrs. Arkwright bewailing her son; her two daughters weeping for their brother; but calm and firm, and relying on the will of God, who tries them so severely. They are

still hoping, unfortunately, against hope, for the recovery of the bodies of the victims."

On Sunday morning, fifteen men, selected from among the most intrepid of the population, left on the search. An American family, who did not wish to have their names mentioned, gave the major 250*fr.* for the three widows. The names of the three guides who perished are: Francois Tournier, whose body has been found; Ferdinand Tournier, of Bois, and Michel Simonds, of Peccles, both places close to Chamounix.—*Late Paper.*

For "The Friend."

### Sarah Cresson.

Extracts from her Letters and Diary.

Sarah Cresson was the daughter of Joshua and Mary Cresson, and was born in the City of Philadelphia, on the 27th day of the 1st month, 1771. Her parents were members of the religious Society of Friends, and Sarah was early in life brought to value the beauty there is in the Truth, and to long after a greater degree of purity of heart than she had attained. Many mental trials were her portion, as she found her spiritual attainments often falling short of her earnest desires after an increase in holiness. As she took up the cross to her own will, and endeavoured in humility to follow the leadings of her blessed Lord and Saviour, she grew in grace and in christian stability, and in lowliness. In her eighteenth year she commenced making some memorandums in the nature of a diary, which she never wholly discontinued until near her close. The following are some of the first notes she made.

"3d mo. 15th, 1789. A day of renewed visitation to my soul, in which I was made sensible that I could do nothing without the help of my kind Creator. In the consideration whereof I much desire I may be attentive to His gracious direction, who is so wonderful in mercy as to show me the way wherein I should walk."

"10th mo. 20th. Our endeared Friends Mary Ridgway and Jane Watson arrived here from Ireland. Mary Ridgway and Jane Watson feeling their minds drawn to visit families belonging to our Monthly Meeting, engaged therein, it company with John Pemberton and David Bacon."

"12th mo. 6th. Dear Mary Ridgway was at our meeting to-day, and wonderfully led in testimony, particularly to the youth. She expressed her belief there was a powerful visitation extended to them, and earnestly entreated them in the love of the gospel to enlist under the banner of Christ the Captain of salvation. She said she believed there were some among them, who as they kept under the Lord's humbling hand, would be mad valiants in His service. She believed it was His gracious intention to wash and to cleanse, in order to fit and qualify them for service.

"It was a day of eminent visitation to my soul I desire to be enabled to praise the name of my gracious Lord."

"3d mo. 26th, 1790. O, dearest Lord, be pleased to make me thy child by adoption. Turn and overturn. Let not thine holy hand spare nor thine eye pity. I know that there is more within me that must be consumed. Wash me again and again in the laver of regeneration, that I may be clothed upon with the blessed robes of Christ's righteousness, and know all my own to be filthy rags; that I may be able to say to Lord alone is my righteousness, and may address Thee by the name of Father. Thou art worth to receive the sacrifice of my whole life; be pleased to assist me to render unto Thee the merits of my days, and to give unto Thee glory and honor all the days of my life."

The christian cannot rejoice but through suffering.



"3d mo. 28th. The time of our Spring meeting. Dear Mary Ridgway appeared eminently faithful in testimony and supplication. In testimony nearly after this manner: She had with weight and sorrow to see, that Israel had become blind, and that some who ought to have been as way-keepers, she feared were not only part blind, but most totally so. That notwithstanding things appeared sorrowful, she would not have the youth discouraged, as the Almighty was the same as her ho was."

"4th mo. 9th, 1790. Dearest Lord, be pleased to influence my conduct in such a manner, that nothing that is not consistent with thy ever blessed will may draw my mind from serving thee, who art everlastingly worthy to be worshipped and adored."

"4th mo. 13th. The outward sun shines with great splendor; Oh may my soul be afresh animated by the influence of the Sun of righteousness, and press forward toward the perfect day of God's salvation."

"15th. At aunt Armit's to day, unexpectedly met with the dear Friends from Europe; they had a solemn opportunity with aunt, and very comforting, believing her warfare to be nearly accomplished. Mary Ridgway addressing herself to some that were young, who might have many years to stay, desired they might eye the captain of their salvation, and obey His commands, that they might be prepared to enter into rest."

"Oh that these times of favour, of unexpressed favours, may tend to make me more diligent, more industriously concerned to do anything that may be clearly shown to me I ought to do; and that I may dwell humble, so that I may be able to distinguish the voice of the true Shepherd, in his sincere desire."

"4th mo. 16th, 1790. Not much to say this day. Lord be thou pleased to increase my stability."

It was during this year, we believe, that Sarah Crosson first appeared in the ministry. In preparation for this service, it is evident from her diary, that she was deeply baptized and humbled; and as she kept her dependence on the Lord, He who had bestowed the gift upon her, enabled her to grow therein, and to become valiant in his cause.

(To be continued.)

*The Number Seven.*—On the 7th of the 7th month a holy observance was ordained to the children of Israel, who fasted 7 days and remained 7 days in tents; the 7th year was directed to be a Sabbath of rest for all things, and at the end of 7 times 7 years commenced the grand jubilee; every 7th year the land lay fallow; every 7th year there was a grand release from all debts, and bondmen were set free. From this law might have originated the custom of binding young men into 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years. Anciently, a child was not named before 7 days, not being accounted fully to have life before that periodical day. The teeth spring out in the 7th month, and are shed in the 7th year, when infancy is changed into childhood. At three 7 years the faculties are developed, manhood commences, and man becomes legally competent to all civil acts; at four times 7 a man is in full possession of his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes graver and wiser or never; at seven times 7 he is in his apogee, and from that decays; at eight times 7 he is in his first climacteric; at nine times 7, or sixty-

three, he is in his grand climacteric, or year of danger; and ten times 7, or three-score years and ten, was, by the royal prophet, pronounced the period of human life.

#### NEARER HOME.

One sweetly welcome thought,  
Comes to me o'er and o'er;  
I'm nearer home to-day  
Than I've ever been before;

Nearer my Father's house  
Where the many mansions be;  
Nearer the Great White Throne,  
Nearer the Jasper Sea;

Nearer that bound of life,  
Where we lay our burdens down—  
Nearer leaving the cross,  
Nearer gaining the crown.

But lying dully between,  
Winding along through the night,  
Lies the dark and uncertain stream  
That leads us at length to the light.

Closer and closer my steps  
Come to the dark abyss,  
Closer Death to my lips  
Presses the awful chrisms;

Father, perfect my trust!  
Strengthen my feeble faith!  
Let me feel as I would when I stand  
On the shores of the river of Death—

Feel as I would, were my feet  
Even now slipping o'er the brink;  
For it may be I'm nearer home,  
Nearer now, than I think!

#### THE PEACE OF GOD.

O peace of God, sweet peace of God!  
Where broods on earth this gentle dove?  
Where spread those pure and downy wings  
To shelter him whom God doth love?

Whence comes this blessing of the soul,  
This silent joy which cannot fade?  
This glory, tranquil, holy, bright,  
Pervading sorrow's deepest shade?

The peace of God, the peace of God!  
It shines as clear 'mid cloud and storm,  
As in the calmest summer day,  
'Mid chill as in the sunlight warm.

O peace of God, I earth hath no power  
To shed this nectar o'er the heart;  
Its smile can never bring it here,—  
Its frown o'er bid its light depart.

Calm peace of God, in holy trust,  
In love and faith, thy presence dwells,—  
In patient suffering and toil  
Where Mercy's gentle tear-drop swells.

Sweet peace, I see thy heavenly ray,  
And long to light my taper there;  
Then should I meet the cares of life,  
Like angels, answering to prayer.

#### Railways in London.

\* \* \* The other way in which the Londoners accomplish the object of getting from one part of the city to another, is by building a railway overhead. Not in any such way as we have had proposed in New York, to arch over Broadway and run a railroad directly over the street, but a viaduct of brick arches, say 30 feet high, is carried along behind the streets, and as much away from the best parts of the city as possible, spanning whatever streets it may be obliged to cross by an iron bridge, and terminating at stations at the most frequented parts of the city. On this, trains run every fifteen minutes for the local traffic.

The viaducts already mentioned are not built merely for the city traffic, but the majority of the principal lines of railway into the country are

brought over them to stations in central portions of the city.

What would be thought in England of such an arrangement as that of the Harlem and New Haven railroads for getting their passengers into town? Some of the viaducts are wide enough to carry six separate pairs of rails, and in some places even more. The railway stations in London and throughout the kingdom are well deserving of notice. They are invariably, and as a matter of course, roofed over, the roof being generally of glass, and in some cases of great size. The roof of the central station at Birmingham has, until lately, been the largest single span in the world, viz., from 180 feet at one end to 212 feet at the other, it being 800 feet long, but this is about to be exceeded by the one at St. Pancras station, in London, which will have a single span of 240 feet, the station being 700 feet long. One of the railways that has been opened within the past few years for local traffic, is a line from the South Eastern Railway Co.'s station, on Cannon street, to the London, Chatham, and Dover Railway Co.'s station, Charing Cross. The distance from the Cannon street station to Charing Cross is about two miles. After crossing the river the road runs along on a brick viaduct, about on a level with the roofs of the houses, crossing the streets, if small, by arches of the viaduct, or otherwise by iron girders, of which there are eleven, and finally recrosses the Thames by the Hungerford bridge—another magnificent structure—and enters the Charing Cross station, a building, as I have said, very similar to the one already described. Trains run every fifteen minutes, taking something less than five minutes to make the run. The fare—first class, 6d, second 4d, third, 3d. The cost of such a railway will be seen from the description I have given of it to be very great, but when the wants of the community demand it, the outlay of capital is well warranted.—*Correspondence of Scientific American.*

For "The Friend."

#### John Churchman.

In the Journal of John Churchman, 6th vol. Friends' Library, the following instructive remarks are to be found.

"About this time, as I sat in one of our own meetings, I felt a flow of affection to the people, for many of our Society came there, perhaps out of curiosity, several young ministers having come forth in public testimony; in which extraordinary flow of affection, I had a very bright opening as I thought, and expected to stand up with it very soon, but being willing to weigh it carefully, was not very forward, viewing it as decreasing brightness, until something said, as it were, within me, 'Is the work in it; is necessity laid upon thee, and therefore, woe if thou preach not the gospel.' This put me to a stand, and made me feel after the living presence of Him, in whose name and power I desired to speak, if I appeared in testimony; and not feeling the pure life and power of Truth, so as to stand up, the brightness of the vision faded, and left me quiet, humble and thankful for this preservation."

*The Bricks of Egypt.*—Professor Unger, the celebrated Viennese botanist and palaeontologist, has recently published some remarks on the bricks of the ancient Egyptians, especially those of the pyramid of Dashour, which was built 3400 years before our era. One of them being examined through a microscope by the Professor, he discovered that the mud of the Nile, out of which it was made, contained not only a quantity of animal and vegetable matter, but also fragments of



many manufactured substances, whence we may conclude that Egypt must have enjoyed a high degree of civilization upwards of 5000 years ago. Professor Unger has been enabled, by the aid of the microscope, to discover a vast number of plants which at that time grew in Egypt. The chopped straw clearly discernible in the body of the bricks confirms the description of the manner of making the latter, such as we find in Herodotus and in the Book of Exodus.—*Paris Galignani.*

For "The Friend."

Wm. Penn's Belief in the Atonement—does it encourage Hicksism?

The writer is apprehensive that it is a prevalent idea at this time, among some of our Society, who have not very carefully perused the doctrinal writings of Wm. Penn, that his views were not thoroughly orthodox respecting the cardinal doctrine of the vicarious atonement for the sins of mankind, offered by Christ in his body of flesh, and that of justification by faith in Him, as set forth in the New Testament; and being well satisfied himself that this suspicion is unfounded, and is also calculated to entail loss upon our younger members by their avoidance of the perusal of the works of this eminent and truly apostolic servant of our Holy Redeemer, the following extracts have been taken from them, with the view of their republication in "The Friend," and the hope, that they may tend to counteract the impression alluded to.

"Primitive christianity revived in the faith and practice of the people called Quakers," was written and published by Wm. Penn, in the year 1696, when he was about 32 years of age, and was intended to include in a compendious form a general illustration and defence of the doctrines of Friends. Section 8th of the treatise opens thus:

"Objection. Though there be many good things said how Christ appears and works in a soul, to awaken, convince and convert it; yet you seem not particular enough about the death and sufferings of Christ, and it is generally rumored and charged upon you by your adversaries, that you have little reverence to the doctrine of Christ's satisfaction to God for our sins, and that you do not believe that the active and passive obedience of Christ when he was in the world, is the alone ground of a sinner's justification before God." Wm. Penn then proceeds to answer these objections, first negatively and then affirmatively, in the following words.

"Third. We do believe that Jesus Christ was our holy sacrifice, atonement and propitiation; that he bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering which Christ made of himself to God for us; and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man who had displeased God; and that through the offering up of himself once for all, through the eternal Spirit, he hath forever perfected those (in all times) that were sanctified, who walked not after the flesh, but after the Spirit."

"Section 9. First. And lest any should say we are equivocal in our expressions, and allegorize away Christ's appearance in the flesh, meaning thereby only our own flesh; and that as often as we mention him we mean only a mystery or a mystical sense of him, be it as to his coming, birth, miracles, sufferings, death, resurrection, ascension, mediation and judgment; I would yet add, to preserve the well disposed from being

staggered by such suggestions, and to inform and reclaim such as are under the power and prejudice of them: That we do, we bless God, religiously believe and confess, to the glory of God, the Father, and the honor of his dear and beloved Son, that Jesus Christ took our nature upon him, and was like unto us in all things, sin excepted: that he was born of the virgin Mary, suffered under Pontius Pilate, the Roman governor, was crucified, dead and buried in the sepulchre of Joseph of Arimathea, rose again the third day, and ascended into heaven, and sits on the right hand of God, in the power and majesty of his Father; who will one day judge the world by him, even that blessed man Christ Jesus, according to their works."

"2nd. But because we so believe, must we not believe what Christ said, "He that is with you shall be in you." "I in them and they in me," &c. "When it pleased God to reveal his Son in me." "The mystery hid from ages is Christ in the gentiles, the hope of glory." "Unless Christ be in you ye are reprobates." Or must be industriously represented as deniers of Christ's coming in the flesh, and the holy ends of it, in all the parts and branches of his doing and suffering, only because we believe and press the necessity of believing, receiving and obeying his inward and spiritual appearance and manifestation of himself through his light, grace and spirit in the hearts and consciences of men and women to reprove, convict, convert and change them? This we esteem *hard and unrighteous measure*; nor would our warm and sharp adversaries be so dealt with by others; but to do as they would be done to, is too often no part of their practice, whatever it be of their profession."

"5. \* I say we do believe and confess that the active and passive obedience of Christ Jesus affects our salvation throughout, as well from the power and pollution of sin, as from the guilt, he being a conqueror *as well as a sacrifice, and both through suffering.*"

From a work issued by Wm. Penn about 1692, entitled "A key opening the way to every capacity how to distinguish the religion professed by the people called Quakers from the perversions and misrepresentations of their adversaries," the following abstracts are made.

"Section 6. Of the divinity of Christ.  
"Perversion 10. The Quakers deny Christ to be God."

"Answer. A most untrue and unreasonable censure; for their great and characteristic principle being this, that Christ as the Divine Word lighteth the souls of all men that come into the world with a spiritual and saving light, according to John 1. 9, viii. 12, which nothing but the Creator of souls can do, it sufficiently shows that they believe him to be God, for they truly and expressly own him to be so according to scripture; viz: In Him was life and that life the light of men: and he is God over all, blessed forever."

"Section 7. Of the manhood of Christ.  
"Perversion 11. The Quakers deny the human nature of Christ."

"Answer. We never taught, said or held so gross a thing, if by human nature be understood the manhood of Christ Jesus. For as we believe him to be God over all, blessed forever, so we do as truly believe him to be of the seed of Abraham and David, after the flesh, and therefore truly and properly man like us in all things, and once subject to all things for our sakes, sin only excepted."

"Section 8. Of Christ Jesus, his death and sufferings.  
"Perversion 12. The Quakers expect to be

justified and saved by the Light within them, and not by the death and sufferings of Christ."

"Answer. This is both unfairly and untruly stated and charged upon us." \* \* \*

"We say that whatever Christ then did both living and dying, was of great benefit to the salvation of all who have believed, and now do and who shall hereafter believe in him unto justification and acceptance with God: but the way to come to that faith is to receive and obey the manifestation of his divine light and grace in their consciences, which leads men to believe and value and not to *disown or undervalue Christ, as the common Sacrifice and Mediator.*" \* \* \*  
"And because this people say that Christ's outward coming and sufferings, profit not to their salvation who live in sin and rebel against this Divine light, some have untruly and uncharitably concluded that they deny the virtue and benefit of Christ's coming and sufferings in the flesh as a sacrifice for sin: whereas we only deny and oppose a false and dangerous application of them in and to a disobedient state."

"By all which it is evident to any moderate inquirer, that we acknowledge Christ in his double appearance: as in the flesh of the seed of Abraham, so in the Spirit as he is God over all, blessed forever. Wherein is a full confession to him both as a blessed person, and as a Divine Spirit of light and life in the soul, the want of which necessary and evident distinction occasions our adversaries frequent mistakes about our belief and application of the Scriptures of Truth concerning Christ in that two-fold capacity."

"For it is not another than that eternal Word, Light, Power, Wisdom and Righteousness which then took flesh and appeared in that holy body by whom they have received or can receive any true spiritual benefit: they holding that Light is only from him, forgiveness only through him, and sanctification only by him. So that their ascribing salvation from sin and death eternal, to him who now appears by his holy Spirit to their souls as before expressed, cannot render him no Saviour in that age, or make void the end and benefit of his blessed appearance in the flesh on earth, or his mediation now in glory for those who believe on him in this age. Whose doctrine pierced, whose life preached, whose miracles astonished, whose blood atoned and whose death, resurrection and ascension confirmed, that blessed manifestation to be no less than the Word God, (the life and light of men,) manifested in the flesh according to the Apostle Paul for the salvation of the world; and therefore properly and truly, He was the Son of man on earth, and is now as truly the Son of man in glory, as the head of our manhood which shall also be glorified if we now receive him into our heart as the true light, that leads in the way of life eternal, and continue in well doing to the end."

"Section 9. Of good works.  
"Perversion 13. Thus it is the Quakers set up works, and meriting by works like the papists: whereby justification by faith in Christ is laid aside."

"Answer. By no means: but they say with the Apostle James, ch. II, that true faith in Christ cannot be without works any more than a body can live without a spirit: \*

"Nor yet do we say, that our very best works, proceeding from the true faith itself can merit; no nor faith joined with them, because eternal life is the gift of God." \* \* \*  
"So that as the people called Quakers do not hold that their good works merit, neither believe that their good works justify them; for though none are justified that are not in measure

netified, yet all that man does is duty, and therefore cannot blot out old scores; for that is re grace and favour, upon repentance, through Christ, the Sacrifice and Mediator, our great hope goat. So that men are not justified because they are sanctified, but for his sake that sanctified them, and works all their good works them and for them, and presents them blameless, to wit, Christ Jesus who is made unto them, he was to the saints of old, Wisdom, Rightness, Sanctification and Redemption; that he at glorioth, might glory in the Lord."

C. R.

New Jersey, Twelfth mo., 1866.

Communicated for "The Friend."

An Appeal.

The Women's Aid Association of Friends' of Philadelphia, have for nearly three years been conducting Orphan Asylums in Virginia for the colored children who were left friendless and destitute.

In the fall of 1865 the number increased so greatly that the committee in charge was obliged to bring many of them North. About 150 were various times, brought to Philadelphia, and no were old enough, have been placed at so many remained as helpless infants.

Association, being  
 iscs, was  
 R. R. H.

and so poor and destitute, that it is impossible for them to share any benefit of schools, and in fact there are no schools in the country besides this, in all this large district. Our teachers are very anxious to select and take in, from the poorest classes, those who may soon be useful.

"Many of the freed people will be as poor at the close of this year, as at last; not however because they have not worked; we hear no such complaints. Many women with families of children, will not be able, under the present order of things, to get employment next year. The planters will not be encumbered with them; now what will become of the little ones? Can we not secure a "widows' fund" from some of the very wealthy widows or others, at the North, to pay the expense of keeping their children here, buying their rations, clothing, &c., and put them into our school immediately?"

"Who will do a present good? Their contracts generally close this year at Christmas, and then will be a fitting time to "gather them in." Now who will send us a few or many hundreds of dollars, and some boxes of clothing, (or goods to

solemn for any vocal voice to be heard, the cloud and glory so great, that none could minister.—  
*Jane Pearson.*

THE FRIEND.

TWELFTH MONTH 22, 1866.

INDIANA YEARLY MEETING.

Through the kindness of some unknown friend, we have received a copy of the printed minutes of this Meeting, which was "held at White Water Meeting-house in Richmond, Indiana, on Fourth-day, Tenth month 3d, 1866."

The London General Epistle, and epistles from other Yearly Meetings with which correspondence is held, were read, and a committee appointed to prepare answers thereto. "An epistle addressed to this meeting by the 'Indiana Yearly Conference of the Wesleyan Methodist Connection of America,' has been read, and after a full and free consideration thereof, the meeting, appreciating the christian spirit and brotherly feeling manifested by the committee "to pre-

A committee was appointed to attend the opening of the new Yearly Meeting in Canada, and an epistle was addressed to it.

There is a "summary" in relation to "First-day Schools" and "Missionary Labors."

A report from a committee appointed to take under consideration that paragraph in the Discipline under the head of "Other Spiritual Gifts," states it is "united in the belief that the clause alluded to has been greatly misunderstood by many of the Monthly Meetings, and liberties granted under it not intended by the Yearly Meeting. We do not deem it proper to suggest any change in the discipline at present, and while we desire that Monthly Meetings should open the way for the proper exercise of all the gifts dispensed to individuals in the church; yet we earnestly desire that they do so with proper caution and prudence, and not to grant to persons with such gifts (but not acknowledged as ministers) the privilege of appointing meetings for religious services, or extended visits to meetings or families—neither within nor without the pale of our religious Society—which privileges are only intended to relate to recon-

Prussia are disposed to renew their commercial relations.

The United States government has commenced legal proceedings in the first tribunal of the Seine, to recover the amount of 2,250,000 francs paid M. M. Arman Filis, by the agents of the confederated government, on account of building five iron clad vessels, intended for the rebel navy, though the vessels were never delivered.

A telegram from Hanover reports the commencement of oppressive measures against the people by the Prussian authorities.

It is stated that peace will be shortly concluded between Spain, Chili, and Peru. The articles constituting the basis of the treaty show that there was never any cause of war.

The London *Times* of the 17th, contains a telegram from Berlin in which the writer says, the Pope of Rome has been officially invited to visit the United States.

The Liverpool cotton market, on the 17th, was active. Middling uplands, 14½d. Consols, 89. U. S. 5-20's, 71½.

UNITED STATES.—Congress.—Both Houses have passed the District of Columbia suffrage bill, by majorities of more than two-thirds. It may therefore be regarded as virtually a law. The bill extends the franchise to all adult male citizens or residents, white or coloured, except rebels and criminals. The precedent is important, and seems to mark the policy of the Republican party. The bill for

ers, assaults, and difficulties between citizens, often resulting in serious wounds and death, have for years occurred without the serious notice or action of the civil authorities; and in those neighbourhoods where it has heretofore seemed to the population officers to arrest and punish citizens for assault upon each other, they can hardly be expected to yield with any grace to arrests for assaults and outrages upon negroes."

*Philadelphia*.—Mortality last week, 238.

*The Indians in Kansas*.—Two delegates from each of the tribes in Kansas have been invited to Washington to consult in relation to the removal of their tribes to the Indian country.

*The Cholera*.—During four months, ending 12th 1848, the number of deaths reported from this disease was 10,805, of which 1189 occurred in New York, 8 in Philadelphia, 899 in Memphis, 978 in Chicago, and 3532 in St. Louis.

*California Breadstuffs*.—The San Francisco *Times* says, since January 1st of the present year, we have exported 23,900 tons of flour, 66,000 tons of wheat, 11,700 tons of barley, and 6740 tons of oats, of the aggregate value of \$4,500,000. There is a surplus remaining on shipment which, valued at present prices, is worth about nine millions of dollars more.

*Internal Revenue*.—The receipts of internal revenue from 7th month 1st, 1846, to 12th month 16th instant, amounted to \$18,700,839.

*The Markets, &c.*—The following were the quotations the 17th inst. *New York*.—American gold 137 S. sixes, 1831, 111½; ditto, 5-20, 1865, 166½; ditto, 5 per cents, 99½. *Superfine State flour*, \$5. *Shipping Ohio*, \$10.75 a \$12. *Baltimore* 11 trade

for common to

\$16.25. No

a, \$3 a F

\$2.



# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Observations on Christ's Sermon on the Mount.

(Continued from page 130.)

Again, ye have heard that it hath been said of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, shall be accounted unto you for perjury.

It was allowed to the Jews to vow to the Lord, and to swear by his name, provided they performed their vows and oaths. But here our Lord proscribes and abolishes all swearing with an "I say unto you, Swear not at all." Though swearing

prohibits will have it that he here prohibits only swearing, or common swearing, this cannot be, because the oaths he here speaks of were in, and to the Lord. And the apostle James

us, We must not swear by any oath. Neither the primitive christians swear at all; and

oaths ought to be so just in their conversations that their solemn words or promises would

themselves credit without any need of oaths. If

than yea, yea, and nay, nay, be evil, it must

be evil to require more, and that it is evil if

more, as all vows and oaths are, we have

proof for our author, a good foundation to build

on. Ye have heard that it hath been said, An eye

for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil:

whosoever shall smite thee on thy right cheek,

to him the other also.

And if any man will sue thee at the law, and

take away thy coat, let him have thy cloak also.

There was liberty by the law of Moses, for a

man to revenge himself, if he had an injury done

himself, and take up Christ's cross daily, and follow him, if he will be his disciple: and as for the law, it is better never to meddle with it, in a general way; and if thy coat by law is taken away, thou hadst better give him thy cloak than stand another trial with him: and it is much if thou art not a gainer by so doing. But the gain is not urged as the motive; but obedience to Christ, our great Lord and good Master, who said, "If ye love me, keep my commandments."

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

We are here to suppose the asker to be in real want and necessity, and the borrower also to stand in need, and the asked to be in a capacity and of ability to supply and assist the asker and borrower; and in such case we are by no means to refuse to give him that asketh, nor turn away from him who would borrow of us. If we are not in a capacity to supply, we are yet to use mild and friendly expressions; for christians should be courteous and kind to all, and particularly to the distressed. And if we think the askers or borrowers are not worthy or deserving for their own sakes, we should, if need be, give aid lead for Christ's sake, and in obedience to him, though it cross our own inclinations.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy."

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you;

"That ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Hebrews had liberty to hate their enemies; but by no people, by any dispensation, had liberty to hate their neighbours or friends; so that those who are in that state are far beyond the line of truth. But, says our holy Lawgiver, "I say unto you, love your enemies." If we love our enemies, we can in no wise destroy them, although it were in our power. Again, "Bless them that curse you." But, alas! how apt are men, and even those who would think it hard to be told they are disobedient to Christ, to render railing for railing, and cursing for cursing, instead of blessing. "Do good to them that hate you." If we are sensible that anybody hates us, and have demonstration of it, for sometimes we imagine it when it is not so, yet we are to do them all the good turns we can. "And pray for them who despitefully use you, and persecute you." Thus we are not to render evil for evil, but to overcome the evil with that which is good. Sweet was our Lord's example to us in this when he said, "Father, forgive them, for they know not what they do." If spiteful persecutors really know what they do when they persecute the just, their damnation must needs be very great; but if we do good for evil, as Christ hath taught, then are we the children of our heavenly Father, "Who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

"For if ye love them who love you, what re-

ward have ye? do not even the publicans the same?"

"And if ye salute your brethren only, what do you more than others? do not even the publicans so?"

Our virtue is much more shining in loving those who do not love us, than in loving those who do. It is natural for us to love those who love us, and we should be ungrateful if we did not; but the reward is greater, if we love them who do not love us, which must be manifested in deeds, as well as words; for saying and doing sometimes are two things, which made the apostle say, "Our love must not be with word and with tongue only, but in deed and in truth."

As to friendly and hearty salutations, that may be necessary or needful, we should not only manifest them to our brethren, but as occasion requires to all, it being a shining virtue in christians to be kind to strangers, and to show forth a generous and loving temper and deportment to such as may not be of us; though not in a flattering, modish, or complimentary way, but hearty and respectful, according to the plainness of Christ and the simplicity of his gospel, without respect of persons, respect being too generally shown to high, more than to them of low degree. As we are not to refuse our friendly salutations to the great, or the rich, so we are not to neglect the poor, for the publicans do so.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Christ would have us to be perfect in the practice of his doctrine, and to live up to it in perfect obedience, according to the best of our judgment and understanding, and not to do his work by halves, but honestly and perfectly, according to the measure of grace received. Some have received twice, some thrice so much as some others, as the parable of the talents plainly sheweth; but whatever discoveries or manifestations of grace, light, or truth, we have received, we ought to walk up to them perfectly; "Even as your Father which is in heaven is perfect." As the Almighty is perfect in his love, justice, mercy, grace, and truth, unto poor mortals, in Christ Jesus, his only-begotten, and in all his works, so ought we to be perfect in our known duty: as it is written, "Ye shall be holy, for I the Lord your God am holy." So must we be according to the degree of grace received.

It is supposed that nobody will imagine that any mortal can come up in degree with the Almighty, but according to our measure, gift, and degree of grace received, we are to be holy and perfect, as God, our heavenly Father, and Christ, our dear Lord, are so in fulness.

"Take heed that ye do not your aims before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward."

"But when thou doest alms, let not thy left hand know what thy right hand doeth:

"That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly."

The christian religion, in its purity, according to the doctrine of the Founder of it, is a compassionate religion, and full of pity, as well as piety. It is a holy composition of charity and goodness. The apostle thus describes it: "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows, in their affliction; and to keep himself unspotted from the world." This is pure religion, and this is the christian religion: happy are those who walk up to it, and live according to the precepts of Him who dictated them; then the widows and the fatherless would not be neglected; the poor would be very generously taken care of, and our garments kept clean, and all done as secretly as may be. For when we proclaim our alms-deeds and charity, we lose our reward from our heavenly Father. Also when alms are given, it ought to be done in the spirit of love and meekness, and so received; else the receiver loses a second benefit, and the giver his heavenly reward. To give to the poor is to lend to Him that made us, and we shall have good and greater measure returned us again. If we hope to have the gates of Christ's kingdom opened to us at last, our hearts must also be opened to the poor and needy, when in distress; remembering the words of Christ, where he says to some who were waiting for, and wanting an entrance into the kingdom, "I was hungry, and ye gave me no meat; I was naked, and ye clothed me not. I was sick and in prison, and ye visited me not." They answered, "Lord, when saw we thee hungry, naked, sick, or in prison, and did not feed thee, clothe thee, and visit thee?" He answers, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me." He sympathizes with his poorest and meanest members, whatever others do, and takes that which is done to them, as if done to himself, whether it be good or bad. We should be good to all, but especially to Christ's members, or the household of the faithful keepers of his commandments. Our alms being thus distributed, according to our ability and the necessities of the object, without ostentation, and in secret, our munificent Father, who sees in secret, will openly reward us.

How many rich men are there in the world, who have made great and costly entertainments for their rich friends, neighbours, and relations; and if their substance be so great that it is not felt by them, they had the more need to remember the poor; when they never so much as spare the tithe of it to them, though the poor have ten times the need of it; and though Christ says, "When thou makest a feast, invite not thy rich friends, for they will invite thee again; but call the poor, the lame, and the blind," &c.

(To be continued.)

*Discovery of a Mastodon.*—Recently, during the excavations of a peat bed in Cohoes, New York, for the foundation of a new mill, now in course of erection by the Harmony Manufacturing Company, the jaw-bone of a mastodon was discovered about 30 feet below the surface of the earth. This relic of the antediluvian age is of immense proportions, and has attracted the attention of geologists and students of nature from all parts of the country—letters of inquiry respecting it, and personal examination having been made by some of the most distinguished savans of the United States. But even this wonderful discovery was eclipsed by the excavation of still further fossiliferous remains, which complete nearly the

bones or frame-work of the mastodon. Eighty-five feet below the earth's surface, and about 50 feet below the place of the original discovery, the workmen came upon the remaining bones, consisting as follows: Two tusks, back-bone, the upper jaw and cranium, a number of the ribs, the hip bones, shoulder-blades, and the bones of the hind legs. The tusks were each nearly six feet long, and about nine inches in diameter. One of them, upon exposure to the light, crumbled to pieces like clay, resembling that substance in appearance and texture. The ribs, of which there were 14 found, are about 4 feet long, the largest being 4 feet 9 inches. The upper jaw bone is 4 feet 9 inches long from the extremity of the mouth to the cranium, and across the forehead measures about 3 feet. So heavy is it that it was with difficulty four labourers could move the mass. The sockets in which originally were located the eyes of the monster are almost large enough to admit the head of a man. The hip-bone is 5 feet long, and weighs 100 pounds; the shoulder-blades measure 2 feet 9 inches, and weigh about 50 pounds each. The bone of the leg at the knee-joint measures 15 inches in diameter. The vertebrae of the back-bone are 8 inches in diameter. The other fragments found are in harmonious proportion to those already mentioned.

Professor Marsh, of Yale College, was present soon after the discovery was made, and pronounced it the most remarkable scientific event of the age. The structure will now be united in its several parts by means of wire, and thus a very accurate idea can be formed of the size and weight of the monster to which it belonged. After a separation of countless ages, probably the several parts will be re-united.—*N. Y. Tribune.*

For "The Friend."

#### Thoughts for the Times.—No. 64.

True religion, that namely which so changes the heart, as to justify the bold figure of our being born again, is, to adopt another lively metaphor of our Saviour, a vital growth in us, the least of all seeds, which becomes the greatest among herbs. In recognizing those earliest convictions for sin, which all have felt, as the reproofs, and the peace attendant on obedience to the warning voice within, as the consolations of the Holy Spirit:—in listening to the divine speaking Word, as to the appointed guide of life—whose instructions, like a wise schoolmaster's, being adapted to the condition of each—lead us on from the lowest to the highest degrees of spiritual knowledge—and are in every stage the inspiration of the same Holy Spirit which is the guide of the most experienced disciple, we place spiritual knowledge on the basis of sure experience, and connect by a chain which cannot be broken, the highest attainment of the christian with his earliest feelings of right and wrong; thus building spiritual religion on the same foundation of fact and experience on which all true knowledge rests.

Often as these ideas have been repeated in this series—it cannot be too much insisted on, that the peculiarities which so separate the Society of Friends from most other professing christians, result from this our great distinguishing doctrine, and from the stress we lay on obedience to these divine intimations.

That growth in religion which the true disciple experiences, always follows upon obedience, and renders him watchful, humble, undisturbed, less anxious about the theory of religion than about his own daily walk; content with the openings of divine truth to his own understanding, not perplexing himself with doubtful questions, or curious speculations, but satisfied that while

he dwells in faith and patience, sufficient for the day is the knowledge vouchsafed. It was thus that the religious life of all the eminent men in our Society, who have been here spoken of, grew and was developed. And all may rest assured that this is the path of the flock of the companion of Christ—the only path to his kingdom. When therefore, persons curious in exploring the theory of religion, spend much time in discussing points of doctrine and questions of what is called theology—whatever conclusion they may reach, it is not the *saving knowledge*, but mere speculation. Undoubtedly—such is the mixed and imperfect condition of human affairs—these speculations may be indulged in by those who are far from being ignorant of the rewards of obedience: but so far as there is in these, a continuance of spiritual growth it is due to their obedience; and so far as this speculative propensity is indulged, it impede their progress in vital experimental religion.

Their experience of every humble exercised mind may be appealed to for the truth of these sayings: Those who choose the old paths to walk in, can not therefore hear without concern of innovation in our usages, the object of which is, the cultivation of a spirit of theological enquiry and of public discussions of religious questions often, may be, by inexperienced though well meaning persons, in associations unknown to our discipline. Those who set them on foot need only look around them in some of the Yearly Meetings for the tendency and sure results of such practices. Although the deep indwelling of the spirit with Christ our holy head, the patient, earnest, reading of the scriptures in private and in the family; the solemn awful silence of our meetings for worship, and the baptizing, living ministry, still, infinite mercy, vouchsafed to us—had lost the ancient power to build up and preserve in the most holy Faith!

Nor is this all. Christ being the leader of his flock, chooses and fits for service in his church according to his own perfect wisdom. The officious busy body and the meddling, have no business there. It was scarce ever heard of, that any disciple canvassed for an office in the Society, or was anxious to procure one. Every member that church becomes so, by obeying the Divine speaking Word, whether to do the service of silent burden bearer, or to be prepared for more public duties among his brethren. The frame mind thus formed is quiet, patient, turned inward, with an ear attend to the Divine voice, and moving forward only at its bidding. The resolve of Joshua "Let others do as they will, as for me and my house, we will serve the Lord," and the rebuke given to Peter "What is that to thee follow thou me," sufficiently indicate the course of the true disciples who earnestly seek to know and to do their Master's will concerning them.

These maxims of conduct may seem antiquated and out of date to some; but they are very necessary to be remembered in the times we live in when the walls of our Zion are decaying in place, and seem broken down in another. worldly indifference prevail so as to render meetings for worship dull and lifeless, and oppress the true seed, and close the Spring of the living ministry; there may, through the impatience of the natural man, rise up a preaching which undertakes to deliver the doctrines of scripture without the true authority, filling the ear with words and captivating the superficial mind. Where sound judgment is wanting in those holding prominent positions in the Society, this specious appearance of religious zeal, may be allowed and encouraged to increase till it entirely supersedes the living ministry of the gospel. Or may



ny think to revivify the expiring zeal by making social gatherings and our meetings for worship more attractive to the indifferent, not only by encouraging young and forward preachers—but other contrivances, such as the stated reading of the scriptures and the singing of hymns. The inevitable result of all this will be, the shifting of the Society from its original foundation, and our only safety is in returning to first principles, simple faith and implicit obedience, to the surrender of our own will to that of our divine Master, and to the patient waiting for the putting forth his holy hand to lead in the way of his requirement.

"The glory of this day," said William Penn, and the foundation of the hope that has not done us ashamed, since we were a people, you know, is that blessed principle of light and life Christ, which we profess and direct all people as the great instrument and agent of man's conversion to God: it was by this we were first created, and effectually enlightened as to our inward state; which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom. In that day we judged not after the sight of the eye or the hearing of the ear; but according to the light and grace this blessed principle gave us, we judged and acted in reference to things and persons, ourselves and others, yet towards God our Maker, being quickened by it in our inward man, we could easily discern the difference of things, and what was right, and what was wrong, and what was fit, and what not, both in reference to religion and civil concerns. That being the bond of the fellowship of all saints, it was in that our fellowship stood. In this we desired to have a sense one of another, acted towards one another and all men in love faithfulness and brotherly.

"In the feeling of the motions of this principle drew near to the Lord, and waited to be prepared by it, that we might feel those drawings and movings, before we approached the Lord in prayer, or opened our mouths in ministry. And our beginning and ending with this stood our comfort, service and edification. And as we ran our race or fell short, we made burdens for ourselves, bearing our services finding in ourselves a rebuke, instead of an acceptance; and in lieu of 'well done,' who hath required this at your hands? That day we were an exercised people; our very unthankfulness and deportment declared it.

"Care for others was then much upon us, as well as for ourselves, especially the young concerned. Often had we the burden of the word of the Lord to our neighbours, relations, and acquaintance, and sometimes strangers also: we were in travail for one another's preservation; not seeking, but shunning occasions of any coldness or misunderstanding, treating one another as those that believed and felt God present; which kept our conversation innocent, serious and weighty, guarding ourselves against the cares and friendships of the world. We held the truth in the spirit of it, and not in our own spirits, or after our own will and affections. They were bowed and brought to subjection, inasmuch that it was visible to them that knew us, we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profit, no fear, no favour could draw us from this retired, strict and watchful ease. We were so far from seeking occasions of company that we avoided them what we could, pursuing our own business with moderation, in-

stead of meddling with other people's unnecessary.

"Our words were few and savoury, our looks composed and weighty, and our whole deportment very observable. True it is, that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of the many, as humorists, conceited, and self-righteous persons, &c. But it was our preservation from many snares, to which others were continually exposed by the prevalence of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world.

"I cannot forget the humility and chaste zeal of that day. O, how constant at meetings, how retired in them, how firm to Truth's life, as well as Truth's principles, and how entire and united in our communion, as indeed became those that profess one head, even Christ Jesus the Lord!"

#### Difference of Time between New York and London.

Dudley Observatory, Nov. 10th, 1866.

Editors N. Y. Journal of Commerce:

In reply to your letter of yesterday, I would state that the difference of time between London and New York city is 4h., 55m., 18s. 95-100s.

For the former place, the time is reckoned from Mr. Bishop's Observatory, Regent Park, and for the latter from Mr. Rotherford's, corner of 11th Street and 2nd Avenue.

As the difference of longitude or time varies one second, in this latitude, for every eleven hundred feet, it is necessary to start from certain definite points. When it is noon in New York, it is therefore 4 o'clock 55 minutes and 19 seconds P. M., at London.

The difference of time between Cambridge, U. S., and London, was determined by three chronometric voyages between the two stations. And between Cambridge and New York by means of telegraphic communication.

Now that the Atlantic Cable has been put in successful operation, it will be possible to determine with great exactness, the difference of time between London and any point in the United States, by means of simultaneous observations made at both ends of the cable; making of course the necessary allowance for the retardation of the electric current, which has been stated to be about one second of time through both cables.

Very truly yours,

G. W. HOTTEN, Director.

John Dunstone.

For "The Friend."

(Continued from page 132.)

Another circumstance not to be omitted was the following: One night he had retired to rest, but sleep was removed far from him by disease and pain. Thus affected, he struggled to get up, felt his way down stairs, and having gained his well known corner, sat down greatly oppressed in body, and equally so in mind. The enemy, taking advantage of his situation, suggested that he was hardly dealt with, and this temptation, finding entrance for a moment, added greatly to his perplexity, so that, bowed down in unutterable anguish, he could only pour forth his soul in groans unto God.

After remaining some time in this distress, that Scripture, accompanied with light and life, was conveyed to his mind: "Whereby the Day spring from on high has visited us, to give light to them who sit in darkness to guide our feet into the way of peace." "What!" exclaimed he, raising his enaciated, feeble frame—"what! my Heav-

enly Father, art thou come indeed to guide the feet of thy poor dust into the way of peace?" And now, he who had been the deeply distressed mourner, relieved in both body and mind—for the healing virtue affected both—was enabled to rejoice in God with joy unspeakable.

Under a sense of heavenly peace, he groped his way up stairs, but ere he got to the top, he turned round, as if "to behold once more," as he expressed himself, "the glory with which he had been encircled." On reaching the bed where his children lay asleep—"Ah! my children," he exclaimed, while tears of gratitude fell from his sightless eyes, "you are enjoying sweet and uninterrupted repose; but what are your circumstances compared with mine?" Truly, "He joyed according to the joy in harvest, and as men rejoice when they divide the spoil."

One other occasion of this sort may interest the reader. He had retired to rest, but the asthmatic affection so heavily oppressed him, that, unable to lie down, he supported himself in a sitting posture, and recurring to the Fountain of all good, was sweetly comforted. As he maintained his patient waiting on the Lord, the precious feelings increased in strength, and his mind became absorbed, if I may so speak, in the divine presence. In this state, he was favoured to continue till the opening day, of which he was made sensible by the sweet notes of the birds saluting his ear.

This sound gave birth to a new train of meditation; he was led to contemplate them as fully answering the end of their creation; and, contrasting this fact with much of his own former life, he would fain, had it been possible, have hid himself from the divine presence. "I have often," said he, "admired the music of these little creatures, and not unfrequently has my mind been raised hereby in songs of praise to their and my Creator; but never was I so affected with their melody as now; never, as at this time, did so much of divine inspiration seem to influence their songs."

I have frequently thought, while engaged in preparing these pages, that many of my readers may suspect that my statements have been coloured with us parsimonious hand, but in nothing am I aware of having exceeded the truth respecting this spiritual-minded disciple; indeed, I think I shall be justified in saying that the whole has not been told.

It was about the year 1830, that some journals and other writings of Friends were brought under the notice of John Dunstone. These unfolded to his mind views, on certain points, differing from those which he had previously entertained, and he apprehended that he saw in them a nearer approach to primitive christianity than in those generally received. Being ultimately confirmed in this apprehension, he sought to put into practice these things which he believed to be the divine will concerning him.

The first point to which his attention was drawn, and by which his mind was exercised, was plainness of speech, and the addressing of individuals in the singular number, agreeably to the language of Holy Scripture. This practice, he felt, was required of him—its analogy to the simplicity and self-denying character of the divine law being opened clearly to his view. To this succeeded a conviction, that for man, (poor, frail and fallen as he is,) to give flattering titles to his fellow-man, or to receive such, is opposed to the testimony of Truth, and to the entire tenor of the New Testament. On this followed the unlawfulness of swearing for christians, when tried by the precepts left on record by the Divine Lawgiver



himself. His views on worship also underwent considerable change; he saw clearly the inward and spiritual character of this act—that man's place in worship was to sit in abasement of soul at the feet of Jesus, and that nothing could be offered up here that would be edifying to the worshipper, or well-pleasing to the supreme object of worship, but that which emanated from himself; his Holy Spirit sanctifying the worshipper, and preparing him to offer sacrifice in righteousness. Ministry and prayer were now recognized as divine gifts, to be exercised in the will of Him who calls for them.

All these things for sometime he kept to himself, examining and re-examining them by the evidences contained in those portions of Holy Scripture with which he was acquainted; earnestly desiring to know the mind and will of the Lord herein; and, when known, openly to confess to the Truth. This desire introduced him into great conflict, till at length he came to a clear understanding of the apostle's language: "For the word of God is quick and powerful, and sharper than any two-edged sword; piercing to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."

*Process of Enlarging Engravings.*—One of the most interesting processes recently introduced is that for enlarging engravings. A sheet of vulcanized rubber, prepared in some special way, and coated with an elastic composition on which has been printed a copy of an engraving, is fixed to an iron frame-work with hooks and rings attached to small iron bars, crossing so as to form a square; and by means of screws the rubber sheet is stretched, according to a graduated scale, until the inked impression attains certain increased dimensions. The whole being fixed, it is taken to a lithographic press, and the rubber laid with the inked side on a clean lithographic stone, is passed repeatedly through the press. An inked impression is thus completely transferred to the stone, and from that in a few minutes an impression of the enlarged engraving is worked off—this impression being very perfect in its artistic appearance.—*Late Paper.*

Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 133.)

"4th mo. 18th. Mary Ridgway and Jane Watson were at meeting First-day morning. Dear Jane appeared in testimony with power; said that most of her employment in the meeting had been in inquiring, 'What brought me hither?' to worship the God of heaven and earth. Oh the awfulness of the occasion!—said that nothing either within or without ought to be suffered to draw our minds off from a humble waiting upon Him, that we might have an offering prepared that might be acceptable. Said she believed some were loving covetousness, desiring the wedge of gold and the Babylonish garments: speaking to the parents that the accursed thing was still in the camp; yet she thought there was a number who were concerned that their children might inherit that which is unchangeably good. With these she had sympathised, when her lips had been sealed with silence. Lord be pleased to forgive the vivacity of my youth. I know I ought to be serious, and thou art worthy of my whole consideration. I ought to consider Thee as a tender Father, always present.

"Oh I have not language to set forth the greatness of my gracious Creator, who is so wonderful in mercy as to repeat His calls to us. Oh

may we be mindful of them, or great will be our condemnation."

"4th mo. 23d, 1790. Mary Ridgway, Jane Watson and Casper Haines set off on their journey towards the southward. Oh may the good council and unwearied labours of these dear ambassadors of the Lord, live in my mind; may I be truly thankful for the invitations and admonitions from the Lord conveyed by them; may I love them when absent on their Master's work, labouring to turn many to righteousness. They have their reward in this world, and great, I trust, will be their reward in Heaven. They that turn many to righteousness shall shine as the stars for ever and ever"

"5th mo. 2d. Sorrowful indeed is the great declension from the right way of the Lord, how are the people carried away with the vanities of this world. Lord be thou pleased to preserve me, for I greatly fear being drawn away in the torrent, it is so rapid. I have been much affected in looking at our Society, to see and to feel how much a light mind prevails, and considering how the ancients are removed, 'The fathers are gone; and the prophets, where are they?'"

"5th mo. 9th. Though there are many removed of the worthies, some by death and other means, from amongst us, yet I have had to see the Lord is the same that ever He was; a sure Friend that will not remove except we turn from Him; and under this sense I have been desirous of drawing to, and living near the Lord, who is the alone everlasting Friend and sure Helper, who, blessed be His worthy name, is waiting to do His people good."

"5th mo. 12th. My weakness is so great I am almost ready to despair, and to think I never shall attain to the desired port. Oh may I be powerfully made obedient, and through and under the humbling hand of the Almighty, come to be steadfast, unmoveable, and always watchful.

"18th. Being absent from home at this time, the earnest desire and breathing of my spirit is to the God and Father of my life, the great upholder of my being, that he may be pleased to preserve me, that I may not deny my Saviour, but confess Him in all company whatsoever, that I faithfully bear the testimony of our Lord Jesus Christ given me to bear."

"20th. I may with gratitude acknowledge to the preserving power of the Almighty [on this visit] my desire is that I may be more and more attentive to His voice, who turneth the heart as a man turneth the water-course in His field."

"31st. Who is like unto the Lord our God, who leudeth an ear to all who earnestly and in sincerity crave His assistance, and at times is mercifully pleased to grant their request."

"6th mo. 25th. Heard of the death of Norris Jones, who departed the 23d of 6th mo., aged 37 years. Oh how is my mind affected with the loss society sustained by his removal. May the Lord (in that He hath seen meet in unerring wisdom to take him to His everlasting habitation to receive the blessed reward of righteousness, when to the view of the outward eye we might have expected long enjoyment of his society, and he to have been continued a faithful labourer in the cause of Truth) raise up others to supply his vacant seat. Oh may I endeavour to prepare to follow him.

He's dead they say, and yet behold he lives,  
And freed from death a twofold life receives;  
Lives in memorial in each virtuous breast,  
And lives eternal in the realms of rest."

"7th mo. 4th. Now is the appointed time, now is the day of salvation; this I do believe. Oh that I may not get from under the sense thereof!

Lord be pleased to keep me humble, watch and attentive to thy voice, and when thou givest the word of command with a clear evidence it is thou that speaks, may I obey. Blessed God, he has preserved a powerful, living minister among his people; although things look sorrowful yet He hath not forgotten to be gracious, His power is the same that ever it was."

"7th mo. 14th. I am jealous over myself, I should not maintain the warfare. Oh that I may be thoroughly redeemed from this worst Dearest Lord, be pleased to stain all the glory thereof in my view."

"8th mo. 13th. Oh dearest Lord, be pleased to influence my conduct in such manner, that whenever Thou calls me from time to time to an unchangeable eternity, I may, through adorable mercy, inherit a mansion in Thy glory, forever to magnify Thy great and excellent name."

"10th mo. 2d. Our Yearly Meeting concluded under a degree of solemnity, having been a time of renewed favour and extension of divine grace may the sense thereof remain with me. Dear Mary Ridgway and Jane Watson attended nearly all the sittings."

"10th mo. 4th. Peter Yarnall called to us, which visit I endeavoured to receive as from the hand of the Almighty. He spoke much my comfort, advised the young persons present 'to buy the Truth and sell it not'; mention the passage in Psalms, 'Great peace have they who love thy law, and nothing shall offend them. Encouraged to perseverance in the right way pressing us to follow the Light; and adding They will follow on to know the Lord, will know His going forth prepared as the morning, and that He would come unto us as the former and the latter rain, that so we might be admitted amongst the worthies, who have fallen asleep in Christ."

"11th mo. 21st. The desire of my mind this day has been, that the Lord may be pleased to redeem me entirely from the world.

(To be continued.)

For "The Friend."

### The Chicago Tunnel.

One of the greatest efforts of modern engineering in this country has lately been brought to successful termination at Chicago, in the construction of an aquaduct under the bed of Lake Michigan, of two miles in length. This was projected for the purpose of obtaining a supply of water from the lake, at such a distance from the shore as to be entirely free from contaminating influences of the discharges of refuse matter from the city, which in the rapid increase of its population and manufactures have had a very perceptible effect upon the purity of the waters of the lake immediately adjacent to it. The quality of the water obtained at this distance from the shore is excellent, and the tunnel is capable of conveying upwards of 50 millions of gallons daily—a quantity sufficient to supply the city when several times its present size. The contractors were Sall and Gowan, of Hamburg, Pa., and its cost has been about one million of dollars. The following detailed description it is condensed from an account published in the *New York Tribune*.

"The tunnel consists of three parts; the tunnel proper, the shore shaft, and the lake shaft. The shore shaft is located within a few feet of the lake shore, and the outer shaft or terminus, is cased in a huge crib of ponderous masonry, situated at a distance of two miles directly out in the waters of Lake Michigan. The first 30 feet of the shore shaft is enclosed in iron cylinders, three in number, one resting upon another and firm

lited together. Each cylinder is ten feet long, six feet in diameter, two and a half inches in thickness, and weighs about 30,000 pounds, or in aggregate, the three together reach the enormous weight of 90,000 pounds. When the first of these cylinders was placed in position on the surface of the ground, the miners commenced the work of excavation on the inside. As the earth was thrown out, the cylinder of course, settled down. Another section of the cylinder was placed in position upon the top of the first; when it had sunk to a level with the surface of the ground, the two were firmly bolted together, and then the work of excavation proceeded. The third having been attached in its turn, the work was pushed forward until the shaft reached a depth of 30 feet. This brought the miners through the soil and quicksands, and some feet into the fine clay formation, wherein they were safe from the irritation of water. After reaching the above named depth, the shaft was contracted to a diameter of eight feet, and thence pushed downward to a depth of 47 feet below the bottom of the cylinder, or 79 feet from the surface of the ground. From the cylinder downward the shaft is lined with brick measuring twelve inches thick, laid in three shells in the best of cement. The shore shaft, now, as completed, measures 77 feet in depth, six feet in diameter for the first 30 feet, and six feet diameter for the remaining 47 feet.

"The tunnel commences at the bottom of the shore shaft, 77 feet below the sea-surface of the earth, and extends, at right angles, a distance of exactly two miles. It is almost circular in form, being 5 feet 2 inches high, and 5 feet wide (in the clear), the variation from a true circle being made on account of the keystone of the arch. It is lined with brick masonry, 8 inches thick. The brick is laid lengthwise of the tunnel in two shells, with "toothing-joints." None but hard burned, clear-ringing, well-formed bricks, entirely free from lime; and eight inches long by four and-a-half inches wide and two and-a-half inches thick, were used in the construction of the tunnel, and they were laid in the best of cement, only one measure of clean, sharp sand being allowed to one measure of cement. Including the shore-shaft, there are nearly 5,000 cubic yards of masonry which required in round numbers about 4,000,000 bricks. The actual excavation of the tunnel, in order to give it a diameter of 5 feet inside the masonry, is about 7 feet in diameter, requiring the removal of about 16,000 cubic yards of earth.

"When the tunnel was first projected, it was objected by many persons, including even some eminent engineers, that no practicable plan could be devised for the construction of the outer or shore-shaft. The difficulty of sinking a shaft through the water of the lake down into the bed of the lake was thought to be an insuperable obstacle. It would be necessary, of course, to erect some permanent structure to shut out the water of the lake while the shaft was in process of construction, and the storms and gales which often rage on Lake Michigan with a violence hardly surpassed by the most terrific ocean hurricane, would, it was thought, render it utterly impossible to accomplish the desired object. But the projectors of the undertaking, with resolute confidence in the feasibility of their project, had devised the plan of a huge crib or coffer dam. This crib was constructed upon the north pier near the entrance to the harbour, and was one of the most monstrous structures ever launched upon the waves. It was forty feet high, and had five sides, each of which was fifty-eight feet long, making the structure about ninety feet in diameter. It had three walls—the outer wall, the centre wall

and the inner wall, each constructed of twelve inch square timber, and caulked and paid like a first-class vessel. The frame work, as thus constructed, formed a powerful combination of massive timber and iron firmly bolted and braced in every direction. Within the walls of the crib were fifteen separate water-tight compartments, and the inside wall inclosed a cylindrical well, open at the top and bottom, and twenty-five feet in diameter. Each angle of the structure was protected from ice by an iron armor two-and-a-half inches thick. After its completion, this marine structure was launched in June, 1865, and towed to its position over the outer terminus of the tunnel, where each of its 15 water tight compartments was filled with clean rubble stone. By this means the crib was sunk until its bottom rested upon the bed of the lake, where it was securely moored by immense cables, reaching in every direction to huge mooring-screws forced 10 feet into the earth. The water here is 35 feet deep, and the top of the crib was therefore five feet above the ordinary surface of the lake.

"After the crib had been securely moored in its proper position, the work of constructing the lake shaft was commenced. An immense cylinder, 64 feet in length, divided into seven sections like that used in the shore shaft already described, and weighing in the aggregate 203,000 pounds, was first sunk in the well in the centre of the crib, of which mention has been made above. The bottom section having been first suspended in the well, the next was placed upon and firmly bolted to it, the joint being entirely water-tight. The two were then lowered when another section was placed upon the top, and so on until all were firmly bolted together and the bottom rested on the bed of the lake. A few inches of sand covered the clay at the bottom of the lake through which the cylinder forced itself by reason of its great weight. By means of a steam engine working upon the crib, the water was pumped out of the cylinder. After this, the sinking of the cylinder to the required depth in the clayey bed of the lake was accomplished by the pneumatic process. A brief description of this process is worthy of perusal.

"The cylinder being in position in the central well of the crib, and all water having been pumped out, the top is closed and made as nearly airtight, as possible. A powerful air-pump, driven by the steam-engine is then set at work, and the air having been withdrawn, the atmosphere then forces the cylinder downward with tremendous power. And by this pressure the cylinder was forced many feet into the hard blue clay at the bottom of the lake.

"When the cylinder had been driven down into the clay to its proper position, the work of constructing the outer shaft was carried on and finished in a manner precisely similar to that adopted in the construction of the shore shaft already described. The bottom of the east end, or outer shaft of the tunnel is 65 feet below the ordinary surface of the water, or 36 feet below the bed of the lake, and the bottom surface of the tunnel slopes uniformly to the shore shaft at the rate of 2 feet per mile, so that whenever repairs are necessary, and the 'inlet gates' are closed, the water can be entirely pumped out at the west end.

"From the foot of each shaft a narrow railroad track was extended as the work of tunnelling progressed. Cars capable of carrying one and-a-half cubic yards of earth, drawn by mules in each section of the tunnel, brought to either shaft the earth as it was excavated, when the car, with its contents, was hoisted out by a winlass connected with an engine. Two members in each section

of the tunnel were left at work, each drawing two trains of cars to the shaft, taking out the earth, and bringing back brick, cement, and other material. Chambers and turn-tables, constructed at convenient distances, allowed the trains to pass on their way going and coming.

"In the tunnel two classes of workmen were employed, namely, miners and bricklayers, each of whom worked separately in gangs of five each. In tunnelling, one of the miners went ahead and ran a regular drift in the centre of the tunnel, being an excavation of about two and a half feet wide. Another followed and broke down the sides of the drift. Another following trimmed up the work to the proper shape and size, while the other two loaded the car. Each car going to the shaft with a load of earth brought back a load of brick and cement, and the masons followed only a few feet behind the miners.

"The contractor employed about one hundred and twenty-five men in the work upon the tunnel. These men were divided in three watches, or reliefs, changed every eight hours. The work was pushed forward night and day, the only cessation being from 12 o'clock each Saturday night until 12 o'clock on the Sunday night following, except on a few occasions when the miners unearthed a jet of inflammable gas or a fissure filled with water, whose irruption was certain at once to spread dismay among the miners, and induce a precipitate retreat to the foot of the shaft. But, very fortunately for the success of the great enterprise, none of these irruptions let in any considerable body of water.

"An ingenious mode of ventilation was adopted to secure to the miners a steady current of fresh air and carry off all foul vapors.

"The crib already described is a temporary structure, which will soon give place to a massive pile of masonry, which will at once protect the cylindrical shaft and inclose the inlet gates by which the supply of water will be regulated. The stone placed in the water-tight compartments of the crib will be removed from one compartment at a time, and spread over the top of the others to prevent the crib from rising. The stone will then be laid back in hydraulic cement, the masonry rising several feet above the water in a series of massive blocks of granite, bolted and cramp together with iron bars, and huge stone cut and morticed in such a manner as to prevent the displacement of one without the displacement of all. In this manner the stone in each of the compartments will be replaced by the most enduring masonry, which, when entirely completed, with its numerous bolts and bars, running in every direction and firmly binding the whole together, it is not unreasonable to suppose, will resist the fiercest gales of Lake Michigan. The top of the structure will be surmounted with a permanent lighthouse, constructed and maintained at the expense of the city, in conformity to a recent act of Congress.

"There are three openings or gates through the cylinder of the lake shaft, which will connect with flumes or passages through the surrounding masonry, when they will be covered by double iron gratings, and capable of being closed by gates, easily operated by an ingenious combination of iron rods, levers and wheels. Gates will also be placed upon the openings through the cylinder, so that each of these passages for the ingress of the water will be opened and closed at both ends. Each of these inlet gates cover an opening five feet long and four feet wide. One of the openings is five feet from the bottom of the lake, another ten, and the third fifteen feet. Each is on a different side. This arrangement will afford



the purest of water at all seasons, despite storms and regardless of the direction of the wind."

For "The Friend."  
Extract of a letter from our late friend James Emilen,  
on the subject of the Ministry.

I have often had reason to think that the baptisms that are needful for almost any important station in the church of Christ, but especially for those of minister and elder, must be very similar; and therefore I am not surprised that we should all be prepared for our proper places under the discipline of many doubts and fears and of much carefulness. The effect of these must be, if we do not yield to improper discouragement and distrust, to deepen our foundation, as it is said, "dig deep, and by the foundation upon the rock" for "we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end;" and although it is permitted and ordained that our salvation should be wrought out "with fear and trembling," yet in the end "the work of righteousness will be peace, and the effect of righteousness quietness and assurance forever;" that I hope thou wilt not be unduly discouraged by the doubts and fears and misgivings that have assailed and possibly may continue to assail. Of one thing I have little doubt, that all who are rightly called into the ministry, will first be instructed to see and to feel that of themselves, they can know and do nothing. This warns from all dependence upon ourselves, and prepares the humble mind to have "faith in Christ"—that although with the poor centurion we can adopt the language, "I am not worthy that thou shouldst come under my roof, neither thought I myself worthy to come unto thee, yet speak the word only and my servant shall be healed." A very humble view of himself, but such confidence in Christ, as to gain for him the encouraging language, "I have not found so great faith, no not in Israel." Therefore, however thou mayest be brought to distrust thyself, suffer not this to weaken thy confidence in Him, who, I trust, in His own time will make thy way plain before thee. In reference to the opportunity at J. N.'s the language I used was that addressed by Paul to the elders and teachers in his day, "It is more blessed to give than to receive," and he quotes it as "the words of the Lord Jesus."—Acts xv. 35 I thought at the time I was permitted to partake with thee in a feeling of that sweet peace which is the reward of dedication to apprehended duty—the blessed effects of giving even "the widow's mite." The reading of thy letter had a similar effect—it seemed as though the little offering savored of the precious life, which is more to be prized, with but few words, than much expression without this. Indeed I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one has any occasion to plead their lack of eloquence and their stammering tongue, for it is not so much the words, how good or how many, but how lively,—feeding the hungry with the true bread, and not with pictures and descriptions and dry doctrines. Nay, it is not true, that even "a word fitly spoken is like apples of gold in pictures of silver." I have not any doubt but the time will come when a very few words, with right weight and authority, will be more valued than much eloquence without this. The rehearsal of a text with right authority, may have the effect to gather an assembly unto Christ, the invisible Teacher, and to settle them upon Him and upon his teaching, which is all any minister should desire. So that the calling, if rightly understood, is a very simple one, if we are only careful to

suppress every desire either to exceed or fall short of what is given us in the life. My impression has long been (though without reference to thy appearances in public) that thou hast more to contend with from undue discouragement than from over confidence; and if this is a weak point with thee, no doubt the enemy will avail himself of it, and it requires a double watch.

It is the altar that sanctifies the gift, and if the heart is really changed, and humility and love felt to abound there, thy offerings, whatever they may be, will no doubt be accepted, and thou wilt be sensible of it by the incomes of peace. If scattering is followed by an increase of solid religious experience, it must be supposed to be of the right kind. If thy religious exercises obtain relief in some other way, thou wilt feel sensible of this also, and will no doubt be content and thankful.

Communicated for "The Friend."

The Superintendent writes from Yorktown, Va., under date 12th mo. 15th.

I enclose for publication the substance of a speech made by Bayley Wyatt. It was delivered at a mass meeting of coloured men held in our large school-house. The meeting was called at the close of one held the preceding evening by General Armstrong on the subject of removing the camps. The former meeting was addressed by General Armstrong, Lieut. Massey, and myself, advising them to seek homes in the adjoining counties, and elsewhere; the latter meeting was held to consider and reply to our advice. I was present by invitation, heard their deliberations, and felt that their arguments were unanswerable. \* \* \* \* \*

I saw in this speech so much naked, simple truth and natural pathos and oratory, that I sent to the speaker and got him to come to my place and repeat to me the substance of his speech, while I wrote it down. It comes far short of doing justice to the speaker, but there are facts and forces in it throughout which should command the respect and sympathy of all, and especially of legislators.

SPEECH OF BAYLEY WYAT.

Taking notice of the address the gentlemen gave us last night concerning leaving the camps, in which we are now settled in, and thrown back to the adjoining counties where we came from; it seems that it had been told the gentlemen that, if we would go taken care to the counties we came from, we should be taken care of as well as in the place where we are now located; but we have full satisfaction if we turn back to them counties or the lands we came from, under the present situation of the rebels, and the unsettled situation of the United States, we shall be forever made hewers of wood and drawers of water.

But when we look back and sees our former state, when education was kept from us, and though we was made like men, by God, as other men, we was kept in bondage, we made bricks without straw under old Pharo'; and you all 'members de home-house and de wife-house, how de wife-house was often eight or ten miles from de home-house, and we would go there Saturday night expectin' to see de wife we had left and she would be gone! sold down South, nebbler to come back, and de little cabin shut up and desolate. Den we would fold our arms abnd cry, "O Lord, how long," and dat was all we could say; and we was not able to own even our names, as men among other men.

For this cause we now looks on our present situation and we believe it is by the over-rulin' providence of God and not of men, that we en-

joyed our freedom, that we are placed in this most pleasant situation, and we first thanks God for de great blessing we now has; and second we thanks our friends from de North for the great sacrifice which dey have made for our benefication, and we feels so well satisfied that we has God on our side that we has some friends, that tho' God's assistance will intercede for us and assist us, yet we wishes to be all the aid we can be to the United States, as men.

And as to our dear friends, the Quakers of de North, we does consider them our best art friends, for de great sacrifice dey has made and i making for us, we does tank them most kindly and as to de great North for de sacrifice of treasures, of lives, and of blood, we now consider den our affectionate friends, and we heartily tank den.

We now, as a people, desires to be elevated and we desires to do all we can to be educated and we hope our friends will aid us all dey can.

As to our going back to the counties we came from, and to the rebels again, we knows for the truth by thousands of witnesses, the sight of the darkies who left the rebels in the time of war, and now as a dose of pizen in their eyes, because we left the rebels and went to the yankees.

We now feels unprotected against dem rebels and we feels unprotected wid dem, and though de rebels have and do scoff us for calling de North our friends, we hopes we shall nebbler lose our confidence in dem,—I mean our friends in the North.

O! most respectable friends of de North, please consider our interests; we feels sometimes as if our welfare in dis life depends on you.

Mr. Vining, the Superintendent of Schools held a mass meeting on Friday night, and he de parted to us some very pertinent instructions such as we believes are based on the very foundations of Truth, and immediately we agrees with him to take his counsel, believing it is for our benefit, and we has every reason to believe he is a friend of ours.

I may state to all our friends, and to all our enemies, that we has a right to the land where we are located. For why? I tell you. Our wives, our children, our husbands, has been sold over and over again to purchase the lands we now locates upon; for that reason we have a divin right to the land.

Den, again, de United States, by deir officers told us, if we would leave the rebs and come to de yankees and help de government, we should have de land where dey put us, as long as we live and dey told us dat we should be see'd after an cared for by de government, and placed in a position to become men among men. And de government further promised to protect us from de rebels as long as we lived; and we sacrificed a we had and left de rebels and came to the yankees.

Some of us had some money to buy our freedom, and some of us had a house, and some of us had cattle, with which we hoped sometime to buy ourselves, but we left all, depending on de promises of de yankees.

Dey told us dese lands was 'sented from the rebs, who was fightin' de United States to keep us in slavery, and to destroy the government. De yankee officers says to us, "Now, dear friend colored men, come and go with us, we will gain de victory, and by de proclamation of our President you have your freedom, and you shall have de 'sented lands."

And now we feels disappointed dat dey has kept deir promise. O educated men! men of principle! men of honor! as we once consider



was, now we dont seem to know what to conser, for de great confidence we had seems to be ken, for now we has orders to leave dese lands de Superintendent of de Bureau.

We was first ordered to pay rent and we paid rent; now we has orders to leave, or have our cabins torn down over our heads; dey say de lands has been stored to de old owners and must have it."

And now, where shall we go? Shall we go into streets, or into de woods, or into de ribber? We has nowhere to go! and now we wants to know what we can do? I is not here to ask de government to help me, nor my family. I has nekked any help from de government nor from friends, and I never has received any. I has got living by honest hard work since I came to yankees and I has saved something besides. I es no man anything, but my people cannot all this. Dey has been bought and sold like asses; dey has been kept in ignorance; dey has on sold for lands, for houses, for carriages and everything their old masters had. I want ne gentlemen to tell me of one ting that our people hasnt been sold to buy for de owners.

And den didn't we clear de land and raise de crops of corn, ob cotton, ob tobacco, ob rice, ob yam, ob ebery ting. And den didn't dem large ries in de North grow up on de cotton and de yam and de rice, dat we made. Yes! I speaks de South and to de North, if I hasnt't spoken de words ob truth.

I say dey has grown rich, and my people is poor. We lives in slab cabins, on ground for poor, and many of us has not food, and we goes ragged and most naked.

God heard our groans. He saw our afflictions and he came down and delivered us. But anudder ting is now risen, Andy Johnson! I will not tell him king or president, he is not our friend, has forgotten the afflictions of Joseph, if he ever knew them, and we are now turned back de old task masters; our cabins are threatened to be torn down over our heads if we do not go, and we must be drove about from place to place, and chased as hounds chase rabbits, and we must go, and I ask again, where shall we go, and who all we trust?

I tell you who we is to trust. We is to trust God, and He will bring us all out ob de wilderness, nehrow, and sometime somewhere.

I cannot tell how nor when He'll do it, but I am bound to believe He will do it. Gemmen, must not depend on de warlike nations around us to help us; dey have all decided us, we has combined against us to keep us out of de promised land.

Now we must be united, we must take care of ourselves, and protect ourselves, and must support ourselves. We must form societies to help each other who cannot help themselves, and we must show to de nations dat we can support ourselves, and dat we can protect ourselves wid de help of God, and dat He will do, He has done it and I love He will, help us one time more, if we looks Him.

I know de times looks hard and berry dark to de use of us who is hungry and cold, like all de children of Israel, our soul is dried away, and we members de flesh pots and de leeks and de onions of Egypt, and we is ready to say, "O, dat our eyes had been dare!" for we thinks dat our senses has left us, and we has lost our confidence in Him. But I stands here to-night to tell you dat God has not forgotten us and He is just, and He will bring us along bimely.

We deserves hard times, we deserves hunger and cold, and we deserves enemies, because we is

not all honest, and we doesn't do de best we can. We does't help ourselves, and I tell you dat God won't help those dat won't help themselves. You know when Joshua went to fight Ai, he was beat and his men got killed and was driven back and poor Joshua didn't know what was de matter; but God did know dat something was wrong with Joshua's men. Some of dem did steal a coat and some did steal money, and God knowed it and he told Joshua, and den Joshua find it so, and he punish and kill de thief and de liar, and den his enemies could not stand against him. Now we has liars, and we has thieves, and knows it, and we all suffer as a people as dare is sin wid us. God aint gwine to help de wicked and bless dem. No sir! God aint gwine to do any such ting. He is gwine to 'flict us some way, long as we is wicked, long as we dont speak de truth, long as we steals, long as we does't believe Him, long as we is lazy, long as we doesn't help ourselves. He wont help us.

## THE FRIEND.

TWELFTH MONTH 29, 1866.

Every age has its characteristic attendants, and each generation its own peculiar work to do, and its prevalent temptations to guard against. In the present day of discovery, of emancipation from authority, as well as many long cherished errors, and of attempts at great moral reforms, there are accompanying dangers arising out of the unsettled and overstrained state of the public mind, to which those entering on the duties of active life are more than usually exposed. Mingled with exaggerated and erroneous ideas of the progressiveness and perfectibility of mankind, there is an assumed wisdom that affects to esteem much of the intellectual and religious acquirements of past and homelier days, as of little worth; or at least so much out of date, as not to be fitted to guide or influence the men and measures of the present time. Deference to the experience of the aged is necessarily diminished by the opinion, not seldom expressed, that such is the fresh outpouring of light and liberty, and the consequent advance in education, that the intellectual powers and moral feelings are developed and matured at a much earlier period of life than was once thought possible; so that those who are at an age, when, in years gone by, they would have been supposed to be just passing the threshold into the temple of knowledge, are now prepared to sit in judgment, not only on systems and theories, but on all that may affect the course and object of life, and to decide the value of things which can be rightly weighed only in the balance of the sanctuary.

While there is no need to dispute that mankind as a whole are gradually but certainly improving, so that the purposes of man's creation, and the revealed design of his Creator shall be finally accomplished, and that the unfolding of all the faculties of his intellectual and moral being may proceed with increased rapidity as he approaches the consummation of that glorious design, whether as an individual or as a race; yet it must ever be the case that in every thing pertaining to human knowledge, each successive generation can advance only as it makes proper use of the store that has been accumulated by those which have gone before; and in the knowledge of things divine, the great truths pertaining to them, belonging to this last dispensation, having been revealed at its outset, can never be altered or improved. It requires, therefore, no little watchful-

ness on the part of the young, and of those who have their training, to guard them against those floating notions which gender an overweening self-esteem, or fill their minds with presumptuous thoughts of powers or attainments that will cause them to overlook the little heaven which now, as in the days when the parable was first enunciated, may be said to be hidden "in three measures of meal," and which alone can renew man in the image in which he was originally created, and thus prepare him to perform the duties that pertain to the sphere from which he has fallen.

Another source of danger to the young and inexperienced, perhaps peculiarly hurtful in our own country at the present time, arises from the repeated occurrence within the last two years of extraordinary ways for the accumulation of wealth; by which many have acquired inordinate gains; often lavished by them in unwonted luxury and show, exciting envy and rivalry as well as giving rise to still more inordinate desires among most classes to reap a like harvest, by embarking in the many schemes that promise the "golden stream shall be quick and violent." Dazzled with the brilliant success of a few, and disregarding the failure of the many, there has been a disposition fostered to look with disfavor on the ordinary slower, and less promising courses of business, and a vicious taste for bold speculation, and making haste to be rich, has spread over the community, into which the young are easily betrayed.

These reflections have occurred when sitting down to make a few observations on a subject which may at first seem little calculated to call them forth, but with which it would not be difficult to trace the association of ideas.

In several of the newspapers it has been recently stated that the large cities are at the present time overpowered with men, young and middle aged, seeking employment which they cannot obtain. These are represented to be persons who have heretofore occupied places as clerks, salesmen or other stations in stores or offices, as well as operatives dismissed from factories. There is at the same time a scarcity of mechanics, not only those who work as journeymen, but of master workmen also.

The community has been suffering for many years, from the want of a sufficient supply of well instructed, and capable mechanics, who were masters of the several branches of the mechanical arts constantly called into requisition to supply its wants and minister to its comforts. There has long been an indisposition on the part of parents to put their sons apprentices to learn any of the "trades" as they are termed, and a still stronger dislike on the part of boys, to submit to the application and restrictions necessary in order to be rightly instructed in any mechanical business, and to perform the duties of apprenticeship. This has arisen mainly from two commonly received opinions, both unfounded and untrue. One, that the business of a mechanic is "vulgar" and not likely to yield as much wealth as other employments. The other, that professional or mercantile pursuits are more "genteel," and promise speedier and larger remuneration. We are persuaded that these opinions—like all other products of ignorance of the teachings of experience and of what constitutes true worth—have been of no little detriment to the community; and we apprehend the members of our own religious Society have not escaped without some injury from them. There was a time when a large portion of the most prominent and gifted members among Friends in the city of Philadelphia were mechanics: carpenters, bricklayers, blacksmiths, tanners, shoemakers, silversmiths, &c., and none,

then or now, commanded more respect, nor wielded more wholesome influence in both civil and religious society; and we cannot but think there has been a loss sustained since, under the influence of some such notions as those we have alluded to, so many lads and young men, sons of Friends, have declined learning some of the mechanic arts, and helped to crowd the classes of store and shop-keepers.

There are no more useful or more honorable members of the community than mechanics, nor is there any business in which the mental endowments may be brought to bear with more credit or emolument to the possessor, or contribute more effectually to the welfare of the community in which he lives. Manufacturers, commerce, and mercantile business are all necessary to the full development of the profitable industry of a country, but if they occupy the attention and time of an undue portion of the citizens, they destroy the equilibrium essential to national prosperity, and instead of increasing its wealth, impoverish it so far as there is misdirected intellect, labor, or enterprise, always attended by individual embarrassment and suffering. This appears to be the case in our country at the present time. It would therefore be far better were many more of the children of Friends, who live in cities, brought up to mechanical employments, and pursue them as the means for obtaining a livelihood. Honestly and industriously conducted, almost any one of them would insure a speedy competence, while they are much more free from hazardous risk, and the temptation to speculate, which so generally infest the different branches of mercantile life. They are also, we apprehend, freer from other temptations connected with vain show and expense in the mode of living, though not more safe if those following them refuse to be controlled by the religion of Christ, which, practically embraced, is the only sure safeguard for any, and as it is allowed to transform the heart, secures the Divine blessing here, and the joys of heaven hereafter.

#### SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 22d says, that the Fenian troubles in Ireland have entirely abated, and the island is tranquil. Confidence has returned to the people. Large seizures of arms and ammunition for the use of the Fenians, has been made in various parts of Ireland. About 30,000 British troops are now stationed in Ireland, chiefly in the southern counties. The message of President Johnson had been received in full by mail, and was the general topic of discussion by the British press. It is agreed that the message will weaken the strength of the Alabama claims by the manner in which he treats the Fenian question, but that portion of the message which refers to finances is highly commended. The delegation from British North America have agreed upon the basis of a bill for the continuation of the tariff in North America, and as soon as it is perfected the bill will be sent to the British Parliament for confirmation. The stock of cotton on hand in the manufacturing districts is being rapidly reduced, and cotton goods have an upward tendency. The Bank rate of interest has been reduced to  $\frac{3}{4}$  per cent. The Liverpool quotation for middling up-cotton, on the 22d, was 14 $\frac{1}{2}$ d. Consols, 90. U. S. five-twelves, 72 $\frac{1}{2}$ .

Napoleon's plan for reorganizing and increasing the French army, is not well received by the people. The measure appears to be so unpopular that it is supposed it will be either modified or withdrawn altogether. The revenues and expenditures of France are in a state of equilibrium, and declares that the proposed reorganization of the army will involve no increase of taxes. It is reported that France has loaned 90,000,000 francs to the government of Spain.

The Prussian House of Deputies has passed a bill to incorporate Schleswig-Holstein with the kingdom of Prussia.

It is said that the Pope is satisfied with the tone of the speech made by the King of Italy at the opening of the Italian Parliament. The first conference for the

arrangement of the relations between the kingdom of Italy and the Pope has been held. Advice from Rome report that the Pope is little disposed to make an arrangement with Italy, although he is counselled by France and other parties to do so. The National Committee of Rome have issued a proclamation advising the Pope to renounce the temporalities.

Advices from Candia state the fighting still continued there, and that the Turks had strengthened the blockading fleet around the island.

The *St. Petersburg Journal* denies that any unfriendly feelings exist between the governments of Russia and Austria, but on the contrary both are earnestly endeavoring to foster the best mutual understanding.

On the 30th of Tenth month the Paraguayans attacked the position of the allied army, but were repulsed with severe losses.

Campbell and Sherman, the United States Commissioners to Mexico, have returned to New Orleans. They did not land at Vera Cruz, so it would have been a recognition of Maximilian's government, but proceeded to Tampico, where they met the accredited emissaries of Juarez, and afterward went to Matamoros, where they held a short counsel with other confidential agents of the republic. General Sherman has gone to St. Louis to attend the General Assembly of the Small States at New Orleans for the present. Maximilian left Orizaba on the 14th, for Mexico. It is said that a rupture has taken place between him and the French authorities in Mexico, and that the latter have seized the baggage of Maximilian, which had been carried to Vera Cruz.

The House of Representatives on the 20th inst. both Houses adjourned until 1st mo. 3d, 1867. The Senate has debated the bill for the admission of Nebraska, without reaching a decision. Among the bills and resolutions introduced were one to prevent illegal voting in the District of Columbia, one to permit the organization of National Land banks, and one for the punishment of persons who induce free colored people to emigrate under false promises or pretences. A resolution was also introduced by Senator Wilson, and referred to the Committee on the Judiciary, which authorizes and directs the President of the United States to instruct the officers of the army and navy and the Freedmen's Bureau to arrest and punish the 20th inst. for punishment for crimes or misdemeanors, by any pretended civil authority in any State lately in rebellion, until the civil government of such State shall have been reorganized and ratified by the Congress of the United States.

A House of Representatives passed a resolution making it unlawful for any officer of the United States to pay any claim accruing prior to the 13th of 4th mo. 1861, in favor of any person who aided the rebellion; also one for the appointment of a committee of seven to report a bill to establish a system of free common schools for the District of Columbia. The House has considered some of the appropriation bills. The Committee of Ways and Means has been instructed to enquire into the expediency of modifying the Internal Revenue law.

*Philadelphia*.—Mortality last week, 258.

*Worcestershire*.—The land which has been pre-empted at the French Exhibition in Kansas this year, amounts to 1,178,128 acres.

It is estimated that from 3500 to 4000 houses have been built in Cleveland, Ohio, this year, and yet there are no houses to rent.

An enormous scurvy, weighing nearly 1800 pounds, was discovered by Messrs. Baring, in the Bay of Biscay, shown at the French exhibition of 1867. It will afterwards be presented to the Paris Museum of Natural History.

Application is to be made to the British Parliament for leave to lay down railways in the principal streets of Liverpool, on which it is intended to run cars similar to those in use in American cities.

The artesian wells of Grenelle and Passy, France, now emit volumes of steam; the temperature of the water, which now rises from the depth of 2300 feet, reaching 85° of Fahrenheit, while that of the air at the surface is only 35°.

John King, the African explorer, at the last conference, (5th mo. 18th) was moving up the river Ravina, on the east coast of Africa, intending to visit the unknown northern extremity of Lake Nyanza.

The *United States Mint*.—The total coinage of gold, silver and copper, from 1793 to 1866 inclusive, is stated by the Superintendent of the Mint to have been \$987,500,000. The gold coinage was about \$845,500,000, the silver \$136,333,333, and the copper \$5,500,000.

The *Post-Office*.—The estimates of the Post-Master General for the service of the department for the fiscal year, ending 6th mo. 30th, 1868, amount to \$17,500,000.

The items required for inland transportation, \$8,600,000, for foreign mail transportation, \$820,000, for overland mail transportation, and for marine mail transportation between New York and San Francisco, \$900,000, &c.

*The Weather*.—The 21st inst. was a cold day. At Franconia, N. H., the thermometer stood at 27° below zero; at Bangor, Maine, 12° below; at St. John, N. B., 5° below; at Portland, 10° below; Quebec, 6° below; New Haven, Conn., 4° below; Norwich, N. Y., 3° below; Ottawa, Canada, 15° below; at Boston, 2° above; Philadelphia and vicinity, from zero to 4 deg. above.

*The South and the Freedmen*.—The Georgia Legislature, prior to its adjournment, repealed a law forbidding alien residents to hold real estate.

The amount of taxable property owned by the freedmen in Kentucky, is assessed at \$985,566.

General Kiddoo, of the Bureau, in Texas, has announced his willingness to furnish transportation to negroes from States where there is a superfluity of labor, to those where there is a demand, and to assist planters in obtaining labourers. Capt. Craig, Bureau agent of Guadalupe county, who was thrown into prison by the civil authorities, was released by United States cavalry, who surrounded the prison and demanded his release. He has resumed the discharge of his duties.

The parents of pupils in certain of the freedmen's schools in Richmond, supported by one of the northern associations, lately voted to pay fifty cents for each of their children in order to supply fuel during the winter. The assessment amounted to \$200.

A man named Avery appears in Georgia, in the arrest of a vagrant and attendant to the chain gang, of a coloured missionary, William Fincher, who was preaching to the freedmen in Pike county; in Maryland, in the announcement of a public sale at Annapolis, "at the court house door," of a negro convicted of larceny, and sentenced by the court to be sold into slavery for life.

A Mississippi judge has decided that a slave's rights were not annihilated, or non-existent, but in abeyance simply. A white man was accordingly held to his contract with a slave who is now a freedman.

*The Markets*, &c.—The following were the quotations on the 22d inst. *New York*.—American gold, from 132 to 133. U. S. sizes, 5-20, 105 $\frac{1}{2}$ ; 108; ditto, 100 to 102 90 $\frac{1}{2}$ . Superfine U. S. flour, \$8.15 a \$10.10. Shipping Ohio, \$10.75 a \$12. Baltimore flour, common to fair extra \$11.20 a \$13.50; trade and family, \$13.70 a \$16.50 (Chicago oats, 63 a 65 cts. Rye, \$1.25 a \$1.30. Jersey yellow corn, \$1.95 a \$1.07; western mixed, \$1.02 to \$1.11. Middling upland cotton, 34 cts. *Philadelphia*.—Superfine flour, \$8 a \$8.50; extra, \$9 a \$10.50 higher grades, \$11 a \$16. Penna. red wheat, \$2.63 to \$3.10; southern do. \$2.90 a \$3.20; white, \$3.20 a \$3.40. Flour, \$1.32 a \$1.38. New yellow corn, \$1; old, \$1.10 a \$1.18. Oats, 57 a 58 cts. Cloverseed, \$8.25 a \$9.50 Timothy, \$3.25 a \$3.75. Flaxseed, \$2.90 a \$3.

#### RECEIPTS.

Received from Thos. Crozer, 10, per Abm. Cowgill Agt., \$3, vol. 40; from Wm. Cope, Pa., \$2, to No. 23 vol. 40; from Amy C. Hoopes, Pa., \$2, vol. 40; from Milha Hollingsworth, K. O., for B. Street, W. Masters, and J. Burgess, \$2 each, vol. 40, for W. Mill house, \$2, to No. 16, vol. 41, and for M. Gifford, \$2, vol. 41.

Received from Sarah Cope and grand-son, Red Stone Pa., \$15; from Jos. Cope, West Chester, Pa., \$5, and per l. W. Smith, \$105.20 from "a portion of the members of Harrisville Preparative Meeting," for the relief of the Freedmen.

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DIED, at his residence near Rahway, N. J., on Second day the 10th inst., BENJAMIN F. VAIL, in the 64th year of his age, a member of Rahway and Plainfield Month Meeting of Friends.

WM. H. PILE, PRINTER,  
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John Dunston.

For "The Friend."

(Concluded from page 140)

Now it was, to use his own terms, "as though the foundations of the great deed were broken up, and former buildings shaken;" yet was he strengthened to go forward on his way, watching and praying, eating little, and sleeping less, until one night, after the family had retired to rest, sitting in his usual corner, he said in his heart: "Be the result what it may—be it so that I am now stripped naked, and turned a poor solitary into the world's wide wilderness—yet will I confess to the Truth, take up my daily cross, and cheerfully bear it after the example of my suffering Lord."

While thus exercised, these emphatic words came into upon his mind: "For other foundation can no man lay than that is laid, which is Jesus Christ. If any man build upon this foundation, of gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the fire shall declare it, because it shall be revealed fire; and the fire shall try every man's work, what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, and so as by fire." Here he was permitted to see that it was for "the fire," "the hammer," "the sword," and to yield up all to the divine disposal.

Having applied to Friends to be received into membership; and appearing to be fully convinced the principles and testimonies of our religious society, he was, in 1838, admitted a member, though some difficulty was felt with respect to his endurance of meetings.

It has been observed, in a preceding paragraph, that his former building was shaken; and should any reader query what part was thus shaken, his answer was: "All that which was made up of forms and ceremonies, of types and figures, and mere shadows of good things to come; in a word, all that was merely of the fleshly birth;" and that scripture fell with weight on his mind: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" He now clearly saw that it was his duty to cease from these things, while at the same time he perceived that that part which could not be shaken, and which was to abide forever, consisted in an entire subjugation of the soul "to the law of the spirit of life in Christ Jesus."

Likening himself to Jerusalem that lay broken and in ruins, his earnest cries ascended to the "Repairer of breaches," that He would be pleased to remove all obstacles out of the way, and to raise up to himself a holy spiritual temple in which He might delight. His prayer was granted, and great was the flow of peace which prevailed in his soul. In this season of searching of heart and extremity, these Scriptures greatly sustained him, and were, as he expressed himself, "as a staff in his hand"—"All that will live godly in Christ Jesus shall suffer persecution." And again: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

He spent much of his time in meditating on Holy Scripture, in prayer, and in waiting upon God. Thus engaged, and his bodily weakness being very great, the enemy suggested that the course he had adopted had driven his friends from him; that he would be deprived of religious meetings, and of religious society. Many conflicts and great darkness succeeded, producing cries to the Lord for support and preservation.

Under these feelings, he one night retired to rest, greatly exhausted both in body and mind, watering his couch with his tears, and earnestly seeking divine direction and counsel. While thus engaged, it was as though it had been audibly said to him: "Thou need not be concerned about thy meetings;" and this Scripture was, to his comfort and admiration, instantly opened to his mind: "And Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the Spirit of God descending, like a dove, and lighting upon him; and lo! a voice from heaven, saying: This is my beloved Son, in whom I am well pleased!" Here he saw the evangelist as in the divine presence, and apprehended how a solitary worshipper might sit alone, and yet be in glorious company. It was given him further to see, that for the present his meeting was to be in his own house, and that it would not be his allotment to sit there alone.

The account of the transfiguration of our Lord now occurred to him, with the concluding declaration: "And behold a voice out of the cloud, which said: This is my beloved Son, in whom I am well pleased; hear ye him!" This deeply affected him; and in it he apprehended a depth of meaning, together with a universality of application, which he had not understood before; and here, if I may so speak, he seemed to contemplate, in holy convocation, not only the Lord Jesus and his great prototypes, Moses and Elias, but also, in ineffable condescension, "the Ancient of days," with the Spirit, which, in the form of a dove, lighted on the Saviour on the banks of the Jordan. This gracious display of love and mercy scattered his doubts, filling his heart with thanksgiving and his tongue with praise.

He now felt that as far as his fellow-creatures were concerned, he was reconciled to sit alone,

even to the latest hour of his earthly pilgrimage, should such be the divine will concerning him. Afterward he apprehended it his duty to fix on a period for public worship (if the word public may be so applied,) and invited those of his relatives, friends and neighbours, who had a desire to serve the Lord, to unite with him in this service. Several came, from time to time, and bore a willing testimony to the grace and power, of which they had been made sensible on many of those occasions.

It was at length proposed to him to leave his little cottage on the common, and occupy a house in Camborne, where a meeting of Friends, on First-day evening, had been recently established; to which, after a severe struggle, he consented. As Jacob of old, on the occasion of the anticipated meeting with his brother Esau, sent his household over the brook Jabbok before him, that in the solitariness of the night, and in the depths of his own spirit, he might wrestle for the blessing; so did our dear friend, when the day came for his removal, send his wife and children before him, that, unobserved and uninterrupted, he might earnestly seek, and be favored experimentally to know the divine presence and blessing to go with him. And such was the cheering evidence imparted, that, "with a glad heart and cheerful countenance," to use his own words, he left his old, humble dwelling, and entered his new and more commodious abode. "And here," said he, "my wonted corner was restored."

From this period to the end of his pilgrimage, he was strengthened to walk humbly and watchfully before the Lord, bearing, with meekness and patience, the afflictions inseparable from his condition. He attended his religious meetings with regularity, and often under circumstances of great difficulty; highly valuing these opportunities, which were frequently made seasons of comfort and of strength to his mind. The company of his friends too he much enjoyed; and, when favored with it, his communications, mostly in the language of Scripture, were often very interesting and instructive.

This year after year passed away, with but little change, till 1855, when he was attacked with paralysis, which gradually reduced his already feeble frame. He was favored, however, to retain his serenity of mind; was cheerful and comfortable, and wholly resigned to the divine will; so that, in patience unwearied, and in great submission of spirit, his language was: "It is all right, just as it should be. Were I at liberty to choose, I would not have it otherwise;" and to his son he said: "It is all right, both within and without." Quickly his power of utterance failed, so that for the last few days of his life, although he often attempted to speak, he was unable to do so, and the only mode of conveying to those about him his gratitude to them, and his love and devotion to God, was by an affectionate pressure of the hand in the one case, and the lifting of it heavenward in the other.

He sank peacefully and sweetly away, on the 9th of First month, 1856, in his sixty-ninth year, leaving on the minds of his surviving friends the



comforting conviction, that, through redeeming mercy, the released spirit was permitted to enter into "the rest which remaineth for the people of God."

For "The Friend."

Extracts from Letters received by Friends' Freedmen's Association.

In response to an appeal on behalf of the Freedmen, a Friend in Montreal writes, under date 12th mo. 19th, 1866:

"My wife has endeavored to gain the sympathy of others, and the result is a case of old clothing, which I have this day forwarded, and a draft on New York for one hundred and twenty-nine dollars twenty-five cents.

"I am very sorry the amount is not more, but it has been hard work to get up this little sum, and it is a truly sad fact that 'Christians,' can raise hundreds of millions of dollars to destroy men's lives and property, but to save these poor coloured brethren from starvation they seem to grudge the hundreds only.

"The accounts of suffering and death among the freedmen is perfectly appalling, and reflects great blame on the government who ought to give them, at least, food, clothing and citizenship, as some little compensation for the wrongs they have allowed them to suffer for many years past."

Geo. Dixon writes from Danville, under date 12th mo. 20th:

"We are having winter weather here, quite a cover of snow. Notwithstanding the cold, there were 247 in attendance in the day school, and 140 in the night school. There is great anxiety on the part of the freedmen for instruction, and we feel encouraged by the rapid progress they are making in their studies, both juveniles and adults."

Nearly every letter from the Southern Missions brings accounts of destitution and need. Shoes are particularly called for.

Letters, subjoined to the Monthly Reports of the coloured teachers in Maryland, indicate a good degree of intelligence,—one of them, after speaking of the general good order prevailing among his pupils, writes:

"I think it presages well, when a people who have known nothing save the sting of the lash, have had the dignity of their manhood crushed, and all their finer and more delicate sensibilities blunted for over two hundred years, grasp with such eagerness the crumbs of learning given to them."

In reference to these schools in Maryland, F. T. K. writes, under date 12th mo. 26th:

"I am truly sorry to say that the condition of our association (Baltimore) is such, that the withdrawal of your teachers would close the schools which they have charge of.

"We closed our school year ten thousand dollars in debt, we had to do this or wind up our whole concern. We are carrying this debt still, with the prospect of aid from our city government during the session of the council a month hence. The coloured people themselves will contribute about eleven thousand dollars this year towards the support of the schools. We are nearly as badly off as the cotton States, as regards kind feeling and pecuniary aid from the white people—we think, however, that if we can work over this year we shall be able to transfer our city schools to the Board of Education—we now have the matter before them, and have some encouragement from them.

"It is a critical time with us, we are just at the point when we can present our system of education in such a complete condition as to claim

its acceptance by the city as far as the eighteen city schools are concerned—the counties we must carry for a few years longer, as the feeling in the State is not educated yet to the right point. It must come however in time.

I do hope you can keep your teachers in the field—we have twenty-eight applications for schools which we cannot fill—the houses in many cases are idle. We have seventy-eight schools in active operation, besides four Industrial Schools.

"We have built with the aid of the government, using materials from barracks, hospitals, &c., thirty-five school-houses, for which the coloured people supplied the requisite cash and labour.

"To show how limited our friends are in number, and under what disadvantages we work, I may add that last year and this, one fourth of our home contributions came from one small meeting of Friends. Our home collections last year were about \$4500, this year over \$6000—many of our contributors had suffered pecuniarily by the war."

Some Observations on Christ's Sermon on the Mount.

(Continued from page 138.)

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of before you ask him."

Prayer is absolutely necessary for the being and well-being of a christian; an outside formal christian may use the form, though unreformed; but it availeth little without reformation. Private prayer, according to Christ's rule, is effectual and rewardable, agreeable to his doctrine. He also speaks against hypocrisy and loving to be seen of men, with a command not to be like unto those who do so. "But thou, when thou prayest, enter into thy closet." When we feel and are sensible of a divine call,—his must of course be the right and best time, for Christ has not set us a distinct hour,—then we are to enter into the closet of an humble heart or mind, or some secret place in private. This is Christ's order for particular persons in a general way; but is not intended to prevent such who are rightly concerned to pray in the public assemblies or gatherings of the church; for we have Christ for our example, who prayed openly and publicly with his disciples.

"But when ye pray, use not vain repetitions, as the heathen do; for they think to be heard for their much speaking." Formal repetitions of prayer, repeated day by day, when they are not according, but contrary to the states of those by whom they are read or repeated, must needs be vain; and people may vainly make use of the Lord's own form in that case, though it is the best in the world, and to think to be heard for much speaking, is to run into the error of the heathen. "Be not ye," says Christ, "therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him." Prayer is a gift from God and from Christ; and as we wait on God in Christ's name and power, he will give us that gift, when he sees we stand

in need of it, or that it will be for our edification. For he has promised to pour out the spirit of prayer and of supplication upon his people. "great apostle said, 'If he prayed, he would pray with the Spirit.'" In another place he says, "We know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." Likewise, "The Spirit also helpeth our infirmities. Since there is no form like that of Christ's it here set down, that people might take diligence to learn it, and to teach it to their children. But if they learn it rightly, they must also learn to live in it: that is, live according to it; otherwise they will mock, instead of serving Him, who made both it and them for his own honor and glory of his name.

"After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

"Thy kingdom come: thy will be done in earth as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

A short form and but few words, but of excellent composition. And truly happy are they who live so in their conversation that they may when they use them, do it without falsehood and deceit; enjoying the answer of peace in the practice of it, and the sense of grace influencing the soul.

First; "Our Father who art in heaven." The great Creator, our universal Father, hath many us and all nations, of one blood; but there is another, and a nearer relation to him than this, be a child of God by regeneration. If we live an unregenerate state, in our sins and lusts, which are of Satan, then Christ says, "Ye are your father the devil; and the lusts of your father ye will do; and in another place he says, "Whoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." It is into this relation that the soul ought to come, who can truly and religiously say "Our Father," &c.

Second; "Hallowed be thy name." Do sanctify the holy name of the God of the whole earth? Do we religiously observe to fear a serve him? Do we profane his awful name, taking it in vain, and living in sin and vanity. This, instead of hallowing and sanctifying his name, is to dishonor and reproach it on our part though He will hallow and honor his own us in justice and judgment, on profane and ungodly lives, at the last day, when he shall come judge the quick and the dead by Jesus Christ. God will not be mocked; such as every one so such shall they reap, whether sin unto death, righteousness unto life.

Third; "Thy kingdom come." His kingdom is a kingdom of righteousness. Happy souls! we seek the righteousness of it betimes and continue it to the end. If this kingdom come, Satan which is a kingdom of sin and unrighteousness must needs fall.

Oh! that the rising generation might be striven to overcome the wicked one, and to be instrumental to pull down his kingdom, and promote the kingdom of God and his Christ. If we do not believe that Satan's power and kingdom may and ought to be destroyed in us, how can we pray with

poorly for the coming of God's holy kingdom? Weaving we must live and die in sin, is a great portal to Satan's kingdom, and a great hinderance of the coming of the kingdom of the dear Lord of God.

Fourth; "Thy will be done in earth as it is in heaven." Most certainly the will of God is actually and perfectly done in heaven; and whosoever who make use of this blessed form but believe it is so; but it is the misery of many souls believe it not possible for them to do God's will here on earth, as it is done in heaven. So such pray in unbelief, or without a true faith; the apostle says, "What is not of faith is not of God." Is it not also charging Christ with pretending that which cannot be done? It is thy our sedate consideration. He hath sown seed, and ought in justice to reap it from all soils. The great sower, Christ, sows in all soils of men or grounds: the grace of God appears in all men, and teaches them to deny ungodliness, worldly lusts, to live soberly, and righteously, godly, in the present world. But antichrist teaches that it cannot be done here on earth as it is in heaven.

Fifth; "Give us this day our daily bread." We are not being capable, without his blessing, of earning bread for our bodies or souls, either natural or supernatural; and because our souls do not live without the last, no more than our bodies without the first, therefore we ought to turn to our heavenly and most holy Father for it, without doubting: and this should be done by prayer, either in words, holy sighing, or spiritual gifts, the Almighty knowing the language of soul in the one, as well as in the other.

Sixth; "Forgive us our debts, as we forgive our debtors." Or, as one of the evangelists hath it, "Our trespasses, as we forgive them who trespass against us;" which is to the same end and purpose. If a debtor is indebted to us, and happens, through some accident or other, to be indebted, and hath not wherewith to pay, we are to forgive him, else how can we expect God to forgive us. For we are all his debtors, and having that debt which we owe to Him, our mighty Saviour, who might lawfully cast us into an eternal jail. But, oh! his infinite mercy and love to poor mortals: He would have us to imitate Him, and forgive one another, as we expect He will forgive us. And since offences and trespasses will come, we must forgive, and the more so, when the person offending sues for it, by humble petition, to the offended. If we forgive neither will our heavenly Father forgive us our trespasses.

Seventh; "And lead us not into temptation, deliver us from evil; for thine is the kingdom, the power, and the glory, forever. Amen." That is, lead us into truth and righteousness, which is the same with leading us out of sin and out of temptation: for we pray to be led out of it, praying not to be led into it; seeing we are to understand that the Almighty will tempt man to evil. "If," says the apostle, "any one is tempted, let him not say that he is tempted of God, for God tempteth no man, but he is tempted when he is drawn away of his own lust." Though He doth sometimes permit and suffer us to be tempted, and when we fall into divers temptations, and escape them, we have cause to be thankful that we are delivered out of them, and give the glory to God, who is the great deliverer of men: whose "is the kingdom, and the power, and the glory, forever. Amen."

Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disguise

their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

"But thou, when thou fastest, anoint thine head and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

Christ would have all our works of piety, virtue, and charity, all our religious duties done in the divine love and filial fear of God, and not for railing or ostentation. And truly, without we expect our reward from men, there is no need of an outward, hypocritical show, in such duties as that is of fasting, when truly called to it, and truly performed. This the Jews were much in the practice of; but many of them being formal hypocrites in it, our Lord reprehends them, and warns his hearers to shun the like deceit; and tells them, if they fast secretly, their heavenly Father will reward them openly: yet we must not be open sinners, or private ones either: for open or public sin is damning, if not repented of and forsaken, as well as private deceit.

(To be continued.)

*The late War.*—According to the report of the Provost Marshal General, when the war closed the number of men in the military service of the United States was 1,000,516; and there was an enrollment of 2,245,063 men subject to draft. During the progress of the war 284,420 of the Federal troops were killed in battle, or died of wounds and diseases contracted in the service. During the same period the army lost 199,045 men by desertion, and 224,306 were discharged for disability; being generally maimed and crippled. The average mortality among the colored troops is said to have been far greater than that of the whites. The desertions in the regular army were much greater than in the volunteer force. In the former they averaged two hundred and forty-four out of every thousand, among the volunteers only sixty-two, and of these again, a great proportion of the deserters were among the troops furnished by large cities. During the war the United States government paid over three hundred millions of dollars for bounty money, and the States paid two hundred and eighty-five millions more, making five hundred and eighty-five millions of dollars paid to the troops in addition to their regular pay.

#### Sarah Cresson. For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 140.)

"1st mo. 16th, 1791. First-day afternoon meeting, a wonderful session of heavenly regard. Mary Ridgway was led earnestly and with a great deal of love, to invite the youth to enlist under the banner of Christ."

"2d mo. 3d. Mary Ridgway, Jane Watson, and Sarah Harrison, I believe in the appointment of best Wisdom, came to visit our family. O Lord, may I not get from under the impressions then made on my mind, and which, I doubt not, Thou in wonderful condescension intended for my durable good. Lord, be thou pleased to bumble me as in the dust and ashes before thee, lest I again become unmindful, and Thou should determine to visit me no more: for indeed Thou art a long-suffering God, slow to anger, and abundant in kindness, else where should I, ere this day, have been.

"The conclusion of dear Mary's testimony was, 'Be thou faithful unto death, and I will give thee a crown of life.'"

"2d mo. 8th. Our youths' meeting; dear Mary Ridgway much favoured in testimony. Oh how did she encourage the young people to labour for stillness, and to love retirement: having to set forth in a wonderful manner how they would be led: that the Lord would carry the labors in his arms, and lead, so as to ascend the mountain of Zion, there to celebrate His great and adorable name.

"'A Saviour or I die, a Redeemer or I perish.' Oh dearest Jesus! be thou pleased to lead me by thy holy and heavenly power, lest my feet slip, and I fall into the mire and thick clay. Oh that I may stand firm; be able to rejoice in thy testimonies which I love."

"2d mo. 18th. Our dear aunt Armit had departed this life after a painful illness of more than three weeks: left this world in hopes of a glorious mansion in the kingdom of peace. Some of her last words were, 'All joy and peace forevermore.'"

"20th. First-day evening, many of aunt Armit's relatives being at her late dwelling the evening before the corpse was interred, Jane Watson had a solemn opportunity with us, particularly with the youth, desiring they might be faithful, that so they might be established, though they might have to pass through tribulations; wished them to trust in the Lord, and not lean to their own understandings."

"21st. Her remains were carried to Market Street Meeting-house, where was held a large meeting on the occasion. It was a very solemn time; Mary Ridgway appeared in testimony, pressing those present to attend to the most important of all concerns, the working out of our soul's salvation. In order thereto we must steadily attend to the grace of God which has appeared unto all men, so that we may be prepared to meet that God who gave us being, and the spirits of just men made perfect, and join with angels and archangels in praising and celebrating his great and glorious Name. Nicholas Wain appeared in testimony, and William Savery in supplication, after which she was decently interred in Friends' burial ground."

"3d mo. 27th. The time of our Spring meeting. First-day afternoon Mary Ridgway was led to speak to some of a libertine spirit, warning them to repent; though very encouraging to a few exercised ones."

"29th. Peter Yarnall, at the North Meeting, was led in a wonderful manner to speak to the people, more particularly addressing himself to the youth. He closed his testimony with these words, 'Give not sleep to your eyes, nor slumber to your eyelids; till you have found a place for the Lord, &c.'"

"3d mo. 30th. Our dear friend Peter Yarnall, attended Pine Street Meeting, and was much favoured in testimony and supplication: after which he came and dined with us. Oh that I may be favoured to bring forth fruits meet for the great and good Husbandman, who is in so merciful a manner showering down heavenly dew upon my soul!"

"10th mo. 1st. Our Yearly Meeting concluded, impressing my mind with much solemnity, and the prayer is to the Father of infinite mercies, the everlasting Fountain of all good, that He may be pleased to prepare me for that glorious kingdom into which "nothing that is unclean, or unholy, will ever be able to enter."

"10th mo. 14th. Our dear friends George Dillwyn and wife, and Samuel Smith, arrived in the Pigou from London. George having been from his native country seven years and a half, Samuel two and almost five months. Magnified and adored be that gracious Power that preserves



His devoted children in heights and in depths, both by sea and by land, and restores them to their dear relatives and friends."

"11th mo. 18th. Oh that my soul may be once more favoured as with a morning without clouds, that I may be animated with the prospect of a blessed and happy eternity."

"12th mo. 14th. Our blessed Saviour Jesus Christ, said, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Oh may I become a babe, capable of receiving Divine consolation."

"16th. Mary Ridgway and Jane Watson returned to the city from the arduous task of visiting New England and some other parts, and performed a family visit to Friends of New York."

"12th mo. 18th. First-day evening Mary Ridgway appeared eminent in testimony, particularly and in a very moving manner addressing the youth, having a prospect of a glorious work begun among even the youth of this city, earnestly desiring that nothing might mar it on the wheel; recommending strict watchfulness and attention to the great Master, the universal Father, and that they might place no dependence on their fellow mortals, and then they would be made valiant in the Lord's cause, and would find Him near in times of engagement in the holy warfare."

"12th mo. 30th, 1791. Our Monthly Meeting this day. We were favoured with the company of our dear friends from Europe, who were favoured to impart weighty counsel. O that the labours of the Lord's servants may not be lost.

"Our dear friend Sarah Harrison, in a weighty and solemn manner, laid before Friends a concern she had had on her mind for some years, to pay a religious visit to Friends in Europe, in which weighty exercise, it appeared, she had the concurrence and deep sympathy of both men and women Friends.

"Oh that I may dwell under a sense of the preserving power of Truth, and not by inattention lose sight of that which leadeth and guideth into all truth."

*Awakening a Sleeper by Telegraph.*—The *Leeds Mercury* publishes the following singular story as an instance of the many singular applications of telegraphy. A gentleman, whom we will call M., resident in London, is employed there to "manage the wire" for a Glasgow Journal, that is to say, he arranges the news to be sent down each evening by the wire which that newspaper employs by special arrangement with one of the companies. The principal office of that company is at the top of several flights of stairs in one of those immense buildings, erected to furnish office accommodation, which abound in some quarters of the city. After a certain hour in the evening, the telegraph clerk who sends off the "copy" by wire, is the sole occupant of this mansion, with the exception of the porter who attends the door, which after the hour referred to, is generally shut. This functionary, who is not often found nodding, got into this abnormal Homeric state, a night or two ago, and so profound was his slumber that not all the fantasies which M. performed on the door—loud enough to have awakened the Seven Sleepers, and even louder than the works of some of our modern composers—could arouse him. It was, of course, out of the question to attract the attention of the clerk, at the roof of the establishment. M. fortunately, however, hit upon the following expedient for letting the porter know that he was waiting for admission. He went to an adjoining telegraph station and sent a message

to the company's office in Glasgow, requesting the clerk there to telegraph to the clerk in the London house, and instruct him to go down stairs to rouse the porter. This was done with perfect success in about twenty minutes. In that time, therefore, persons at a distance of over 400 miles succeeded in awakening one who was only separated from the employer by a door, and who, even at that short distance, was deaf to all persuasion. —*Late Paper.*

For "The Friend."

#### Thoughts for the Times.—No. 55.

The question asked at the beginning of these essays, whether the change of times had in any wise impaired the force of the testimonies borne by our predecessors, so as to call for change in our belief and practice, has been sufficiently answered during their progress. On no other than on the original foundation, has any person become and continued a useful member, or been raised up to be a father, or judge, or apostle in the church, living until death in the unity of the brethren. In every case, their path has been the straight and narrow way; their beginning has been in the day of small things; they have taken up the cross daily; the food which has sustained their spiritual life, has been the daily bread from heaven. One and all have felt the necessity of constant watchfulness unto prayer; have been kept in the fear of the Lord from an eager pursuit of the things of time; have humbly acknowledged that it was through the mercy of God in Christ Jesus, and through faith in him, that they were enabled to be what they were, to think any good thought or to perform any good deed. And these are the characteristics, not of a sect, but of the true disciples in every age of the church.

Yet when they seemed, to the professors around them, to forsake the broad platform of acknowledged christian doctrine, and to waste their strength in protesting against some trivial point of language or manners, held by others to be of no account, the earnestness and tenacity with which they held to their purpose, rendered them an object of scorn and contempt. When we scrutinize the practices against which George Fox set his foot and lifted up his voice, at the testimonies, which so separated our early Friends from other christian professors, we must confess them to have been guided by true wisdom. Trivial as some of these testimonies seemed to the world, was it nothing to a tender awakened conscience, that the proceedings of a christian assembly should be recorded as having taken place in a month named after one pagan idol, on a day dedicated to another false god? Was it of no account—this attempt to restore a pure language to christendom—to cleanse her robes from its stains of heathen idolatry and servile deference? Was it nothing in that age that they refused to give false or flattering titles to their fellow men? There are minds which do not take in the significance of such a refusal; but few can read of the insults and cruelties heaped upon our Friends by Judges and magistrates for this cause, and the unequalled courage with which they were met and sometimes overcome, without feeling that these despised Quakers were vindicating the dignity of manhood and the common rights of all; and that their firmness formed, as has been said of the celebrated trial of Penn and Mead, a great landmark in the progress of the popular and constitutional liberties of Englishmen.

The serious self-denying character of these apostolic men, was seen in their behaviour, their speech and their garb; and in this last—adopting the fashion of clothes in use among the plain and

serious people of the day, they adhered to it, no slavishly but as seeing no sufficient reason to change it. The consequence was that a near uniform dress prevailed in the Society, and was only altered with the slow changes that convenience and the change in manufactures and in the vocations rendered suitable. And as all our members who have been brought under the convicting power of the Holy Spirit, have been led into simplicity and gravity in dress and manner, the garb of their serious Friends was adopted by them, and continued to be, not through any substitution, nor by settled design, but spontaneously and with such gradual changes as have been added to the garb of the Society down to our own time. And we, who now wear it, find it to be a hedge around us, which preserves many from foolish and inconsistent conduct. "With regard to my present dress and outward appearance," said John Barclay, "it is evident there is much to alter. That dress from which my forefathers have, without good reason and from improper motives departed, to that dress I must return that simple appearance now become singular, which occasioned and still continues to occasion the professor suffering and contempt, the same must also take up, and submit to the consequences thereof. Some may object to this as if it were improperly taking thought; but I differ from them not in the rule itself about the anxiety I stowed on clothing, but about the application that rule. It is right, if the vain customs, fashions and fashion of this world have industed the selves into any branch of our daily conduct, eradicate them, with every one of their useful innovations, whatever trouble, anxiety or persecution it may cost us. But after we have broken our bonds, we shall find a freedom from anxiety, trouble, or thought about our apparel surpassing the unconcern or forgetfulness which seems to deaden the spiritual eye and apprehension of the slave of custom." It is sufficient here to add, that where the baptising power of the Spirit of Christ is fully submitted to, our doctrines and testimonies fall at once in rank—not one missing—and the disposition cavil at our plain speech and our plain apparel no longer felt.

It was promised that the Comforter—the Spirit of Truth, should lead us into all truth, and it is clear that no false doctrine can proceed from it. It will never lead us astray from the revelation contained in Holy Writ—from humble faith in the atoning sacrifice, the divine attributes, the redeeming mercy of the Son of God. The Spirit permeates the whole belief of the true disciple, and whether expressed at every turn or controls and animates his conduct. And through temperance, training, or other cause, he may be led to dwell more on one part of the plan of redemption than on another—he who is reconciled to God and a holy life are object and end in view, must, in dwelling chiefly on the practical part of the Gospel message, guard obedience to the Divine speaking Word the great duty of man—that by and through which he is enabled to attain so great a salvation. There are those, who, beginning in the right and walking for a season in the path of the companions of Christ, have in moments of unweariness, indulged a disposition to explore beyond the legitimate province of the human mind, and have even called in question such portions of the Divine revelation, as do not square with their own notions of the fitness of the Such persons, who have, in times past, enjoyed the consolations of the Spirit, may have so their spiritual discernment, as not to know



reverts from the teachings of the Divine Guide. There is a pleasure in thus soaring into the regions of the unknown and the unknowable, that renders the brain giddy and fills the mind with self-confidence, unlike (how unlike!) the humility and self-distrust of the devout seeker of Truth. They differ from the son in the stable, inasmuch as *he knew* that he was feeding husks, which would not sustain his life; but, with him, there is no recovery for them, but returning to their father's house with the penitent acknowledgment, "I have sinned against heaven and in thy sight!" The prayer for divine aid, the return to the place of true waiting, the light which they will here see to be shed upon their condition, and the strength which will be purchased of the sincere seeker, to change his life—these are the helps to be resorted to by such restoring them to the state which they once knew, and in which a truer and holier peace was enjoyed than all their wanderings have yielded.

It is not so much the particular theories of religion which these may adopt, as their forsaking the path of obedience to manifold duty, that is their greatest error; for this is the evil root from which the others grow. This same error of forsaking the straight and narrow way and expatiating on the barren wastes of theoretical reasoning, may be either a left hand or a right hand deviation from the path; and the former naturally begets the latter. Thoughtful, religious men, detecting the false theories which prevailed, have endeavoured to confute them, often in the very spirit of the error itself—by framing their own theories which, though more conformable to the truths revealed in scripture, are still not that knowledge which is the growth of experience, but excursions of the reasoning powers, whose conclusions, though they may nearly approach the truth, are not the fruit of the Spirit; but being aimed to confute certain errors—err through the imperfection of our faculties and the infirmity of our nature—on the opposite side.

The grave had not closed over the last of the postles, before the speculations of the pagan philosophy, began to infect the doctrines of the Church, showing how imperfect had been the conversion of many whose learning and abilities raised them reputation and authority among the believers. It was attempted to confute these errors by arming christianity with the weapons of its same philosophy, and by appealing to its axioms, to reconcile with human reason, the awful mysteries of our faith. It was thus that the christian divinity became loaded with the scholastic jargon, in the vain endeavour to comprehend with our puny faculties the infinite and the eternal God, and the awful mysteries of redemption. The theology of the schools is still encumbered with this false philosophy which attempts to explain what Divine revelation has sealed as a mystery, to be known only to the pure, the humble, and the obedient.

We have felt in our own Society, in our own day, this unhappy reaction. The Socinian theories, which were the primary cause of the separation of 1827, found eager and ardent opposers. Many of these, seeing that the seceders held the doctrine of the influence and inspiration of the Holy Spirit, while they denied the divinity and the atoning sacrifice of Christ, seemed to look upon the belief in being led and guided by the Spirit, as something dangerous, as containing a striking error; forgetting that the error of the seceders consisted in not referring this influence of the Spirit to its Divine Giver, the Lord Jesus Christ, who promised—his last and best gift to man—that he would send the Comforter, even

the Spirit of Truth, which should lead and guide into all Truth. A consequence of this reaction has been the almost exclusive dwelling upon the necessity of belief and faith in the outward coming and sacrifice of Christ and his glorious offices, as if that alone were sufficient—as if the obedience of true discipleship to the Divine inspiring Word, did not imply that faith, and lead through the aid of the Spirit of Christ, to a knowledge of the essential truths of salvation.

This unhappy reaction has, in certain places, prompted a resort to plans and contrivances for reviving a decaying faith, which being devised in the will of man, want the sanction of the Holy Spirit, and must therefore fail of their object.

For these, as for the opposite errors, there is but one remedy—a return to the place of true waiting, and prayer for Divine aid, to restore the paths to dwell in. Were all to do this—then would our Society, reunited and pressing onward, come up from the wilderness as the church was beheld in the visions of old—leaning on her beloved, "fair as the moon, clear as the sun, and terrible as an army with banners."

*Evils of Gossip.*—I have known a country society which withered away all to nothing under the dry rot of gossip only. Friendship once as firm as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future as enduring as heaven, and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and son were set foot to foot with the fiery breath of anger, that would never cool again between them, only because of this; and a husband and his young wife, each straining at the golden leash, which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and joy lay buried, and only because of this. I have seen faith transformed to mean doubt, hope give place to grim despair, and charity take on itself the features of black malevolence, all because of the spell-words of scandal and the magic mutterings of gossip.

Great crimes work great wrongs, and the deeper tragedies of human life spring from its larger passions; but woful and most melancholy are the uncatagued tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt-waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent, and punishing them as guilty or unable to pluck out the stings they never see, and silence the words they never hear. Gossip and slander are the deadliest and the cruellest weapons man has for his brother's hurt.—*All the Year Round.*

*A Sensible View.*—A better reply could hardly be made to the wild theories of the London Anthropological Society than the following from a simple-minded Englishman. The leaders of this Society reject scornfully the Bible doctrine of the creation of man, and hold that he was developed from a lower order of beings by natural law.—"An English paper relates that a Yorkshireman who had attended a meeting of the London Anthropological Society, was asked by a friend what the learned gentleman had been saying. 'Well, I don't exactly know,' he replied; 'there are many things I could not understand; but there was one thing I thought I made out—they believe that we have come from monkeys, and I thought as how they were fast getting back again to where they came from.'—*Late Paper.*

For "The Friend."

"Judge not according to the appearance, but judge righteous judgment." John vii. 24.

"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine ownself."

"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord." 1 Cor. iv. 3, 4.

The following extract from a late writer, containing some valuable hints presented in rather a new form, and appearing also to be a sort of commentary on the above passages of Scripture, is offered for insertion in "The Friend," with the hope that it may prove a reasonable caution, and tend to repress a habit of judging which is too prevalent.

"In entering the narrow channel of the Bermudas, the pilot stands not at the helm, but at the bows, looking down into the deep water, clear as crystal, to see the coral reef above which, or rather through which, he is threading his dangerous way. Sometimes there is scarcely twice the ship's own breadth between point and point; yet between those he must go, cannot pause, and yet feel divergence on either side would be shipwreck. He may do his work very awkwardly, and even be conscious of great mistakes; but with the most perfect humility he may utterly disclaim the power of any one standing on the shore to judge his seamanship, who is looking along a smooth level surface, instead of looking down upon a bed of rocks that lie beneath the surface. No wonder that his tacks, and turns, and zigzag eccentricities of course, are perfectly unintelligible. 'I would have steered direct to that point.' 'Yes, my good friend, but did you see the rock? and if not, what can you know about the matter? Come up here, and then give me an opinion if you can.' Now, the pilot who is up there, is not a wiser man than the other, but he has got a different point of view, and from that point he defies all human judgment, until you go and sit beside him."

*Victoria Regia.*—The Victoria Regia has ever been a most fascinating plant, to all floral lovers. Found upon some a little lake in the South American forests, brought from its quiet, solitary retreats, to receive not only the name, but the rank and honors of a queen, it has become a flower of marvellous interest. The following graphic description of it, as seen in its native waters, is taken from "Brazil and the Brazilians," a volume of historical and descriptive sketches, by J. C. Fletcher and Rev. D. P. Kidder.

Near their margin is found the giant of Flora's kingdom, whose discovery a few years since is as notable a fact to the naturalist world as the regular opening of steam-navigation upon the Amazon is to the commercial world.

Of all the Nymphæaceæ, the largest, the richest, and the most beautiful, is the marvellous plant which has been dedicated to the queen of England, and which bears the name of Victoria Regia. It inhabits the tranquil waters of the shallow lakes formed by the widening of the Amazon and its affluents. Its leaves measure from fifteen to eighteen feet in circumference. Their upper part is of a dark, glossy green; the under portion is of a crimson red, furnished with large, salient veins, which are cellular and full of air, and have the stem covered with elastic prickles. The flowers lift themselves about six inches above the water, and when full blown have a circumference of from three to four feet. The petals unfold toward evening; their colour, at first of purest white, passes, in twenty-four hours, through successive hues, from a tender rose-tinge to a bright red. During the first day of their bloom

they exhale a delightful fragrance, and at the end of the third day the flower fades away and replunges beneath the waters, there to ripen its seeds. When matured, these fruit-seeds, rich in fecula, are gathered by the natives, who roast them, and relish them thus prepared.

The description of this magnificent plant explains the admiration experienced by naturalists when beholding it for the first time. The celebrated Haenke was travelling in a *pirouge* on the Rio Manore, in company with Father Lescueva, a Spanish missionary, when he discovered in the still waters close to the shore, this gigantic Nymphaea. At the sight the botanist fell upon his knees, and—as a not very pious French writer very Frenchly records—expressed his religious and scientific enthusiasm by impassioned exclamations and outbursts of adoration to the Creator,—“an improvised *Te Deum* which must have deeply impressed the old missionary.”

In 1845, an English traveller, M. Bridges, as he was following the wooded banks of the Yaouma, one of the tributaries of the Manore, came to a lake hidden in the forest, and found upon it a colony of *Victoria Regias*. Carried away by his admiration, he was about to plunge into the water for the purpose of gathering some of the flowers, when the Indians who accompanied him pointed to the savage alligators lazily reposing upon the surface. This information made him cautious; but, without abating his ardor, he ran to the city of Santa Anna, and soon obtained a canoe, which was launched upon the lake which contained the objects of his ambition. The leaves were so enormous that he could place but two of them on the canoe, and he was obliged to make several trips to complete his harvest.

M. Bridges soon arrived in England with the seeds, which he had sown in moist clay. Two of these germinated in the *aquarium* of the hot-houses at Kew. One was sent to the large hot-houses of Chatsworth; a basin was prepared to receive it, the temperature was raised, and the plant was placed in its new resting-place on the 10th of August, 1849. Toward the end of September it was necessary to enlarge the basin and to double its size, in order to give space to the leaves, which developed with great rapidity. So large did they become that one of them supported the weight of a little girl in an upright position.

The first bud opened in the beginning of November. The flower in bloom was offered by M. Paxton, (the celebrated designer of the London Crystal Palace,) to his monarch, and the great passages of England hastened to Windsor Castle to admire the beautiful homonym of their gracious sovereign.

The name given to this marvellous plant by Lindley was happily chosen, but the natives of the Amazon call it “Uape Jacana,”—the Jacana’s oven,—from the fact that the Jacana is often seen upon it. The Jacana is a singular spurd-winged bird, twice the size of a woodcock, provided with exceedingly long and slender toes (from which the French term it the surgeon-bird, which enables it to glide over various water-plants. It inhabits the marshes and woods near the water, and many a time in the interior I have seen it stealing over the lily-leaves on the margin of rivers.—*Late Paper.*

In this city [Bristol,] I remained several weeks, and duly attended meetings; there being three on First-day, and three on other days of the week; and I think I only appeared twice in testimony, and three or four times in supplication; yet having done all that was *required*, my soul had peace. But the deep travail I passed through no tongue

can express. Oh! the deep baptisms and many bitter cups that are handed to the living children—and doubtless they are good for them.

If we do not suffer with Christ, we shall never rejoice with him. And as He, who, indeed, was and is, the Son of God, was made a gazing-stock and called by some Beelzebub, why should any of His servants be unwilling to bear reproach or to sit like fools, in silence; Oh, how I do beg to be preserved from ever moving in my own will; I had rather bear the name of a dumb prophet. I am sensible that those stripping seasons have been very teaching to me; and when we look like fools to those who are foolish indeed, we learn true wisdom; for in *true silence* we have the best teaching, even the Lord himself is our instructor. Oh, that we, as a people, beloved of God, were but truly obedient to His law, then we should be far from being weary of true silence, but, should rejoice to be favoured with it; for, when our minds are thus gathered to God, in *pure stillness* and nothingness of self, the tempter hath no place; *he hates quietude*, and I am glad that I have been helped to starve that restless spirit, and been made an example of silence. I was engaged to sit silent in eleven or twelve meetings, one after another, in and near Bristol, and can look back with satisfaction.—*Ruth Falloos.*

*Statistics of Wrecks.*—The statistical committee of Lloyd’s in London, have just published an analysis of shipping casualties reported in Lloyd’s list for the six months ending June 30th last. The committee believe that this statement, embracing as it does the casualties reported from all parts of the world, is the most comprehensive ever published, and they trust it may prove interesting as an effort to obtain and tabulate information which will, they cannot but think, be ultimately found of great utility. The return gives the number lost both of ships and steamers in each month. The general result is a total of 5,455 vessels which have been wrecked or injured, 4,959 being ships and 503 steamers. The total number of casualties is in excess of the number of vessels, being 6,138. As to the nature of the accidents, we learn that 67 vessels are missing; 186 have been abandoned, (40 being afterwards recovered); 974 in collision, and of which 92 were sunk; 259 sank from causes other than collision; 1676 stranded, of which 893 got off, 512 not got off, and the subsequent fate of 271 not reported; 31 were captured; 10 taken by pirates; 85 destroyed by fire; 120 dismantled or disabled; 86 where there was jettison of cargo under deck; 101 jettison of deckload or washing overboard; 591 leaky; 468 loss of anchors or chains; 106 machinery damaged or short of coals; 193 mutiny and casualty to crew; 1163 ships damaged, and 22 waterlogged. The total losses were 10377; constructive losses 148; great damage 644; minor damage 2459; raised after sinking 28; not damaged or results unknown 1139. The results to the cargo were: All lost 894; part lost 845; all saved 41; forwarded 45; heated 15; shifted 79; otherwise damaged 132. The cases of salvage service were 759. The total lives lost, as reported, were 1400, but the committee remark that the returns on this head are most imperfect, and the actual number would be greatly in excess of the number given.—*Late Paper.*

On Third-day I attended their meeting in Bristol, but sat in silence, and was very heavy hearted under a sense of a forward spirit, which would prompt to answer the expectations of the people, and is apt to prevail on some who seem to be called to the work of the ministry; but Truth

only blesseth its own motion.—*Extract from John Churchman’s Journal.*

We commend the following to the attention and action of our readers. The object aimed at is to supply a pressing need, which has been long felt; and never before, we believe, so likely to be satisfactorily accomplished, as by carrying out the plan here proposed.—*Ed.*

“THE TEXT BOOK ASSOCIATION OF PHILADELPHIA wish to procure a History of the UNITED STATES, which shall be a record not merely of political progress, but also of its industrial, intellectual, and moral development.

The foundation and progress of the several Colonies, their original bond of union as descendants of the same ancestors, speaking the same language, governed in essential things by the same laws, and subjects of the same crown—the early attempts at united action—the revolution—the adoption of the constitution—the subsequent political history—the progress of agriculture and the mechanic arts—of invention and discovery—of literary and benevolent institutions—the history of slavery—should all be given in rapid outline, some of them, perhaps, in distinct threads of narrative.

Designed for the use of children of from ten to fifteen years of age, the history should be written in plain, simple, and concise language. It should in all things recognize the overruling power of Providence, the benignant character of Christianity, and the essentially pacific nature of our own institutions, designed to secure a more perfect Union.

The false maxim ‘our country right or wrong’ must in no case be upheld, but the wrongs done by her, especially to the Indian and African races, must be fearlessly but calmly condemned.

The true method of rendering such a work conducive to the spread of sound principles and correct feelings, is shadowed forth in the remarks of Dr. Arnold on the publications of the Society for the Diffusion of Useful Knowledge. ‘The slightest touches of Christian principle and Christian hope in the Society’s biographical and historical articles, would be a sort of living salt to the whole, and would exhibit that union, which I never will consent to think unattainable between goodness and wisdom; between everything that is manly, sensible and free, and everything that is pure and self-denying, and humble and heavenly.’

A History written in this spirit, will, it is believed, tend greatly to strengthen in the minds of the American youth, just and liberal sentiments a hatred of war and factions tyranny, sympathy with suffering humanity, and a sincere and enlightened love for our common country.

The size of the work should be such as to render it suitable for use as a text book in schools.

The sum of \$1000 will be given to the writer of the book selected by the Association. To facilitate such selection, it is suggested that applicants furnish a specimen chapter; addressed to—

JOS. WALTON, Secy.,  
No. 413 Walnut St.”

*Some Observations to the Leaders of this People who may be termed Overseers of the Flock.*—The work we have to do is a great work, and call for our closest attention, with our whole heart and soul, and all our strength. The whole of our time, which can be spared from our vocations and the necessities of life, will be found little enough to do it in. Those who are sober and vigilant, and truly watch unto prayer, and labour night and day to have their accounts ready, an



be seasoned with the salt of the kingdom, have you to do. Now, if such watchful, diligent care be scarcely saved, where will the lukewarm, indifferent, careless ones, appear?

Our time which is thus spent, and wasted away on things of no consequence, should be improved in retirement and examination, and waiting for wisdom to know, and ability to do the will of our God, who justly expects we should look to him, and diligently attend to his instructions, and depend upon him alone for all we stand in need of. It appears to me, that if we who were known the Truth, and are leaders of the people, are not roused up out of this easy, stupid, and to condition, and loosened from the world, and brought to be more diligent in our attention to the things which concern our eternal peace, shall dwindle away, wither and die, so as to set aside; and others who will be more faithful in the discharge of their trust, will be set in places, and take our crown from us.—*David rris.*

**The Ministerial Gift.**—When a good gift is accompanied with prudent conduct in the receiver, the instrument is likely to be of lasting service. It is the gift ever so excellent, if that wisdom which dwells with prudence does not attend, though the gift may be continued for a while in agreement for the edification of others, yet its effectual use is much curtailed, and there is great danger of the instrument being entirely laid aside. We have heard it said,

"When words and deeds, doctrine and life agree, we then preach well; and not till then preach we."

Remember how Samuel Fothergill in his last meeting of ministers, called out for 'Practice, practice, practice!'—*Richard Shackleton.*

## THE FRIEND.

FIRST MONTH 5, 1867.

It is at all times an unwelcome task to call the attention of our readers to acts or decisions that inhibit, as we apprehend, departures from the principles or testimonies which have distinguished Friends, or to violations of the principles of church government accepted by the Society at large. In the present day of change and latitudinarian views, it is a duty we owe to them to note one of the innovations taking place, in order that they may be aware how and whither the Society is drifting.

It has long been known that in several of the so-called "Mission Schools" recently established in the several Western Yearly Meetings, and so much lauded as a means for "teaching the gospel" members of our religious Society are united with professors of other religious denominations generally Methodists—in teaching, and in conducting the religious exercises. The natural tendency of this, especially when operating on the young and inexperienced, is to compromise or less some of the important testimonies which Friends are bound to maintain; a result, not at a few scattered among them there, think mournfully apparent in those thus engaged.

We highly esteem all those in other religious societies who are rightly engaged to promote the extension of Christ's Kingdom on earth; and we earnestly desire their encouragement therein, fully believing that as they keep under the direction of his Spirit they will receive a blessed reward. But under the openings of this Spirit and in accordance with the teachings of the Holy Scriptures, Friends have been introduced into

what they believe to be clearer and more spiritual views of the gospel dispensation than others, and growing out of the doctrines they hold are certain christian testimonies which strike at some of the opinions, practices and ceremonies common among other professors.

While this, far from obstructing the flow of christian charity towards our brethren who do not see these things in the same light that we do, should have the effect of humbling us and making us more watchful unto prayer, it must nevertheless, if Friends are faithful to their professed belief, prevent any union with other professors, involving even an implied or tacit approval of those things in their principles or practices which are opposed to, or inconsistent with the christian testimonies Friends are called on to maintain before the world.

It has been the experience of the past, and we believe it will continue to be the effect now and hereafter, that whenever our members have allowed themselves to be drawn into an amalgamation with others, for the professed purpose of carrying on any work or association, the conducting of which would at times trench on some one or more of those testimonies as held by the Society, the temptation to ignore or disregard those testimonies under circumstances that would expose their maintenance to public observation, has been too powerful for many; they have been balked, and weakness and defection have been increased thereby. This might be exemplified by circumstances in the Society which have become matters of history.

We apprehend it would not be difficult to trace out this as one of the causes that led Indiana Yearly Meeting to open an epistolary correspondence with a Methodist Conference, as set forth in its printed Minutes. Having thus set the example as a superior meeting, we may look for further fruits of this kind of "fraternizing" in its subordinate branches and members, until we fear there will be little more than nominal differences between the two Societies, though the doctrines and testimonies of Friends may be no more widely spread thereby.

In the printed minutes of "The Executive Committee of Indiana Yearly Meeting for the Relief of Freedmen, held 9th mo. 18th, 1866," the report from which committee was "accepted" by the Yearly Meeting, and the Friends "encouraged to persevere in their labours," there is a letter addressed by said committee to two Friends, who, in the report are said to be Superintendents of the Asylum for Coloured Children at Helena, Ark., "built by the 56th coloured regiment, and together with thirty acres of land presented by them to Indiana Yearly Meeting." From this letter we take the following extracts, retaining the italicising as we find it.

"At the last meeting of the committee the subject of your meetings was brought before it. They felt a deep interest, and entered fully into sympathy with you. The sentiment was again expressed that it is your *indispensable duty* to read the scriptures to the freedmen and others, *teach and otherwise inculcate* those invaluable truths contained therein; for this object and for worship you have meetings; and that those who believe in the Lord Jesus Christ and will confess him before men, should be invited to come into fellowship with the church, and that the *necessary fostering or nursing care* be extended to all such, both old and young." \* \* \*

In reference "to any further mode of organization and connection with us in the North," the two Friends are recommended to consult a copy of the minutes of London Yearly Meeting sent to

them, in which will be found "a report of the committee appointed to correspond with Friends abroad." They then go on to say, "We are a committee of Indiana Yearly Meeting to relieve and christianize the freedmen, and we propose that such meetings as are set up in the South by our labours, should correspond as such with us; that those meetings can be *officially recognized* through us as well as they could be by some Monthly Meetings, and it is probably more within our province than within that of a Monthly Meeting. We do not, and you must not expect too much from new-born babes in Christ, whether amongst children or adults." \* \* \* "The committee thought that you had the fullest authority to organize a church, if it be composed of only those believing children, and they earnestly desire your encouragement, and are ready to extend the right hand of fellowship to all who love the Lord Jesus Christ. I would suggest that you at once go to work, and we will forward you a suitable book wherein you can record the names of all those who desire, and who in your judgment are in a proper state of mind to become members, both adults and children. Then appoint a Clerk, and record in the book the time when the meeting was set up, how organized, and its name. Have your regular meetings for conducting the affairs of the church, for receiving or dismissing members; but above all have a very *tender conscience* to cultivate, to foster, and feed the flock of God, and avoid discarding as long as possible, enduring with long-suffering and patience—let us hear from your meeting, through your Clerk, of the progress of the Truth, once a month or two months. I would suggest that you answer the Queries prepared by this committee, and add such statements as are adapted to your circumstances."

Reference is then made to the manner in which Paul formed churches among the Gentiles, as being instructive and encouraging to them, &c.; adding, \* \* \* "Do not delay any longer, nor allow discouragement to impede your progress in fully accomplishing the work of Evangelization or Missionary labour, in the highest sense of the term."

After reading this letter attentively, we think our readers will agree with us that this Conclusion to be fairly drawn from it is, that this Standing Committee of Indiana Yearly Meeting, appointed "to relieve and christianize the freedmen," exercises the right—either granted or assumed—to clothe its agents with authority to set up meetings, which it, in the place of Monthly Meetings, will *officially recognize*. Of course we must suppose the members of such meetings are to be considered as Friends; for so far as we know, no meetings have heretofore been officially recognized by a Yearly Meeting or its standing committees, as existing by its authority, corresponding with it, and replying to Queries put by it, unless it was composed of those who were considered to be Friends; and the report of the committee in England, appointed to correspond with Friends abroad, is referred to as an example. The whole course marked out exhibits an extraordinary way of setting up meetings and increasing numbers. If the committee have many under its direction, who, like the Friends addressed, have "the fullest authority to organize a church," and who will go to work at once, it can hardly be very long before the numbers will be too great for one Yearly Meeting to manage.

Should it be inferred that the "churches" thus summarily organized by these labourers are not to be considered meetings of Friends, the anomaly appears in no wise diminished. It is to have "churches" made up of those not in membership with Friends, and probably recognizing few, if





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Some Observations on Christ's Sermon on the Mount.

(Continued from page 147.)

"Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where eyes break through and steal:

"But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also."

Earthly treasures are very apt to take up the mind and draw it from heaven; and because Christ would have his children to be in heaven with him, in tender love he adviseth them not to lay up for themselves riches or treasure on earth. It be said we lay it up for our children, it may be said also, it is the same sure for them as to parents, and sometimes a greater; and when it is gotten, it is liable to many casualties, and creates a great deal of care and trouble. Where Christ tenderly adviseth to seek after, and lay up treasure of another nature, in a safer and better place, which will not be liable to the like casualties, and urgeth us to it, with this great reason: "For where your treasure is, there will your hearts be also." Oh! may every true Christian's treasure and heart be there forever.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

"But if thine eye be evil, thy whole body shall be full of darkness: if therefore the light which is in thee be darkness, how great is that darkness."

It is not good to look on men or things with an evil eye; but singly to look on one's self and others, in the fear of God, having a single eye to his glory; and then being enlightened by his true light, we shall discern between good and evil. Whereas if there be any double-dealings, looking, or thinking, or if ungodly self be in the bottom, and not the glory of God, then our heart will be darkness, and that darkness will be very great; as it is said in the holy Scriptures, a double-minded man is unstable in all his ways: that our Saviour's doctrine is good; to have a single eye, and to avoid all double-dealing.

"No man can serve two masters; for he will either hate the one and love the other; or else will hold to the one, and despise the other; ye cannot serve God and mammon."

We cannot give our hearts to God and to this world, and the things of it also, so as to set our

affections on both, for the apostle saith, "If any man love the world, the love of the Father is not in him." And again, "The love of money is the root of all evil;" *i. e.*, the inordinate love of it, and seeking after it, more than for our Maker and Saviour. Then let us despise the world and the things of it, in comparison of our God and our Saviour. We do not understand by those words of Christ, that he intended to debar us from seeking a comfortable accommodation for ourselves and families in this world; but that we should not set our hearts and affections upon it; for we cannot equally affect both heaven and earth.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Christ would have us without anxious thoughts about our living in this world, *i. e.*, about our eating, drinking, and clothing, and tells us, "That the life is more than meat, and the body more than raiment;" by which he shows us, that He who gave the life, will, by his providence, support it: and as he hath formed the body, he will form that which must feed it; and that we might the more depend upon God's providence, he teaches us by the fowls of the air, which neither sow nor reap, nor gather into barns, and yet their great Creator feedeth them; and asks, "If we are not much better than they?" So that we being more noble creatures, need not doubt of the care and providence of God, and his blessing on the labour of our hands; though our hearts are not concerned unnecessarily about it, but we have freely given them to God, and his Christ, our Saviour.

"Which of you, by taking thought, can add one cubit to his stature?"

The farmers or planters cannot by their thoughtfulness, cause their corn, fruits, or cattle to multiply or grow; nor the tradesman his custom, goods, or business, without a proper application, which our Saviour is not against, only he would have us without an encumbered and over-caring mind. The merchant likewise, by all his thoughtfulness, cannot bring home his ship from afar, nor carry her safe to her desired port. All things on this wise are in the hands of Almighty God, and it is our duty to trust in him, and to depend upon his divine providence for meat, drink, and clothing, for happiness here, and hereafter, forever.

"And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin:

"And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, oh! ye of little faith?"

"Therefore take no thought, saying, what shall

we eat, or what shall we drink, or wherewithal shall we be clothed?"

"For after all these things do the gentiles seek; for your heavenly Father knoweth that ye have need of all these things."

Many people now, as well as then, are very fond of their clothing, and love to be gay and fashionable therein; and some are not a little proud of their clothes, and are thoughtful how they may deck themselves to be admired. Our Lord, who was meek and lowly of heart, sends us to the lily to consider her beauty and glory and innocent thoughtlessness, declaring that Solomon, in all his grandeur and splendor, was not arrayed like one of these: for this is a natural sweetness, and gayety the lily is clad with; but Solomon's, as also most men's and women's, is generally but artificial. If God so clothe the grass of the earth, will he not clothe us; if we believe not, we must have but very little true faith. So that it would be much better for us to consult how we shall please God and honour him, and his holy Son and divine name, than to consult what we shall eat or drink, or how, or wherewith we shall be clothed, which things the gentiles sought after, more than after God. But we, knowing that our heavenly Father seeth that we have need of all these things, should chiefly leave it to him, and first seek his kingdom and righteousness.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Here is a glorious gospel promise; upon seeking first the kingdom of God and his righteousness, all these things shall be added to us, *viz.*, meat, drink, and raiment, the necessary things that we want to support us while we are in this world. But let us remember, it must be our first work, it must be the chief desire of our souls. It must be first in several senses: first as to our young and tender years; first, in the morning of every day; first, in respect of all other things. First, as it hath pleased God to give us a being in this world, and being in the prime and flower of our years, we should then devote our souls to God and his work and service, and enter into covenant with him, with full purpose of heart to keep the same truly and inviolably; for it would be better not to make a covenant, than to make it and break it. Neither should we slight or put off the work of God till we are in our declining years, as though we would give him only the refuse and broken end of our days, and conclude it will better become us when we are old, to serve him. Oh, no! learn the fear of God truly, and practise it when thou art young, and thou wilt not easily depart from it when thou art old. Thou wilt find it hard to get into a holy life and conversation, when thou hast been spending thy youth in vanity and folly; therefore, "Remember now thy Creator in the days of thy youth, before the evil day come." The autumn of man's years is in divers respects called the evil day. Oh! it



is exceedingly sweet and precious to see an innocent life, and modest, sober conversation in youth, when they are in their blooming years, seasoned with grace and truth. When youth is laden with the fruits of grace, and of the holy Spirit, how pleasant is the taste of it; it relishes well with all men, and naturally brings praise to God, as well as peace to the soul. May the youth of this present generation, as also generations to come, be such holy plants, that God's right hand may be seen in planting them: when after being fruitful, and doing the work and service of their day, and answering the noble end of God in making and planting them in this world, they may be transplanted into the eternal kingdom of heaven: which, doubtless, they will, who first seek his kingdom and the righteousness of it.

Second; If we consider that our life and being are daily granted to us, and we are supported by the goodness and providence of Almighty God every day, it is but just that he should have the first of our thoughts, in the morning of the day, as well as the last in the evening. The royal psalmist saith, "If I prefer not Jerusalem before my chiefest joy, then let my right hand forget its cunning, and my tongue cleave to the roof of my mouth;" much more ought we to prefer our Creator to all things, and to have our thoughts on him, first in all things, and every day.

Third; What are the things of this world in comparison to those that are to come; all these are fading and transitory; but the things of that which is to come are durable and permanent; and therefore ought to be first and chief in our minds. That which is chief in our hearts, may be said to have the first place there. "One thing," says a servant of God, "have I desired, and that will I seek after, that I might dwell in the house of God all the days of my life." This is the first thing we are to seek for. As for the morrow, we need not be too thoughtful or anxious concerning it, for we know not whether we shall live to enjoy it, so that as Christ says, "Sufficient unto the day is the evil thereof."

(To be continued.)

#### A Generous Act.

How refreshing it is amidst the almost universal tide of selfishness and cold indifference to another's woe which sweeps over the world, to see now and then instances of true benevolence! We were witness to one of these the other day. It was an act of kindness cheering to the heart, and lifting up humanity in our thought from the low passion for money-getting and keeping.

An old lady on a ferry boat was the victim of a pickpocket. Just as she was leaving the boat she discovered her misfortune. Her purse containing, it is true, but a few dollars, yet *her* all, hard earned and already appropriated, was gone! Her vain screechings and pitiful exclamations soon attracted a crowd around her, each one ready to offer a *word* of sympathy,—but of what avail was that? She was alone and penniless, just entering a great city, where money was needed at every step. Tears ran down her furrowed cheeks as she realized her situation, and she wrung her hands in helpless grief. A young man hurrying on to the boat paused to inquire the cause of her distress. Hearing the story, his heart was touched; and quietly taking out his pocket-book he placed in the poor woman's hand bank bills enough to more than replace her loss, then passing on quickly, was soon beyond thanks or recognition. The woman was speechless. The crowd in hushed surprise waited a moment, then silently dispersed. But blessings and thanks from more hearts than one rested on the head of that unknown young

man. We did not see him again; probably never shall in this world; but the remembrance of that noble act will not soon be lost by any that witnessed it. Perhaps it cost him little self-denial. What he gave may have been as "a drop in the bucket" to what he had left. But that does not alter the fact, nor would it lessen the joy imparted to the distressed one.

We know not the motive of this young man. We hope he is a christian, and that he acted from a true impulse to be like his Master. Be this as it may, how far-reaching in its influence is such an act. Besides cheering and relieving the recipient, and its reflex power blessing the giver, it awakens in many another bosom an emulation of the same spirit, a desire to go on and do likewise. Even the cold heart of a selfish worldling is stirred for the moment with something akin to generosity, by the mere witnessing of such a deed, and the next applicant for bounty will be less likely to be turned rudely away. In the breast of the child of toil, whom necessity has made selfish, and cruel scorn hard-hearted, such an example opens the fount of sympathy, which will find its outlet in humble acts of charity to fellow-sufferers. Many a bill of human kindness is thus started to flow on cheerfully through the desert of life, increasing as it flows until it becomes a mighty current of usefulness and blessing.

"Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" We condemn the absence of sympathy and liberality in the man of the world, how much more is it to be condemned in the disciple of Christ, one who professes to have consecrated his all to the service of his Saviour. God from his fulness supplies our need. Jesus gave us his all—himself. Shall we then refuse freely to share what we have freely received, with our suffering brother?

Blessed is that man who has the ability and the disposition to walk through this world with open heart and hand, scattering benefactions on every side, and leaving behind him as he passes to eternity a multitude of hearts and homes made happy by his Christ-like charity.

"Oh let us for the world's good give  
As God is ever giving."

—Sunday School Times.

#### Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 148.)

"1st mo. 15th, 1792. Holy Father, who art omnipresent, a God of mercy and love, but a God all just, be pleased to continue Thy holy hand upon me; dip me deeper in Jordan; let not thine hand spare, nor thine eye pity; make of me what Thou wouldst have me to be; baptize me, and rebaptize me. Oh that I may witness a thorough change, being regenerated and born again by the power of Thy everlasting word."

"1st mo.—George Dillwyn spoke at our fifth-day meeting, setting forth the necessity of experiencing a passive disposition in order to witness a progress in the way and work of righteousness, that our wills may be subject to the Divine will in all things, that so we may in truth say, 'Lord, I am the clay,' I humbly pray Thee to be the Potter; forsake not the work of thine own hands. Samuel Emlen also spoke, favoured much in the same line of advice, of depending entirely upon the Lord, being weaned from outward help."

"1st mo. 27th. I have this day entered my twenty-second year; I desire to spend the time which the Lord may yet grant me, in His holy

fear, which can only be by His gracious assistance.

"A divine impression made me sensible that I must steadily attend to that gift I have received so that I may witness peace, which is to be experienced in that kingdom in which He reigns altogether wise and wonderful in counsel and with whom all things are possible."

"8d mo. 26th. I am made clearly to see, the nothing short of an acquaintance with the living God can satisfy an immortal soul. Oh! that I may wait to have patience granted me, in a right manner, for His return, when He is pleased to withdraw the light of His glorious countenance from my poor soul; that so in His absence I may not be diverted by any thing outward, to seek for comfort there."

"8d mo. 30th. 'The heaven of heavens cannot contain Thee, how much less this house which I have built.' Lord he thou pleased to prepare my heart to receive thee, the great Minister of the Sanctuary, that so feeling thy good presence near, I may be enabled to steer my course there; and my desire is that I may witness my own slain and become conformable to the Divine will experiencing self to be laid as in the dust, and then though I may be deprived of some outward comforts, I shall find a source of comfort in The fountain of all good, and Well-spring of eternal life."

"5th mo. 21st. My soul aspires after durable righteousness, even of having my life hid with Christ in God. Oh that the aspirations of my soul may not be too great, as I desire to die daily to all that is earthly or sensual."

"7th mo. 5th. An appointed meeting was held for the instruction of the youth and others, I reading some parts of our discipline, and giving an opportunity for those under deep concern on account of the great declension amongst us, labouring deeply together in their minds."

"11th. My dear mother and I went on board the Grange, Captain Roberts, bound for Liverpool, in company with dear Sarah Harrison, who had taken her passage therein. Many other Friends also went to see the accommodations."

"12th. Dear Sarah Harrison came to take leave of our family, in which visit we were favoured with renewed love and mercy from the hand of Him who is long suffering and gracious, slow to anger, and abundant in clemency."

"7th mo. 13th, 1792. I went to John Perberton's to take leave of dear Mary Ridgway at Jane Watson, which was to me an affecting parting, under a sense of the comfort I had enjoyed at seasons during their visit on this continent through the influence of their dear Lord a Master, whereby they were enabled to divide a word in demonstration of the Spirit, and wisdom, being fraught with true consolation to the humble, and warning those who were stout-hearted and revulging, and tenderly inviting those who were looking forward to an establishment in the Truth, to an early and perfect surrender to the Divine will."

"14th. Mary Ridgway and Jane Watson embarked in the Grange, bound for Liverpool."

"15th. Dear cousin Samuel Emlen and Sarah Harrison went to Chester and from there on board the Grange. My dear father saw them embark."

"10th mo. 1st. How can a mortal, or w should a mortal repine at affliction, when He took upon him our nature, condescended to be pierced to the utmost extremity for our sake. When he cried, 'My God, my God, why hast thou forsaken me?'"

"10th mo. 2d. Oh most holy, incomprehensible, and eternal Being, whose dwelling-places



the light; graciously condescend to protect by thy good Providence, and continue Thy arm of invincible strength around my habitation; for there is none so holy as the Lord, nor thy rock like unto our God."

"6th. Our youth's meeting. Dear David Sands opened largely in testimony: William Savery in application. Our Quarterly Meeting, held yesterday, was a season of instruction; much weighty advice, and very important matters were conveyed in our Yearly Meeting, by a committee appointed from thence; many of them attended. David Sands visited our women's meeting, exhorting us to faithfulness, and taking a farewell us in a very affecting manner.

"Oh faithless soul, why dost thou doubt  
And reason without end;  
Lift up thy head, rejoice in hope,  
For Jesus is thy friend."

"11th mo. 11th. It was secretly manifested me this day, that the time of life to which I am arrived, is a time which I must prize; a time natural, holy, and heavenly strength; a season which the great Author and Completer of our creation is near; graciously making himself known by the breaking of bread, even that bread which can only be dispensed from heaven, as its origin is there, and which nourishes up the soul to eternal life; blessed be the Lord, he breaks and sometimes it is handed through His disciples to the multitude.

"O Lord, suffer not any defiling thing to have access within me, but thoroughly purge away all dross, and take away all my reprobate silver, that thou may be all in all, and Thy light shine early to the coming of the perfect day of Thy righteousness, when Thy kingdom may come, and Thy will be done on earth, as it is done in heaven."

"11th mo. 26th, 1792. The Lord is my strength and my song, my joy, and my chief delight, my deliverer and my fortress; in Him I put my confidence; Oh that He may become my salvation, and my exceeding great reward. O Lord, I shall go on from strength to strength till I may ascend thy Holy Mountain, and join saints in singing hallelujahs to Thee, the King of kings. Self, be thou laid low, cast down every way at the feet of Jesus, and strew thy garments in the way; that as thou art stripped of all worldly things, He may clothe thee upon with blessed robes of his own righteousness. Oh, pardon mercy and love, that this may be done poor fallen and degenerate man.

(To be continued.)

*A Paris Miser.*—The commissary of police of the quarter of the Place Vendome, accompanied a doctor, recently visited the apartment of the poor X—, in order to certify, at the request of the inmates of the house, the death of a lady, who was seventy-five years of age. The entrance of the apartment indicated extraordinary neglect. There was scarcely any furniture; dust of years obscured the window panes, and paper on the wall was spotted and rotten. A place appears to be uninhabited from time immemorial, and yet the Baroness X— had lived there for twenty-five years, paying an annual rent of 1500 francs. In the bedroom, stretched on a trundle bed, and partly covered with filthy s, lay the body of the baroness. An examination showed that death arose from weakness caused want of food. It further appeared that she starved herself wilfully; and, indeed, in point of variance the defunct baroness would have borne up the palm from Harpagon, Gosbeck, and other heroes. Notwithstanding her considerable

fortune, estimated at 50,000 francs a year, she always went clothed like a beggar, and often solicited charity in the street. She lived on crusts of bread, the refuse of cabbages and other vegetables, and such like garbage that she picked up from dirt heaps. Last week she fell down from weakness, while passing the door of the concierge, from want of food, but she refused to take some refreshments proposed to her, no doubt fearing that she would have to pay for it. She succeeded in gaining her apartment, and was not afterwards seen alive.—*Galignani's Messenger.*

For "The Friend."

### The Gathering Love of the Gospel.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such one to him in the spirit of meekness; considering thyself, lest thou also be tempted."

We think the following record of a labour of love, bestowed by Thomas Shillitoe, in Ireland, worth reviving.

"Third-day attended Monthly Meeting at Ennisceahilly, which was small. My kind friend Samuel Ely, and myself, had proposed leaving early on Fourth-day morning for Ross, but after the close of the Monthly Meeting my attention was arrested by the revival of a fear that had some hold of my mind when engaged in visiting families at this meeting, that a breach of love existed, yet I did not at that time feel a sufficient warrant to search into it; but now it appeared unsafe for me to leave this place without opening my mind upon the subject to my companion and some of the Friends of Cooladine Meeting. I found I was correct; that the breach had spread very wide, and the labour bestowed had proved unavailing; but Friends encouraging me, and manifesting a willingness to be helpful to me in it, after seeking Divine direction how to move, the pointings of duty I thought were clear to have all the parties concerned collected next morning, which took place. My companion, a Friend of Cooladine, and myself, joined them, and from our first sitting down, the contriving influence of the Father's love was felt to overshadow us. The hearts of some were so broken and tendered that tears were abundantly shed, and everything that was hateful and hating one another, evidently became subdued; and so far from reflecting on one another, which I much feared before we came together, all was submission and concession. We thought we had good ground for believing they were sincere in their desires that all the animosity that had prevailed amongst them, might be buried in oblivion, giving each other the hand with expressions of earnest desires to be preserved loving as brethren. Feeling my mind released from any further service heretofore, after taking some refreshment, my companion and myself returned to Ross."

The universal prevalence of gospel fellowship and unity among the members of our religious Society would harmonize and bind us together, and prepare us more extensively to receive the gifts bestowed by the Head of the Church, and to exercise them in His fear and under His direction to the edification one of another, and to the glory of His great name.

From "Macmillan's Review" for December, 1866.

### The November Star-Shower.

BY J. NORMAN LOCKYER, F.R.S., &c., &c.

"In the year 599, on the last day of Muharram, stars shot hither and thither, and flew one against another, like a swarm of locusts; this phenomenon lasted until daybreak; people were thrown into consternation, and made importunate supplications to God the most High; there was never like seen except on the coming out of the

Messenger of God—on whom be benediction and peace." In these words did the Arab historian, Abu-l-Abbas ad-Dimashki, chronicle the November star-shower of the year 1202 of our era, the while Chinese astronomers carefully watched the constellations in which the meteors appeared and vanished from the sight. Different ways of looking at things may be distributed in space as well as in time, and the modern Arab manner culminates in the following:—"We know not whether any simile was more suggested by their silence, their flight chiefly in one direction, and their steady sweep, than that of winged creatures. They looked like no earthly fireworks, but rather resembled silver birds weaving their way one after another to some mysterious sea-herony in the firmament—or if not birds, then the forehead-panels of angels and archangels, summoned in splendid cohorts and regiments to vast service of God, and hastening with the lamp of their world lighted to the Divine rendezvous. \* \* \* A baby-star, cold to the heart with the silence and frost of the empyrean, suddenly heated into frenzy of fire by the coarse air of earth, till the chilly heart and the glowing skin split, asunder, and the baby-star perishes in dust and glory—perishes of his *feeling*." But, independently of manner, the fact remains that we possess records, dating from A. D. 902, showing that about every thirty-three years since that time the heavens have been hung with gold, as they were on the 14th of last month. The shower of 902 indeed was not the least important among the data on which the prediction of the recent appearance was based.

The exquisitely beautiful display, almost awful as well as rare, had, thanks to our scientific men, been so well heralded that few among us interested in such matters failed to witness it; and, for those who did not, the accounts in the daily press have been so full that I do not think it necessary to give anything like a *résumé* of what was seen: the more so, as the time has not yet arrived for giving a rigorous analysis of the results. I prefer rather to connect some of the more salient of the appearances which are now being discussed with the received theories by which it has been attempted to account for them.

It is not so very many years ago since the planetary spaces were supposed to be untenanted by anything more tangible than that mysterious fluid called ether. This notion is exactly represented by the French equivalent for those spaces, *le vide planétaire*. Hence, not to mention imagined supernatural causes—such as that, for instance, embodied in the tradition that St. Lawrence on the anniversary of his martyrdom (the 10th of August) shed burning tears—the cause of the phenomenon was ascribed to atmospheric perturbations, exhalations of sulphur, and so forth. An account of the August shower of 1857 even, published in the *Bulletin de l'Académie Royale de Belgique*, is accompanied by a minute record of rain, temperature, atmospheric electricity, &c.

When, however, Olmsted witnessed the shower—that of 1833—which immediately preceded the recent one (a shower heralded and followed by less brilliant displays in 1831–2, and 1834–5–6), and when, moreover, he had compared the phenomena with those recorded by Humboldt and Bonpland in 1799, (also seen in 1766,) the theory which has been so recently and brilliantly confirmed—namely, that the appearances are due to the passage of the earth through a storm, so to speak, of asteroids—was given to the world.

This was the first blow given to *le vide planétaire*. And nowadays it is held that the bodies which, when they enter our atmosphere, give rise to the beautiful sight we have so recently wit-

nessed, are so numerous that there are 13,000 of them in each part of space as large as our earth; and that, could all which enter our atmosphere in a period of twenty-four hours—including those visible in a powerful telescope—be counted, they would number not less than four hundred millions. Still, however, there is ground for supposing that in the main these little bodies are congregated into rings, each particle composing the ring revolving like a planet round the sun; and, as far back as 1844, M. Houzeau gave the elements of the August rings as one would give those of the orbit of a planet. In fact, these rings may be compared to *tangible orbits*, indeed they almost realize the schoolboy's idea of an orbit, as each point of the path is occupied by a little planet; while in the case of our earth, for instance, each point of the path is occupied in succession only.

Let us now pass to a consideration of the November ring. For this purpose, let us suppose the plane in which our earth revolves round the sun, called by astronomers the plane of the ecliptic, to be represented by an ocean in which both earth and sun are half immersed; let us, moreover, suppose the earth's path, or orbit, to be marked by buoys—remembering that astronomers define the place of a heavenly body in the plane by stating its *longitude*, that is, its angular distance, reckoning from right to left, from a particular start-point, as seen from the sun; and its *latitude*, that is, its angular height above the plane, as seen from the same body. Now, if it were possible to buoy space in this convenient manner, we should see this meteoric ring rising out of the waves of our hypothetical ocean, at a slight angle (17°) at the point of the earth's orbit occupied by our planet on the 14th of November, the point where the ring emerges being called the *node*. Where the other node lies, where the ring plunges down again, we do not exactly know; we only know that it does not cut our orbit; if it did, another star-shower would occur in May. It has, however, been surmised that we have another proof of the existence of the node, not far within our orbit, in the almost constant retrogression of the temperature about the 12th of May, which has been ascribed to the bodies composing the ring cutting off the sun's heat from us.

Similarly, we might observe the August ring rising from one of its nodes, situated in the point of the earth's orbit occupied by our planet on the 10th of August, not at a slight angle like the November ring, but at an angle of 79°, or so.

Bearing what has now been stated in mind, the cosical nature of the ring comes out in its full force. In the early records to which we have before referred, the shower is stated to have occurred in *October*. This shows that the meteors are independent of the *precession of the equinoxes*.

It is evident if this ring crosses our orbit in a certain definite point in space, our earth will always traverse it when it occupies the same definite point of its orbit with regard to the stars. But our ordinary year, called the tropical year, is affected by the precession of the equinoxes, so that we do not measure it by the stars, but by an empirical point called the first point of the sign *Aries*, which is actually at the present moment in the constellation *Pisces*. If we refer to the recorded star-showers to the sidereal year, we find an almost absolute identity in the dates of their appearance.

It is to an American astronomer, Professor Newton, that we owe the most profound investi-

gation into the constitution of the November-ring. He has first considered the question whether the ring is of uniform density, and whether it lies merely near our orbit; the variation in the brilliancy of the showers being caused by the action of the planets and moon on the earth and ring—the greatest perturbation of the earth being 9,000 miles each way—sometimes throwing us into the ring, sometimes causing us to pass it without meeting it. He has shown, however, that the ring cannot be of uniform density throughout, but that, on the other hand, in one part of it there is a clustering together of the little bodies of which it is composed—a few stragglers being scattered along the rest of the circuit.

From other considerations he has shown that the meteors revolve round the sun in a direction opposed to the earth's motion; the most probable time of revolution being 354.621 days—our own being accomplished in 365.256 days. This is the same as saying that the annual motion of the group is  $1 + \frac{1}{354.621}$  revolutions. Consequently the centre of the group is brought into contact with the earth once in 133 years, but the earth passes very near the centre four times in this interval. Here then is the *raison d'être* of the display we have so recently witnessed.

We have, then, the earth, the velocity of which in its orbit, to speak roughly, is 1,000 miles a minute, plunging into a mass of bodies which are advancing to meet it with a velocity equal at first to its own, but which is increased to 1,200 miles a minute when they come within the region of its attraction. Was it possible, by observing the recent display, to prove that this was the real state of the case? It was. One of the most salient facts, noticed by those who even did not see the significance of it, was that all the meteors seemed to come from the same part of the sky. Among all those seen by the present writer from 11 P. M. on Tuesday till 2 A. M. on Wednesday morning, *two only* were exceptions to the general direction. In fact, there was a region in which the meteors appeared trailless, and shone out for a moment like so many stars, because they were directly approaching us. Near this spot they were so numerous, and all so foreshortened, and for the most part faint, that the sky at times put on almost a phosphorescent appearance. As the eye travelled from this region, the trails became longer, those being longest as a rule which first made their appearance over head, or which trended westward. Now, if the paths of all had been projected backwards, they would have all intersected in one region, and that region the one in which the most foreshortened ones were seen. So decidedly did this fact come out, that there were moments in which the meteors belted the sky like the meridians on a terrestrial globe, the pole of the globe being represented by a point in the constellation *Leo*, (between  $\delta$  pi z Leonis.) In fact, they all seemed to radiate from that point, and *radiant point* is precisely the name given to it by astronomers. *Vanishing point*, if the bull were permissible, is a term which would represent the fact rather than the appearance.

This apparent radiation, then, is an effect of perspective, and hence we gather that the paths of the meteors are parallel, or nearly so, and that the meteors therefore come from one point of the sky; the point from which they proceed lies in the constellation *Leo*, situated in long. 142° and lat. 8° 30' N. according to Professor Newton—which agrees fairly with the observations made last year and this.

Now let us see what this means. Let us in imagination connect the earth and sun by a

straight line: at any moment the direction of the earth's motion will be at right angles to that line (or a tangent to its orbit); therefore, as longitudes are reckoned, as we have seen, from right to left, the motion will be directed to a point 90° of longitude behind the sun. The sun's longitude at noon on the 14th November was 232° within a few minutes; 90° from this gives us 142°, which, as we have seen, is precisely the longitude of the radiant point. This then is proof positive enough that the meteoric hail was fairly directed against, and as fairly met by, the earth.

But it will be asked, "If the radiant point is situated in latitude 8° 30', how comes it that the inclination of the ring is stated to be 17°—should it not rather be 8° 30'?" To this question I will reply by another.—How comes it that, when we are hurrying through a shower, we always incline an umbrella at a less angle with the ground than that formed by the falling rain? The answer is the same in both cases. In the case of the meteors, as our motion in one direction is equal to that of the meteors in the opposite one, they appear to us to fall at an angle precisely half of their real one.

(To be continued.)

For "The Friend."

The observations of our late beloved Friend James Emlen, published in No. 18 of "The Friend," were truly interesting and instructive. It is to be hoped that his blameless and watchful walk amongst us may commend them to the serious consideration of all, but more particularly to that of those who, from time to time, feel it right for them to appear in public testimony. Will him I can say that I "have a very friendly feeling for a *brief and lively ministry*," and perhaps more of this sort may yet be known amongst us than has been the case lately; so that the declaration of the inspired prophet Zoolahiah may be more manifest, that it is "not by might, nor by power, but by *my Spirit*, saith the Lord of hosts." And this lively preaching is of the character that the apostle Paul said that his was: "a preaching, *not with enticing words of man's wisdom*, but in demonstration of the Spirit and power; that *your faith should not stand in the wisdom of men, but in the power of God*." A rightly authorized ministry must indeed tend to draw the auditors to the great invisible Shepherd and Feeder of his flock; and dwelling under sense of his utter dependence on Christ for the very smallest crumbs, the poor servant is kept the blessing of preservation be continued, as with his mouth in the dust, until it please Him to open his lips, and thus show forth His praise.

Twelfth month, 1866.

*The Roman Sentinel*.—When Pompeii was destroyed, there were very many buried in the ruins of it, who were afterwards found in different situations. There were some found in deep vaults; if they had gone thither for security. There were some found who were in the streets as if they had been attempting to make their escape. There were some found in lofty chambers. But who did they find the Roman sentinel? They found him standing at the city gate with his hand grasping the war weapon, where he had been placed by his captain; and there where he had been threatened him: there where the ear shook beneath him: there while the lava stream rolled he had stood at his post; and there after thousand years had passed away, was he found so let Christians learn to stand to their duty, willing to stand at the post on which their Captains had placed them, and they will find that God will support and sustain them.—S. Corley.



## TRUST IN THE SAVIOUR.

Not seldom, clad in radiant vest,  
Deceitfully goes forth the more;  
Not seldom evening in the west  
Sinks smilingly forsworn.

The smoothest sea will sometimes prove,  
To the confiding bark untrue;  
And, if she trust the stars above,  
They can be treacherous too.

The umbrageous oak in pomp outspread,  
Full oft, when storms the welkin rear,  
Draws lightning down upon the head  
It promised to defend.

But Thou art true, incarnate Lord,  
Who didst vouchsafe for man to die,  
Thy smile is sure, Thy plighted word  
No change can falsify.

I bent before Thy gracious throne,  
And asked for peace on suppliant knee;  
And peace was given, nor peace alone,  
But faith sublimed to ecstasy!

—Wordsworth.

## WORK AWAY.

Work away!

For the Master's eye is on us,  
Never off us, still upon us,  
Night and day!

Work away!

Keep the busy fingers plying;  
Keep the ceaseless shuttles flying;  
See that never thread lie wrong;  
Let not clasp or clatter rone us;  
Sound of whirring wheels, confound us;  
Steady hand! let woof be strong  
And firm, that has to last so long!

Work away!

Bring your axes, woodmen true;  
Smite the forest till the blue  
Of Heaven's sunny eye looks through  
Every wide and tangled glade;  
Gaugle swamp and thicket shade  
Give us way!

O'er the torrents fling your bridges,  
Pioneers! Upon the ridges  
Wide, smooth the rocky stair—  
They that follow, far behind,  
Coming after us will find  
Surer, easier, footing there:

Hearst to hearst, and hand with hand,  
From the dawn to dusk of day.

Work away!

Scouts upon the mountain peak—  
Ye that see the Promised Land,  
Hear us! for ye can speak  
Of the country ye have seen'd,

Far away!

Work away!

For the Father's eye is on us,  
Never off us, still upon us,  
Night and day!

Work away!

Pray! and Work will be completer;  
Work! and Prayer will be the sweeter;  
Love! and Prayer and Work the fleetest  
Will ascend upon their way!

Live in Future as in Present;  
Work for both while yet the day  
Is our own! for Lord and Pegasus,  
Long and bright as summer's day,  
Cometh, yet more sure, more pleasant,  
Cometh soon our Holiday;

Work away!

*Geological Research in New Zealand.*—The *son Colonist* states: "We have been indemnified by a good authority that some weeks ago party of miners engaged in sinking for gold up Kaniero, Hokitika, made the very interesting discovery of the fossil skeleton of a whale, perfectly entire, and measuring as much as 150 feet length. It was covered by alluvial soil, and

only a few feet below the surface. The fact that the locality is ten or twelve miles from the present sea-shore, and about 100 feet above its present level, renders the fact a very remarkable one, and goes to prove the assertion of geologists that a great part of New Zealand has been raised from the bed of the sea.—*Late Paper.*

For "The Friend."

I am settled in the conviction, that however wise of this world may lightly esteem the christian testimony to plainness and simplicity, it had its origin in the Truth; and the due observance of it, tends to preserve from many snares of the deceiver, and to prepare the mind for the discharge of other religious obligations.

Let us remember this world is not the place of our rest; we must press forward with undiminished ardor, if we would reach the promised land, the heavenly Canaan.

1st mo. 1st. The close of the past, and opening of the new year, have produced many serious reflections. During the past how many have been taken from time to give an account of the deeds done in the body. We that remain have great need, oftener than the morning and evening, to examine our accounts and see how they stand. We have no lease of our life; the present moment only is ours; the next we may hear the solemn sound, "Steward, give an account of thy stewardship, for thou shalt be no longer steward."

When the ministers of the Gospel of Christ wait in their gifts for the immediate influences of his Spirit, the word will not return void, whether it be in a few expressions or greater enlargement, so that all is kept in the pure gift. J. B.

## Does Lying Pay?

A Philadelphia merchant was discussing some business affairs with his head salesman, the conversation turning principally on what he considered the inefficiency of some of the junior salesmen in the concern. Business was not as lively, and sales not as rapid as could be desired, and both the principal and the salesman thought something ought to be done to stimulate trade. After a few moments' meditation, the merchant remarked, "Well, the fact is, after all, Harry Jones was the best salesman I ever had; *he didn't mind lying a little, when it was necessary.*"

This was twenty years ago. Jones, the young man, having served his former employer well, as salesman, had attained to the dignity of partner in a first rate young house, whose energy and popularity told on the customers of the old establishment. The gilt letters on the sign board looked well, and the sign painter had not added to the name of the firm, the inscription "LYING DONE HERE." Jones, the affable and accomplished seller of goods, was the life of the house, and permanent prosperity seemed to be the portion of all the partners.

The last we saw of the original employer of Jones, was on Chestnut Street, a few weeks ago, when he was unsuccessfully engaged in the effort to borrow fifty cents, that he might get his dinner at an eating house. Some years ago, his business, once profitable and powerful, came to an end. His name, once the synonym for "A No. 1" credit, and "gilt-edged" paper, was taken down from the sign it had once adorned, and figured conspicuously on a poster announcing certain effects for sale, and signed by the sheriff. The enterprising firm of which Jones was a member, tumbled from the lofty eminence of credit and prosperity on which it stood, and its remains are not now to be found in the city, unless in the persons of one or two broken down old men, officiating as clerks.

The sprightly Jones will tell no more lies, for he has, for several years, been in a dishonored grave. Over all such ruins let the inscription be emblazoned, "Lying done here!"

A few years ago an honest country gentleman, resident in Bucks County, being about to make a move, advertised his farm and its appurtenances for sale at auction. Among his effects were his family horses and carriage, which had been faithfully used for a good many years, and had rendered useful service. The auctioneer, having received no special instructions, began praising the vehicle and the "splendid pair of elegant bays" in the manner in which such things are generally praised, when people are expected to purchase. The old gentleman interrupted him, and said, "Don't tell anything but the truth about them. Say the horses are old; one of them has lost an eye, and the other is a little spavined; the carriage is a good deal worn, but may last for some time, if it is used carefully; the harness is very much broken." The by-standers looked at the old gentleman with amazement, wondering why he should depreciate his own goods, and probably thinking what a fool he was to throw away the difference between what they brought and what they would have brought, if he had held his tongue. But he, good man that he was, felt that he could not enjoy the possession of a single penny which others had placed in his hands by reason of misrepresentations on his part. And he felt, furthermore, what every merchant should feel, that if he suffered the man whom he employed as salesman, to deceive customers, the sin was as great as if he actually deceived them himself.

Lying is bad business, both for merchant and clerk. The man who trains a young man to tell lies for him, will some day find that the young man can tell lies for himself when it is necessary, and advance his own interest at the expense of his employer. Employer, clerk, and customer are alike demoralized by the practice, and the very foundations of honest trade are undermined.

Young man, strict truthfulness is your only safe course. If you are in the employ of any body who values your services in proportion to your willingness to "stretch," leave him. Drive a dray, wheel a barrow, sell newspapers, black boots, cry oysters, or do anything that is honest, rather than consent for a moment to take the wages of unrighteousness. The Lord will provide for you, if you "—*Late Paper.*

For "The Friend."

As Christ came to destroy the works of the devil in the heart of man, so Satan resorts to all subtleties to ward off his overturning, transforming power, and if possible keep his own choice goods from being spoiled. He is willing that men should make a profession of Christ's religion, and of laying the whole burden of their sins on Him, provided they do not allow Christ, by his Spirit, thoroughly to purge the floor of their hearts, and burn up whatever is subservient to the deceivableness of unrighteousness, and ministers to the continuance of their souls under his subtle government. Having been struck with the great effort now making, through the circulation of a monthly periodical and the wide distribution of small tracts, to impress upon the minds of their readers, that all men have to do, in order to secure their salvation, is to believe on the authority or testimony of the Holy Scriptures that Christ has paid the forfeit due for their sins, and effected a perfect salvation for them through the offering once for all of his body on the tree, and



fearing lest this delusive, sin-pleasing notion, has been, to some extent, imbibed by some in membership among Friends, I would be glad to see introduced into "The Friend," the doctrine of the gospel on this point, as held by our religious Society. I therefore send the following extract from William Penn's Key :

"*Pervers.* 12. The Quakers expect to be justified and saved by the Light within them, and not by the death and sufferings of Christ.

"*Princ.* This is both unfairly and untruly stated and charged upon us. But the various senses of the word justification, oblige me here to distinguish the use of it; for in the natural and proper sense, it plainly implies, making men just, who were unjust; godly, that were ungodly; upright, that were depraved; as the Apostle expresseth himself, 1 Cor. vi. 11. 'And such are some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.' In the other use of the word, which some call a law-sense, it refers to Christ, as a sacrifice and propitiation for sin, as in Rom. v. 9. 'Much more then, being now justified by his blood, we shall be saved from wrath through him.' and 1 John ii. 1, 2. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' Which, though a great truth and most firmly believed by us, yet no man can be entitled to the benefit thereof, but as he comes to believe and repent of the evil of his ways; and then it may be truly said, that God justifieth even the ungodly, and looks upon them through Christ, as if they had never sinned; because their sins are forgiven them for his beloved Son's sake.

"Not that God looks on people to be in Christ, who are not in Christ; that is, who are not in the faith, obedience and self-denial of Christ; nor sanctified, nor led by his Spirit, but rebel against it; and instead of dying to sin, through a true and unfeigned repentance, live and indulge themselves daily in it; for they that are in Christ, become new creatures; old things are passed away, and all things, with them, become new. Wherefore we say, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all who have believed, and now do, and who hereafter shall believe in him unto justification and acceptance with God; but the way to come to that faith, is to receive and obey the manifestation of his Divine light and grace in their consciences, which leads men to believe and value, and not to disown or undervalue Christ, as the common sacrifice and mediator. For we do affirm, that to follow this holy Light in the conscience, and to turn our minds, and bring all our deeds and thoughts to it, is the readiest, nay, the only right way to have true living and sanctifying faith in Christ, as he appeared in the flesh, and to discern the Lord's body, coming and sufferings aright, and to receive any real benefit by him, as his only sacrifice and mediator: according to the beloved disciple's emphatical passages, 'If we walk in the light, as (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' And because this people say, that Christ's outward coming and sufferings profit not to their salvation who live in sin and rebel against this Divine light, some have untruly and uncharitably concluded, that they deny the virtue and benefit of Christ's coming and sufferings in the flesh, as a sacrifice for sin. Whereas we only deny and oppose a false and dangerous application of them in and to a disobedient state.

For we believe Christ came not to save men in their sins, but from their sins; and that those that open the door of their hearts at his inward and spiritual knocks [to wit, the reproofs and convictions of his light and grace,] have their consciences sprinkled with his blood [that is, discharged from the guilt of them] from dead works, to serve the living God. And so far only men come by faith, repentance and amendment, to be Christ's, Christ is theirs, and as he has an interest in their hearts, they have an interest in his love and salvation: that is, so far as they are obedient to his grace, and take up his cross, and follow him in the ways of meekness, holiness, and self-denial, so far they have an interest in Christ, and no farther. And here there is no condemnation to them that are in Christ Jesus, because such walk not after the flesh, but after the Spirit: for we have seen a school or sand here, upon which we fear many thousands have slipped, and which we desire to avoid; viz., that because Christ died a sacrifice for the sins of the whole world, by which he put us into a capacity of salvation, and has given every one a talent of grace to work it out by; they presume upon that sacrifice, and sin on; without a thorough repentance, reformation and conversion to God, not dying with Christ to the world, but living in it, according to the lusts and spirit of it. Such as these may be assured, that where Christ is gone they sent his Son to bless us, by turning every one of us from the evil of our way. So that the contrite, humble, meek and self-denying people, are those that have the true and full benefit of Christ's coming, suffering, and mediation, and of all those holy ends for which God his Father anointed and gave Him to the world; viz., to be the Way, Truth, and Life, Light, Leader, and Saviour, to be a King, Priest, Prophet, Sacrifice, Sanctifier, and Mediator; being sensibly felt of all such to reign over their hearts, to teach them God's royal law, to give them saving knowledge, and to mediate, atone for, sanctify and justify them in the sight of God his Father, for ever.

"By all which it is evident to any moderate inquirer, that we acknowledge Christ in his double appearance; as in the flesh, of the seed of Abraham, so in the Spirit, as he is God over all, blessed for ever. Wherein is a full confession to him, both as a blessed person, and as a Divine Spirit of light and life in the soul; and the want of which necessary and evident distinction occasions our adversaries frequent mistakes about our belief and application of the Scriptures of Truth concerning Christ, in the two-fold capacity.

For it is not another than the eternal Word, Light, Power, Wisdom and Righteousness, which they took flesh, and appeared in that holy Body, by whom they have received, or can receive, any true spiritual benefit. They holding, that Light is only from him, forgiveness only through him, and sanctification only by him. So that their a-cribing salvation from sin and death eternal to him, who now appears by his holy Spirit to their souls, as before expressed, cannot render him no Saviour in that age, or make void the end and benefit of his blessed appearance in the flesh on earth, or his mediation now in glory, for those that believe in him in this age. Whose doctrine, pierced, whose life preached, whose miracles astonished, whose blood atoned, and whose death, resurrection, and ascension, confirmed that blessed manifestation to be no less than the Word God, (the life and light of men,) manifested in the flesh, according to the Apostle Paul, for the sal-

vation of the world; and therefore properly and truly He was the Son of Man on earth, and is now as truly the Son of Man in Glory, as the head of our manhood, which shall also be glorified, if we now receive him into our hearts, as the true Light, that leads in the way of life eternal, and continues well doing to the end."

*The General Shaking.*—Terrible war in South America—Revolution pressing vigorously in Mexico—Candia in successful rebellion against the Sublime Porte—The Empire of China dismembered—Russia pressing her conquests rapidly into the heart of Asia—the old European Alliance broken, and Germany in process of disturbed and revolutionary reconstruction—Italy reorganizing with vastly enlarged borders, and ready to vibrate from her the infirm and denuded Pope—France augmenting her army one third, and astir with arrangements for an Exposition such as has no been since the world was—The overthrow of the last of the reigning Bourbons in Spain foreshadowed—Another and more general war of all Europe imminent—Painful ravages and dreadful fatality in India—Earthquakes and upheaval from the disturbed sea in both hemispheres—A sad failure of crops in Great Britain and on the Continent, and in portions of America—Multiplying and fearful disasters by inundations on land—Dreadful conflagrations of towns, and cities—Terrible losses of life and property on sea.—*La Paper.*

### Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?  
"Whoever shall be ashamed of Me, and of my words, of him shall the Son of man be ashamed."
2. Is it because of the inconsistencies of professing Christians?  
"Every man shall give an account of himself to God."
3. Is it because I am not willing to give up to Christ?  
"What shall it profit a man if he shall gain the whole world and lose his own self?"
4. Is it because I am afraid that I shall not be accepted?  
"Him that cometh unto Me I will in no wise cast out."
5. Is it because I fear I am too great a sinner?  
"The blood of Jesus Christ cleanseth from all sin."
6. Is it because I am afraid I will not be happy?  
"He that hath begun a good work in you will perform it, unto the day of Christ Jesus."
7. Is it because I am thinking that I will as well as I can, and that God ought to be satisfied with that?  
"Whoever shall keep the whole law, and offend in one point, he is guilty of all."
8. Is it because I am postponing the matter without any definite reason?  
"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

*Large sums for Fruit.*—The New York figures up the amount spent for fruit in that every year as follows:—Apples, \$2,500,000; pears, \$100,000; grapes, \$23,500; peaches, 900,000; berries, \$335,000; and melons, nuts, and nuts, \$1,200,000, making the total expenditure annually for fruit in New York, 157,500.

Selected for "The Friend."

Anthony Benezet seeing one of his friends in the street, who was remarkable for a hurrying gait he had acquired, Benezet called to him and said, "I am now in haste," said the gentleman, "and will speak with you when we next see each other;" but resolved on his purpose, he declined him an instant, with this impressive question, "dost' thou think thou wilt ever find time to die?" They then parted, and the person who received this laconic interrogation was afterwards ready to say that he felt infinitely indebted to R. Benezet for his kind admonition to him.

Anthony Benezet's last hours, like his long and excellent life, were full of the most important instruction. At that awful crisis, when the character displays no false glare, and all fictitious supports sink into nothing, he taught what he had always inculcated, that humanity had nothing to boast of; that the efforts of man could shed no fading glory on himself. He had not much to communicate, and the few expressions which escaped his lips, were such as could only have proceeded from a mind abased by a sense of its own unworthiness, and reverently depending on the mercy of Heaven. At one time he said, "I am going, and feel ashamed to meet the face of my Maker, I have done so little in his cause."

He was also heard to utter, "Alack! alack! I am poor creatures; I can take no merit for anything I have done; there is mostly something unthought that is selfish, which will not bear sifting," and took an affectionate farewell of his wife, and said, "We have lived long together in love and peace."

He disapproved of the often overrated testimonies, which were recorded of the dead, and requested a friend of his, if he should survive him, use his exertions to prevent any posthumous memorial concerning him, should his friends manifest a disposition to offer such a tribute of affection to his memory; thus adding to the injunction, "but if they will not regard my desire, I may say—Anthony Benezet was a poor creature, and through Divine favor, was enabled to overcome it."

**Unprofitable Rebuking.**—Some persons pride themselves on being blunt, or, as they call it, honest; and yet very blunt people do little good to others, and get little love to themselves. The scriptures recommend gentleness and kindness. There is nothing in all this world of ours half so unbecoming and malignant disposition as many Christians gratify this spirit, and declare themselves with the idea that they are rebuking sin. Christians should take heed of getting fond of the work of "rebuking." Such spiritual constables do a great deal of mischief without intending it. They are in the church at a very witty and sarcastic person is in a society, or what a tall tale is in school; and approximate very closely to that class which the apostle says "busybodies in other men's matters." Such Christians come in time to be regarded as nuisances in society, constantly to be avoided, and the good they may do is thrown away. Our number must be tender and winning. The nail proof, says an old writer, must be well oiled kindness, before it is driven home.—*Nationalist.*

In the sixteenth year of my age, I was very sick and awakened to my lost and undone condition, fervently besought the Lord to look down on 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; 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 attendant of meetings, both for worship and discipline.—*Christopher Healy.*

## THE FRIEND.

FIRST MONTH 12, 1867.

We find the truth of the supposition expressed in the editorial of last week, that the members and meetings to be enrolled and organized by the agents of the "Executive Committee of Indiana Yearly Meeting for the Relief of Freedmen," were to be officially recognized as Friends, confirmed by a letter given in the first number of a periodical just published in Richmond, Indiana, under the title of "The American Friend." The letter is dated at the Orphan Asylum near Helena, Arkansas, to the Superintendent of which the letter referred to last week was addressed. In it is the following: "In order to give these babes of Christ the aid of religious fellowship, it seemed necessary for our Society either to turn them over to other denominations, or to take them under its own care, and after prayerfully considering the subject, Friends here gave notice a week ago that at the close of the meeting on the 25th inst. [11th month, 1866] they would take the names of such as desired to become members of our Society." \* \* \*

"When the way was opened for them to come forward and have their names registered, twenty-eight of the orphan children presented themselves, and forty-three others; making altogether seventy-one." The committee in its minutes state they have "received details of this interesting meeting and religious organization, from C. and A. Clark, who are cheered with the prospect before them, but feel as if the work was too great."

We are not surprised at their feeling; for, we apprehend, no two Friends, under similar circumstances, ever before made as many members of the Society at one time.

It must, we think, strike an old-fashioned Friend with surprise and sadness, to see in this same paper, an account of the marriage, "At Friends' Meeting, Newport, Indiana, of ————, late a captain of the 56th Regiment U. S. Coloured Infantry." There is a brief notice of him and his regiment, also of the woman Friend he married, concluding thus: "Having learned their [Friends] manner of solemnizing marriages, and that the Discipline of Indiana Yearly Meeting permits the marriage of members according to its order with persons who are not members, he was pleased that their marriage should take place in Friends' manner, and it was accordingly accomplished as above mentioned."

In our editorial of last week we stated that the Asylum for Coloured Children at Helena, Ark., had been built by the above mentioned 56th Regiment, and, together with thirty acres of land, presented by them to Indiana Yearly Meeting. In the notice of the marriage of the captain, just

mentioned, it is stated "The funds for purchasing the land were raised by a voluntary contribution of two days' pay from every officer and soldier;" the regiment—some gave more, as they felt inclined." The soldiers, under the encouragement of their officers, also erected the buildings.

If we are not mistaken, the Discipline of Ohio and Indiana Yearly Meetings formerly forbid—if it does not now forbid—the members of those meetings, to buy or deal in lands appropriated by government as pay or bounty to soldiers; and we think the question will arise, how a Yearly Meeting supporting a testimony against all military transactions, and the whole system of war, can consistently accept as a gift from soldiers, property which it knows was paid for by the wages received by them while actually engaged in service, and for the performance of that military service.

There are startling statements in relation to the deficiency of Friends in the West, in the knowledge and practice of our testimony against war, made by some of the speakers in the Peace Conference held in Baltimore in the Eleventh month last, as disclosed in the published debates of that body, found in the periodical before us. One delegate from the West, who said he had mingled "with Friends considerably in various localities," "was inclined to believe, from his own observations, that there are nearly or quite one half of our own members not thoroughly established in the principles of peace." Another from the same quarter remarked, "That the distinguished Governor of Indiana had stated to the Secretary of War, when requesting relief for Friends from the operation of the draft-law, that more Friends had volunteered from that State than any other denomination, in proportion to their numbers." Another who hoped Friends would "not be too much discouraged," said, "he supposed Governor Morton's statement, if he made it at all, was a strong one, perhaps an over-estimate. Numbers of Friends in the West had joined the army it is true, but many of them had come forward with offerings to their Monthly Meetings, and are now more attached to our principles than ever before."

Still another from the West observed, "he was not ready to believe that one half of the members of our Society in the West are not well-established in peace principles; nor yet the statement ascribed to Governor Morton. It was only in the excitement of the earlier period of the war that considerable numbers of our Friends enlisted."

In making an estimate, from these published proceedings of this Conference, of the condition of our religious Society in the West, in regard to the maintenance of the christian testimony against war, allowance must be made for the natural wariness of a debate evidently designed to show strong ground for doing something towards effecting the objects for which the Conference had convened. We have no idea that "nearly or quite one half" of the members of those Yearly Meetings "are not thoroughly established in the principles of peace." But there must be a very noticeable misunderstanding of those principles, or disregard of their obligation on our members, or such statements would not be made by men deemed suitable to represent those Yearly Meetings in such a body, under such circumstances.

We notice them now, in order to stir up our readers to renewed feeling of the importance to themselves and to the Society, of adhering strictly to this, our well known testimony, without compromise or commutation; steadily resisting every temptation to believe that their duty to the government under any circumstances, can justify their paying it a price, either in money or service, for liberty of conscience. Such an opinion must



always increase weakness, and expose the young and inexperienced to constant danger of betraying our noble testimony against war.

#### SUMMARY OF EVENTS.

**FORNIGS.**—London dispatches of the 7th, state that the governments of Great Britain and France have come to a mutual agreement not to interfere in the differences between Turkey and Greece, unless Russia should undertake to intervene.

The war between the Turks and the insurgents in Candia continues. The United States consul on the island refuses to recognize the Turkish blockade of Candia, because of its alleged ineffectiveness.

The London Times declares that the Polish nationality has ceased to exist under circumstances which have just been reported by the Russian government.

Reports from Miramar represent that the health of the empress Carlotta has improved.

The Liverpool cotton market was steady at 15d. Consols, 90½. U. S. 5-20's 73.

Reports from Madrid state that the Spanish government is taking up military preparations against the threatened outbreaks in Spain.

A large part of the city of Yokohama, Japan, was destroyed by fire on the 26th of 11th mo. last. Property of the estimated value of \$3,000,000 to \$4,000,000 was lost by this calamity.

Algeria has been visited by a terrible earthquake. Many villages have been destroyed, and a large number of lives lost.

The Duke of Angensteinburg has given in his allegiance to the King of Prussia, and relieved the people of Holstein from their oaths of allegiance.

Advices from Rome state that the envoy of the Italian government has so far progressed in his negotiations with the Papal government, that he has already been enabled to make a verbal agreement on some points.

A Paris dispatch says, that the relations of France with all the Powers are most satisfactory, and that Mexico will be evacuated by the French troops as soon as the 1st next, without regard to any thing the Emperor Maximilian may choose to do.

The latest Mexican advices say that Maximilian is at Puebla, and would probably remain there until the departure of the French. The Liberals were prepared to take possession of the place as soon as this occurred.

**UNION STATES.**—The bill to repeal the President's amnesty power has passed the Senate by a vote of 27 to 7. This bill repeals the section of the Confiscation bill which empowers the President to issue a proclamation of general amnesty, when, in his judgment, it shall be expedient. It originated in the House, and passed the Senate without amendment. The Senate amended to inquire if legislation on the constitutional amendment is necessary to prevent the sale of persons into slavery for a term of years as a punishment for crime. The Military Committee has been instructed to inquire if any further legislation is needed to prevent the enslavement of fugitives, or any system of peonage in the territory of New Mexico. Memorials on various subjects have been laid before Congress, including several protests against any curtailment of the currency.

The House of Representatives has had under consideration a bill reported by the Committee on Reconstruction, to provide for the States lately in rebellion, and their full political rights. A resolution that the people ought not for the present to be further taxed to raise money for the reduction of the public debt, was introduced into the House, and referred to the Committee on Ways and Means. The President has received the District of Columbia, and it then passed the Senate, notwithstanding the veto, by a vote of 29 to 10. The Judiciary Committee of the House of Representatives has been instructed to inquire into the expediency of repealing all laws allowing compensation to loyal owners of coloured volunteers. On the 7th inst. Andrew Johnson, Acting President of the United States, delivered a message to the House of Representatives by Ashby, of Ohio, who also offered a resolution instructing the Judiciary Committee to inquire into the official conduct of the accused, with a view to his impeachment. The resolution was adopted by a vote of yeas 107; nays 33.

**The Public Debt.**—The United States Secretary of the Treasury reports the total amount of the funded and unfunded debt of the United States to be \$2,675,062,505, from which may be deducted the balance in the Treasury, consisting of \$97,841,567 in coin, and \$32,895,650 in currency. The debt bearing no interest, consisting

of United States notes, fractional currency, and certificates of deposit, amounts to \$425,673,334.

**The National Bank Currency** in actual circulation, is reported to be \$206,609,416 to secure which United States bonds to the amount of \$340,363,150, are held by the Treasurer of the United States.

**Philadelphia.**—Mortality last week, 262. During the year 1866, the number of permits issued for the new buildings was 2752; there were also 1151 permits for alterations and alterations. The mean temperature for the Twelfth month, 1866, according to the record kept at the Penna. Hospital, was 33.61 deg. The highest during the month was 61.50 deg., and the lowest 5.2 deg. The amount of rain was 3.46 inches. The average of the mean temperature of the Twelfth month, for the past several years, is stated to be 33.61 deg. The highest during that entire period (1848) was 45°. The lowest (1832) 2°.

**The Freedmen.**—General Howard's report to the Secretary of War, gives the following statistics. In South Carolina the number of freedmen has decreased, being estimated at 375,709. Georgia is estimated at 400,000. Florida, 42,000. In Mississippi there has been a slight decrease, the present number being 320,000. In Louisiana the number is 350,000. In Texas, 200,000. In Missouri the coloured population has decreased to about 100,000. In Tennessee, the Assistant Commissioner estimates an increase from 200,000 in 1865, to about 225,000 in 1866. In Virginia the freedmen have decreased in number. The estimated number at present is 500,000, and in North Carolina about 300,000. In Louisiana, Florida and Arkansas, there is a growing disposition on the part of the freedmen to take advantage of the homestead act, and many of them are preparing to settle on the public lands. He states, that the Civil Rights bill is only partially enforced in the South. The assistant commissioners generally favor the present contract system. The freedmen are reported as having in most cases faithfully performed their obligations, and as a general thing the employers have settled with the freedmen in accordance with the terms of their contracts. Many have not in all cases afforded to the freedmen the proper remedies and protection. The vagrant laws of Maryland, Georgia, Mississippi, Louisiana and Texas, appear oppressively and unjustly on the freed people in many instances.

**Minnesota.**—Between nine and ten millions of bushels of wheat were shipped from Minnesota during the past year. The crop of 1866 was about eight millions of bushels, the balance being wheat held over from the previous year.

Four inches of snow fell at New Orleans on the 2d inst., the first since 1853.

Frederick Fletcher, of Missouri, in his annual message, refers to the prosperity and rapid growth of the State. The receipts of the Treasury for the year were \$4,108,407, and the disbursements \$1,954,402.

The State superintendent of common schools, of Kansas, reports \$4,728 children in the State between five and one year of age.

During the past year there were 501 fires in the United States, each involving a loss of over \$20,000. Total loss by these fires, \$66,410,000, against \$43,139,000 for the previous year, when there were only 354 of such fires.

Though no definite action has yet been taken in the case of Dr. Mudd, Spangler, Arnold and O'Laughlin, the assassination conspirators, it is not improvable, according to a report in legal circles, that they will, in consequence of the late decision of the Supreme Court against the State for a determination of the case.

**The Constitutional Amendment.**—The amendment has been ratified by the Ohio Senate and House of Representatives. The New York Senate, and Missouri Senate have also ratified it. The Governors of Maryland and Delaware, in the message of the 4th of Dec. of the year, had done so longly upon the amendment.

**Pennsylvania.**—The total amount of the State debt, 12th mo. 1st, 1866, was \$35,622,052, a reduction of \$2,854,200 since 12th mo. 1st, 1865. The Governor estimates that the entire debt of the State can be paid within fifteen years. The amount of the Treasury at the close of the fiscal year was \$1,741,033.

**Massachusetts.**—The debt of the State amounts to \$27,350,000. In regard to national affairs the Governor eulogizes the constitutional amendment, and recommends its adoption by the Legislature. He expresses an earnest hope that Congress, and the President, will give the case of the District of Columbia, will complete the work so auspiciously begun, by establishing universal suffrage as the irreversible law of the land.

**New York.**—The number of deaths in New York last week was 464, and in Brooklyn 164.

**The Markets.**—*New York.*—American gold 133 134. U. S. sixes, 1881, 108½; ditto, 5-20, 106 a 106 ditto, 10-40, 5 per cents, 99½. Superfine State Flour \$10.10 a 11. Shipping Oil, \$12.05 a \$12.70. Cotton to go to extra Baltimore, \$12.35 a \$14.50; and family, \$14.00 a \$17. Pennsylvania spring wheat, \$2.75 a \$3.12. State oats, 70 to 72 cts. western, 66 a 68 cts. Western mixed corn, \$1.21 a \$1.22. Cotton, middling uplands, 25½ cts. Cuba sugars 9 a 10½ cts.; New Orleans, 13½ cts.; hard refined sugar 15 a 13½. *Philadelphia.*—Superfine flour, \$8 a \$9.75. Flour brands, from \$9 to \$17. Pennsylvania spring wheat, \$2.75 a \$3.10. Southern do. \$3.10 a \$3.20; with \$3.20 a \$3.35. California wheat, \$3.35. A vessel arrived lately with a cargo of 66,000 bushels of California wheat. Rye, \$13.35. New yellow corn, 95 a 96 old, \$1.18. Oats, 57 a 58 cts. Cloverseed, \$8 a \$9 Timothy, \$3.25 a \$3.75. Flaxseed, \$2.90. Beef cut in better demand and prices advanced fully a cent per lb. About 1800 were sold at 16½ a 17 cts. for extra few choice brought 18 cts.; fair to good 15 a 16 ct and common, 10 a 14 cts. About 5000 sheep sold at a 7 cts., per lb. gross; and 3500 hogs at \$8.50 a \$9 per 100 lbs. net.

#### RECEIPTS.

Received from S. R. Kirk, Pa., \$2, vol. 40; from Elizabeth S. Dean, O., from P. Dean, \$2, to No. 18, vol. 40; from G. Gilbert, Agt., Pa., from A. Gilbert, and E. Cope, \$2 each, vol. 40, and for Elizabeth W. Cope, No. 21, vol. 41; from G. M. Eddy and S. Liscoe, Mass., \$2 each, vol. 40.

Received from Friends of Stillwater Monthly Meeting, Ohio, through Asa Garrettson, \$100; from Friends Upper Springfield Meeting, Ohio, \$40.40, also from Friends of Quersney neighborhood, \$30.50, for Freedmen.

#### GRISCOM ST. SOUP HOUSE.

Between Fourth and Fifth and Spruce and Pine is now open for the delivery of Soup, every day except First-days, between the hours of 11 and 1 o'clock. Bread and meal are also occasionally distributed, great care being taken to see that the means of employment, and the suffering is consequently severe. Society respectfully solicit liberal contributions, to enable them to meet the pressing demands upon them. Money may be sent to THOMAS EVANS, 817 Arch or WILLIAM EVANS, JAC., Treasurer, 613 Market St. First month 3d, 1867.

#### WANTED.

By a young man of some experience, a situation some light active business, (wholesale preferred.) Apply at Friends' Book Store, No. 304 Arch St.

#### NOTICE.

A suitable Friend and his wife are wanted to attend and manage the farm and family under the care of the Committee for the gradual Civilization and improvement of the Indian natives at Tunassassa, Orange Co., New York. Friends who may feel winds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Philadelphia, or to the Secretary, Committee, of Aaron Sharpless, West Chester, Pa. Richard B. Baily, Marshallton, Chester Co., Joseph Scattergood, 413 Spruce Street, Phila.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (WEST-VA.)—WANTED, PHARMACEUTICAL ASSISTANT AND SUPERINTENDENT.—JOSEPH H. WOODS, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 4th of Eleventh month, 1866, a widow of the late Stephen Webster, in the 88th year of age, a beloved member of Frankford Monthly ing. She was of a meek and quiet spirit, and her divine influence extended to all who enjoyed her so. Without guile, her purified spirit was released to short illness, and no doubt, through mercy, will enter that rest which is blessed. Her memory will be long remembered. The memory of the just is blessed. AMEN.

WM. H. PILLE, PRINTER, No. 214 Pass street, between Dock and Third



# THE FRIEND.

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Observations on Christ's Sermon on the Mount.

(Continued from page 154.)

Judge not, that ye be not judged: For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

A great and wise expression from a righteous just Judge; the Judge of heaven and of earth, to whom all power in both is given; by which we may easily perceive we are to be very full in our judgment and censure of others, that we be not rash and censorious therein; considering that with what judgment we judge our fellow-mortals, with such shall we also be judged ourselves, and that measure which we mete out to others, shall be filled to us again. And when it comes to our turn to be judged, or censured by others, for anything which we have done, we are ready then to cry out for charity; and so careful to be charitable in judging and bringing others!

It is better to suspend personal judgment, and to let us see the hearts of men; and if we think we do, then to imitate God and Christ, and mix mercy and love with judgment; rash and extremes in judgment being commonly full.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam which is in thine own eye?

Or how wilt thou say to thy brother, let him come out of the mote that is in thine eye, and behold the beam which is in thine own eye.

Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly out of the mote out of thy brother's eye."

It is, that the transgressions of others are afflicting to those who fear God; and this affliction is not intended to hinder the good from living the evil; but shows us that we must be free of evil in ourselves when we reprove others, the guilt of hypocrisy will be laid at our door. We are to look more at our own failings than at the failings of others, and to take special care we are clear of that for which we reprove others; and is it not decent, to set up for reformers ourselves, when there are great defects in ourselves? It is too general a fault in poor mortals, who are quick-sighted to see the faults of others, their own. Our Saviour's words to the Jews, brought the woman to him, and told him, "I saw she ought to die, are worthy of notice; and answers, "He that is without sin, let him cast

the first stone at her." They being guilty, and convicted of sin in their own consciences, left her to Christ, and went their way: and when we have done what we can to convince others of sin, we must leave them to Christ at last; whether we are in sin or without it; but we shall be the better able to help to reform others, if we are clear from guilt in our own hearts.

"Give not that which is holy to dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

When we see the biting and persecuting nature, and dirty, selfish spirit of men, it is to little purpose, generally, to east before them the precious pearl of truth, or to show unto them the deep mysteries of the kingdom of God, or the light of life, they being in a brutish spirit; but when people are sober, and show forth humanity and moderation, then are holy things valuable to them, and the things of Christ's kingdom and his doctrine precious in their eyes. Wherefore it greatly behooveth Christ's ministers to minister that to the people which is suitable for them, and rightly to divide between the precious and the vile, and to give to every one their portion, according to their deeds; mercy to whom mercy, and judgment to whom judgment belongs; without partiality, and without hypocrisy or deceit; and not to flatter and daub those who are in the doggish and swinish nature.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

"Or what man is there of you, whom if his son ask bread, will he give him a stone?"

"Or if he ask a fish, will he give him a serpent?"

"If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him?"

Our kind and tender Redeemer would stir up and provoke souls to prayer and supplication; he has been liberal in his holy advice; and to stir us up to it, here are moving expressions, if thy heart be open to receive them. Could we have easier terms if we were to make them ourselves with the Lord, than to ask, and have; seek, and find; knock, and the gates are opened; provided we ask in faith, tenderly, and seek in humility, and knock with divine wisdom and submission? Our Lord's own practice shows that we should be tender, submissive, and fervent in prayer; and then the fervent prayer of the righteous availeth much with the Lord. Christ urgeth us to it, and brings ourselves for example. "What man is there among you, who, if his son ask bread, or a fish, will he give him a stone, or a serpent?" Surely no: no father would deal thus with his child; but when his child is hungry, and asks bread, he gives it to him: so when the Almighty sees our hunger, and we tenderly seek divine assistance and refreshment from him, he, in his own time,

satisfies such souls with bread from above, and the thirsty with living water out of the wells of salvation. Oh! blessed be his holy name for evermore. Evil men know how to give good things to their children, therefore we may well conclude that our heavenly Father knows how to give with much more discretion and understanding the good things of his kingdom, to true asking, seeking, knocking, or praying souls.

"Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets."

Well may this be called the golden rule; for if we square our lives and actions by it, it will certainly mete us out the true way to happiness and glory. We are generally apt to say, when any one doth ill to another, "Would he be willing to be served so himself?" And if we will this rule in all our concerns, it will be well; whether in relation to public or private business; whether in trade or religion, or in our domestic affairs: the law and the prophets point at it, and our Saviour plainly lays it down as a rule for us to walk by.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in therat."

"Because strait is the gate, and narrow is the way that leadeth unto life, and few there be who find it."

It is afflicting to consider how natural it is for people to walk in this broad way, and they who walk in it are many; for here is room for people to walk if they are proud, thieves, swearers, liars, drunkards, covetous, or in any other evil course of life; but let them know, it leadeth to destruction, and the end is eternal misery, and their many companions will administer no consolation to them, when they lift up their eyes in hell. And whereas the way that leads to life is called strait, it is only strait to flesh and blood, or the will of unregenerate men. Oh! it is a pleasant way, exceedingly pleasant, when brethren walk together in love and unity. The enemy of mankind would persuade souls, that it is narrower than it really is, when they have some faint inclinations to make trial of it. It may truly be said, "Blessed are the undefiled in this way, who walk in the law of the Lord:" for, "His ways are ways of pleasantness, and all his paths are peace." And although the way to the kingdom is strait and narrow, yet there are hills and valleys therein as well as plains, until we get through the gate to glory: there shall we know no more sorrow nor pain, but shall praise and glorify God and the Lamb forever.

"Beware of false prophets, who come to you in sheep's clothing; but inwardly they are ravening wolves."

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

"Every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

"Wherefore by their fruits ye shall know them."

The great Shepherd and Bishop of souls, shows the care which he takes of his sheep, and forewarns them to be careful of false prophets and deceivers; who, though they may clothe themselves with words like the true ones, yet inwardly they would destroy all who do not join with them, or receive them; and they are for biting the poor harmless sheep of Christ, and if they could, or it were in their power, would devour them, their minds being in the ravening nature. But our holy and all-wise Bishop, that we might be preserved from them, tells us how we may infallibly know them; saying, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" says Christ: Surely no. That is altogether unnatural, as well as unreasonable and impossible. In the grape there is a sweet and pleasant nourishment, those fruits being cordial and wholesome; but it is bad meddling with thistles and thorns, they being generally very unprofitable to mankind, and hurt the good seed wherever they grow among it. Well, there must we go for the grapes and the figs? To be sure we must go to the vine, and the fig-tree: Christ is this vine, and his people are the branches, who bring forth such fruit, according to the divine life or sap which they receive, as he taught, and teaches to his followers. So that if men's words be like the words of angels, if they have never so great parts and endowments, yet if their fruit be evil, if they live in sin and do iniquity, and bring forth the fruits of malice and rage, or devouring persecution, they then are none of Christ's sheep, though they may have their clothing: "For every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit." So if the fruit be evil, the tree is certainly corrupt.

Our Lord elsewhere said, "Make the tree good, and the fruit will be good also:" and to be made truly good, since we are all corrupt by nature, and in the fall, we must be cut off from that nature, and grafted into Christ, who said, "I am the vine, and ye are the branches;" and then our lives and fruits will be changed. "A good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit: and every tree that bringeth not forth good fruit, is hewn down and cast into the fire." That axe which John speaks of, will be laid to the roots of the corrupt trees, and will hew them down, and they will be cast into the fire, as Christ speaks. It is not destroying the bodies of men that Christ speaks of, but an inward work in the soul, showing the powerful nature of the dispensation of the gospel of Christ, which is not material cutting, or burning with material fire, or sword: but Christ's word is a fire and sword to cut down and burn up the evil nature in man. The apostle confirms this doctrine of his Master thus, "He that doth righteousness is righteous, but he that sinneth is of the devil." The apostle is plain and full, as is Christ, who repeats his doctrine over again, with, "Wherefore by their fruits ye shall know them."

(To be continued.)

*Nothing to Hold on by*—An infidel on his death-bed felt himself adrift in the terrible surges of doubt and uncertainty. Some of his friends urged him to hold on to the end.

"I have no objection to holding on," was the poor man's answer; "but will you tell me what I am to hold on by?"

There is the fatal want. Infidelity furnishes neither anchor nor rope to the sinking soul. It gives nothing to hold on by.—*The Family Christian Almanac.*

From "Macmillan's Review" for December, 1866.

### The November Star-Shower.

By J. NORMAN LOCKYER, F.R.S., & R.S.A.

(Concluded from page 161.)

Now a word as to the number of shooting stars which fell. As recorded at Greenwich, the numbers were as follows:—

	h.	h.	No. of Meteors.
Tuesday night, between	9	10	10
Nov. 13.	9	11	15
	11	12	168
Wednesday morning,	12	1	2032
Nov. 14.	1	2	4860
	2	3	832
	3	4	528
	4	5	40

In other words, from 9 to 10.30 the rate of fall was one per minute; at 12 the numbers increased, and rose at 12.10 to 20 a minute; twenty minutes afterwards the number was 37; then, after thirty minutes, 70; then 47 a minute for the next ten minutes; and then as many as 90 a minute. The total number recorded was 8,485, and the time of maximum was between 1 and 2. Here another set of considerations come in. Suppose, for instance, we were situated in the radiant point, and could see exactly the countries which occupied the hemisphere of our planet facing the meteors, at the moments our planet entered the shower, when it was in its midst, and when it emerged again. In consequence of the earth's rotation,

as with the shower can of course only fall on the hemisphere of the earth most forward at the time, the places at which the shower is central, rising, and setting, so to speak, will be constantly varying. In fact, each spectator is carried round by the earth's rotation, and enters about midnight the hemisphere of the earth exposed to the meteoric hail. We know, therefore, as the shower did not last long into the morning, that the time of maximum for the whole earth was certainly not later than that observed at Greenwich; but we do not know that it was not considerably earlier. As M. Boumas has pointed out, had the actual number of meteors encountered by the earth remained constant, the apparent number would have increased from midnight to 6 A. M. (i. e. probably as the radiant rises more over head.) We shall probably find, therefore, that in countries lying to the eastward, the spectacle commenced earlier and lasted longer than with us. I have since been informed that the meteors fell at Malta at the rate of 36,000 an hour. Accordingly, before we receive information, from the East, we cannot state the exact moment at which the earth passed through the densest portion of the ring, nor can we fairly compare the brilliancy of the present shower with former ones. It may, indeed, so happen that the display was limited to Western Europe: for the showers of 1799 and 1833 were limited to America, while those of 1831 and 1832 were visible only in Europe. Brilliant as it was with us, however, it was scarcely comparable with those of 1799 and 1833, in which latter year 240,000 meteors were computed by Arago to have been visible above the horizon of Boston on the morning of November 13; while M. Baxendell, who observed the shower from the west coast of Mexico, states that "the number of meteors seen at once often equalled the apparent number of the fixed stars seen at a glance." Humboldt, in his long account of the shower of 1799, in his "Personal Narrative," states that, from the beginning of the phenomenon, there was not a space in the firmament equal in extent to three diameters of the moon that was not filled at every instant with bolides and falling

stars; while in 1766 the inhabitants of Cuman had beheld the neighbouring volcano, Cayambivelled for an hour by falling stars!

Thanks to the existence of such a body as the Luminous Meteor Committee of the British Association—a body which includes such men as Glaisher, Herschel, and Greg—who have arranged and distributed maps and spectroscopes among competent observers, themselves setting a noble example of quiet, unflinching work, we may hope however, that the crop of facts reaped from this recent display will far exceed any previous one. It is highly probable that the average height of appearance and disappearance, namely seven thousand four and fifty-four miles respectively, and the average velocity—forty miles a second—will not be much disturbed; but let us hope that some new facts may be gathered by the spectroscopic so that we shall no longer be in the curious condition of knowing everything about these little bodies except what they are. The *everything* includes even their weight; which, in the case of some of the August group estimated by Herschel is sometimes as low as *two grains*—not one of twenty observed and calculated by him exceeding a pound. It may appear impossible that such atoms should produce the brilliant effects observed; but, as Herschel has stated, a single grain moving at the rate of thirty miles a second represents a dynamical energy of 55,075 foot-pounds. This energy is converted by the resistance of our grosser air into heat, as the motion of a projectile is converted into heat by its impact on the target; and hence the combustion of the matter of the meteorite, and perhaps even of the air through which it rushes with such lightning velocity. As this combustion commences at a height of eighty miles, and sometimes even higher, in regions where the atmosphere must be excessively rare, some scientific men have supposed that some other agent besides air (ether) is influential in generating the heat. It may indeed be that the meteors do not partake of the ether of space, but are already heated before they enter our atmosphere.

Could these little bodies pierce our envelope readily as do their larger cousins, the meteoric stones and meteoric irons, or, as they have been christened by Professor Maskelyne, the *aérols* and *aérolisrites*, we should certainly have the advantage of placing them in our museums; but on the other hand, the bombardment—the *jeu de-cièl*—of that wondrous Wednesday morning might have been one to which the *feu-d'enfer* of all possible terrestrial artillery would have been in the gross total of results, as mere child play.

That they are solid, although probably in a state of fine division, we may fairly presume. That meteors and *bolides* are representative of the same phenomenon, the difference lying only in their size, has recently been somewhat called in question by Alexander Herschel, who, in England, is the great authority in these matters. It has shown that the larger masses, like the showers, affect particular dates, and are independent of geographical position. Thus, for instance, two stonefalls took place on the 25th August, 1865—one in Algeria, the other in Italy. Two meteors of the largest class were seen December, 1865—one in France, the other in Charleston, U.S. Three detonating meteors were observed on the east coast of England along the years 1861–5 between the 19th and 21st November. In short, "out of seventy-two stones whose hour of fall is certainly known, by the greater number (fifty-eight) occurred on *midday*, during the hours from noon to 9 p.



shooting stars, on the contrary" (as we have seen) reach their maximum at an opposite hour of the year, being found to be most abundant after midnight, or twelve hours later. An astronomical inference, therefore, exists between aerolites and shooting stars, to which it is not impossible a physical difference of a kind not yet established could correspond. It is noticed, for example, at on the 10th of August and on the 13th of November—dates on which shooting stars and balls" (which, we may parenthetically remark, exist in space, according to Haidinger, as a crowd of bodies revolving one about another) "are more abundant than on any other nights of the year—*One stone alone has fallen* on each date. The average height of seventy-eight meteors observed in America on the 13th of November, 1863, exceeded the usual height of meteors by fifteen or twenty fathoms. On these grounds Professor Newton supposes that the November-shower meteors are composed of more easily destructible or of more inflammable materials than aerolitic bodies."

Although, however, our atmosphere so effectually silences these winged messengers, the traveller's tales" brought to us by the larger stercorites contain the most interesting information respecting the celestial countries occupied by both, and traversed by our planet. M. Sorby has endeavored to suggest a possible physical history of stercorites; and his results, although obtained by microscopic study, tally marvellously with what the recent telescopic and spectroscopic discoveries could lead us to think may be the true state of the case. Indeed, M. Sorby's paper may almost be looked upon as an independent confirmation of the main ideas shadowed forth by Laplace. He marks, "A most careful study of their microscopic structure leads me to conclude that their constituents were originally at such a high temperature that they were in a state of vapour, like that in which many now occur in the atmosphere of the sun, as proved by the black lines in the solar spectrum." We may, in fact, look upon water as being to planets what the minute drops in the clouds are to an ocean. He has shown that possibly, after the condensation of the vapour, they collected into larger masses, which were then subsequently changed by metamorphosis, broken up by mutual impact, and again collected and solidified, the meteoric iron possibly being those portions of the metallic constituents which were separated from the rest by fusion in the metamorphosis was carried to the extreme point.

We see thus how interesting are the inquiries opened up to us on all sides by a consideration of a subject which has recently forced itself upon our attention. After all—for what becomes of the ether in infinity?—the "ultimate essential particles," which we now know are so thickly strewn over the regions of space near the earth, may be considered to be the suns of our firmament, which, like these essential particles, are ever in ceaseless motion. Will then our sun, attended by his planets, which at present may be held to represent Haidinger's conception of a fire-ball before its fall, constitute in safety revolutions enough round *Alcyon* to allow of the dissipation of all his energy, before which time each planet, by its meteoric fall, will have contributed its mite towards sustaining a brief space longer the life of the light-giver, or rather which time that same light-giver will roll a black, planetless ball in space? Or will our sun die in his system, before such dissipation occurs, and, met with another "cosmical particle," and, by mutual impact, form another world and evolve other planetary systems, the inhabitants of which, in far distant stercorites, will, in their turn,

be given to sun-worship at first, and science afterwards, and witness other meteoric showers?

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 156.)

"12th mo. 23d. 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.' Oh, the deep exercise of the prophet for the people in his day. Lord be thou pleased to raise up more that may intercede with thee for the sons and daughters of our Society, who have so widely estranged themselves from thy holy commandments."

"1st mo. 1st, 1793. I went to the burial of Catherine Hopkins, wife of Johns. Oh, that I may be prepared for my final and awful change, which most certainly will come sooner or later. 'Thanks be unto God for his unspeakable gift, through Jesus Christ, our Lord.' Oh, unmerited love and unspeakable mercy, that there is a means appointed for our salvation."

"1st mo. 27th.—My birth-day. My gracious and most merciful Creator hath favored me with twenty-two years, which are now elapsed, and what have I done for his name's sake! an humbling reflection! very little if anything at all: shall I thus continue? Oh that thou, the God of my life, may be pleased to 'create in me a clean heart, and renew a right spirit within me,' that I may serve thee with a perfect heart and a willing mind, who in adorable love has done much, yea, very much for my soul, as well as my body; whose hand is full of blessings; and Thou hast not failed to shower them down plentifully around my habitation."

"4th mo. 7th. I was favored to experience this day the fulfilment of the words of our blessed Saviour, 'Your heavenly Father knoweth what ye stand in need of before ye ask Him.' He needeth not the medium of words, but he seeth the most secret, fervent desire, and when He sees convenient He will graciously indulge with that which we have desired, provided we exercise patience and resignation, and if we ask, to ask in faith. Oh, that I may become more and more weaned from an improper dependence on man, and cast all my care upon the Lord, who hath in mercy unmeritedly encouraged me so to do; and dwell deep with Him, fully believing in His promises to those who wait upon Him, that 'they shall renew their strength.' Oh, my soul, press forward towards the mark, for the prize of the high calling of God in Jesus Christ our Lord."

"Dear G. Dillwyn dined with us—a humble believer in Jesus."

"4th mo. 18th. I went to take leave of George Dillwyn and wife, and dear Elizabeth Drinker, and was there comforted, having to thank God and take a little courage to step forward in the line of holy appointment; to leave the things that are behind and press forward, trusting and leaning upon the Divine arm of power, not seeking with too much anxiety the help of man, however skilled in heavenly warfare; but if it please the Lord to afford me a little help by any of His instruments, I trust I shall receive it with gratitude, and endeavor to return Him the praise who is worthy now and forevermore. Amen."

"4th mo. 19th. Through some mistakes which I made this day, had to recur to the Fountain set open for sin, and humbly beg that I might be washed therein, and made clean. How repeatedly is the need found to repair here. Blessed be the Lord in that He doth condescend and bear long with sinners."

"I see clearly nothing short of a steady atten-

tion to the Divine Guide will keep me in the road to peace."

"5th mo. 2d, 1793. Fifth-day meeting at Haddonfield. My mind during the first part of it extremely impoverished, but as I was enabled to breathe secretly and fervently to the Lord, he in great mercy and tender compassion afforded a draught of the refreshing stream of consolation, so that my soul was satisfied therewith; a very small portion of refreshment often proves (with the blessing which maketh truly rich) as a brook by the way."

"6th. A language passed through my mind soon after I took my seat in meeting this day, 'Dost thou love the company of any more than my company? He that loveth anything more than me is not worthy of me.' The humbling conclusion of my heart was, 'Lord I am not able to resolve this question, I am exceedingly fearful and doubtful of myself.'

"At our evening meeting dear George Dillwyn was led in a very instructive manner in testimony; bade us affectionately farewell, desiring we might 'be as epistles writtun in one another's hearts.'"

"5th mo. 28th. George Dillwyn and wife, and Elizabeth Drinker, went to Chester, attended by some Friends of this city, from whence they embarked in the *Pigou*, bound for London."

"29th. Oh the frequent occasions which occur to my mind for this prayer to be raised, 'Not my will, but thine be done, O Lord:' because Thy will alone is my sanctification, and by the power thereof I am redeemed."

"6th mo. 1st. I have had to take a view of the excellency of that faith which is the gift of God; Oh, the blessed effects thereof, how doth it stay the mind in a humble dependence on, and confidence in the Lord, inasmuch that in the renewals thereof, we can leave the things which so easily beget us, and by the power of redeeming love, lay hold in living desire on eternal life."

"10th. Blessed and Holy Father, may it please Thee to preserve me from the evils of the world; even from taking too much delight in the lawful things of it, lest I lose the communion with Thee, which is better than life."

"15th. The words of our dear Saviour to one unto whom he condescended to impart the mysteries of His blessed kingdom, and to prepare and send forth, 'Except I wash thee thou can have no part in me,' made, in the revival of them on my mind, deep impressions, and a desire prevailed that I might say in sincerity and submission, not my feet only, but my head and my hands, that so I may be sanctified and made capable of serving Thee, my Creator and Redeemer, whose service is perfect freedom. Oh, this freedom of the soul of God, how do I long for myself and others that we may become acquainted with it."

"8th mo. 12th. I set off for Burlington under an apprehension of my own weakness and entire inability for any good word or work. In the evening we arrived at the residence of John Hoskins, where the pleasing department of those dear girls, his daughters, together with the kindness of their parents, endeared the family, and I felt secret breathings of heart to the Shepherd of Israel for preservation, that I may so walk in my proposed journey to Shrewsbury, as not to give offence to any of the household of faith, much desiring to have an eye to the glory of God."

"8th mo. 13th and 14th. This morning left Burlington, and proceeded for E. C.'s where we arrived about sunset. My mind has been dipped into a state of much poverty and weakness, but my trust and dependence are on the Lord. I find I must endeavor to walk by faith."

(To be continued.)



## ABIDING IN CHRIST.

Christian, wouldst thou *fruitful* be?  
Jesus says, "Abide in me;"  
From him all thy fruit is found;  
May it to his praise abound!

Christian, wouldst thou *holy* be?  
Jesus says, "Abide in me;"  
Sanctified in him thou art;  
Sanctify him in thy heart.

Christian, wouldst thou *happy* be?  
Jesus says, "Abide in me;"  
He is thine exceeding joy—  
Bliss divine! without alloy.

Christian, this thy motto be—  
Jesus says, "Abide in me;"  
Grace and strength from him receive—  
As a branch in Jesus live.

Christian, Him thou soon shalt see;  
Then he'll say, "Abide with me—  
In my Father's house above—  
In the bosom of His love."

## CHRISTIAN LOVE.

Though Cowper's zeal, though Milton's fire  
Inspired my glowing tongue;  
Though holier raptures woke my lyre,  
Than ever seraph sung;  
Though faith, though knowledge from above  
Mine ardent labours crown'd;  
Did I not glow with christian love,  
'T were all but empty sound.

Love suffers long; is just, sincere,  
Forgiving, slow to blame;  
Friend of the good, she grieves to hear  
An erring brother's shame.  
Meek, holy, free from selfish zeal,  
To generous pity prone,  
She envies not another's weal,  
Nor triumphs in her own.

No evil, no suspicious thought  
She harbors in her breast;  
She tries us by the deeds we've wrought,  
And still believes the best.  
Love never fails; though knowledge cease,  
Though prophecies decay,  
Love, Christian love, shall still increase,  
Small shall extend her sway.

William Peter.

For "The Friend."

## Spiritual Worship.

The following narration is given by Thomas Shillitoe in his journal.

"On Seventh-day we walked to Wigan, where some of those who met at West Houghton, we understood, resided, to obtain information where their place of meeting was, and one whom we met with engaged to conduct us to it next morning. I cautioned them against informing any of our intention of sitting with them except those who were their usual attenders. From the feelings which accompanied our minds in this family, we thought it might be said, peace was within their walls. The next morning the man conducted us to their meeting-place in a very secluded spot, remote from the public road. At the hour appointed the meeting gathered very punctually, in all about thirty-four, many of whom, to my feelings, seemed to bring good along with them into the house. In a short time a profound silence spread over us, and not a few of our company, under the influence of it, were humbled and bathed in tears. Such were my feelings on the occasion, I could not but secretly acknowledge these as worshipping God in Spirit, and having no confidence in the flesh. This silence was of long continuance, and feelings of tenderness towards this contrite company were so excited in my breast, that it was difficult for me to express amongst them what was on my mind, without manifesting

such a degree of abasement as rendered my words I feared at times unintelligible. The Friend who accompanied me, after speaking a very few words sat down; telling me after the meeting his mind was so wrought upon through the contrition generally apparent in the meeting, that after uttering a few words he was obliged to desist. When the meeting broke up the floor in every direction was strewn with their tears. As there was a cottage adjoining their meeting place, occupied by one of the families, we concluded to invite ourselves to dine with them, in order to have more of the company of such as inclined to give it to us. We found those who lived remote from the meeting-place had brought their diners with them to eat in the cottage, which was both clean and comfortable; hearing of our intention of coming to sit with them, they had made provision for us at the cottage. Although our fare was homely, our minds having been previously refreshed and still continuing to feel the precious effects of it, we were abundantly satisfied with our repast, uniting in the acknowledgment we never enjoyed a meal more.

"On inquiry, they informed us this was the first visit they had received from Friends at times some of them attended Friends' meeting, which they would prefer, rather than meeting as they now do, but the nearest Friends' meeting some of them would be able to get to was eight miles distant. We were as much refreshed by some of the remarks made by our company, as by the comfortable meal we made. I felt the need of cautioning them to be on the watch lest they should be weary of sitting in silence, and that should stop some of them to preaching. Desirous of information respecting their rise and progress, so far removed as they are from any meeting of Friends, the following relation was given us. 'An old man, who lived at West Houghton, much attached to the principles of Friends, on Seventh-day evening went to a barber's shop to be shaved, at which shop some of those who now meet at West Houghton, attended also. The old man at times introduced conversation on religious subjects, and especially on the principles professed by Friends, whereby a desire was excited in them to become further acquainted with our religious principles, in which he took great pains to satisfy them, furnishing them with such Friends' books as were in his possession. He died before they met as they now do, and his removal was like the loss of a father; from the veneration they still manifest for his memory. It was evident he had been an instrument in the Divine hand, of great good to them. Since the visit we made them, several of this company have been received into membership with the Society, and a meeting of Friends is now settled there.'

Did all the members of our religious Society in the present day fully estimate the value of spiritual worship, and seek to be exercised therein, would they not more frequently experience in their assemblies the outpouring of the Holy Spirit humbling and contriting their hearts as on the occasion noticed above, and they be made increasingly instrumental in spreading the kingdom of our Lord and Saviour Jesus Christ.

On the subject of human infirmities, I once heard, and I thought it did me good, a truly living, humble minister of the gospel, say, that though he could not say he loved the Lord his God with *all* his heart, and his neighbour *as himself*, he could or *durst* say this, that he had not left off *striving* to arrive at that attainment—*John Thorp*.

For "The Friend."

## Emancipation in Maryland—Through what Instrumentality was it Accomplished?

The ready answer will likely be, it was by the voluntary choice of a majority of its voters. This leads to another inquiry, why a majority of anti-slavery voters should be found in that State while in the adjoining State of Virginia, the pro-slavery feeling was so prevalent that probably nine-tenths would have cast their suffrages against a similar proposition. In answer to this query, I propose to show, that the favorable condition of Maryland in this respect, is mainly traceable to the early anti-slavery labours of Friends.

At the outbreak of the rebellion, Maryland contained about one hundred and sixty-five thousand colored people; and of that number, nearly seventy-five thousand were free. If these free colored persons had been slaves at the time the vote was taken, nearly all their masters would have voted against emancipation; and as a consequence, the small majority of only about eight hundred, by which the measure was carried, would have been more than counterbalanced; and the effort to make Maryland a free State by its own vote, would have been defeated by an overwhelming majority.

Political considerations doubtless induced some slaveholders to vote in favour of freedom; but is nevertheless true, that as a class, they voted against it. We therefore arrive at the conclusion that the fact of these seventy-five thousand colored persons, having passed from a state of slavery to that of freedom, and the number of slaveholders being thereby correspondingly reduced, did in reality, cause the success of the emancipation ticket.

I have heretofore stated that the ameliorated condition of the blacks in that State, was primarily owing to the benevolent exertions of Friends. This sentiment is supported by the historical incidents herein recited; and also by the biographer of Elisha Tyson, who says that in 1780, which was about the time when he commenced his anti-slavery labours, a free colored man was a novelty in Baltimore.

A few remarks from the biography alluded to may be useful for a clearer understanding of what is to follow. Previous to the year 1753 it was no unusual thing for persons holding slaves endeavour to manumit them by will; but as the were none to interfere on behalf of persons unmanumitted, very little regard was paid to the benevolent intentions of the testators, by their executors; and those thus entitled to liberty, remained in slavery still. But as instances do sometimes occur of conscientious heirs comply with the directions of the testator, whereby some slaves came into the enjoyment of their freedom the pro-slavery element became alarmed, and the year 1753 had sufficient influence with the legislature to procure the enactment of a law, a solely prohibiting manumissions by will; and as this was the most usual mode of giving freedom to the slave, the passage of this law accounts for the fact that in 1780 a free colored person was novelty in Baltimore.

In the year 1789, an abolition society was formed in Baltimore, composed of Friends, and number of other prominent and respectable citizens. "The plan for the formation of this society was started by Joseph Townsend, a Friend whom Baltimore is indebted for the birth of several public institutions of great and growing usefulness." When this society began to operate with considerable success upon the humane feelings of slaveholders, it was discovered that this prohibitory law was a strong impediment in the pro-

of human liberty; the efforts of the society were therefore directed towards the repeal of that; and the point to which I especially desire the attention of the reader is, the persevering and successful efforts of Elisha Tyson in the accomplishment of this important purpose.

The abolition society had a brief existence of only about seven years, nearly all the other members having lost their interest in the concern, or sunk into apathy. Elisha, however, persisted in his efforts to influence the legislature, and, after seven years exertions on behalf of the oppressed, the law which prohibited emancipation will be repealed.

Friends at that time had ceased to be slaveholders, and their example doubtless exercised a favorable influence upon the hearts of others; and in that time onwards, manumissions rapidly increased. The author before quoted says, "Be the repeal of that prohibitory law, manumissions dealt in units; one by one; and at intervals, slaves were liberated; now manumissions dealt in hundreds; it has become a wholesale business." Let us contrast this favourable condition of Maryland with the unfavourable condition of the adjoining State of Virginia at the same time. It would appear that nations, as well as individuals, receive their day of Divine merciful visitations. If these visitations are disregarded, there may arrive a time when there is no longer a place for repentance nationally; and when the solemn language the Master is applicable: "The things which bring you to peace are hid from thine eyes."

Virginia, like Maryland, had her day of merciful visitation. She also had her laws throwing punishments in the way of voluntary emancipation, amounting almost to a legal prohibition. A few faithful Friends, religiously devoted to the cause of humanity, assisted by some of her most enlightened statesmen, succeeded in removing for a few years the obstructions imposed by previous legislation. During the brief period that facilities of emancipation were permitted, it was estimated at not less than ten thousand slaves were manumitted; but the tide of pro-slavery feeling returned with increased vehemence; the obstructing laws were re-enacted, the portals to freedom were early closed, and her day of visitation appeared to pass away.

We accordingly find that a little previous to the rebellion, Virginia contained four hundred and twenty-two thousand slaves, and only about fifty thousand free colored persons; and the tendencies are that the disloyalty of her citizens is in proportion to the prevalence of the pro-slavery element, and to the dominancy of the withholding population. I therefore perceive no reason to doubt that the terrible self-imposed affliction experienced by Virginia, would also have been realized by Maryland, were it not that a portion of the inhabitants of the latter State, in other times, had yielded to the merciful visitations vouchsafed, and to the truthful views disseminated through the instrumentality of faithful friends; and that like Virginia, she would have tended the chains of slavery until broken by national legislation and the sword of human carnage. The foregoing exposition appears to establish historical truths:

1st. That the existence in Maryland of nearly twenty-five thousand free colored people, when the emancipation vote was taken, was mainly effected by the early anti-slavery labour of Friends."

2nd. That to this extensive prevalence of colored freedmen, and a consequent reduced number of slaveholders, is mainly traceable the late successful vote in favour of State emancipation.

Elisha Tyson, whose name frequently occurs in this essay, appears to have been a Friend of deep religious feeling. Near forty years have elapsed since this faithful servant passed from works to rewards. The Friends who sympathized with him in his benevolent concerns, and the generation which witnessed his labours and his exercises, are rapidly disappearing from this stage of being. Although he was the principal actor in the accomplishment of the important purposes herein recited, it is not intended hereby to glorify the creature, but rather as an exemplification of the doctrine, that they most effectually serve their country, who most faithfully obey and serve their Creator.

Long Island, First mo., 1867.

G. F.

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

I believe as the hearts of the children of men are brought under the transforming power of Christ's spirit, they will be brought more and more to see in that light which never deceives, that if ever they become his true disciples, they must "deny themselves, take up their daily cross, and follow him;" and as there is a sincere desire begotten in the soul to come truly and fully in possession of that life which "is hid with Christ in God," I believe there will be a willingness wrought in the soul to be searched by the Searcher of hearts, that all that he might find there that doth hinder the arising and growth of this, might be removed. I feel a great desire that in this day of treading down, there may be an increase of concern to rally to the pure standard of Truth, which I fully believe Friends in the rise of this highly favoured Society were led unto. I believe the Head of the church hath yet preserved faithful watchmen in this our day, who are pained to witness the many departures from those precious doctrines and testimonies which those dedicated servants of the Lord so deeply suffered for, many of them even unto death. What a disposition there is manifest with many who still claim the name of Friends, to lower the standard, and to try to get to the kingdom some easier way than by the way of the cross. "Let him that thinketh he standeth, take heed lest he fall." Is it not highly necessary for every individual of us, to be most earnestly engaged to humble ourselves, even as at the feet of the Master, and cry unto him to search us, and remove every evil and every hindering thing from our hearts, so that we might be favoured through his adorable mercy, "by the washing of regeneration," to stand with acceptance in His sight? Have we not, from time to time, been favoured with an undoubted evidence that the Lord is still extending the crook of his love towards this people, to gather us nearer to himself? I believe a better day will be known if there is but enough of a living heartfelt concern entered into individually to cast away all our abominations and our detestable things; those things which the Lord does by his pure spirit show unto us to be evil, and contrary to his holy will. May each one of us be willing to enter into a close examination of our own houses, and see whether there may not yet be found remaining some things about us which the pure witness for Truth is against.

I have been much interested with some recent communications in "The Friend," concerning the "taking of likenesses," and I much desire that all who feel themselves called upon to bear testimony against this, as well as every other departure, may be preserved under a feeling of tenderness and love, and in a due sense of the

weakness of human nature; and I am not about to assert that it may not be allowable in the Divine sight under any circumstances, to have the likeness of a dear relative taken; but I believe it is a matter that every one had need to look very narrowly to. We all know, that at best, the likeness of the dearest friend or relative we have on earth, however correctly taken it may be, is but a lifeless form, and if we might only be favoured to feel the precious and comforting evidence that their memorial is with the righteous, and that they have, through mercy and redeeming love, been prepared to enter into their everlasting rest; is it not enough? and ought we not to be satisfied with this? seeing that these frail bodies are destined to moulder in the dust. And let us be concerned to deny ourselves, and to take up our daily cross and follow Him who was meek and lowly; who will, without doubt, (as we are thus concerned,) "prepare a place for us," also, in his kingdom. Let us all look abroad throughout the land, and take a view of the sufferings that many of our fellow-beings are at this time undergoing from want of sufficient food and clothing; and I think it would be well for every one of us to query within our own breasts, whether the money we are about to expend for getting a likeness taken had not better be applied for the relief of these; and peradventure by so doing, we might be the means under the Divine hand, of saving the life of a fellow-being "for whom Christ died." I think this is a matter that ought to claim our most serious consideration, seeing that we are only as stewards of the manifold gifts and blessings of an all-bountiful Creator. And the apostle enjoins that "whether ye eat or drink, or whatsoever ye do, do all to the glory of God;" and I would ask whether those who are employed in the art above alluded to, are glorifying and serving the Lord in that way he requires of them. My mind is impressed with a belief that the answer to these would be that His will is they should be employed at something more substantially useful to mankind than this. We are each one of us accountable to our Creator for the manner in which we employ our time, and the talents and means which he hath committed to our trust, and I believe it is contrary to his holy will, for us to trifle them away upon those things which are only calculated to please the eye and gratify a vain mind.

Our time, at the longest, is but short, and every day of our life that passes is bringing us nearer unto the place appointed for all living. Oh then, that we might all be concerned "so to number our days that we may apply our hearts unto wisdom," so that when done with time, we may, through mercy and redeeming love, be admitted at last into that rest which is prepared for the people of God. It is a fearful thing to be found trifling with the tender visitations of his love, and to turn a deaf ear to his calls to repentance, for none of us know how long the day of his mercy may be extended unto us; for although "his mercy is very great," yet the Lord himself hath declared that "my Spirit shall not always strive with man, for that he also is flesh." I have often been pained at seeing in the houses of Friends, the pictures of those who have been engaged as prominent officers in the late bloody struggle that our beloved country has been engaged in, and although I am willing to admit that most of them have been acting from a love for their government, and as believing it to be their duty to stand for the support of the Union; yet I believe as any are brought under the peaceable spirit of the Prince of peace, they will see that all wars and fightings proceed from an evil



root, and therefore, those cannot feel like giving encouragement in any way to war; and I believe we are not bearing a *faithful* testimony in this matter, when we place them in prominent places in our houses, and before our beloved children. Ought not every Friend to take these subjects into consideration?

Ohio, First month, 1867.

**Occupation for Children.**—The habits of children prove that occupation is of necessity with most of them. They live to be busy, even about nothing—still more so to be usefully employed. With some children it is a strongly-developed physical necessity, and, if not turned to good account, will be productive of positive evil, thus verifying the old adage that "Idleness is the mother of mischief." Children should be encouraged, or, if indolently disinclined to it, should be disciplined into performing for themselves every little office relative to the toilet which they are capable of performing. They should also keep their own clothes and other possessions in neat order, and fetch for themselves whatever they want; in short, they should learn to be as independent of the services of others as possible, fitting them alike to make a good use of prosperity, and to meet with fortitude any reverse of fortune that may befall them. I know of no rank, however exalted, in which such a system would not prove beneficial.—*Hints on the Formation of Character.*

For "The Friend."

#### Jacob's Vision—Christ the Ladder.

It is not often that we find the truths of the Gospel so evenly balanced, as in the following beautiful illustration from the pen of Henry Melville. His subject is Jacob's vision and vow; and he has previously compared the ladder of the vision to the work of the Mediator, through which the lost communion may be renewed, and man again "have access to the Father," and has shown how the union of the divine and human nature in Christ, found an accurate emblem in this ladder—both resting on the ground and reaching unto the sky—and he then proceeds to unfold the practical lesson which it teaches:

"However we would avoid the straining a type, we own that the representation of Christ under the figure of a ladder, appears to us to include the most exact references to the appointed mode of salvation. How do I look to be saved? By clinging to Christ. How do I expect to ascend up to heaven? By mounting step by step, the whole height of Christ's work, so that He is made unto me of God, 'wisdom, and righteousness, and sanctification, and redemption.' It is no easy thing, the gaining eternal life through the finished work of the Mediator. It is a vast deal more than the sitting with the prophet in his ear, or the being borne aloft without effort to an incorruptible inheritance. 'The kingdom of heaven suffereth violence, and the violent take it by force.' There must be, if we may thus express it, a holding fast to Christ, and a climbing up by Christ; to look back is to grow dizzy, to let go is to perish. And that we are to mount by the Mediator, and, all the while, to keep hold on the Mediator; that we are, in short, to ascend by successive stages, stretching the hand to one line after another in the work of the Redeemer, and planting the foot on one step after another in the covenant made with us and Christ—what can more aptly exhibit this, than the exhibiting Christ as a ladder set upon the earth, that men may scale the heavens? The necessity of our own striving, and yet the uselessness of that striving, if not exerted in the right manner; the impos-

bility of our entering heaven except through Christ, and the equal impossibility of our entering it without effort and toil; the fearful peril of our relaxing for an instant our spiritual vigilance and earnestness, seeing that we hang, as it were, between earth and heaven, and may be thrown by a moment's carelessness headlong to the ground; the completeness and singleness of the salvation which is in Jesus, so that, if we adhere to it, it is sufficient, but there are no roads that meet in it or branch off from it—were a single inch, and you have no footing, but must be hopelessly precipitated—all these particulars seem indicated under the image of a ladder, and could not perhaps have been equally marked, had some other emblem been given of the connecting of earth and heaven by the Mediator, Christ. And now, as I stand upon earth, the child of a fallen, and yet redeemed race, and examine how I may escape the heritage of shame which is naturally my portion, and soar to that sky which woos me by its brightness; oh, I read of 'entering into the holiest by the blood of Jesus,' and of 'laying hold upon the hope set before us,' and of following on to know the Lord, and of being 'raised up and being made to sit together in heavenly places in Christ,' expressions which prove to me, that if I would reach heaven, it must be through fastening myself to the Mediator, and yet straining every nerve to leave the world behind; leaning incessantly upon Christ, and yet labouring to diminish

by successive steps, my distance from God; being always 'found in Christ,' and yet 'led by the Spirit,' so as to be always on the advance. But when I consider these scriptural combinations of believing and working, trusting in another and labouring for one's self, always having hold on Christ, and always mounting to greater nearness to God, always supported by the same suretyship, and always pressing upward to the same point, I seem to have before me the exact picture of a man, who, with a steady eye, and a firm foot, and a staunch hand, climbs by a ladder some mighty precipice; he could make no way, whatever his strivings, without the ladder, and the ladder is utterly useless without his own strivings. May we not, therefore, contend that, through the vision vouchsafed to the patriarch Jacob, God not only revealed the person and work of the Mediator, but gave information, and that too, in no very equivocal shape, how the 'working out salvation will be combined with the being saved,' 'freely through the redemption that is in Christ,' whenever any of the children of men are raised from earth and elevated to heaven."

In sending the above I would respectfully ask for it favorable attention lest it be laid aside. It has very many times felt to me full of settling wisdom—and so deeply satisfactory are these vital points, that I could but desire it to be generally read; especially as I feel how important it is just now, as it ever is, that the holy standard be not "lowered by leaning" any way.

For "The Friend."

#### Extracts from Letters received by the Friends' Freedmen Association.

E. P. H., one who was convinced of the truth of Friends' principles, and joined our Society during the late war, writing from Salisbury, North Carolina, under date 12th mo. 24th, says, in reference to the Freedmen:

"Oh! how pressing is the need for missionaries and teachers,—for friends, guardians and counsellors, among the poor freedmen of this section, at the present juncture, to instil into their minds the beauty and usefulness of habits of providence for the future, economy and care!"

"The corn crop has just been gathered, and they have been put in possession of their share, the result of the whole year's hard toil—the little all—their sole dependence for support through the long cold winter. But what are they doing with it? Most of them are literally squandering it away at the village and way-side stores for red-top boots, fancy shawls, bonnets and head-dresses, candy and confectionaries by the dollar worth, and a hundred other trinkets and notions and many a one carries in his pockets huge feet of ardent spirits! On the other hand it is few articles of prime necessity and comfort for they seem disposed to purchase; so completely carried away are their simple, enthusiastic natures by the tempting display of frieries with which the shelves of the different shops are, this season, more than usually crowded.

"I have seen them come into these places with ten, fifteen or twenty dollars in greenbacks in their hands; they would begin trading by paying for some little notion their eager eyes had just espied; then in response to the clerk's commendations 'Any thing else?' they would buy one article after another, mainly as a precious fancy might happen to dictate, until the money was all gone; and perhaps, before they were half-way home, they sorely regretted to greater part of their bargains.

"How sorrowfully have I beheld, time after time, such scenes as these—how have I looked on and pitied, yet, almost wept, and whenever could, offered the gentle word of remonstrance. Opportunity has been graciously afforded me, two or three instances, of duly warning them, for they made their sales to be very in expenditure, and of making out lists of their actual need and of assisting them in the selection of the goods.

"Now all this is very naturally to be expected under the circumstances; and it is in no spirit of censure towards the poor colored people, that I have made mention of these, their failings, their duties to themselves. The fault does not at their door, of course; but it is simply attributable to the influence of that system of perversity and iniquity under which they were born a breed—that monstrous wrong which deprived the generation after generation, of intellectual and moral culture—that mould of besotted ignorance in which their former masters cast and held them—that disgrace of America—*Slavery!*

"What wonder if they are deficient in prudence, or in the knowledge 'how to lay up for rainy day?' Have they ever before known their responsibilities of life? Have they had an existence for which they could love to care, deprived as they were of all liberty, light, and pride of social position. Is it possible for them to know, who have never been instructed?

"My dear friend, our duty is plain. We must educate them. We must throw aside all prejudices, and put our hands to the work; or else accountability for neglect and remissness may be awful! Each succeeding day's experience at a mountain's weight to my conviction that thousands should enlist in this work, where now there are only tens or twenties. Stand upon the work of Zion, thou minister esteemed, and cry with loud voice to thy brethren in Christ, of whatever name or nation, who are at all fitted for the task for the sake of mercy, justice and humanity come among us, without further delay!"

In a letter from Danville, (1st mo. 3d, 1867) E. C. D. thus describes the Freedmen's celebration of the anniversary of their Emancipation New Year's Day:

"This, of all days, is to be remembered by



bedmen here, and should forever be celebrated there every where.

‘About nine in the morning, the children, nearly two hundred and fifty in number, gathered, mindful of the snow on the ground and their clothing. They were seated at one end of a school-room leaving the body of the house for societies, ‘True Friends of Charity,’ ‘Benevolent’ and ‘Mechanics,’ who arrived about twelve o’clock, looking beautifully and in good order, with many others, filled the house to overflowing. We had the loan of a large flag from Major Johnson—this we had festooned so that the societies had to pass through under it in going their seats. As they came in with their ferret banners and badges, it was a pretty and interesting sight. On one banner was inscribed, ‘In earth peace, good will towards men,’ on another, ‘Do unto others as ye would have them to do to you,’ on a third, ‘Obedience to the laws,’ Exercises opened with a prayer by a colored man, the children bowing their heads in an orderly manner.

‘The only whites present beside ourselves were Major J. and wife, and Col. C. The latter delivered an admirable speech—assured the coloured people that he was their friend and would see and aid in all his power to give them justice—he engaged them to come to him if they needed counsel or help in any way, promising to sustain them to the best of his ability in what was right, and that they must not expect him to justify them when doing wrong. He spoke of the importance of getting ‘honesty’ and ‘industry,’ two words on of the scholars’ banners.

‘Three of our girls spoke pieces selected for the occasion, two of them did honour to themselves. The children sang several pieces, one of them Whittier’s little poem for the ‘Free children,’ another, ‘Be true to the flag,’ which was well encouraged—after this three cheers for the Stars and Stripes were given, and many speeches were made by colored men. Scott, their colored sister, spoke well.

‘About three o’clock in the afternoon, after the children were quite tired out, the procession moved. Col. C. assisted us in getting the children in line, two by two. They marched between ‘societies,’ through Main street and back to the school house, where they disbanded about 4 o’clock.

‘One tall, fine looking, real black boy, bore a name with ‘Freedmen’s School, organized October 10th, 1865,’ inscribed upon it. Another was ‘The Mind the Master,’ another ‘Liberty,’ beneath a beautiful star in ‘red, white and blue.’ One of the boys carried a small flag, was the first time one had been carried through the streets of Danville since the sixth corps came on the surrender of Lee, so I trembled a little, fearing some of the rowdy whites might pelt the black boys with snow balls or something harder and colder, but they were not unduly at all, only red at, as they passed soberly along. The whites indeed are afraid of stirring up the blacks, and were careful to do nothing to provoke any feeling, and all passed off well, the children giving themselves credit.’

From Yorktown, J. H. Vining writes, 1st mo., 1867:

‘We have had severe weather here for the last two weeks. Thermometer ranging about 20° at night, and 25° during the day. The snow is from ten to twelve inches deep. There is much suffering in the camps. I have spent two days in adding and distributing wood among the poor and destitute. I found some, at noon, on grounds covered with snow, without fires, the mother

in bed with her children, to keep from freezing. R. W. S. placed \$30, sent here for the purpose, in my hands, to supply wood to the suffering. Every where I found destitution. They generally exclaimed, ‘I knowed God would send me some wood before I froze.’ ‘He hears de widows when dey cry to Him,’ &c. A great number of children we found barefoot, on floors covered with snow, their cabins being so open as to admit it freely. The three cases of shoes now on the way to Yorktown, will find two or three bare feet to one shoe.’

### Obedience of Faith.

Before the little child can fully understand the love and kindness of its parents,—before it can walk alone, or serve them in any way, it must be taught obedience: first, what it must not do, and then gradually, as its strength and reason unfold, what it must do to please them. Very often it must be taught obedience by the things which it suffers; and sometimes, in the loving wisdom of its parents, by the sweetness of rewards. At all events, obedience must be taught and must be learned, or authority and submission will not meet each other, nor true harmony pervade the household; and even love, through lack of training, would often fail in doing the parent’s will, mistaking time, or place, or way.

When we look at these considerations as natural, how great is the parent’s responsibility as teacher: when we regard them spiritually, knowing ‘our Father’ is all wise, and kind and faithful, how solemn and yet how favored is our position as learners. ‘Learning obedience.’ Learning of Him who teacheth as never man taught, and who said, ‘I will guide thee with mine eye!’ How unwervingly must our eye be fixed upon His, to see that guiding! How must our spirits yield to His Spirit, to be ready to obey its signs!

How we have to learn by what we suffer,—grieving that in our weakness we have grieved Him; wounding, that we have wounded Him,—that any opening of His grace closed before we entered. ‘Learning’ indeed it is! in patience, through watchfulness, and suffering, and the great discouragement of seeming to make no progress. And one of our greatest hindrances is, questioning the methods our Heavenly Father takes to teach us.—His manifest providences and His inward spiritual discipline; instead of accepting both in childlike simplicity, as from His will direct, and working together for good. The child that doubts his parent, will hesitate in doing his bidding; stopping first to reason and contrive; and any suffering is a blessing which lays low and kills out this propensity, and brings us to feel habitually, ‘Thy will, not mine, be done.’

Oh the freeness of the love of God in Jesus Christ our Lord! We need not shrink at the thought ‘we have nothing to draw with and the will is deep,’—for the water that He giveth shall be in him that drinketh ‘a well of water springing up to everlasting life.’ He saith, indeed, unto us still, ‘Give me to drink,’ but if we do know Him, who He is, we will ask of Him what He asks of us, and though our own power may utterly fail, His power is present and knows no limit.

It is written, ‘Thy God hath commanded thy strength;’ and while, through obedience, our strength is yielded unto Him, may it not be said, His strength is made ours by faith! These two great powers of the gospel day, faith and obedience, live and grow together; neither can live or die alone. Obedience, to avail anything, must be the ‘obedience of faith.’ When Peter cried,

‘Lord, if it be thou, bid me come unto thee on the water,’ he received the answer, ‘Come.’ But even while he obeyed, his faith failed when he saw the boisterous waves, and he began to sink. Obedience without faith could not uphold him; but the faith which was so weak to trust, could still pray, and his cry, ‘Lord, save me!’ was heard, and immediately Jesus stretched forth his hand and caught him, and said unto him, ‘Oh thou of little faith, wherefore didst thou doubt?’ And while we may understand that the Lord Jesus was about to show forth His power, through Peter, enabling him by faith to walk upon the waves, yet in quick compassion he displayed instead, His mercy and forgiveness, and ‘saving strength.’ Oh how often the poor disciples, who would go unto their Lord upon the sea, even when it seems tossed with waves, sink in fear, when they should walk in faith; but the same tender compassion reacheth forth in their extremity, at ‘the voice of their cry.’ Well may they who were in the ships, have come and worshiped Him, saying, ‘Of a truth thou art the Son of God.’

First mo. 1st, 1867.

Putting off.—It was my lot, said a shipmaster, to fall in with that ill-fated steamer the Central America. Night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they needed help.

‘I am in a sinking condition,’ said Captain Herndon.

‘Had you not better send your passengers on board directly?’ I asked.

‘Will you not lay by me till morning?’ asked the captain.

‘I will try,’ I said; ‘but had you not better send your passengers on board now?’

‘Lay by me till morning,’ was the answer.

I tried to; but in one hour and a half after, the steamer and its living freight went down, and almost every one found a grave in the great deep. But for this putting off, all might have been saved.

Another wreck and another warning on the shifting and bottomless sands of Delay. As there are times and seasons in life when safety or success all depend upon a prompt recognition of ‘now or never;’ so in the soul’s history, now is the accepted time, now is the day of salvation, when Christ is distinctly offered to us for our acceptance or rejection. Every thing is imperilled by delay. There is not a moment to spare. Adverse currents and bewildering judgments may bear us away, and the opportunity be for ever lost of laying hold on the great anchor of hope for a lost and dying world.—*The Family Christian Almanac.*

Cæsar in warlike matters, minded more what was to conquer than what was conquered; what was to gain than what was gained; so does a humble soul mind more what he should be, than what he is; what is to be done, than what is already accomplished.

## THE FRIEND.

FIRST MONTH 19, 1867.

*A Brief Sketch of the Schools for Black People and their Descendants, established by the Religious Society of Friends [in Philadelphia,] in 1770.*

Under the above title the committee having charge of these schools—now located upon Raspberry street, in this city—have authorized the

publication of a concise account of their origin and history, with a view of spreading information among, and maintaining the interest of Friends in relation to them. Founded nearly a century ago, at a time when the Society was labouring to clear itself of the iniquitous practice of slave-holding; and since sustained by the bequests and contributions of our members, these schools exist as a record of the obligation which was at that time felt by Friends of this city to improve the condition of the coloured people around them, under the oppressive disabilities to which they were then subjected, and as an evidence of the continued concern for the welfare of this portion of the community.

The information which it contains will no doubt be new to many of our younger members, and interesting to Friends generally.

Copies have been left at Friends' Book Store, No. 304 Arch street, where they may be had upon application.

We have received the first number of the "Practical Farmer of the middle States, and Rural Advertiser," published monthly by Paschall Morris, 1120 Market street, Philadelphia; price, one dollar per annum, payable in advance.

This periodical is sixteen pages, large quarto, and contains many articles, both original and selected, conveying much practical and interesting information, especially valuable to Farmers and Horticulturists. The Editor, in his introductory remarks, says: "Having had for many years practical experience in rearing live stock, in cultivating the soil, in the nursery business, in market-gardening, seed-growing, and in the manufacture and sale of agricultural and horticultural implements, it is hoped that all these several departments will receive, from time to time, their due share of attention."

We wish our friend and fellow townsman may meet with success in this enterprise.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The London *Times* of the 12th, has a long argumentative article in relation to the proposed impeachment of the President of the United States, and says that the scheme looks like a fatal blow at the constitution. A Madrid dispatch of the 12th says, the proffered mediation of the United States in the difference between Spain and Chili, is regarded as almost a certain forerunner of an honorable and permanent peace.

The government of Turkey has called 150,000 men into service to quell the Greek insurrection in the Mediterranean. The London *Globe* says, the Eastern question has become so pressing, that it demands the immediate attention of the European Powers. It is the opinion of the *Globe* that a general conference of the leading Powers will be proposed on the subject. Advice from the East report that an insurrection is on the point of breaking out in Bosnia. It is reported that a large number of reinforcements for the insurgents have been landed in Candia from Greek ships, and that the Cretans are receiving fresh supplies of arms, &c. A ministerial crisis has taken place at Constantinople, and the Turkish ambassador has been recalled from Athens. The reported improvement of the Empress Carlotta, both physically and mentally, is fully confirmed.

It is stated that the Council of State has determined to oppose the bill proposed for re-organizing the French army.

The London *Times* says, upon good authority, that the British Minister at Washington has been instructed to ascertain whether the United States government will submit the Alabama claims to arbitration, provided that certain points for the arbitration are agreed upon previously.

The election for members of the new German Parliament has been about to take place on the 12th of next month.

Reports from Hong Kong state that the French fleet in the area is about to leave those waters for the winter, without being able to obtain adequate redress from Cochin China.

The Russian government has ordered a general am-

nesty for all offences committed by the newspaper press of the empire.

The Swiss government has under consideration a proposition to prohibit the people of Switzerland from joining the Pope's army. A Madrid dispatch of the 14th states that a revolutionary junta, having its head quarters at the capital, has just issued a strong and stirring address to the people. The difficulty between Italy and Turkey is now being amicably settled.

The Liverpool cotton market was steady at 14½d. for middling uplands. Consols, 90. U. S. 5-20's 76½.

**UNITED STATES.—Congress.**—The House of Representatives has passed the bill regulating suffrage in the District of Columbia, notwithstanding the veto, by a vote of 113 to 38. It is therefore now the law. A bill for an amendment to the constitution abolishing slavery, has also passed the House. It provides that any person who shall sell or participate in the sale of any person, or who shall hold in servitude any person so sold, shall be punishable by an imprisonment not exceeding ten years, and a fine not exceeding \$10,000. This enactment is intended to prevent the sale, under State laws, of negroes who have been convicted of larceny and other offences. The Senate has passed bills for the admission of Nebraska and Colorado, with a proviso that there shall be no denial, in those States, of the elective franchise on account of colour. In both Houses various resolutions have been received and referred to committees. The bill to fix the time for the regular meetings of Congress, has passed both Houses. The act prohibiting the denial of civil and political rights in any of the United States territories on account of colour, passed the Senate with only nine negative votes, pending a resolution suspending the operation of the 24th section of the act of Congress which authorizes the payment of loyal owners of colored volunteers, passed the House by a vote of 107 to 35. The Senate has passed a bill for the erection of penitentiaries in the territories.

**The Constitutional Amendment.**—The Virginia Legislature has passed a resolution by a vote of 100 to 10; New York and Kansas have ratified it, and it has received the sanction of the House of Representatives in Maine and Nevada. Kentucky rejects the amendment.

**Philadelphia.**—Mortality last week, 266. **Immigration.**—A communication from the Bureau of Immigration states that in three-fourths of the past year 286,496 persons arrived in the United States from foreign countries.

**The Supreme Court.**—In the test oath cases before the United States Supreme Court, a majority of the judges are decided that the test oath in Missouri is unconstitutional. It has also decided that Congress has no constitutional power to limit or abridge the pardoning power of the President.

**Miscellaneous.**—Senator Cowan has been appointed Minister to Austria.

The Idaho Legislature has appropriated \$30,000 for the support of the Catholic schools in that territory.

The Georgia Legislature has agreed to continue the suspension of specie payments until April 16th, 1868.

Governor Patton, of Alabama, has returned to Alabama, from a visit to the North. He is still in favor of the adoption of the constitutional amendment.

Complaints from the woods that a portion complain of a lack of snow, and fears are entertained of much injury to the winter wheat, and the operations of the lumbermen, who have been calculating to bring out more logs than ever, are greatly interfered with.

In some instances the lumbermen have withdrawn their workmen from the woods.

The official report shows that in the years 1864-65, \$30,500,000 were expended for the suppression of Indian hostilities.

**Minnesota.**—The Governor, in his message to the Legislature, estimates the present population of the State at 340,000. There are 52,000 children attending school, and he recommends an amendment to the State constitution so as to confer the right of suffrage upon colored persons, and advises the ratification of the amendment to the Federal constitution.

**Internal Revenue.**—The government income from internal revenue sources exclusively, between 7th mo. 187, and 7th mo. 1877, was \$1,187,000,000, or \$11,870,000,000, or \$184. It now seems probable that the actual receipts for the year ending 6th mo. 30th next will considerably exceed the estimates.

**The Freedmen.**—Letters of administration were granted, at Wilmington, N. C., on the 14th inst., to Richard Reid, a white man, for the administration of the estate of a coloured man deceased. This is said to be probably the first instance of the kind which has yet occurred in the South.

The National Equal Rights Convention of coloured men, in session in Washington, has adopted a series of resolutions claiming the right to vote on various occasions.

General Howard and suite are visiting the coloured people of South Carolina.

The coloured people of Delaware are taxed to support schools to which they are not admitted. An attempt is making to organize an association in Wilmington, Delaware, in Baltimore, which has accomplished so much for the education of the coloured people of Maryland.

The old Emigrant Aid Company, of Boston, has sent a trustworthy agent to Florida to report upon the attractions offered by that State to emigrants.

**The Markets, &c.**—The following were the quotations on the 14th inst. in Baltimore, which has accomplished so much for the education of the coloured people of Maryland. The old Emigrant Aid Company, of Boston, has sent a trustworthy agent to Florida to report upon the attractions offered by that State to emigrants.

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**RECEIPTS.**

Received from Jos. Evans, Pa., per Dr. C. E., \$2, Vol. 40; from Anne Pin, Pa., \$2, Vol. 39.

Received from a Friend of Ledyard, N. Y., per Alfred King, \$15, and from Friends of Hoin Monthly Meeting, Eng., £23 15s. for the relief of the Freedmen.

#### GRISCOM ST. SOUP HOUSE,

Between Fourth and Fifth and Spruce and Pine Streets is now open for the delivery of Soup, every day except First-days, between the hours of 11 and 1 o'clock. Bread and meal are also occasionally distributed.

A great number of poor are destitute of means and of employment, and the suffering is consequently severe. We trust respectfully solicit liberal contributions, to enable them to meet the pressing demands upon them.

Money may be sent to THOMAS EVANS, 817 Arch St. or WILLIAM EVANS, Jr., Treasurer, 613 Market St. First month 3d, 1867.

#### NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and Improvement of the Indian natives at Tusnessassa, Cattaraugus Co., New York. Friends who may feel the merits drawn to the service, will please apply to the following: N. P. Clifton, No. 217 of Second St., Philadelphia; John M. Kaighn, Camden, N. J.

Aaron Sharpless, West Chester, Pa. Richard B. Bailly, Marshalltown, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the 19th of Twelfth month, 1866, Friends' Meeting-house, RANCOCS, RICHARD BRZDY, DEBORAH W., daughter of Joseph Borton, all of Radcocks, N. J.

#### WM. H. PILE, PRINTER,

No. 214 Park street, between Dock and Third.



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## Natural Sounds.

We sometimes speak of "perfect silence," "profound silence," and we liken the suddenation of noise and clamor to the "stillness of death"—without reflecting on what these terms signify, or whether the thing, or the nothing they represent be at all known to us, familiarly as we such expressions. In truth, silence utter and complete is a very rare thing indeed, and it is cult to say where it is to be found, unless it be in the brain of the deaf mute who has his world side of the "realm of sound." We do not get into the deep gloom of the forest, though it may be the repose of utter solitude; that is a change from one region of sound to another: in summer the leaves lift up their voices, insect millions fill the air with a chorus so during the livelong day, as to be hardly recognizable save by its absence when the night comes—to say nothing of the songs of birds which in time to time burst on the stillness; and in evening, though "horror wide extends her late domain," it is not a horror of utter silence: dead leaves are heard to rustle, the bare bushes to moan and gnash their teeth, while the thousand minute crepitations tell of the ages going on upon the surfaces of things ad through the contraction of bark and fibre consequence of the cold. We do not get it out into the midnight solitudes of heath or prairie, or the lonely churchyard. The poet's idea, "stars silent above us—graves silent beneath," is applied to the stars and the graves, but not to pool that reflects the stars or the grass that covers the lips of the grave, both of which will respond to the whisper of the night-wind in whisper of their own—"making night vocal to an ear." For our own part we are free to confess that notwithstanding some attempts in that direction, we have never been able to get into actual presence of silence perfect and absolute.

Being that such is the case, what a wonderfully and beneficent arrangement of Providence it is that the sounds we hear are what they are, so perfectly fitted to our perceptions as to impart satisfaction and pleasure to us, and that of an engaging kind which for the most part never pall on our senses. This provision is one of the wonders of creation. All the sounds of Nature are made, so to speak, that *we* hear well. When the winds lift up their voices, do they not strike upon our ear like the greetings of old friends, and is

not every note they breathe full of the associations of things foregone and past which it is worth while to have thus recalled? Think of the voice of waters, the leaping of the ocean waves when "the floods clap their hands"—the seaward swirl of the running river as it sings along between the green banks—the glad ripple of wind-ruffled lake or mountain tarn—the shout of the torrent as it leaps along among the lichen-clad boulders—the grand roar of the cataract as it thunders from the steep. How thoroughly do all these sounds tell each its peculiar tale! how freshly do they appeal to the senses every time we hear them, with feelings and suggestions that are ever new and refuse to grow old! Who would wish to change them for sounds, however exquisite, produced by art or man's device? For, please to note, no sounds of voice or instrument, artificially produced, will wear half as well, or a hundredth part as well as do the accompaniments to which Nature has set her own melodies. The poet tells us of the brook "which all night long singeth a quiet tune," and the figure is pretty and touching enough. But how happy for us that it is only a figure! Just imagine it to be a fact! Suppose yourself living in a cottage on the banks of a brook that all night long was singing, for instance, "We're all a-noddin';" that's a quiet tune—or "The Last Rose of Summer;" that's a tune quite still. How long do you think you could stand it? You know very well that you could not sit out a twelve-hour concert at St. James's Hall, even were all the talent of Europe assembled to charm you: what would you do with a single tune grinding eternally in your ears?

No; with all due regard to poets and musicians, Nature never plays tunes; if she did she would only worry and weary us, whereas her gentle design is to soothe us to rest or to invigorate us for work. As already stated, her sounds are everywhere; everything animate or inanimate has a voice, and things we call dead speak to one another. "The cataracts blow their trumpets from the steep;" the sedges in the pool talk and gossip together in the quiet evening hours; deep cello, unto deep, and amidst the mad and yeasty waves "we hear old Triton wail his wretched horn." Her organ extends through a tremendous scale, from the topmost treble of the shrilly gnat to the deep diapason of the bellowing thunder; and she has the wonderful knack of making sweet harmonies out of the sourest materials, softening them by distance or modifying them by artful combinations. Then she arranges her concerts with the kindest regard for her auditors, putting the roughest performers in the background, and the sweetest and best in the front. Thus the boom of the bitter, the plaint of the stork, the hoarse cry of the carrion crow, and the caw of the ruck, reach us from afar, shorn by distance of their harshness; while the thrush and the blackbird pipe joyously in our orchards, the linnet and goldfinch build in our gardens, the nightgale sends his song into our open windows as we lie and listen to him by starlight, and the merry cricket chirps in our chimney-corners till the whole house rings with his jollity.

It is no great cause for wonder that all the sounds of Nature have not yet been traced to their source. If any one by way of experiment will betake himself to some lonely spot far from any human dwelling—say in the afternoon of a summer's day—and try to account for all the sounds he hears, even in a spot where he can hear the fewest, he may chance to find himself puzzled beyond his utmost skill. Travellers have been thus puzzled in a most inexplicable manner, and have tried in vain, with all their science and all their knowledge of natural phenomena, to solve the difficulty the strange sounds presented. There is a sound familiar to dwellers on the sea-coast, which is occasionally heard towards nightfall and for an hour after sunset, and which fishermen call the "sough." It is neither the noise of the wind nor of the waves, nor of the breakers on the shore—at least it seems conclusively not to be either of these, because all three of these can be heard and distinctly recognized simultaneously with the meaning of the "sough." We have ourselves heard it several times on certain parts of the coast, and have also listened for it at the same season of the year on other parts, and failed to detect it. Seafaring men seem to care nothing about it, and it is vain to ask them for any explanation. It does not seem to come from the offing, but rather from the windings of the shore, and from the quarter from which the wind is blowing. What can it be? Perhaps the following story, upon which we chanced the other day in a volume of extracts, may throw some light on the subject. One fine Sunday morning an American clipper was making all sail for port, running with a side wind on a track parallel with a part of the coast then a hundred miles distant. The men were assembled on deck enjoying the beautiful weather, when suddenly they all started and looked at each other with amazement as the sound of church-going bells burst upon the ear. For several minutes the familiar peal continued, louder or fainter as the vessel rose or fell on the bounding billows, while the crew stood motionless as if spell-bound. The skipper, a thoughtful man, after listening for a time with the rest, went to the helm and slowly altered the vessel's course. As she rounded a little seaward, the sweet sounds stopped as suddenly as they had come: he then put her back on the old tack, when the bells began to peal again, he repeating the experiment several times to satisfy himself of the facts of the case. The reader has probably guessed what the facts were. Although the village where the bells were ringing was a hundred miles off, and under ordinary circumstances such sounds would never travel so great a distance, yet under the circumstances then existing the fact was clear enough that they did so travel. The wind which bore the sounds blew in a stiff breeze off the land; the large concavity of the broad beelling mainsail caught the musical vibrations, and, by reflecting them back as it were in a focus upon the deck, rendered them audible. This was the skipper's explanation of the phenomenon, the truth of which he had tested by altering the vessel's course. Now here, it appears to us, is a key to the mys-



terious sounds of the "sough" as it moans along the autumnal shore at nightfall. We have only to imagine, in place of the village church bells, a storm or gale of wind raging at the distance of some hundred or more miles, much too far off to be heard under ordinary circumstances, and, in place of the belling mainsail, such a conformation of the coast and circling cliffs as shall serve the same purpose, by catching and concentrating the exhausted undulations of sound, and thus rendering them audible. We believe that this may be the right solution of the mystery; for at any rate it points to a reason why the "sough" is frequently heard on some parts of our coast and never on other parts.

Concerning the strange and inexplicable sounds heard by travellers in various parts of the world, there have been from time to time many interesting reports. Among the most curious of these are perhaps the accounts met with in the narratives of Australian explorers. M. Wood is not the only witness. Stuart mentions that one morning, when in the interior, among the red sandhills of the inhospitable desert, he was startled by hearing a loud, clear, reverberating explosion, like the booming of artillery. These noises, which have been frequently observed in sandy districts, seem to come with an explosive echo from the sandhills, and reverberate for a considerable time amongst the surrounding mountains. Sounds of a like kind have alarmed most of the Australian explorers. Captain Stuart, who followed the course of the Darling River, in 1828, describes an extraordinary sound which about three in the afternoon, on a day in the month of February of that year, astonished himself and party. "The day," he says, "had been remarkably fine, not a cloud was there in the heavens, nor a breath of air to be felt. On a sudden we heard what seemed to be the report of a gun fired at the distance of between five and six miles. It was not the hollow sound of an earthly explosion, or the sharp, cracking noise of falling timber, but in every way resembled a discharge of a heavy piece of ordnance. On this all the men agreed, but no one was certain whence the sound proceeded. Both M. Hume and myself, however, thought it came from the north-west. I immediately sent one of the men up a tree, but he could observe nothing unusual. The country around him appeared to be equally flat on all sides, and to be thickly wooded. Whatever occasioned the report, it made a strong impression on all of us, and to this day the singularity of such a sound in such a situation is a matter of mystery to me."

If travellers are alarmed abroad by sounds they cannot explain, dwellers at home are no less alarmed at times by sounds perfectly natural in themselves, but which are often made formidable by fear and superstitious dread. We have known a series of rueful groans which made a whole family miserable for a month to proceed from the vibration of a strip of leather and baize nailed on a door to keep the draught away. Wailing and sobbing noises are often heard in old houses from defects which a few nails and a glue pot would remedy. New houses, fresh from the hands of the builder, will indulge in the strangest noises for months together; and if they happen to be full of new furniture there is no telling when one could reckon on domestic quiet. As you lie in bed you hear a crack here, a bang there, creaking above, and a groaning below; and if you choose you may shiver with apprehension at each fresh demonstration; but you may be wiser if you call to mind that all woodwork when new is liable to shrink, and that the shrinking will often announce itself by a detonating noise. You don't hear such

noises in the day because they are slight by their noises, but the silence of night gives them a startling effect. It is far otherwise with sounds to which we are accustomed, but of these we do not here speak.

### Some Observations on Christ's Sermon on the Mount.

(Concluded from page 162.)

"Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

It is not our profession that will give us admittance into heaven, or a name of religion, or religious performances, if we love sin and unrighteousness; nor is it our praying, preaching, hearing, reading, or discoursing of, or arguing for Christ, if we do the works of Satan; for there are many who may go further than this, and yet not have admittance into the kingdom of God and our blessed Lord Jesus, as is plainly manifest in the next verse.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name have done many wonderful works."

"And then I will profess to them, I know ye not; depart from me, ye workers of iniquity."

So that professing Christ's own name, and professing therein, without working the works of God, will not do. Nay, though they may cast out devils, which indeed is a great work.

Christ speaks about the strong man armed, who kept the house till a stronger than he came; who, when he came, spoiled his goods and dispossessed him, but coming again, found the house, or heart, swept and garnished: swept from many immoralities, and garnished with self-righteousness and carnal security; and the man off his watch and cast out at home with Christ, who is stronger than Satan: he then re-enters, and seven worse spirits with him. So that we had need to be on our watch, and keep near to Christ, lest after all our experience and wondrous works, our last state be worse than our beginning, and we be shut out of the kingdom in the end. For these say, that they have done many wonderful works in Christ's name: so that we may work miraculous things, and be sensible of wonderful power and strength from Christ; and yet, without persevering in the way of holiness and self-denial, may fall short of heaven. Wherefore it is of dangerous consequence to live in sin and iniquity; or to lean towards it, so as to plead for it, or believe we can live without it while in this world. For if we live and die in it, we may justly, according to the above doctrine of Christ, expect that he will say unto us in the great day, 'Depart from me, ye that work iniquity.'

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock."

"And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock."

Oh! what excellent sayings and doctrine, what holy precepts has Christ here recommended to the professors of his name, and to them who believe in him and the Almighty Father and Maker of heaven and earth. Surely we are greatly beholden to our Lord Jesus Christ for those divine sayings. But to commend them or to read them, or hear them only, is doing but little; the keeping and the doing of them is the main thing, the thing that is needful, and to press the practice of them, Jesus has made this apt comparison.

First; "He who hears them, and doeth them,

I will liken him unto a wise man." And indeed it is great wisdom to keep them, that is, to practise them, and as great folly to live contrary to them and plead against them.

Second; "Who built his house upon a rock." This rock is Christ, the Rock of ages, and his Holy Spirit, or the Holy Ghost, as Christ said to Peter when Christ was revealed to him: "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven;" "Thou art Peter," of a stone or rock: thou art a man, though thy name signifies a rock, and as thy name signifies a rock, so "On this rock I will build my church; the gates of hell cannot prevail against it." Peter was one who had received the Holy Ghost, or Spirit, for which every true believer ought to pray continually, until he receive it; through the help of which he may, without doubt, keep those holy sayings. For of ourselves, without it, we cannot do any real good, either in speaking, thinking, or acting.

Third; "And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; because it was founded upon a rock."

If rain from above be poured out in wrath on man, for sin and iniquity, and floods of persecution, or the windy words of men come upon that house, it will stand; if sickness and death visit and many other storms, that we may meet with in this world, should beat against our building, we being built upon the Father, Son, and Holy Spirit, shall surely stand them all, and live through all, if we hear or read Christ's sayings, and practise the same; we are on the rock, and shall not fall for that reason.

"And every one who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand."

"And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

If we read or hear these sayings, or doctrine of Christ, and do not dwell in the life of it, nor practise the same, it were better we knew it not. For our Saviour saith, "He who knoweth his master's will, and doeth it not, shall be beaten with many stripes." It is great folly to be sensible of Christ's holy will and doctrine, and not to do it: if we profess christianity, and build our profession on Christ, and yet do not observe keep his sayings, the foundation of our building will be very loose and sandy: and when the rains, and floods, and winds, which Christ speaks of, shall descend and beat against this building, it must needs fall, and the higher the building the greater will be the fall of it.

Thus ended the best sermon that ever was preached; in which is set forth the great truth of God and our Lord Jesus Christ, with blessing and rewards to the righteous, and holy believe in him, who put in practice his precepts; a reproof to the disobedient and unfaithful; warnings of the kingdom of heaven to one, and the other, a being shut out of it.

"And it came to pass, when Jesus had said these sayings, that the people were astonished in his doctrine."

"For he taught them as one having authority, and not as the scribes."

They were astonished at his doctrine, and what they might be, for it excelled even the law, it went beyond it, as when he tells them, it was of old time, or in the law, "Thou shalt not kill he taught that we must not be angry without cause. And whereas the law gives liberty to our enemies, he charges us to love them, and p

them, and do good to them; again the law prohibits adultery; Christ prohibits lusts, both in eye and in the heart. And whereas the law commanded to perform their oaths to the Lord, Christ commands not to swear at all. Now those who are not angry, it is not likely should kill; those who love their enemies cannot hate or destroy them; those who have not lusts in their hearts or eyes, cannot commit adultery; and those who never swear, cannot forswear themselves; all which he taught with divine power and authority in above. He was not dry and formal like the rabbis: so likewise his ministers, and the preachers of his gospel, should wait on him, to be endowed with a measure of his divine spirit and holiness, that the hearers might be edified, and the Father, Son, and Spirit, might have the glory, to over all it is worthily forever.

#### Anglar Discovery—A Colony of Jews in the heart of China.

Pekin, China, June, 1868.

The City of Kai-fung-fee, the capital of Honan, famous as an ancient capital of the empire, and a scene of stirring events in the history of China. To the Christian world, however, it poses a deeper interest as the residence of a Jewish colony.

They were discovered by the celebrated Father de Maigret; and early in the seventeenth century full inquiries concerning their usages and manuscripts were made by Jesuit missionaries, who resided in the city. In 1850 a deputation of native Christians was sent among them by the Bishop of Vicenza and the late Dr. Medhurst. Two of the Jews were induced to go to Shanghai, and some of their Hebrew manuscripts obtained; but up to the date of my journey, for more than a century and a half, they had not, so far as we are informed, been visited by any European. It became, therefore, a matter of interest to ascertain their present condition; and, as I remarked in my last number, this was the chief consideration that induced me to make Kai-fung-fee a point in the course of my inland travels. What others may have published I shall not repeat, but concisely possible lay before you a review of own observations.

Arriving in this city on the 17th of February, inquired for the Jewish Synagogue, but getting a satisfactory answer, I went for information to the Mohammedan mosque, of which there are three or thereabouts. I was well received by the *Mufti*, and the advent of the stranger from the West was believed to be a worshipper of the "true God," soon attracted a large concourse of the faithful. At the request of the *Mufti*, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Moses, whose name he pronounced with great respect as that of the most illustrious of their prophets, Mahomet, of course, excepted.

The Jews he denounced as *Kafirs*, and evinced a very poignant sorrow when he informed me that their synagogue had come to desolation. "It," he assured me, "utterly demolished, and the people who had worshipped there scattered abroad." "Then," said I, "I will go and see spots on which it stood," and directing the drivers of my sedan to proceed to the place indicated by the *Mufti*, I passed through streets crowded with curious spectators until I came to an open square, in the centre of which there stood a lofty stone. On one side was an inscription commemorating the erection of the synagogue in the reign of the Sung dynasty, A. D. 1183; and referring the first arrival of the Jews in China to the dynasty of Hon, B. C. 200—A. D. 200.

On the other side was a record of its rebuilding in the dynasty of Ming, about 800 years ago, but in addition to these inscriptions; it bore an unwritten record of decay and ruin; it was inscribed with *Ishabod*, "The glory is departed."

Standing on the pedestal, and resting my right hand on the head of that stone which was to be a silent witness of the truth I was about to utter, I explained to the congregated multitude my reasons for "taking pleasure in the stones of Israel, and favouring the dust thereof." I then inquired if there were any of the Jews among my hearers. "I am one," responded a young man, whose face corroborated his assertion, and then another and another stepped forward, until I saw before me representatives of six of the seven families into which the colony is now divided.

There, on this melancholy spot, where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed to me with shame and grief that their "holy and beautiful house" had been demolished by their own hands. It had long been in a ruinous condition—they had no money to repair the breaches of the sanctuary. They had lost all knowledge of the sacred tongue, the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

In the evening some of them came to my lodgings, bringing for my inspection a roll of the law; and the next day, the Christian Sabbath, they repeated their visit, listening attentively to all I had to say concerning the relations of the Law of Moses to the Gospel of Christ. They were very ignorant, but answered, as far as they were able, my inquiries in regard to their past history and present state. Two of them appeared in official costume, one wearing a gilt, and the other a crystal ball on the top of his cap; but far from sustaining the general character of their people for thrift, their number among them none that are rich, and few who are not pinched by poverty. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments—the first man I saw was a money-changer, others keep fruit-stores and cake-shops, drive a business in old clothes, or pursue various handicrafts, while a few find employment in military service.

The prevalence of rebellion in the Central Provinces for the last thirteen years has told sadly on the prosperity of Kai-fung-fee; and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers. Their number, they estimate, though not very exactly, at from two to four hundred. They are unable to trace their tribal pedigree, keep no registers, and never, on any occasion, assemble together as one congregation.

Until recently they had a common centre in this venerated synagogue, though their liturgical service had long been discontinued. Now, however, the congregation seems to be following the fate of their building. No bond of union remains, and they are in danger of being speedily absorbed by Mohammedanism or heathenism. One of them, to my knowledge, has become a priest of Buddha, taking, not very consistently, for his sacerdotal name, the characters *Pea tan*, which signify "One who is rooted and grounded in the Truth." The large tablet that once adorned the entrance of the synagogue, bearing on it the name of Israel, has been appropriated by a Mohammedan mosque, and some efforts have been made to draw the

people over to the faith of Mahomet, from which their practices differ so little that their heathen neighbours have never been able to distinguish them from Moslems.

One of my visitors was a son of the last of their rabbis, who, some thirty or forty years ago, died in the province of Kansuh. With him perished the knowledge of the sacred tongue; and though they still preserve several copies of the Jewish Scriptures, there is not a man among them who can read a word of Hebrew. Not long ago it was seriously proposed to expose their parchments to public view in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship their children all grow up without the seal of the covenant. The young generation are uncircumcised, and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the Feast of Tabernacles, the Feast of Unleavened Bread, and a few other ceremonial rites which were practised by a former generation, but all such usages are now neglected, and the next half century is not unlikely to put a period to their existence as a distinct people.

On the margin of the Poyang Lake stands a lofty rock, so peculiar and so solitary that it is known by the name of the Little Orphan. Its kindred rocks are all on the other side of the lake, whence it seems to have been torn away by some violent convulsion, and planted immovably in the bosom of the waters. Such, to me, appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into this central plain of China, it stands there an "orphan" colony, sublime in its antiquity and solitude. But it is now on the verge of being swallowed up by the surrounding flood, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

Poor, unhappy people! As they inquired about the destruction of the Holy City, and the dispersion of the tribes, and referred to their own decaying condition, what could I do to comfort them but point to Him who is the consolation of Israel? True, I told them, the city of their fathers was broken down, and their people scattered and peeled, but the straw was not trodden under foot until it had yielded precious seed for disseminating in other fields. The dykes had not been broken down until the time had come for pouring their fertilizing waters over the face of the earth. Christian civilization, with all its grand results, had sprung from a Jewish root, and the promise to Abraham been already fulfilled, that "in his seed all the nations of the earth should be blessed."—N. Y. Times.

3d mo. 1775. Submit we must; our lives, the lives of all we hold dear to us, and every comfort we extract from every thing, are in the hands of Omnipotence and under His control; how awfully should we then walk before Him who is the source of every blessing to His depending children, and who on the other hand (as a certain author most beautifully remarks) can disquiet the soul and vex it in all its faculties. I have been led very lately to ponder a good deal on the uncertainty of our tranquillity, and the necessity of the interposition of that great power, to preserve us alive in every respect. Doubtless, whatever may be our



trials, or from whatever quarter they may come, if we watch steadily unto prayer, if we keep a conscience void of offence, if we look to the Lord for succor, we shall be helped through one difficulty, and one exercise after another, till our measure of suffering is filled up, and our weary spirits are admitted into that holy rest prepared for those who through faith have overcome in this dangerous warfare.—*Richard Shackleton.*

LIGHT OUT OF DARKNESS.

Selected.

Children of God, who pacing slow,  
Your pilgrim path pursue,  
In strength and weakness, joy and woe,  
To God's high calling true—

Why move you thus with lingering tread,  
A doubtful, mournful band,  
Why faintly hangs the drooping head?  
Why fails the feeble hand?

Oh, weak to know a Saviour's power,  
To feel a Father's care;  
A moment's toil, a passing shower,  
Is all the grief ye share.

The Lord of Light, though veiled awhile,  
He hides his noontide ray,  
Shall soon in lovelier beauty smile,  
To gild the closing day;

And, bursting through the dusky shroud,  
That dared his power invest,  
Rise throned in light o'er every cloud,  
And guide you to his rest.

Booster.

Nothing but perfect trust  
And love of Thy perfect will,  
Can raise me out of the dust  
And bid my fears be still.

Even as now my hands,  
So doth my folded will,  
Lie waiting Thy commands,  
Without one anxious thrill.

But as with sudden pain  
My hands unfold and clasp,  
So doth my will start up again,  
And taketh its old firm grasp.

Lord, fix mine eyes upon Thee,  
And fill my heart with Thy love;  
And keep my soul till the shadows flee,  
And the light breaks forth above.

Selected for "The Friend."

Extract from a letter from Anthony Benezet to John Pemberton.

"Philadelphia, 6th mo. 29th, 1793.

"An instance which not long since occurred, caused me to make some painful reflections upon this most weighty subject of accumulating wealth—which I find my mind inclined to communicate to thee, my dear friend; perhaps thou mayest make a profitable use of it, in some places where thy lot may be cast (then in England.) A Friend died reported to have left sixty or seventy thousand pounds to a number of children and grandchildren, already so elevated by the fortunes they were possessed of, as to be ready to take wing and fly above Truth, in conformity to the world, its friendships, fashions, &c. This happened in the depth of winter, one of those intense cold days, which we all have felt to be very trying even to those who are best provided with fuel, suitable clothing, &c. As I passed along I observed aged people, and other weakly persons, tottering about the streets or standing in the cold, in pursuit of a few pence towards a scanty subsistence. Many of these, doubtless, poorly provided with fuel or bedding, both of which articles were then exceedingly scarce and dear.

"I compared the situation and necessity of

these aged people with the superfluous wealth and delicate living of the children of the rich man lately deceased, and could not but be astonished at the selfishness and caprice of the human heart. I queried with myself, are both of these children of the same Father, equally under His notice? Are they enjoyed (and do they profess) to love each other as they love themselves? Why is not at least three quarters of the wealth of a number of the rich Quakers laid out in procuring a place of refuge, comfort, and moderate provision for such weak and aged people, that they may, in the decline of life, be put into the most suitable situations to think and prepare for their latter end, and enjoy a moderate state of comfort? Is it honest to God or man? Is it doing justly as stewards of the wealth committed to our care? Is it loving our neighbour as ourselves? If mankind are indeed brethren, can it be agreeable to the good Father of the family of mankind, that one should engross so much, and employ it to feed the corruptions of his offspring, whilst others are under such manifest disadvantages for want of the necessities of life? Many such strange inconsistencies thou wilt meet with, in which I trust thou wilt be led to act in truth without partiality, and to enforce the doctrine of the rich man and Lazarus."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 163.)

"8th mo. 15th, 1793. Rose this morning seeking my Beloved, the chiefest among ten thousand, but found him not. Oh! may a right degree of patience, watchfulness and perseverance prevail in my heart till He who is the Restorer or Raiser of life may please to appear, that I may be refreshed by the streams that flow from His living presence.

"Went to meeting in Shrewsbury; the forepart somewhat tendering to me, but the latter part a suffering time. Oh, may the Lord hasten the day of His coming, that the mountains of opposition may flow down at His presence. This afternoon took a view of the ocean, which drew my mind into considerations on the greatness and glory of the Creator, whose power supports all nature."

"16th. Attended Rahway Quarterly Meeting; an earnest desire arose that I might be preserved in a consistent walking."

"17th. This morning I arose much depressed in spirit, partly from some outward circumstances. Oh my soul, persevere on in every opening of heavenly counsel, that so in the end peace and tranquility may be thy portion.

"We went to Henry Shotwell's; here we met with Ann Dobson, from New York, James Thornton and Wm. Jackson. In the evening we had a solid opportunity, and I felt sweet union with some of my dear friends, which proved "as a brook by the way." Went to the concluding meeting. James Thornton appeared in testimony, and several valuable Friends. For the favors of this day I desire to be thankful, and if the Lord sees meet to introduce me again into a low state, I much desire by a steadfast looking towards Him I may be preserved."

"21st. Set off for Stony Brook; a fine cool morn; had a pleasant ride to New Brunswick, crossing Baritan river. Left for B. Clark's this afternoon."

"24th. Set off for Haddonfield, but rain coming on we had to put up at Moorestown."

"25th. Rose pretty early, set off for Haddonfield, where we arrived a little after 9 o'clock."

"26th. Set off home soon afterwards, some-

what affected in mind on account of sickness and mortality in the city, but not entirely without some hope and trust in the Lord Almighty."

"9th mo. 25th. Our Women's Yearly Meeting ended under a sense of the Lord's goodness and mercy in preserving us in this awful season of mortality. Oh may I bow in greater, far greater degrees of reverence and humble thankfulness before the Almighty Creator and Preserver of men, in that it hath pleased Him to preserve my life and the lives of my dear parents and brethren to attend all the sittings thereof, at a time when very many of the city Friends were absent, and but few from the country, compared with former numbers; with some of these few my mind is nearly united; but how do I desire to witness more purity, that I may more largely partake of the precious cementing love of the one heavenly Father, who is worthy to be sought unto. Gracious Lord, may it please Thee to replenish my heart with Thy holy love, and daily renew my faith in Thee, that so, O Lord! the great deliverer may with all his force, be driven back, and a way continually east up for me to walk in, even a way of holiness."

"10th mo. 24th, 1793. My dear father was taken poorly—he did not appear very ill for several days, but a great languor gradually prevailed until it pleased the Almighty to put an end to his continuance in this state of mutability, in the 50th year of his age. He departed this life the 21st of 10th mo. He was a tender father, watching over his children for good, a lover of them that love the Lord, a tender affectionate husband, a diligent attender of meetings, carefully examining his offspring therein. His removal is to our unspeakable loss, but in the lively hope of having received a far better inheritance, I believe none of us dare say to Him that ruleth in Heaven and also in the earth, What doest Thou humbly trusting that the widow and the fatherless are objects of His paternal care and heavenly regard.

"The number of burials was considerably large, but on the 25th reduced exceedingly, (so that) the interposition of a merciful God was evident, as so continued, I think, decreasing. Oh that the minds of the people of Philadelphia may continue humbled under a sense of the gracious dealing of the Almighty to His creature man."

"11th mo. 6th. Oh how hath sickness and mortality prevailed, by the permission of Him who holdeth the wind in his fists, and who bindeth the floods that they shall not overflow their destined course; and now there appears some abatement in its prevalence. Oh that the inhabitants of Philadelphia may bow to Him in reverence, and acknowledge, 'Great art Thou, Lord, and worthy to be praised; for Thine is the kingdom, the power, and the glory forever A-m-e-u.' Oh how I desire that we may become people to His praise, and not sing His praises a-foret His marvellous works."

"1st mo. 1794. The beginning of another year; may it be devoted to the Lord. Give us the Lord his due, Oh my soul; He hath done much for thee; be not an ungrateful receiver His mercies, but remember day by day to offer sacrifice, an inward sacrifice, even that of a heart resigned to His disposal, according to the ability given. I cannot accomplish any good thing, but the Lord is sufficient for His own work."

"24th. Oh that I may be so favored as to have my soul replenished with the wine of the kingdom, that I may be strengthened to travel on the right way, even the way of holiness, which the best of prey treadeth not.

"3d mo. 2d. Oh how good is the Shepherd



el, may I not say, how doth He in a marvelous manner make a way, where a little before appeared no way; which plainly showeth of ourselves we can do nothing. May I be endowed in faith and patience still to trust, and wait in quiet for the arising of Him who hath His in the thick darkness, and before whom the mountains vanish, the mountains flee away, and Jordan riven back. Cast down thy crown at His feet, my soul, and acknowledge, not of myself, but Thee; not unto me, but unto Thee beyond glory. My dear and valued friend, T. Scattergood, visited us this evening in gospel love, having to divide the word, and in a remarkable manner to speak to the dear little children; may it fastened as a nail in a sure place."

"4th mo. 18th. I desire humbly to bow in gratitude to the Author of my life, in that He hath pleased to cause me to feel something of the eteness of His Kingdom, I humbly trust, after long season of darkness and dismay. But Oh soul, rejoice with trembling; thou knowest not how long this season may be continued; therefore have for a renewal of faith, that thou may be able to bear the necessary conflicts and baptisms, thy furtherance in the work of sanctification redemption."

"5th mo. 10th. I went with my dear mother and our endeared T. Scattergood, who is about to set off for New York, to take shipping for England. We had a truly comfortable opportunity myself however, though a very close trial it is apart from so beloved a friend, yet a father in Truth, felt so by me in many close proving seasons. Oh that the God of all consolation may with him, and sweeten every cup of bitterness which he may have to partake in the work assigned, and the glory of the Lord be his reward. I parted in a feeling sense, I trust, of best love real sympathy."

"12th. Our beloved T. Scattergood took shipping from New York in a vessel with John Jay, who was on a particular embassy to England, and went on board on the evening of the 2d day of the week. Henry Drinker, Thomas Fisher, Peter Hoskins, Thomas Stewardson, Joseph Scattergood and John Cresson, accompanied him in this city."

"7th mo. 1st. Rose this morning with more a sense that the Lord's care was near, than it been for some time, and thankfulness sprang my heart to 'Him who sleepeth not by day, slumbereth by night.' Oh the need I feel of deliverance—the danger is great with me of being veined into the spirit of forgetting or denying of who made me, and the Rock that all my life sustained me. I think myself unworthy, but am most ready to believe I have been dipped into suffering with the suffering Lord. Oh how are the minds of the people in too general a way soaring above the witness, feeding upon that which yields no refreshment suited to the immortal soul, which must be sustained by immortal life."

(To be continued.)

*My Mother.*—Some gentlemen passing through a beautiful village of Renton, in the Vale of Ayr, Dumbartonshire, about nine o'clock at night, some time ago, had their attention directed to a dark object in the churchyard. On going to ascertain what it was, they found a boy of tender years lying flat on his face, and apparently dead and asleep over a recently-made grave. Thinking this not a very safe bed for him, they shook him up, and asked how he came to be there. He said he was afraid to go home, as his sister, with whom he resided, had threatened to beat him. And where does your sister live?" asked one

of the party. "In Dumbarton," was the answer. "In Dumbarton—nearly four miles off! and how came you to wander so far away from home?" "I just cam'" sobbed the poor little fellow, "because my mither's grave was here." His mother had been buried there a short time before, and his seeking a refuge at her grave in his sorrow was a beautiful touch of nature in a child who could scarcely have yet learned to realize the true character of that separation which knows of no reunion on earth. Thither had he instinctively wandered to sob out his sorrows, and to moisten with tears the grave of one who had hitherto been his natural protector, for he had evidently cried himself asleep.—*North British Mail.*

For "The Friend."

#### Fur Trapping in the North.

In the year 1862 and 1863, two English travellers, Viscount Milton and Dr. Cheadle, crossed the North American continent to the Pacific, their route lying through the British possessions, and generally some degrees north of the northern boundary of the United States.

The published narrative of the journey is quite an interesting one, abounding with stirring incidents, and giving a graphic description of the strange region traversed by them. Their first winter was passed at a place named La Belle Prairie, not far from the North Saskatchewan River, and between latitudes 53° and 54° North. They here built a hut for the winter, and occupied a portion of their time in hunting and trapping. Some of their experience is given in the following passages.

"The supply of meat which we had obtained, being sufficient for some time, we stored it up on the platform out of doors, to be preserved by the frost, and turned our attention to trapping in the woods. Our attempts had hitherto been confined to setting a few small steel traps round the lake, and placing poisoned baits for the wolves. But we were now desirous to fly at higher game, and far into the depths of the vast pine forests, seek trophies sure to be gratefully received when presented to dear friends of the fair sex at home. The animals which furnish the valuable furs from this region, are the silver and cross foxes, the fisher, marten, otter, mink, and lynx; whilst amongst those of less worth are the wolverine, beaver, ermine, and muskrats. The beaver was formerly found in great numbers, and its pelt highly prized, but from the assiduity with which it was hunted it has now become comparatively scarce; and from the substitution of silk for beaver in the manufacture of hats, the latter has become almost worthless. Of all furs, with the single exception of the sea otter, which is found only on the Pacific coast, the silver fox commands the highest price. The fur of the silver fox is of a beautiful gray; the white hairs, which predominate, being tipped with black, and mixed with others of pure black. A well-matched pair of silver fox skins are worth from £80 to £100. The cross foxes, so called from the dark stripe down the back, with a cross over the shoulders like that on a donkey, vary in every degree between the silver and the common red fox; and the value of their skins varies in the same rates. After the cross foxes come the fisher, the marten and the mink. These three are all animals of the pole-cat tribe, and both in size and value may be classed in the order in which they have been mentioned. The skin of a fisher fetches from sixteen to thirty shillings; a marten fifteen shillings to twenty-three shillings, and a mink from ten shillings to fifteen shillings. The otter, which is less common than the two last named, commands a price of one

shilling an inch, measured from the head to the tip of the tail. The ermine is exceedingly common in the forests of the North-west, and is a nuisance to the trapper, destroying the baits set for the marten and fisher. It is generally considered of too little value to be the object of the trapper's pursuit. The black bear is also occasionally discovered in his winter's hole, and his skin is worth about forty shillings. The lynx is by no means uncommon, and is generally taken by snares of hide. When caught, he remains passive and helpless, and is easily knocked on the head by the hunter. The other denizens of the forest are the moose, and smaller game, such as the common wood partridge, or willow-grouse, the pine partridge, the rabbit, and the squirrel. By far the most numerous of the more valuable fur animals in this region are the marten and the mink, and to the capture of the former of these two—the sable of English furriers—the exertions of the trapper are principally directed. At the beginning of November, when the animals have got on their winter coats, and fur is 'in season,' the trapper prepares his pack, which he makes in the following manner: Folding his blanket double, he places in it a lump of pemmican, sufficient for five or six days consumption, a tin kettle and cup, and, if he is rich, some steel traps, and a little tea and salt. The blanket is then tied at the four corners, and slung on the back by a band across the chest. A gun and ammunition, axe, knife, and fire bag, complete his equipment. Tying on a pair of snow shoes, he starts alone into the gloomy woods—trudging silently forward—for the hunter or trapper can never lighten the solitude of his journey by whistling or a song. His keen eye scans every mark upon the snow for the tracks he seeks. When he observes the foot print of marten or fisher, he unslings his pack, and sets to work to construct a 'dead fall,' or wooden trap, after the following manner. Having cut down a number of saplings, these are divided into stakes of about a yard in length, which are driven into the ground so as to form a palisade in the shape of half an oval, cut transversely. Across the entrance to this little enclosure, which is of a length to admit two-thirds of the animal's body, and too narrow to admit of its fairly entering in and turning round, a short log is laid. A tree of considerable size is next felled, divested of its branches, and so laid that it rests upon the log at the entrance, in a parallel direction. The bait, which is generally a bit of tough dried meat, or a piece of partridge or squirrel, is plucked on the point of a short stick. This is projected horizontally into the enclosure, and on the external end of it rests another short stick, placed perpendicularly, which supports the large tree laid across the entrance. The top of the trap is then covered in with bark and branches, so that the only means of access to the bait is by the opening between the propped up tree and the log beneath. When the bait is seized, the tree falls down upon the animal and crushes him to death. An expert trapper will make forty or fifty traps in a single day.

"The steel traps resemble our ordinary rat-traps, but have no teeth, and the springs are double. In the large traps used for beavers, foxes, and wolves, these have to be made so powerful that it requires all the force of a strong man to set them. They are placed in the snow, and carefully covered over; fragments of meat are scattered about, and the place smoothed down, so as to leave no trace. To the trap is attached a chain, with a ring at the free extremity, through which a stout stake is passed, and left otherwise unattached. When an animal is caught—gene-

rally by the leg, as he digs in the snow for the hidden morsels—he carries off the trap for a short distance, but is soon brought up by the stake getting entangled across the trees and fallen timber, and is rarely able to travel any great distance before being discovered by the trapper.

“The fur hunter’s greatest enemy is the North American lion, or as he is commonly called, the wolverine or carcajon. This curious animal is rather larger than an English fox, with a long body, stoutly and compactly made, mounted on exceedingly short legs of great strength. His broad feet are armed with powerful claws, and his track in the snow is as large as the print of a man’s foot. The shape of his head, and his hairy coat, give him very much the appearance of a sledge brown dog.

“During the winter months he obtains a livelihood by availing himself of the labours of the trapper, and such serious injury does he inflict that he has received from the Indians the name of Kekwaharok or ‘The Evil One.’ With untiring perseverance he hunts day and night for the trail of man, and when it is found, follows it unerringly. When he comes to a lake, where the track is generally drifted over, he continues his untiring gallop round its borders, to discover the point at which it again enters the woods, and again follows it until he arrives at one of the wooden traps. Avoiding the door, he speedily opens an entrance at the back, and seizes the bait with impunity; or if the trap contains an animal, he drags it out, and, with wanton malevolence, mauls it and hides it at some distance in the underwood, or at the top of some lofty pine. Occasionally, when hard pressed by hunger, he devours it. In this manner he demolishes the whole series of traps, and when once a wolverine has established himself on a trapping walk, the hunter’s only chance for success is to change ground, and build a fresh lot of traps, trusting to secure a few furs before the new path is found out by his industrious enemy.

“Strange stories are related by the trappers of the extraordinary cunning of this animal, which they believe to possess a wisdom almost human. He is never caught by the ordinary dead fall. Occasionally one is poisoned or caught in a steel trap; but his strength is so great, that many traps strong enough to hold securely a large wolf, will not retain the wolverine. When caught in this way, he does not, like the fox and the mink, proceed to amputate the limb, but, assisting to carry the trap with his mouth, makes all haste to reach a lake or river, where he can hasten forward at speed, unobstructed by trees and fallen wood. After travelling far enough to be tolerably safe from pursuit for a time, he devotes himself to the extrication of the imprisoned limb, in which he not infrequently succeeds. The wolverine is also sometimes killed by a gun, placed bearing on a bait, to which is attached a string communicating with the trigger. La Ronde assured us most solemnly that on several occasions the carcajon had been far too cunning for him, first approaching the gun and gnawing in two the cord communicating with the trigger, and then securely devouring the bait.”

(To be continued.)

daily, as a cloud of witnesses. It is a terrible winter for the destitute. They have seen nothing like it, neither since nor before their freedom.

For “The Friend.”

I have read attentively the article in the last number of “The Friend,” under the caption of “Jacob’s Vision—Christ, the Ladder,” and fully unite with the views expressed, so far as they relate to the necessity of faith in Christ being manifested by works, and that salvation is to be experienced only by a continued struggle and watching unto prayer, so as to abide in Him. I am fearful, however, lest from the confusion of ideas presented in the extract, and the failure of analogy in many important respects between the figure and the reality, wrong inferences may be drawn, obscuring the truth as it is in Jesus. This vision granted to Jacob, assured him of the overruling providence of the Almighty, the ministration on earth of his celestial host, who were descending and ascending on the ladder, and of his inheriting the blessing promised to Abraham and his seed; but there appears no intimation of the person or offices of Christ being prefigured by any part of it.

In the article of last week, the ladder is supposed to represent the “work of the Mediator,” the “union of the Divine and human nature in Christ,” “Christ” himself, and the “covenant made with us and Christ.” Thus we are told man is to “mount step by step the whole height of Christ’s work”—an expression which appears to me either meaningless, or may be construed to place man on an equality with Christ—he is to hold “fast to Christ” and climb “up by Christ.” He is to stretch “the hand to one line after another in the work of the Redeemer,” and “plant his foot on one step after another in the covenant made with us and Christ.”

The two last expressions are evidently formed to suit the metaphor, and are not very intelligible. The whole appears to me to be confounding things, which, though having a relation to each other, are entirely distinct. And is there not danger that in the confusion of ideas we may lose sight of the simplicity of the Truth as set forth in the language of holy Scripture? There is a wide difference between Christ, both in his Divine and human character, and his work for the salvation of the soul; and though there may be some analogy between the christian’s struggle to rise from earth to heaven, and the care and labour of a man to mount a precipice on a ladder, it fails in so many respects when we attempt to apply the figure to either Christ or his work, that I cannot think it safe to adopt it. A ladder imparts no strength to him who climbs it, nor does it give ability to take one step on it. The climber ascends by his own innate power. Christ’s disciples cannot take one step but by the strength He gives. Can those disciples be said to climb up their Master? When once in Him their progress in righteousness is from faith to faith, and *He* is made unto them wisdom and righteousness and sanctification and redemption. But I wish not to do more than indicate the ground of fear respecting the adoption of this simile to set forth either Christ or his work in the soul of man. We cannot “seize the heavens” by Christ as a mere ladder, nor can we fasten ourselves to the Mediator, nor make one step in the straight and narrow way by our own strivings. The most beautiful figure illustrating the connection between Christ and his disciples, is that which He himself made use of: “I am the Vine, ye are the branches. As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in

me. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.”

I may add, I do not suppose that either the contributor of the article to “The Friend,” or the editors, had a thought of conveying any wrong view on the important subject treated on, and may be my fears are groundless, but I feel best satisfied to bring them before the readers of the valued journal.

S. P.

For “The Friend.”

“Shut the Door.”

As “straws show the direction of the wind,” the characteristic traits of different persons can often be inferred by their manner of performing comparatively unimportant actions. The evidence of a thoughtful and considerate mind may often be seen in all parts of the deportment, and may also the reverse. A writer in the *Scientific American* communicates the following curious observations which he has made upon a particularly needful at this season of the year—of “shutting the door,” as noticed among a particular class of the community, and the correspondence between the care observed in this particular, and in the general habits of those observed. He says:

“During the last ten years, in the winter season, according to our daily records, we have noticed the manner in which one thousand persons who called for work, have opened, shut or not shut our store door: this, you may say, is a futile and a useless undertaking; but we entertain a very different opinion. What are the facts, and what the deduction?

“First, out of the 1,000 persons recorded, 33 opened the door and shut it after them carefully, when they came in and when they went out without much noise.

“Secondly, 226 opened it in a hurry, and made an attempt to shut it but did not, and merely pulled it to when they went out.

“Thirdly, 202 did not attempt to shut it at all either on coming in or going out.

“Fourthly, 96 left it open when they came in but when reminded of the fact, made ample apology, and shut it when they went out.

“Fifthly, 102 opened it in a great hurry, and then slammed it to violently, but left it open when they went out.

“Sixthly, 20 came in with ‘how do you do sir,’ or ‘good morning,’ or ‘good evening,’ and all these went through the operation of wiping their feet on the mat, but did not shut the door when they came in, nor when they went out.

“REMARKS.—We have employed men out of all the above classes, and during that time had had an opportunity of judging of their merit, &c.

“The first class, of 355, were those who knew their trade, and commenced and finished their work in a methodical manner, were quiet, but little to say in their working hours, and were well approved of by those for whom we did the work. They were punctual to time, and nothing undone which they had been ordered to do. They did not complain about trifles, and all respects they were reliable men, and were kind and obliging in their general conduct.

“Class the second, 225.—These were very methodical in their work, had much to talk about were generally late, but were willing to quit work early. They were always in a hurry when overlooked them, but they did not do as much work in the same time as class the first, and often left little things unfinished, and if they were told of it, would make many trifling excuses, and highly extol their own abilities.



Class the third, 202.—These were negligent personal appearance and in their work. They cared much about their own good qualities, and were better acquainted with the business and domestic habits of their neighbors than with their own. These men were not steady at their work, were always short of money, and could not be relied on in regard to truth and honesty.

Class the fourth, 96.—These were careless in their manner of work, committed many errors, when they were pointed out to them, would forgive most willingly: soon forgot particular details; were tenacious of their own rights, not very nice about the rights of others; still, there was something pleasant in their manners at first sight, but they did not improve on further acquaintance. They required much watching, often talked about what they had done and what they had been, what they could do and what they intended to do, but they seldom did anything properly.

Class the fifth, 202.—These were of a strong, warm temperament—always in a hurry—little order and method in their work, often met with accidents, and often got themselves into difficulties by their hasty proceedings; otherwise, they were kind and willing to oblige, but the pros they so hastily made were soon forgotten.

Class the sixth, 20.—These were better than the others, but were not good workers, as they had tried many things, but had not entered any one in particular. Their politeness was artificial, and one day was often sufficient to expose their deception. They were too ignorant of their own faults, and too proud to acknowledge their own faults. They were vain in extreme, and unreliable.

REMARKS.—Whether these rules are applicable to all trades, professions, and classes of men, I do not know, but I am thoroughly acquainted with the facts above stated, and also with the nature of the character I have there described: therefore I leave the reader to make his own deductions.

For "The Friend."

Look unto the Rock whence ye are hewn; and to the hole of the Pit, whence ye are digged." Isaiah li. 1. Religiously concerned parents cannot but feel trained to make their beloved children acquainted with the trials, sufferings, imprisonment, unutterable hardships that our steadfast and cheering predecessors endured in establishing principles and testimonies we enjoy, which I fear are not enough appreciated by the present youth; for when I observe our young men turning their hats on entering a meeting house, I but conclude how little they are acquainted with the mockings and imprisonment their forefathers underwent in testifying against their honor, to man or house, or if acquainted, think it little consequence to support this costly testimony.

When I observe rich and expensive clothing near my midst, I mentally query how can they arise in these things, when they bring to rob us of the four years of incarceration and bring that Catharine Evans and Sarah Cheever endured in the inquiry at Malta; denied the air, the necessaries of life, threatened death, taunted, jeered, and scoffed at, and what? For nothing but standing firm and faithful to Him who had bought them with a price, feeling they were not their own, but His, enabled them to bear such unheard of privations.

When I see our young women with their fashionable coverings for the head, frizzling their hair,

and festooning their dresses, I am reminded of the prophecy of Isaiah, when he said, "Instead of well set hair, there should be baldness."

When I hear of large parties among our young people, sumptuous entertainments, and all the business of the present day, I bring to mind the privations and difficulties of James Parnel, endeavored in obtaining the food that would hardly support life, while confined in a hole in the wall, to gain which, he was obliged to climb six feet by a ladder, and six feet by a rope. We are not subjected to any such treatment in the present day from the world, or other denunciations, but as the "Friend in his family" remarks, "The carrying out of these principles would exert a salutary influence in all our actions, our words, and even our thoughts. Friends have no testimony to peculiarity or singularity; but to their plainness and simplicity they have. The avoidance of that outward adorning and costly array, so indicative of a vain and worldly mind, discountenancing the fashions of a world given to change, and the wearing of modest apparel as becometh those professing godliness, are not less christian virtues and a christian duty in the present day, than when they were first enjoined by Peter and Paul. And so they should remain to be estimated by our successors, by supporting them in their purity and brightness." Evidencing that we are "walking by the same rule, and abiding the same thing," and that we are as firm believers in the light of Christ, which convinceth the world of sin, proving the fulfilment of the prophetic vision of Edward Burroughs, viz., "That spirit which both lived and acted and ruled in me, shall yet break forth in thousands."

Oh that this might be the case, is the fervent petition of the fathers and mothers in Israel; that it might be evident, a son here is bowing his neck to the yoke of Christ, and a daughter there carrying the cross, sitting at the feet of Jesus, to hear the gracious words which proceed from His mouth; then we might hope that Zion would awake and put on her beautiful garments.

#### Needs for the Freedmen.

We hope that our friends in the country will recollect, that although the weather is now inclement, the season is near at hand when planting commences at the South. Any contributions of seeds or roots will be gratefully received at Caleb Wood's, No. 524 South Second St., Philadelphia, and carefully forwarded to the colored Freedmen of Virginia and North Carolina, who are in much need of such assistance.

Perhaps this notice may be read by some of our friends who may have seeds to spare, even if inconvenient for them to contribute money for this good cause.

1st mo. 21st, 1867.

**Ice Boating.**—Three vessels of the Ice Boat Association of Poughkeepsie, lately made a run of two miles on the frozen surface of the Hudson in one and a half minutes,—at the rate of 80 miles an hour. Last winter a run of nine miles was made in eight minutes, or 67½ miles an hour. Of course clothing like that of Arctic explorers is needed on an open deck rushing through a winter atmosphere at such breathless speed as this. The construction of the ice boat is peculiar but simple. It is V shaped, the point astern and resting on a single pivoted runner, by which the craft is steered. The broad front rests on a pair of runners. The deck is but a few inches from the ice; mast, rigging, and sails are similar to

those of water boats. These yachts can sail two points nearer to the wind than water craft. Attempts have already been made on the Hudson to apply this mode of conveyance to the purposes of business, as also on the upper Mississippi, and should steam be employed as the motive power, ice boating may become in some neighborhoods a competitor with the railroads for winter freight and passengers.—*Late Paper.*

## THE FRIEND.

FIRST MONTH 26, 1867.

We have been requested to call attention to the claims of "The Camden Home for Friendless Children," on the liberality of the benevolent in aid of its means for securing the destitute little ones who are brought under its care. The Home is at 522 Federal street, Camden, and "the objects and design" of the institution "are to afford a home, food, clothing and schooling for destitute or friendless children, and at a suitable age to place them with respectable families to learn some useful trade or occupation."

The management is confined to no particular religious denomination, and though from its name it might be supposed to confine its labour of love to the destitute children found in a contracted district, it is designed to embrace suitable cases brought out of any of the six counties in West Jersey.

We have no doubt, from the information given to us, that donations of any kind, whether money, clothing, food, or whatever would aid in defraying the expenses incurred in carrying out the objects of this Home, would be well bestowed.

#### SUMMARY OF EVENTS.

FORGOTTEN.—The Italian Minister of Finance has announced the intention of the government to tax the church property. Tonelle's mission to Rome, has, it is stated, resulted satisfactorily. The American minister at Rome has been invited by the Papal government to remove the American church, outside the walls of that city. The budget of Italy shows a deficit of 185,000,000 lire.

The Hungarian Diet, with great unanimity, design to break their negotiations with Austria, if that government still opposes the wishes of Hungary in insisting on the arm organization scheme and other obnoxious measures. A Vienna dispatch says, that the official morning newspaper commences an agitation against the measures of the government, and asserts that the opposition have no other alternative than to consult the will of the people. The patent for the re-organization of the Austrian armies will not be carried out.

The British government has sent a note to Greece, advising her to preserve a strict neutrality in the affairs of Candia. Another hostile is reported in Candia, in which 5000 Turks were defeated. The Cretan assembly has issued a call to all the Powers of Europe to send agents to Candia to witness and report the condition of the country.

The Emperor Napoleon has issued an important decree. It orders that the address of the Chambers in reply to the speech from the Throne, shall be discontinued, grants to the Legislature the right of questioning the government, and proposes that offences of the press shall be tried in the Correctional Courts; that the stamp duties shall be reduced, and that the right of the people to meet in public shall be limited only by those regulations necessary for the public safety. The decree concludes by declaring that these reforms will now crown to the Legislature has been founded on the national will. The members of the French Cabinet have tendered their resignation to the emperor.

The Empress Carlotta has entirely recovered. Insurance has been made at Hamburg on the personal effects of Maximilian, to be shipped by steamer to Ragusa. The last transport for Vera Cruz, to bring home the French troops from Mexico, has been ordered. The ice on the lake in the Regent's Park, London,



broke through on the 15th, while crowded with skaters. More than two hundred persons were precipitated into the water, and of these forty-one were drowned, and others were still missing. The losses by the cattle disease in England, are summed up at \$17,865,900 in gold. The advices from Manchester are unfavorable, the market for goods and yarns being dull. A Liverpool dispatch of the 19th says, the unusually intense cold of the season has so increased the distress of the poor of this city, that to-day it resulted in a bread riot in the streets, and the disturbance was not of a serious character.

The official statement shows that 351 lives were lost at the Oaks Colliery explosion. Of the seventy-five persons brought out of the pit, only five survived their injuries. Breadstuffs advancing and active. Consols, 90 $\frac{1}{2}$ . U. S. 5-20's 72 $\frac{1}{2}$ .

Mexican advices report the capture of Guadalupe by the Liberal forces. The Liberals are in quiet possession of Mazatlan, Guaymas and La Paz. President Juarez is now at Durango.

A Paris dispatch of the 21st says: All the members of the Cabinet tendered their resignation, but six of them were not accepted. There is much excitement in Paris on account of the change in the ministry, and it is thought that they will resign in a few days, in the name of the emperor. The French press applauds the reforms made by Napoleon.

It is said that Lord Derby has concluded not to present the government Reform bill to Parliament.

On the 21st, the Liverpool cotton market was declining. Sales of middling uplands at 14 $\frac{1}{2}$ .

Various States.—The President has approved the bill suspending the payment of money to persons claiming the service or labour of coloured volunteers or drafted men. The House Committee on Indian affairs has been instructed to inquire diligently and promptly into the peonage slavery existing in New Mexico and Colorado. Both Houses have passed bills for the admission of Florida and Utah into the Union. The bill regulating the tenure of office, has passed both Houses by large majorities. The House of Representatives has passed a bill, reported by the Committee of Ways and Means, providing for the sale of gold. It directs the sale of gold from the United States Treasury to the highest bidder, after being advertised for six days. The resolution providing for the independence of the President in the late election of Maryland.

**Philadelphia.**—Mortality last week, 292. On the first instant the total debt of the city amounted to \$36,370,463. It increased \$1,827,827 in the year 1866. The whole number of fires in the city during the year 1866, was 1,341, the loss by fire estimated to have been \$91, by which property valued at \$3,192,000 was destroyed. In 1865, the loss by fire was estimated at \$1,269,500.

**Reconstruction.**—John M. Langston, of Oberlin, Ohio, a coloured man, has been admitted to practice at the bar of the Supreme Court of the United States. This is the second case in which a coloured man has been admitted about two years ago. Bradley Johnson, of Richmond, Va., formerly a general in the rebel army, has been admitted to the bar of the U. S. Supreme Court, under the decision rescinding the test oath.

**African Colonization.**—The fiftieth annual meeting of the American Colonization Society, was held at Washington, on the 19th inst. The receipts of the year amounted to \$38,153, the disbursements to \$38,342. Much of the funds were expended in the purchase and fitting out of the ship Golconda, which carried over six hundred emigrants to Liberia, in the Eleventh month last. Additional freedmen, to the number of six hundred and forty, are ready to sail for Liberia, and are waiting for the Legislature of Pennsylvania has elected Simon Cameron to the United States Senate, for the term of six years, commencing 30<sup>th</sup> mo. 4<sup>th</sup>, next. Charles D. Drake has been chosen to represent Missouri for a similar term, and Senator Trumbull has been re-elected from Illinois.

**The Constitutional Amendment** has been ratified by the legislatures of Maryland, Pennsylvania and Indiana.

**New York.**—The population of the State, by the recent census, is 3,827,818, an increase of 261,602 in ten years. The increase has been almost wholly in the commercial and manufacturing districts. The number of deaths in the city of New York during 1866, was 26,844.

**Very heavy snow storms** prevailed over a large part

of the United States on the 17th, and again on the night of the 20th inst. A few persons are reported to have perished in the snow, and to-day travel was seriously interfered with. In many places the snow drifts were from ten to twenty feet deep.

Governor Orr, of S. Carolina, was recently in Washington on business connected with the State. He is not in favor of the constitutional amendment being ratified by South Carolina, or by any other southern State, but favors a successful compromise of the congressional demand. He thinks that territorialization would be welcomed as an economical measure.

**The Freedmen.**—General Sewall has been ordered to North Carolina to investigate matters of complaint growing out of the action of the State courts in instituting coloured children to their former masters. The North Carolina State Board of Geographical Commission to examine the alleged abuse of the apprenticeship system. A considerable emigration of freed people is taking place from South Carolina to Texas, Florida and other regions. On the 5th, a well selected colony of six hundred freedmen sailed from Charleston for New Smyrna, Florida, in charge of General Ely, to settle on the abandoned lands of that State. The total number is to be swelled to three thousand. A similar exodus of labourers is reported from Columbia and Sumter. Transportation is afforded by government, with the promise of six month's rations after arrival. In Virginia it is said there is a wide spread unwillingness on the part of the freedmen to contract for the current year with North Carolina, and many are being rejected by them, and they are desirous of working on shares, by combinations amongst themselves. In the lower counties of Texas they try to stipulate for one third of the crop, which is generally denied them. In Texas, Gen. Kiddoo has ordered "The Labour Law," of the late legislature, to be disregarded, and contracts made on equal conditions with the whites. In Virginia, public sentiment has undergone a favorable change in relation to the education of the freedmen. Persons who formerly opposed the schools, are now disposed to assist them.

**North Carolina.**—Five thousand citizens of western North Carolina, have petitioned Congress for the formation of a new State, and for the reconstruction of North Carolina on a loyal basis.

**Louisiana.**—Gen. Kiddoo and staff, have just made an extensive tour through the State. They represent the negroes every where contracting and going to work, preparing for the year's crop, and that there are not enough labourers to till the land.

**Maryland.**—The Legislature of this State has passed a bill providing for the election of a Mayor and City Councils of Baltimore, in the early part of next month. The object of the bill is to displace the mayor and councils chosen at the election last fall.

**Texas.**—The Commissioner of Agriculture has received a letter from a farmer at San Austin, Texas, stating that a terrible snow storm took place on the 15th of New Year day, and the weather continued very cold. Over one thousand sheep perished from the cold on several farms in the neighbourhood. Fine heaves were selling at \$14 a \$15 each, for specie; sheep \$1.50 each.

**The Markets, &c.**—The following were the quotations on the 21st inst. New York.—American gold 130 $\frac{1}{2}$ . U. S. sixes, 183 $\frac{1}{2}$ , 107 $\frac{1}{2}$ ; ditto, 170, 185 $\frac{1}{2}$ , 106 $\frac{1}{2}$ ; ditto, 180, 104 $\frac{1}{2}$ , 104 $\frac{1}{2}$ , 99 $\frac{1}{2}$ . Superfine State flour, \$9.50 a \$10.45. Shipping Oil, \$11.75 a \$12.50. Baltimore flour, common to fair extra, \$11.65 a \$13.75; finer brands, \$14.20 a \$17. Wheat, no quotations; prices not much changed. Canada ry, \$1.35. Western oats, 64 a 67 cents; Jersey and State 70 cents. Western mixed corn, \$1.18; white, 185 $\frac{1}{2}$ , 106 $\frac{1}{2}$  a 115. **Philadelphia.**—Superfine flour, \$8 a \$8.75; finer brands from \$9 to \$17. Pennsylvania red wheat, \$2.75 a \$3.10; southern do. \$3.10 a \$3.20; white, \$3.20 a \$3.40. Rye, \$1.35 a \$1.40. New yellow corn, 96 a \$1. Oats, 58 a 59 cents. Cloverseed, \$7.75 a \$9. Timothy \$3.75. Flaxseed, \$2.50 a \$2.55. The market was dull, and prices lower. Extra sold at 16a 17 cts.; fair to good 14 a 15 cts., and common, 12 a 14 cts. Four thousand sheep sold at 67 cts. per lb. gross. Hogs, \$8.50 a \$9.25 per 100 lbs. net.

## NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 North tenth street, on Second-day evening, 11th proximo, at 7 $\frac{1}{2}$  o'clock. Philada. 1st mo. 21st, 1867. A. M. KIMMER.

## RECEIPTS.

Received from E. Hollingsworth, Agt., O., for D. Smith, \$2, vol. 39; for J. Penrose, \$2, vol. 40, and for T. D. Yoken, \$2, No. 10, vol. 41; from W. P. Townsend, Pa., \$4, vols. 39 and 40, and for J. W. Townsend, \$3, to No. 22, vol. 40, and I. Kirk, \$3, to No. 9, vol. 40, and from H. Clark, O., \$4, vols. 29 and 40; from N. Warrington, Agt., Io., for G. W. Mott, \$2, vol. 39, and for J. Briggs, \$4, vols. 39 and 40; from I. Huestis, Agt., O., for Ann Smith, \$2, vol. 40; from W. A. Riker, N. J., for L. B. Stokes, \$2, vol. 40.

Received from Mt. Pleasant Boarding School, O., per Wilson Hall, \$15, and from Friends of Smithfield, Ohio, \$23, for the relief of the Freedmen.

## GRISCOM ST. SOUP HOUSE,

Between Fourth and Fifth and Spruce and Pine Streets is now open for the delivery of Soup, every day except First-days, between the hours of 11 and 1 o'clock. Bread and meal are also occasionally distributed. A great number of poor are destitute of means and of employment, and the suffering is consequently severe. The Society respectfully solicits liberal contributions, to enable them to meet the pressing demands upon them. Money may be sent to THOMAS EVANS, 817 Arch St. or WILLIAM EVANS, Jnr., Treasurer, 613 Market St. First month 3d, 1867.

## NOTICE.

A suitable Friend and his wife are desired to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and Improvement of the Indian natives at Tanassassa, Cataraugus Co., New York. Friends who may feel the minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Philadelphia, N. J., or Aaron S. West, Chester, Pa., or Richard B. Bailey, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Phila.

## FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSEPH H. WORTHINGTON.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, at his residence in Philadelphia, on the 4<sup>th</sup> inst., in the sixty-third year of his age, NATHAN KIRK, of the firm of Kirk, Kirk & Co., of the Monthly Meeting, Friends of Philadelphia.

—, on the 20<sup>th</sup> of Twelfth month, 1866, ERNEST D., daughter of Patience and the late Charles S. Woodman, in the 30<sup>th</sup> year of her age.

—, on the 27<sup>th</sup> of Eleventh month, 1866, in the 17<sup>th</sup> year of his age, EDWIN, son of Isaac and Mary W. Moore, of the Monthly Meeting, Friends of Philadelphia, of a long duration, attended with great suffering, which he bore with much patience and resignation. He was a dutiful son, and was in good measure preserved in simplicity and innocence, and we doubt not he has taken mercy from the trials and temptations of this life. A though his parents and relatives feel the loss; yet he leaves a comfort and blessing to his bereaved and deploring ones, their loss is his eternal gain.

—, at his residence near Harrisville, Ohio, on the 30<sup>th</sup> of Eleventh month last, after a painful illness which he bore with exemplary patience, JESSE HALL, the fortieth year of his age. This dear Friend was concerned and useful member of Harrisville Preparing School, and a devoted member of the Monthly Meeting, and an unassuming manner, and his correct and consistent deportment, endeared him to a large circle of relatives and friends. During his illness he could not remain long in a reclining position, and was unable to converse much, but appeared to be prepared, and sensible that his final change was approaching; frequent expressions of his gratitude, and sense, that he had been enabled to bear his sufferings with sufficient patience to advise to one of his children; and near his close on being asked how he felt, answered, "I feel comfortable every way except my breathing." His bereaved family and friends have a consoling hope, that through the mercy of God in Christ Jesus, his purified spirit peacefully gathered to the just of all generations, and will sit with the righteous, and let my last be like his.

WM. H. PILE, PRINTER,

No. 214 Pear street, between Dock and Third.

# THE FRIEND.

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For "The Friend,"

(Concluded from page 174)

## Fur Trapping in the North.

Until nearly the end of December we employed ourselves by accompanying La Ronde on his trapping expeditions. We thus could distinguish the track of every animal found in the forest, and noted much of their habits and peculiarities. Cheadle was especially fascinated by this branch of the hunter's craft, and pursued it with such success and success, that he was very soon able to make a trap and set it almost as quickly and fully as his accomplished preceptor, La Ronde. There is something strangely attractive in the life, despite of the hardships and fatigues which attend it. The long, laborious march, loaded with heavy pack, and lumbered with a quantity of elk clothing, through snow and woods beset by fallen timber and underwood, is fatiguing enough. The only change is the work of making traps, or the rest at night in camp. Provisions usually fall short, and the trapper subsists, in great measure, upon the flesh of the animals trapped to obtain the fur. But on the other hand, the grand beauty of the forest, whose pines, some of which tower up above 200 feet in height, are decked and wreathed with snow, and where no sound is heard except the occasional chirrup of a squirrel, or the explosions of trees cracking in intense frost, excites admiration and stimulates curiosity. The intense stillness and solitude, travelling day after day through endless woods without meeting a sign of man, and rarely seeing a living creature, strikes very strangely upon the mind at first. The half-breed trapper delights in roving alone in the forest; but Cheadle, who had the experiment for two days, found the silence and loneliness so oppressive as to be quite insupportable.

The interest in the pursuit was constantly kept up by the observation of tracks, the interpretation of their varied stories, and the account of the different habits of the animals, as related by our opinion. There is also no small amount of excitement in visiting the traps previously made, to see whether they contain the looked-for prize, whether all the fruits of hard labour have been stored by the wolverine.

At night, lying on a soft, elastic conch of pine boughs, at his feet a roaring fire of great trees piled high, from which rises an enormous volume of smoke and steam from the melted snow, the trapper, rolled up in his blanket, sleeps in

peace. Sometimes, however, when the cold is very intense, or the wind blows strongly, a single blanket is but poor protection. The huge fire is inadequate to prevent the freezing of one extremity, while it scorches the other, and sleep is impossible, or, if obtained, quickly broken by an aching cold in every limb as the fire burns low. On these winter nights the Northern Lights were often very beautiful. Once or twice we observed them in the form of a complete arch, like a rainbow of roseate hues, from which the changing, fitful gleams streamed up to meet at the zenith.

After we had been out a day or two, our provisions generally came to an end, and we lived on partridges and the animals we trapped. As soon as the skins of the martens and fishers were removed, their bodies were stuck on the end of a stick, and put to roast before the fire, looking like so many skewered cats. These animals not only smell uncommonly like a ferret, but their flesh is of an intensely strong and disgusting flavor, exactly corresponding to the odor, so that a very strong stomach and good appetite are required to face such a meal. The trapper's camp in the woods is always attended by the little blue and white magpie, who, perched on a bough close by, waits for his portion of scraps from the meal. These birds invariably "turn up" immediately after camp is made, and are so tame and bold that they will even steal the meat out of the cooking pot standing by the fire.

The snow was at this time not more than eight inches deep, and we did not as yet use saw-shoes in the woods, where the brushwood and fallen timber rendered them somewhat awkward encumbrances. But the walking was consequently very fatiguing, and we reached home, after five or six days' absence, invariably very much wearied and jaded. On these excursions we were much struck, amongst other things, with the great difference between the walk of an Indian or half-breed and our own. We had before observed, that when apparently snuntering quietly along, they went past us with the greatest ease, even when we flattered ourselves we were going at a very respectable pace. This was now, in a great measure, explained. In walking in the snow, in Indian file, we observed La Ronde's great length of stride; and Cheadle in particular, who prided himself upon his walking powers, was much chagrined to find that he could not tread in La Ronde's footsteps, without springing from one to the next. Afterwards he discovered that his longest stride was only just equal to that of the little Misquapanayoo (an Indian boy who was spending the winter with them.)

The superiority of the Indian in this respect doubtless results from the habitual use of moccasins, which allow full play to the elastic bend of the foot. This is impeded by the stiff sole of an ordinary boot. The muscles of an Indian's foot are so developed, that it appears plump and chubby as that of a child. Misquapanayoo continually derided the scraggy appearance of our pedal extremities, and declared there must be something very faulty in their original construction.

The unerring fidelity with which our guide followed a straight course in one direction in the dense forest, where no landmarks could be seen, in days when the sun was not visible, nor a breath of air stirring, seemed to us almost incomprehensible. La Ronde was unable to explain the power which he possessed, and considered it as quite a natural faculty. Cheadle, on the other hand, found it quite impossible to preserve a straight course, and invariably began to describe a circle, by bearing continually towards the left; and this weakness was quite incomprehensible to La Ronde, who looked upon it as the most arrant stupidity.

Hitherto no wolverine had annoyed us, and we succeeded in accumulating a nice collection of furs. But at last, when starting to visit our walk, we observed the tracks of one of very large size, which had followed our trail, and La Ronde at once declared "This is the end of our trapping," and sure enough, as we came to each trap in succession, we found it broken open at the back, the bait taken, and where an animal had been caught, it was carried off. Throughout the whole line every one had been demolished, and we discovered the tails of no less than ten martens, the bodies of which had apparently been devoured by the hungry and successful carcajou.

We had, on a former occasion, suspended small poisoned baits, wrapped in old moccasins or other covering, on the bushes at different points. One of these the wolverine had pulled down, unwrapped it and bitten the bait in two. Terrified at the discovery that it was poisoned, he had rushed away at full speed from the dangerous temptation. It was useless to set the traps again, and we therefore returned home disconsolate, La Ronde cursing, with all his might, the hateful carcajou.

For "The Friend,"

"They that wait upon the Lord, shall renew their strength."

This promise applies to all, however situated; not only to those gathered for the express object of worshipping the Father of spirits, who must be worshipped in spirit and in truth, but equally to those who, in the retirement of their own homes,—some in the chamber of sickness and upon the bed of suffering, are still engaged to turn unto Him and to wait to feel His presence. These realize, as their dependence is weaned from man and placed upon their Heavenly Father, who is all in all to His depending children, that an hour in His presence is better than a thousand elsewhere; and that He is still mindful of them, though for purposes of His own, but all in wisdom and in mercy. He has seen meet thus to deprive them of the privilege of meeting with their friends for the solemn purpose of Divine worship. He knoweth all,—their sufferings of body, their trials of spirit, their conflicts and their baptisms, their short-comings and their weakness,—none are hid from Him, but "He also knoweth their frame," and mercifully "remembereth that they are dust;" and as they strive to draw near unto Him, He will give them of His strength, and will be their sure Helper, and their Comforter, satisfying their longing souls



with that which is far beyond any enjoyment that health alone can give, even with such a sense of His goodness and love as will enable them to look beyond the sufferings of this life and the trials that may attend them here, and to fix their eye upon that eternal weight of glory which it is His gracious design, that "these light afflictions, which are but for a moment" when compared with eternity, should work out for them.

Let, then, the afflicted in body, especially those who for months and years may have been unable to attend our religious meetings, be encouraged to wait on the Lord; and though to these may come and doubtless will come, as to all the children of the bride-chamber, seasons when the Bridegroom withdraws himself from them, yet as there is an engagement patiently to abide His time, and no effort is made, in the will of the creature, to stir up or awake the Beloved of souls until He please, He will return with a blessing, and they shall again rejoice in Him.

And may all those who are able to attend our religious meetings be sensible of their privileges and responsibilities; and when thus assembled, remember that they are gathered for the express purpose of worshipping Him who "knoweth our down-sitting and our up-rising, and who understandeth our thoughts afar off." The stripped condition of many of our meetings calls loudly upon survivors to dig deep, that there may still be experienced in our religious assemblies the arisings of life. He who declared "where two or three are gathered together in my name, there am I in the midst of them," doth still continue to manifest himself to those who thus meet, although they may be few in number and sensible of many weaknesses. Let all, then, of every class, be earnestly engaged in waiting upon the Lord, for the promise is sure to these—a renewal of strength; and unless this is renewed from season to season, we must faint by the way; but with this we shall be enabled to "mount up with wings as eagles, to run and not be weary, and to walk and not faint." E. A.

1st mo. 21st, 1867.

For "The Friend."

#### Remarks on the Ventilation and Warming of Dwellings.

When men live in too close proximity, and in buildings poorly ventilated, their vital systems become depressed, and low forms of disease are engendered; this results from the contamination of the air by the various exhalations of their bodies, and it becomes of serious importance to remove these and substitute pure atmosphere in their stead; but as a thorough and frequent change, during the winter season in a climate like ours, must necessarily remove a great deal of the heat of the room; it is often for the sake of economy, and still more frequently through ignorance, entirely disregarded. In rooms warmed by stoves, either coal or wood, or when grates are used; the air supplying combustion is taken from the room, which is a step in the right direction. But, as in these cases, no mode is provided for the introduction of more to supply the loss, it has to make its entrance around the windows, under the doors, and wherever else a crack may exist; thus making it dangerous to sit by these openings; and besides, being cold, it sinks at once to the floor, thereby producing cold feet; and, as the draft doors of the stoves are near the floor, but little circulation is created in the upper strata.

To secure free egress for the vitiated air from a building, there must be a full supply of fresh admitted; which should be done in such a manner as not to produce cold currents about the in-

mates. Many builders appear to think, that when they have constructed a flue from a room to the attic, they have done all that is necessary, while they make all other openings, by which air might enter, as tight as possible. In such a room the ventilation is almost as bad as where there is no flue. Again, most persons, who admit the necessity of free ventilation, insist upon taking the air out near the ceiling, supposing that by so doing they remove that which is the most impure, but in this they make another great mistake, when the room is artificially warmed. The respired air leaves the nostrils at a temperature of about 98°, and, as this is much higher than that of the room, it immediately ascends to the top, carrying with it the carbonic acid, vapor, &c., given off by the lungs. But all gases and vapors, that do not combine chemically, mix thoroughly with each other; or to express it in other words, any gas in an inclosure spreads all over it just as if there was no other there, with this exception, that it takes longer to do it. Therefore, in a room without much circulation of its atmosphere, there will be but little difference between the constitution of the upper and lower portions of it, and almost none at all where the ascending and descending currents, created by the heat, hasten the mixing process; this, however, will not be the case in regard to temperature, as I have noticed 11° difference between a thermometer at the floor and one placed at eight feet above it.

From the above facts it becomes apparent, that the opening into the ventilating flue should be at or near the floor, thereby saving fuel, and at the same time equalizing the temperature and preventing cold feet; for as the cooler air is removed from the floor the warm from above must descend to take its place, and, as has been shown, the impurities will be carried off quite as thoroughly as from above.

It is desirable to have high ceilings, or a large capacity in the rooms in proportion to their occupants, as it gives the atmosphere a more uniform composition by enabling the gases to distribute themselves better. The best plan of warming a house is by bringing fresh air from without, heating it in the basement, and then distributing it; as in this manner a full supply, at the proper temperature, can be had all over the building, and all danger from cold currents avoided; next to this, stoves in the rooms and entries are desirable, but it is very important to introduce the fresh air underneath them, that it may be warmed before coming in contact with the inhabitants.

Next in importance, to the proper heating and ventilating of an apartment, is the introduction of a sufficient amount of moisture. The ability of dry air to take up water is in proportion to its temperature, and therefore, the drying power of any given sample will depend upon the difference between the moisture it already contains, and what it would take up at its temperature. Now, in winter, with the thermometer at 20°, and the point of saturation or "dewpoint" at 15°, a very frequent condition, if we admit air into our rooms and heat it to 70°, we will have a difference of 55° to represent its capacity for moisture; while in summer this difference only averages about 10°. The effect of this is shown in the dry skins and lips of cold weather, and in the shrinking of the furniture and wood-work of the rooms.

*Romanism in Great Britain.*—The Romanists have nearly doubled their priests and chapels in England and Scotland since 1851; the convents which numbered 53 then, number now 211; and in England alone 1,300 accredited priests are at work.

To K. B.

Birmingham, 8th mo. 27th, 1834.

My much loved niece and relatives, shall meet you with this letter in the favored shades of a father's planting! as I have understood the your annual retreat is among trees cultivated by a parent's hand. Whether this may reach you there or not, something alive within me, better than naughtily self, seems as it were to unite with your contrived spirits. The Saviour's gentle, sweet, marvellously kind and feeling language of invitation to his faithful followers, presents, so beautifully applicable, encouraging and consoling, that I think I must refer to it, namely, "Come ye yourselves apart into a desert place and rest awhile!" I can hardly forbear to copy a few lines from a beautiful comment on the words:

"Gladly we catch the tender sound,  
Which bids us come and rest awhile;  
Come, breathe with me the desert air!  
Come, breathe to God the secret prayer!  
We come! we come! the harassed soul  
Longs to escape this war of words,  
The clouds of care which round us roll,  
And rest with thee, thou Lord of Lords!  
And once again, the bark retires,  
Ere we the quiet haven quit!"

My own "dear little home," as thou so justly termest it, is a prepared place of rest for me. No human contrivance or foresight could have provided for my ease and accommodation; anxious cares, no daily solitudes which press with even lawful weight in many situations; a what shall I say? reverence and humbling creation clothe my spirit. Language would fain to tell of the lowly calm, wherein my thoughts are fixed on the mercy which has followed me from my childhood to this day. In my lowly estate I have the anchor of hope, and dare not cherish unbelief, nor unprofitably dwell on thy too high for my present comprehension. Even my very weakness proves an exercise of faith and patience. These things I write, not so much for your instruction, as to signify that we are fellow-contenders for the end of our faith—the salvation of our souls.

I mark thy observation on the too frequent and familiar mention of the name of the blessed Saviour, both in public and private. Through faith in this name, my belief is that we shall be saved; but the solemn admonition sometimes rings before me, "Let every one that nameth the name of Christ depart from iniquity."

Oh! I long to depart from all iniquity; this a marvellous work of the Lord's beginning, casting out, and perfecting. MARY CAPPER,  
In her 80th year.

*The Five Cent Piece.*—Much may be learnt from our new five-cent pieces. They mark epoch in the history of weights and measures of the United States. They are on the Metric system. Each of them weighs exactly five grammes, and five of them laid along in order the flat surface, mark off a decimeter in length. Thus the weight and diameter of this coin constitutes the first official recognition, on the part of the United States, of the convenience and excellence of the decimal system of weights and measures. The basis of the scheme, and the arbitrary unit, is the meter. This was found by French mathematicians by measuring an arc of the earth's circumference, and then calculating the exact difference between the equator and pole. The distance was arbitrarily divided 10,000,000, and that gave the meter a unit length, which, if it is ever lost, could be recon-



again by a new measurement of the earth's circumference. The circumference of the earth, for all practical purposes, invariable. The earth has undergone no perceptible contraction since the memory of man, and will undergo none for a long time to come. Perhaps it will never contract farther. The meter, as thus found, is (most exactly 38.98 inches, the subdivisions of this, all decimal, are marked by the Latin prefixes, *deci*, *centi*, *milli*. The multiples of this, also all decimals, are marked by the Greek numerals, *deka*, *hecto*, *kilo*.—*Late Paper*.

For "The Friend."

In reading the "Memoirs of William Crouch," Friends' Library, recently, I was interested in some instructive remarks contained therein, respecting "Evil Speaking," of which Archbishop Tillotson is reported to be the author, (see Vol. II, page 293 of the Library.) I will transcribe them, as they may serve sometime to profitably use some vacant corner of "The Friend."

"1. Never say any evil of a man, but what you certainly know. He that easily credits an ill report, is almost as faulty as the first inventor of it; for though you do not make, you commonly propagate, a lie. Therefore never speak evil of any person common fame, for which the most part is also; but almost always uncertain whether it be true or not.

"2. Before you speak evil of any man, consider whether he has not obliged you by some real kindness, and then it is a bad return to speak ill of him who hath done us good.

"3. Let us accustom ourselves to pity the faults of men, and to be truly sorry for them, and then we shall take no pleasure in publishing them. His common humanity requires of us, considering the great infirmities of human nature, and that we ourselves are also liable to be tempted.

"4. Whenever we hear any man evilly spoken of, if we know any good of him let us say that; it is always the more humane, and the more honorable part, to stand up in the defence and vindication of others, than to accuse and bespatter them. They that will observe nothing in a wise man, at his oversights and follies; nothing in a good man, at his failings and infirmities; may make shift to render a very wise and good man very execrable. If one should heap together all the assionate speeches, all the forward and imprudent actions of the best man; all that he had said or done amiss in his whole life, and present it all to one view, concealing his wisdom and virtue; he man in this disguise would look like a madman or a fury; and yet, if his life was fairly reported, and just in the same manner as it was led, and his many and great virtues set over against his failings and infirmities, he would appear to all the world to be an admirable and excellent person.

"5. That you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busy bodies, and those that love to talk of other men's faults.

"6. Let every man mind himself, and his own duty and concernment. Do not endeavor in good earnest to mend thyself, and it will be work enough for one man, and leave thee but little time to talk of others.

"7. And lastly, let us set a watch before the door of our lips, and not speak but upon consideration: I do not mean to speak finely but truly; especially where thou speakest of others, consider of whom, and what thou art going to speak; use great caution and circumspection in this matter; look well about thee before thy words

slip from thee; which, when they are once out of thy lips, are forever out of thy power."

These rules and directions which he hath here laid down, for the prevention of evil speaking, I do not remember before to have read, they certainly are very good.

D. H.

Bristol, Pa.

**Heggie and the Prisoners.**—Heggie was a celebrated Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, was one who, having obtained a moment's audience, said, "You ought, sir, to pardon me, because when Abdarrabman was cursing you, I represented to him that he was wrong; and ever since that time I have lost his friendship." Heggie asked him if he had any witness of his having done this; and the soldier mentioned another prisoner who was likewise about to suffer death. The prisoner was called and interrogated and having confirmed the fact, Heggie granted the first his pardon. He then asked the witness if he had likewise taken his part against Abdarrabman. But he, still respecting truth, answered, that he had not, because he believed it was not his duty to do so. Heggie notwithstanding his ferocity, was struck with the prisoner's greatness of spirit. "Well," said he, after a moment's pause, "suppose I were to grant you your life and liberty, should you be still my enemy?" "No," said the prisoner. "That's enough," said Heggie; "your bare word is sufficient; you have given undoubted proof of your love for truth. Go, preserve the life that is less dear to you than honor and sincerity; your liberty is the just reward of your virtue."

Here we see that truth serves us best at the very crisis when we are apt to be most afraid that it will injure us. Would it not have been supposed that the truth and integrity of the witness above mentioned would have redoubled the fury of a man so imperious and sanguinary? Yet the fact is, that instead of irritating, it softened and disarmed the tyrant.

For "The Friend."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 173.)

"7th mo. 1st. 1794. Oh, holy Jesus, meek Lamb of God! tell me where Thou causest Thy flock to rest as at noonday? Thou, in mercy unmerited, hast been pleased to set before me the beauty of holiness; I desire the joys of which thou art the author, more than any other delight; Oh, blessed Father, Thine is the power to preserve me alive unto thyself; may it please Thee to stain all those things which may tempt to turn aside from being willing to suffer for Thy cause, which is so much neglected by the ungrateful part of mankind. I know that although I have tasted of heavenly joys, I am exceedingly frail and liable to delusions of various kinds, unless I am oftentimes renewed by the quickening influence of thy Holy Spirit. Thine is the power, Thine is the glory, forevermore."

"9th mo. 29th. Attending the opening of the Yearly Meeting has been under a sense of my own insufficiency for any good. Yesterday, in the afternoon meeting, dear Deborah Darby and Rebecca Young were much favored in testimony; this morning the former spoke in a very lively manner, pressing the attendance of religious meetings, especially urging those in the middle of the week; dear Rebecca had also very acceptable service, desiring parents' watchful regard over their children, and that they might not only be as Eli of old, but command them in the authority of

Truth. The meeting adjourned to 3 o'clock, in which many weighty remarks were made. A concern having arisen on account of the want of suitable teachers for Friends' children and others, Deborah Darby encouraged young women to undertake the care of not only their own connections, younger branches of their own families, but also poor children."

"9th mo. 30th. Meeting gathered about 10 o'clock. A good degree of weight accompanying us was comfortable."

"10th mo. 1st. Our meeting having been remarkably favored through the sittings, I felt my mind bowed with reverence to the Father of all our mercies, whose hand being full of blessings, He hath not failed to show them down copiously on His children and people in the sweet flowing of Gospel ministry we have had dispensed to us during the course of this meeting, in a manner truly solacing; yet under all these favors, my spirit hath not been a stranger to suffering; and if it please Infinite Wisdom to lead by the way of judgment, I do not desire to draw back; if His hand is only reached forth for my redemption, it is enough. All that is for me to do is to dwell deep under His purifying power, in holy resignation of my will to the Everlasting Father, and sure Friend. Ah! this is truly desirable, but to perform is what I am endeavoring to learn. Oh, my soul, do not faint by the way, but press through the clouds of dismay which oftentimes surround thy dwelling; remember that the Lord hath favored thee with a discovery of light and truth, at times when thou hast been ready to fear thou never should rejoice in the return of heavenly consolation."

"4th. We adjourned to meet at the usual time next year, if the Lord permit. A solemnity covering us some time after the minute was read, our endeared D. Darby was engaged in humble supplication to the Lord, on account of divers states, which nearly affected me, and I felt bowed in prostration, under a sense of the goodness and mercy of our Heavenly Father. Under a covering of holy good, I trust, meeting concluded."

"8th. Deborah Darby and Rebecca Young came to see us, which I looked upon as a great favor; renewed feeling of Heavenly love was my portion, I believe, for which I desire to return thanks. My poor troubled mind was afresh strengthened by what they had to impart. They left this city for Chester, on their way to the eastern shore of Maryland. A low exercising day this has been to me. Cousin Samuel Emien came to see us, having reached the city yesterday; he and several other Friends arrived at Boston last month, to wit, Martha Ruth, and John Wigham, on a religious visit: Martha from England, Jobb from Scotland. Cousin Samuel has been absent two years and rather more, in his service in Europe.

"12th mo. 11th. Our week day meeting; dear N. Wain appeared eminently in the ministry; a call to thankfulness it was that the great cause was espoused in so clear and powerful a manner, and I hope the Great Name in measure magnified."

"25th. This was to me a day of deep distress. 'Oh, for a Redeemer, or I perish; a Saviour, or I die.'

"26th. Oh, when will light arise, or shall I ever rejoice in the God of my salvation."

"1st mo. 3d, 1795. Our dear friends, D. Darby and R. Young, began to visit the families of Friends of the Southern District, accompanied by Nicholas Wain."

"1st mo. 27th. My birth day; twenty-four years have been granted me; and on humbling re-spectation, what have I done for the Lord's

honor. May every necessary exertion of mine be used, under Divine direction, for the advancement thereof. Lord, strengthen then, if it be thy blessed will, my faith and love, 'that neither heights nor depths, things present, nor things to come' may separate me from Thee, the God of all consolation."

"30th. Our Monthly Meeting was held; and never did I feel more desirous that Friends might settle down in their winds, and seek for right direction. Some matters of very great concern coming under consideration, Oh the necessity of deep waiting to know the mind of Truth; a superficial judgment, doubtless, is very hurtful to our Society; may we deepen in our minds. But thanks be unto the Lord, He hath not forsaken us, but to the reduced and sensible mind, is a spirit of judgment. I had to bow in abasement under a sense of His goodness, though in great poverty of spirit. May my abiding be more in true humility, and close attention to the Heavenly Instructor."

"1st mo. 31st. I attended select meeting to-day, the first I ever was at. A humbling season it was to me. Oh, that my feet may be preserved from falling. I stand on slippery ground,—the enemy is seeking to devour. May watchfulness be more my engagement, and a fervent seeking to the Omnipotent Helper."

"2d mo. 8th. First-day evening, a very large meeting; dear Deborah and Rebecca were there, and dear Ruth Anna Rutter with them. A favored season it was; the three Friends mentioned, appeared in testimony. But may I not, Oh, my soul, take up this language, 'From the uttermost parts of the earth, have I heard songs, even glory to the righteous, but I said, my leanness, my leanness, woe is me, my leanness.' For a length of time scarcity of heavenly consolation has been my portion: when deliverance will, or may be proclaimed within my borders, is out of my sight; I feel the need of dwelling in patient dependence, and holy confidence, with a single eye to the Lord's glory."

"10th. Oh, my poverty, and want of every virtue; yet the Lord be pleased afresh to visit my soul with the influence of the Sun of righteousness, without whose arising, languor doth overspread my mind."

(To be continued.)

*To Light a Dark Room.*—The London *Builder* recommends a plan for lighting a dark room in which the darkness is caused by its being situated on a narrow street or lane. The *Builder* says if the glass of a window in such a room is placed several inches within the outer face of the wall, as is the general custom in building houses, it will admit very little light, that which it gets being only the reflection from the walls of the opposite houses. If, however, for the window be substituted another in which all the panes of glass are roughly ground on the outside, and flush with the outer wall, the light from the whole of the visible sky and from the remotest parts of the opposite wall will be introduced into the apartment, reflected from the innumerable faces or facets which the rough grinding of the glass has produced. The whole window will appear as if the sky were beyond it, and from every point of this luminous surface light will radiate into all parts of the room.—*Late Paper.*

The fountain has not the less water for the vessel it fills, nor the sun the less light for that it gives forth to the stars; so the Lord Jesus Christ has never a whit the less for what he gives forth unto his saints.

### THY KINGDOM COME.

Isaiah lx.

Awake, arise! thy light is come!  
The nations that before outshone thee  
Now at thy feet lie dark and dumb;  
The glory of the Lord is on thee.

Arise! the Gentiles to thy rays  
From every nook of earth shall cluster,  
And kings and princes haste to pay  
Their homage to thy rising lustre.

Lift up these eyes around and see!  
O'er foreign fields, o'er farthest waters,  
Thy exiled sons return to thee,  
To thee return thy home-sick daughters.

And camels, rich from Midian's tents,  
Shall lay their treasures down before thee;  
And Saba bring her gold and scents,  
To fill the air and sparkle o'er thee.

See, who are these that like a cloud  
Are gathering from all earth's dominions,  
Like doves long absent, when allowed  
Homeward to shoot their trembling pinions.

Surely the isles shall wait for thee,  
The ships of Tarshish round thee shall hover,  
To bring thy sons across the sea,  
And wait their gold and silver o'er.

And Lebanon thy pomp shall grace—  
The fir, the pine, the palm victorious,  
Shall beautify thy holy place,  
And make the ground we tread on glorious.

No more shall discord haunt thy ways,  
Nor ruin waste thy cheerless nation;  
But thou shalt call thy portals "Praise,"  
And thou shalt name thy walls "Salvation."

The sun no more shall make thee bright,  
Nor moon shall lend her lustre to thee;  
But God himself shall be thy light,  
And flash eternal glory through thee.

Thy sun shall never more go down;  
A ray from Heaven itself descended,  
Shall light thy everlasting crown,  
Thy days of mourning all are ended.

My own elect and righteous land,  
Thy branch forever green and vernal,  
Which I have planted with this hand,  
Live thou shalt in life eternal.

Selected.

The old rags, after being reduced to the condition of wool by enormous toothed wheels, are mixed with a varying amount of fresh wool, and it whole is then worked up into the fabrics we have mentioned, which now have the run of fashion. It is estimated that shoddy and mungo supply the materials for a third of the woollen manufactures of this country. Here is a grand transformation. No man can say that the material of the coat he is wearing have not been altered on the back of some greasy beggar. In one corner of the "animal products department" in the South Kensington Museum, the visitor can see hundreds of specimens of this shoddy and mungo—a perfect resurrection of the old clothes from every country in Europe. The cast-off wardrobe of civilized man by a law of commerce are sucked into this country, and mainly into this metropolis, and in return we distribute it in perfect fabric destined to go once more the round of civilization; woollen fabrics are hard to die, and as we know, clothes are thus ground up over and over again. The final destination, however, of all old clothes is the soil; when art can do no more for much-veged woollen fibre it becomes land rag. We have pursued old clothes through so many shifting scenes, that, having run the earth at last, here perhaps, it would be as well to leave them; but no, they once more reappear in our beer. Hops, we are told, of a certain quality, cannot be grown without the manure of land rags. Thus, the final destination of old clothes after all is the human frame, and we on close sight of them when, instead of clothing the vile *corpus*, they are transmuted into the body itself, as we quaff the foaming tankard, or the more genteel bottled bitter of Bass and Allsop.—*London Times.*

*Glycerine and its Uses.*—This article is among the comparatively recent discoveries of science. Glycerine, in a pure state, is a clear, colourless, syrupy liquid, of a very sweet taste, being a sweet principle contained in oil and fatty bodies. Its first introduction into medical use was in the year 1844, in the London Hospital, for diseases of the skin; it keeps the same moist and so and excludes the air without evaporation. The Russians apply it to the face and ears as a protection against intense cold, as it does not contract at any temperature. In ophthalmic surgery frequent and extensive use is made of glycerin also in certain conditions of deafness. It may be used as an adjuvant to the bath, softening the skin pleasantly, and has a high reputation as lotion for the complexion; but for all these purposes it should be perfectly pure. It was first known in a pure state until the discovery of A. Tilghman, of Philadelphia, patented in 1846. There are two manufacturers who make the best and purest article—one in London, and the other of equal celebrity, in Philadelphia.

In the arts, the uses of glycerine are manifold in keeping the colours of organic bodies; in photography, to keep pictures in an unfinished state. At the museum of the Faculty of Medicine Paris, glycerine has been recently adopted as preservative fluid for flowers and fresh plants. M. Tiebhorne has thus kept flowers for two years and then made from them a water, with a perfume equal to that of the flowers of the season. M. Ward may be kept for any length of time by admixture. Manufacturers of chewing tobacco find it valuable in maintaining the softness of their products, while imparting sweetness to the taste. Frequent efforts have been made to use glycerine in the manufacture of toilet soaps, but without success, until quite a recent period, when

Unto the glory of thy Holy Name,  
Eternal God whom I both love and fear,  
Here bear I witness that I never came  
Before thy throne and found thee loth to hear,  
But, ever ready with an open ear,  
And though sometimes thou seem'st thy face to hide,  
As one that hath his love withdrawn from me,  
Tis that my faith may to the full be tried,  
And I thereby may only better see,  
How weak I am when not upheld by Thee.  
T. Ellwood.

*Old Clothes.*—Old clothes, after they have served the purposes of two or three classes of society, are yet far from closing their career; when they have seen their worst, they take altogether a new lease of existence. As old Jason was renewed, in ancient story, by being ground in a mill, so are our garments in the present day. When old clothes are too bad for anything else, they are still good enough for shoddy and mungo. It is not many years since M. Ferrand denounced the "devil's dust" of the Yorkshire woollen manufacturers; this devil's dust arises from the grand translation of old clothes into new. Batley, Dewsbury, and Leeds have been described as the grand centres of woollen rags—the tatter-demallion capitals, into which are drawn all the greasy, frowsy, cast-off clothes of Europe, and whence issue the pilot-cloths, the Petershams, the beavers, the Talmas, the Chesterfields, and the Molairs, in which our modern dandies disport themselves.



very beautiful article has been produced.—  
dger.

For "The Friend."  
Extracts from Letters received by the Friends'  
Freedmen Association.

E. S., writes from Greensboro', N. C., under the 1st mo. 21st, 1867: "Our school is not quite large as before Christmas, owing to the severe winter and the insufficient clothing of the children. Some of the larger ones 'hired out' at New Years—that is the time when they make all arrangements here. I just now think of three girls and a boy who walk six miles every morning to school; they are obliged to start as soon as the mornings rise. We have many who come three or four miles. There is a school near here where they charge each scholar \$1 per month, but very few are able to pay this, and prefer to walk a long distance.

"The coloured people here are very industrious and enterprising, they are all very anxious to buy mules, and have their children educated; they seem to feel that when that is accomplished they will be more independent. They have to pay enormous rents; \$5 and \$6 a month for one small room, is the usual price.

"We narrowly escaped losing our school-house by fire, last Sixth-day morning; but owing to the promptness with which the boys acted, it was extinguished with very little damage to the building. We were surprised at the self-possession shown by all of the scholars, they did not become excited, as might have been supposed, but obeyed our instructions implicitly. Those living at home also deserve much credit; several of the women ran with water, and one man always keeps a ladder near, to use in case of emergency. To ward against future danger, the people propose building a chimney, and will commence it to-morrow.

"We feel much encouraged in our work, and hope to meet with continued success. I have opened arithmetic and two geography classes—all much interested. I find it difficult to give them thorough knowledge of the earth without a globe—this is our next great want.

"I feel recompensed for all sacrifices of home comforts, by the gratitude and interest of the coloured people.

"We should be much pleased to receive a visit from some of the Association this winter, that they may witness for themselves how well their efforts to educate these people are appreciated—I am sure they would feel gratified."

C. B., of Deep River, writes in substance as follows: under date 1st mo. 15th, 1867.

"There is a great openness still for labour in this country, and I fear more than we can do; for the selling disposition still remains in some of the ruder slave-holders. I witness repeated instances of extortion and oppression: helpless widows and their children robbed, under one pretext or another, of their carefully husbanded little hoards of corn, by their old masters.

"I could write much of this import, but this enough, unless it will tend to the breaking down of the slave-holding spirit, which reigns in the hearts of so many of the citizens of this world. We can only pray to the all-powerful Father, that He will hasten the day when all the bonds of the oppressed may be broken."

The Superintendent writes from Yorktown, N. C., 21st, 1867:

"The fifty dollars just sent for the special purpose of supplying wood to the suffering, was a most timely and well directed donation, and has saved a large number of widows and children from

extreme suffering. With it I am now supplying twenty-two families with wood. Say to the generous donor, that 'the blessings of those who were ready to perish' have already fallen on his head. I have on my list forty-one families of widows and infirm, most of whom have children, either of their own or of some relative or friend, to provide for. It is remarkable to witness how much these poor people do for orphan children. We often find them with one, two, and three helpless children, not their own, but a deceased brother's, sister's, daughter's, son's, cousin's and not unfrequently a deceased friend's child. In vain I have tried to persuade such to go with the children to the hospital. They have a pride which forbids that they should be supported at a poor house. They say 'I'll live any way and suffer and die before they are 'tained at de hospital.'

For "The Friend."

#### The Late Meteoric Shower.

In addition to the article on this subject which has already appeared in "The Friend," it may not be amiss to give some further facts and observations respecting the late recurrence of this interesting phenomenon.

As is well known to our readers, the display in this country was quite inconsiderable. The reason of this will appear by consulting the report of the Greenwich observations given on page 162 of "The Friend." It will be seen that at Greenwich the exhibition was pretty much over by 4 o'clock on the morning of the 14th—that is, by 11 o'clock on the evening of the 13th in this longitude. But it must be borne in mind that it is only that hemisphere of the earth which is at the time the *foremost half* of our planet in its orbital motion around the sun, that receives the shower of meteoric hail, or, more properly, meteoric dust; and as only *one half*, or somewhat less\* than one half, of this hemisphere is in darkness, it is only on this *one fourth* of the globe that the meteoric shower will be visible at that time. Now we of this country were not, at the time of this late shower, in this favored *quarter* of our globe, not having reached the required position with respect to the sun and the earth's orbit, until the meteoric cloud had passed by, with the exception of a few straggling meteors that brought up the rear. In other words, that part of the heavens in which the *meteoric battery* was situated did not rise above our horizon until about midnight; for, on the 13th of the Eleventh month, the star *gamma Leonis* (the brightest star in the neck of the Lion), near to which the radiant point is situated, rises in this latitude about quarter before 12 o'clock.

Again, it will be seen from the Greenwich observations that the maximum display there was between 1 and 2 o'clock on the morning of the 14th—that is, between 8 and 9 o'clock of our time on the evening of the 13th, at which time we, of course, could not see the celestial visitants, because a part of the solid earth was interposed between us and them. Those meteors which were at the time passing over our heads had such an immense relative velocity—some 40 miles per second—that our earth's attraction could do but little comparatively towards drawing them from their regular onward course; and thus these would escape our atmosphere (and therefore be non-luminous), excepting the few which happened to enter it not far from our own meridian. Such would approach gradually nearer to the earth's surface, and might, before leaving us entirely, become luminous, either from enter-

ing denser strata of the atmosphere, or in consequence of their prolonged and rapid flight through the rarer regions.

It appears probable from the Greenwich observations that the time of maximum display for the whole earth was somewhat earlier than between 1 and 2 o'clock, Greenwich time. So far as those observations indicate, it may have been many hours earlier, or it may not have been any earlier. If we should receive *reliable* reports of good observations made in eastern Europe or in Asia, this time—the time of the passage of the earth through the densest part of the meteoric cloud—will probably be determined. We know that it was not so early as 6 o'clock of our time on the morning of the 13th, because it would then have been visible here, which it was not. And if there was no grand display near the Pacific coast of our continent—at San Francisco, for instance—on that morning, which we believe there was not, it follows (if the sky in that region was clear at the time) that the time of our encountering the dense part of the cloud was later than 6 o'clock, San Francisco time, on the morning of the 13th, which is equivalent to about 2 o'clock, P. M., Greenwich time of that day.

As we had not the pleasure of witnessing the phenomenon in this country, except to a very small extent, we append some additional accounts of the appearance presented to the observers in England and on the Continent.

The *London Times* of Eleventh month 15th, says, speaking of the night between the 13th and 14th. "They who chose to watch, and were not discouraged by the doubts of astronomers, were rewarded with a spectacle which cannot be imagined or forgotten. The sky was unusually clear, and, till about an hour before midnight, it made no sign, and the eye turned in vain to the east, as men look at a fortress that will not give the challenge. But when the irregular circle of stars that had been indicated by former observers had well cleared the horizon, and moved some points to the south, first one meteor then another shot across the sky in various regions and in various directions, but plainly from that one quarter. The spectator had soon counted half-a-dozen; then he felt sure he had seen thirty; then six or seven in a minute; then they appeared faster than he could count them. Then there came two or three together; then not less than a dozen of all kinds. Some shot across the heavens, leaving long, bright and lingering trains, the star itself seeming to explode and instantly disappear. Some darted as quickly and as bright, but without trains. Some struck the sight like sparks from a forge, everywhere at once. Some seemed to fall over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere. Look where we would it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced, these meteors chased one another across the sky, following in one another's track, or running side by side. The heavens seemed alive with this unwatched host. There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. The Olympian himself might have been supposed on his throne, launching his bolts against an off-nding or forgetful world. There he was all but visible, for at that one place there were meteors that appeared, only as spots to disappear, or to traverse only just as much space as would show motion. That, in fact, was

\* On account of the effect of twilight.



the very pathway of all this artillery, which was thus foreshortened like a column of soldiers, as seen by those that have to bear the brunt. In the course of two or three hours there must have been many thousands of these visitors, usually so rare. Even when the sky became partially overcast, they still showed themselves at every opening, and shone through the veil of clouds. Few, indeed, who saw it had ever seen the like, or could expect ever to see it."

A correspondent of the London Times, writing from Saragossa, Spain, speaking of the night of the 14th (it is probable, however, that he meant the night of the 13th), says: "I witnessed a very extraordinary display of 'falling stars,' and as I think I have understood that this particular night of the year is remarkable for the appearance of these meteors, a short account of their occurrence on the occasion may not be without interest to some of your readers. For several weeks past the sky in this part of Spain has been without a cloud, and consequently the display of last night was seen under circumstances which could only very rarely occur in England. My attention was first directed to the falling stars at about 12 o'clock at night, by observing groups of people in the narrow streets of Saragossa, conversing together with a certain degree of excitement. 'Mira, Usted es como si fue en el tiempo del sitio' (look, it is just as if it were in the time of the siege) was the reply to my question as to what was the matter, and on looking up the appearance certainly was as if the city was being shelled. Showers of meteors seemed to be pouring into the place, a score or more at a time, exploding with a brilliant flame at different points, and leaving long luminous trains behind them, some of which lasted as streaks in the sky several instants after the explosion of the meteor. I hastened to an open space, and I much regret that the sight I witnessed did not fall to the lot of a scientific observer. The meteors seemed to be most abundant towards the north and northwest, and I noticed a particular stream of them not far from the constellation of the Great Bear. The direction of flight was mostly from right to left downwards at various angles of inclination; but on arriving at my own room afterwards I observed from the window, which commanded a somewhat different view, a succession of meteors, which seemed to fall nearly in a vertical direction from about the same point in the sky. I may notice that the luminous tracks at this part were occasionally seen crossing at acute angles those which were projected from right to left, but I did not observe a single instance of the tracks crossing in other directions, or, in other words, of meteors projected from the opposite side. It was evident to me that the stars were being projected in one or more fixed lines of flight. Those which fell in a nearly vertical direction appeared to be usually more brilliant than the others; they all left a well-defined trail or track of sparks of a pale bluish color, and they finally exploded with a brilliant white or yellow flame; in some instances the flame appeared tinged on the edges with a vivid emerald green colour, and others exhibited tints of pink or crimson and blue. Some idea may be formed of their number and brilliancy from the fact that when I went to bed, though the field of sky visible through my window as I lay was very small, it was being continually crossed by the meteors, and a looking-glass which hung on the wall was every moment brilliantly lit up with the reflection of the explosions which occurred. During the short time I observed them many hundreds of meteors fell, and, as there was no perceptible diminution in their number, I

have no doubt during the night the number must have been tens of thousands."

From the *Intellectual Observer*, for the Twelfth month, 1866, published in London, we copy the following graphic description:

"Towards 1 o'clock the meteors came thicker, and from 1 to 1.30 it is scarcely an exaggeration to say that all the heavens were ablaze with fiery balls and long streaming tails of colored light. The long trains stretched from 40°, 50° to 60°, 90°, and probably greater lengths. In these cases a large proportion of the whole length of the trains was in a highly lustrous condition at the same moments of view. The effect was that of a continuous stream of burning particles left behind by the meteors in their course, and quite different from any luminous appearance that might arise from mere compression of the air in the fire-ball's flight.

"Looking towards Leo it seemed as if a celestial rocket battery had been established in that constellation. A few meteors went downwards from *gamma Leonis*, and many more upwards from the same star; but the majority had a more central radiant point. Upward they shot by dozens, scores and hundreds; now pelting past Procyon and through Orion, now bombarding Castor, then up to the zenith and down again; then through the Great Bear under and over the pointers. Occasionally a little to the south of *gamma Leonis*, meteors burst and disappeared immediately, showing no trains. Probably their tails were behind them and invisible from the foreshortening of the perspective. At the same time the meteoric shower went on in descending curves west of the zenith point, and by 2.15 (1 hour and 15 min.) we had counted 1400, excluding at least 100 more seen before our attempt to number them began."

"From the impossibility of two persons seeing and counting all the meteors, the total number must be set down as considerably in excess of our enumeration. We counted 1500 by about 3 A. M., and adding 100 or more seen earlier, this makes 1600—a portion only of the entire display."

"The great majority of the meteors was as bright as 1st magnitude stars, such as Vega and Sirius. Some as bright as Jupiter, others rivalled Venus, but few if any exceeded her."

"At the height of the shower the meteors came in batches and volleys. Sometimes two or more travelled close together, and at others sets of four or five flashed in diverging courses from various parts of the heavens."

"From Weybridge two meteors were seen revolving round each other and describing spirals of light."

(To be continued.)

On Evil Speaking.—One night—I remember it well—I received a severe lesson on the sin of evil speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in the world to know how much mischief a child's thoughtless talk may do, and how it often happens that great talkers run off the straight line of truth. I was talking very fast about some female relative, who did not stand very high in my esteem, and was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm and steady displeasure that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the color to my face, and confusion and shame to my heart. I sat silent for a few moments, when a friend asked very gravely, "Dost thou not know some good thing to tell us of her?"

I did not answer, and the question was more seriously asked. "Think; is there nothing good thou canst tell us of her?"

"O yes; I know some good things certain, but—"

"Would it not have been better, then, to relate those good things, than to have told us of which must lower her in our esteem. Since the good is good to relate, would it not be kinder to be silent on the evil. 'Charity rejoiceth not in iniquity,' thou knowest."

Lead Pencils.—It is estimated that 500,000,000 pencils are used annually. In the United States alone, more than 2,000,000 of these numbers are used, the most part of which are received from abroad. The Cumberland mines, in England, have heretofore furnished the best quality of the mineral, graphite or plumbago, from which the lead is had; but the supply has been nearly exhausted by constant working, and few of the genuine Cumberland pencils are now made. In Germany, where the pencil trade is most flourishing, there are several manufactories, the largest of which is at Stein, kept by the Faber Brothers. It is a family business with them, their father and grandfather having been engaged in it before them, and has been carried on until the name of Faber, as a pencil-maker, is renowned. A manufactory has existed for some time at Concord, Mass., and another extensive one has been established near Hoboken, New Jersey. In this establishment nearly all the work is done by machinery, which is constructed by machinists of the factory, while in Germany the pencils are made by hand. For the wood of the pencils Florida cedar is used, being cut up with saws. One set of the wooden slips are grooved and fitted to other pieces called "covers," and then left till the lead is inserted. The plumbago is not properly prepared until it has gone through a process of breaking, cleaning, mixing, pressing and baking. When it comes out of the grinding mill it goes into large tanks, where it is refined and separated from all ingredients, and it is then placed in a bowl-shaped machine, where it is rolled and mixed. It is next pressed, and this is the most interesting of the various degrees of preparation it undergoes. A cylinder with turn in the bottom is used, and through these runs the lead in hexagon, square, round, or any other shape wanted, and is received in coils underdone by a small boy, who manages the board on which it falls with great dexterity. Other boys take the lead afterward and put it in models, which are then sent to the heating-room for drying and hardening; for the lead, when it comes from the press, is soft and flexible, and wanting in tenacity. It is left in the heating-room one day when it is removed to a kiln, where it is put in crucibles and burned after the manner of burnt brick. When this is done, about twenty girls kept employed in putting the leads into grooves and gluing on the covers, and this work is performed in a very rapid and systematic style. The cutting of the strip is done by knives run by a machine, and after they are turned out are put into another machine, where they are smoothed. From there they go to the carpenter's shop, where the ends are neatly cut, and then pass through the polisher's hands, the printer's, and the counter's, and are finally in boxes ready for sale.—*Late Paper.*

The Wheat Trade of Milwaukee.—The Milwaukee News has an elaborate article on the wheat trade of that city, which, it seems, has been considerably larger during the last year than it

1865, although the wheat crop of Wisconsin partially a failure last season. The wheat crops of Milwaukee for 1866 amounted to 3,664,448 bushels, while those of Chicago during the same time were but 11,950,991 bushels, a difference in favor of Milwaukee of 713,457 shels. Milwaukee may, therefore, still continue to make her boast that she is the largest wheat depot in the world.—*Late Paper.*

Selected for "The Friend."

### An Epistle to all Serious Professors, &c.

FRIENDS—After it pleased the Lord to touch my heart with the sense of his truth, and to manifest unto me the principle of his life, in the manifestation and power of his own Spirit, inasmuch as I could reason, dispute, consider about no longer, but was fully satisfied concerning I say, after this, the love of God sprang in towards you, and pure desires and breathings to him, that ye also might have the way cast up before you, and might so walk therein, as to me to partake of the same mercy and salvation. Now I have mourned before the Lord for you, and desired that the stumbling-blocks might be moved from you, and that ye might so seek as obtain, (not in that wisdom and disputing and, which still is shut out, but in that meekness, humility and fear, which gives entrance,) as the Lord God knoweth. Yea, he desires in me that ye are still living; who knoweth, but the Lord may at length hear; and with his key so open your hearts, and so anoint your eyes with the eye-salve, that ye may see, acknowledge, believe in, and receive the Beloved of your souls, even as he now appears, (after the long night of darkness,) a Comforter of the drooping spirits of his people, with the pure light of life, wherein he redeemed him of Jacob, (who sat in darkness and in the valley of the shadow of death, mourning after him,) now in holy rejoicing and the joy of spirit, walk before him? Oh! the Lord God visit you, and break in upon you, and so bath done upon us, and cause you to set to your seals also, as we could not but do, that this He whom all our days we waited for, and longed after. And now there are two or three things in my heart to open to you, how it is with me in reference to them; for indeed I have not been taught to deny any testimony the Scriptures hold forth concerning the Lord Jesus, or any of his appearances, but am taught by the Lord more certainly and fully to own and acknowledge them. The first is concerning the Godhead, which we have as the Scriptures express it, and as we have the sensible, experimental knowledge of it. In which, there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one: 1 John, v. 7. This I believe from my heart, and have infallible demonstrations of; for I know three and feel three spirit, even an eternal Father, Son, and Holy Spirit, which are but one Eternal God. And I feel them also One, and have fellowship with them, (through the tender mercy of the Lord,) their life, and in their redeeming power. And therefore I lie low before the Lord in the sensible, not desiring to know and comprehend rationally, but to feel the thing inwardly, truly, and effectually; yea, indeed, this is to me far beyond what I formerly knew notionally concerning them, and I cannot but invite others thereto. Now consider seriously if a man from a heart believe thus concerning the eternal power and God-head; that the Father is God, the Word God, the Holy Spirit God, and that these are one eternal God, waiting so to know and, and to be subject to him accordingly; is

not this man in a right frame of heart towards the Lord in this respect? Indeed, friends, we do know God sensibly and experimentally to be a Father, Word, and Spirit, and we worship the Father in the Son by his own Spirit, and here meet with the seal of acceptance with him. Nor would we contend with you about your crimes in this respect, but that ye provoke us thereunto, in laying to our charge as if we denied the thing; whereas we do not, nor can deny the expressions which the Scripture useth, nor our own sense and experience concerning the thing. I pray let this suffice, and let all strive to know God, (and his Son Jesus Christ,) in his life, spirit, and power, wherein is unity and true demonstration; and not contend about such expressions concerning things, as are beside the Scriptures. For would not ye, yourselves, think it hard, (I mean such of you as read the Scriptures seriously, desiring to understand and observe what is written therein,) to have a belief of things imposed on you otherwise than is there written, and otherwise than ye have the sense, knowledge and experience of them from the Lord? The second is concerning the offering of our Lord Jesus Christ, without the gates of Jerusalem. I do exceedingly honour and esteem that offering, believing it had relation to the sins of the whole world, and was a propitiatory sacrifice to the Father therefor. And surely he that is redeemed out of the world up to God by Christ, cannot deny that Christ was his ransom, and that he was bought with a price, and therefore is to glorify God, with his body and spirit, which are God's: 1st Cor. i. 20. And, saith the apostle Peter, ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, &c., but with the precious blood of Christ, as of a Lamb without blemish and without spot, 1st Peter, i. 18, 19: who so offered himself up to God through the eternal Spirit. Heb. ix. 14. This we do own singly and nakedly, as in the sight of the Lord; though I must confess we do not lay the whole stress upon that which is outward and visible, (though we truly and fully acknowledge it in its place,) but upon that which is inward and invisible, upon the inward life, the inward power, the spirit within; knowing and experiencing daily, that that is it which doth the work. The outward flesh is not the meat indeed, nor the outward blood the drink indeed; but it is the Spirit, the life, the substance, which the birth that is born of the Spirit feeds upon, and lives by. Oh! consider seriously, and wait on the Lord, rightly to understand that Scripture, John vi. 63: It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life. What doth this scripture lay the stress upon? Is it not upon the quickening Spirit, and the words which the quickening Spirit speaketh to the soul, which are living, and give life to those that hear them? Hear, and your souls shall live! Hear his voice who giveth life, and your souls shall live by him; but can any one live without hearing the voice of Him, who alone is able to quicken and raise the soul from death, and out of the grave of sin? The third thing is concerning the imputation of Christ's righteousness, to such as believe in his name and power, which we have felt, witnessed, and own to be thus. God visits men by the light and power of his Holy Spirit, in their dead and dark estate, even while they are ungodly. Now, that they feel life, and in the quickenings of life, by the faith which comes from life, turn to the light and power which visits them; by this faith in the power, they are in measure transplanted out of

the unholy root into the holy root, where they partake of the nature and virtue of the true olive-tree, and the mercy of the Lord in and through his son, Jesus Christ, is spread over them, and their iniquities are pardoned and their transgressions done away for his name's sake, and they are reckoned by God not as in the old root and unholy nature, but that whereon they lay hold by faith, and are in union with, they are reckoned by in the eye of the Lord; and they are accepted and beloved in Him in whom they are found, by Him who transplanted them there, and ingrafted them thereto. So that Christ is really theirs, and they his; and what he did for them in his body of flesh is become theirs, and they have the benefit and reap the sweet fruits of it. And if they sin afterwards, they have an Advocate who pleads their cause with the Father, and who breathes livingly upon them again, and quickens faith in them, and gives them to turn from that which ran after them, and overtook them, and defiled them. So that in this state of true faith in, and union with, the Son, the fountain is felt set open for sin, and for uncleanness, which daily washeth away the pollutions and stains of the mind, which it is liable to in the travelling state

(To be continued.)

## THE FRIEND.

SECOND MONTH 2, 1867.

Our attention has been recalled to the letter from Danville, Va., dated 1st month 3d, 1867, published in our 21st number, and containing some account of the Freedmen's celebration in that place, of their emancipation, in consequence of dissatisfaction expressed by several at its having found a place in "The Friend."

The letter came to us among others, relating to the Freedmen and their schools, and was sent to the printer without sufficient consideration.

We think it right to state, that neither the Executive Board of Friends' Association for the aid of the Freedmen nor any one under their sanction, had anything to do with the parade or other ceremonies described; and the letter was sent to the Committee on Instruction, in order to give information relative to the progress in liberty made by the coloured people, in a situation where they had been peculiarly ill-treated and depressed, and the change of feeling towards them that had taken place among the inhabitants of the town.

Our friend John S. Stokes, having succeeded our late friend J. Richardson, as Publisher of "The Friend," all communications relating to the journal should be addressed to him at the office.

### SUMMARY OF EVENTS.

FOREIGN.—The short-time movement among the Manchester manufacturers is extending. The market for yarns and goods is dull and drooping. Breadstuffs dull and declining. It is announced officially that the British government has accepted the plan submitted by the provincial delegates for the union of the Canadian procaranted by the British government, is soon to be put in the open market. Formidable bread riots have occurred at Greenwich. The Court of Admiralty has given a final judgment, in favor of the United States, in the Rappahannock case. This makes the third steamer recovered by the United States consul in the British courts.

Advice from Paris state that France is dissatisfied with the measures recently put forward by the Emperor Napoleon. Telegrams have been received in Paris from all departments of the empire, expressing dissatisfaction







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For "The Friend."

## British Columbia.

The following extracts from Milton and Chendle's narrative, furnish some reliable information respecting a little known portion of our continent. British Columbia comprises, in general acceptation, that portion of the British territory in North America lying west of the Rocky Mountains, and bounded by the Russian possessions on the north and Washington territory on the south.

"We had now seen a great portion of British Columbia and Vancouver. We had travelled through the former from Tête Jaune Cache by Thompson to the mouth of the Fraser River, and again through the heart of the country to the coast. We had found the country abounding in mineral wealth. The extent and richness of the gold fields, added to every month by fresh discoveries, would alone be sufficient to render the colony one of our most valuable possessions. It is indicated that many other of the most valuable minerals will be found in British Columbia, as in the neighboring State of California. are long. At present, however, every other pursuit put aside for that of gold, and the real mineral wealth of the country is little known. Coal, however, crops out at Alexandria, Similkameen, and Burrard's Inlet. In the sister colony of Vancouver, are the magnificient beds of coal which we have already extensively and most successfully worked at Nanaimo for the last four or five years.

"The timber of British Columbia is, of its kind, unequalled. The Douglas pine, with its noble uniform trunk, exceedingly tough and durable, furnishes the finest masts and spars for the largest vessels. These trees often attain a height of upwards of 300 feet, with a diameter of 6 feet. The white pine and the gigantic cypress, the latter exceeding even the Douglas pine in size, grow together with it in vast forests, yielding an almost inexhaustible supply. But perhaps the most striking feature in the resources of British Columbia and Vancouver Island, is the extraordinary number and variety of the fish, which frequent the shores and swarm in all the rivers. In the spring two kinds of salmon ascend the Fraser, millions of 'hoolicans' crowd into the mouth, and shoals of herring enter every inlet. The hoolican is like a sprat, but a little larger, and is a very delicious fish, rich in oil. Flocks of gulls hovering over the shoals, announce the

arrival of these fish; and their extraordinary numbers may be imagined from the way in which the Indians take them. The river is literally alive with fish, and the native fisherman carries a long piece of wood, armed with sharp pointed wires on each side, like the teeth of a rake. This he sweeps through the water as he sits in his canoe, after the fashion of a paddle, and at each stroke brings up a row of hoolicans impaled upon the spikes. Three fresh species of salmon continue to ascend the river in succession during the summer and autumn, and in the winter another variety makes its appearance in the harbors and inlets along the coast. We saw some of fifteen to twenty pounds each, caught in the harbor of San Juan in the month of December. Salmon of some kind is thus in season all the year round. Trout abounds in the mountain streams and lakes, and the sturgeon frequents the deeps of the Fraser. In Burrard's Inlet oysters are found in great abundance; and in fact every thing good in the way of fish seems to be collected in this, so far, highly favored country.

"From the richness and extent of its pasturage, and the dryness of its soil and climate, British Columbia offers great advantages to the breeder of stock. But there are certain drawbacks, the principal of which is that an immense extent of country would be required by each stock farmer. The only grass is the 'bunch grass.' It covers the terraces of the Fraser, and the rolling swells and mountain-sides of the central region. Growing in the separate 'tufts' from which it has taken its name, it fixes but a slight hold upon the light, powdery soil with its slender roots. Horses and cattle pull much of it up in grazing, and sheep, which thrive equally upon it, crop the delicate plant so closely that it frequently does not recover.

In this way the Lilloet flats, which were once celebrated as rich feeding grounds, have now become bare, dusty plains, on which a few scattered plants of wild sage and absinth still remain, where the bunch grass has been destroyed. The facts, too, that the bunch-grass requires three years to come to perfection, and fully recovers after being eaten down, and that from its mode of growth in distinct tufts, the ground is really but scantily covered with herbage, confirm the belief that, for a stock farm to be successful, its range of pasturage must be very extensive. But there is room enough now, and any who may devote themselves to the raising of sheep and cattle will certainly reap a rich harvest of profit. Strange to say, from some cause—either want of capital, or the prospect of more rapid profit from other pursuits—it has been little followed hitherto, and the land lies open to the first comer.

"The extent of agricultural land in British Columbia is very limited indeed. With the exception of a small district between the south end of the Okanagan Lake and the Grand Prairie, on the road from thence to the Thompson river; a few other patches of good land in the interior; and the delta of the Fraser, which is covered almost entirely with dense forest, and exposed to the summer floods, it is a country of rocks, gravel, and shingle. The surface of the country east of

the coast range of mountains consists, principally, of a high table-land, from which rise up mountains and hills, and is indented by the valleys of the Thompson and Fraser, and their countless tributaries. These valleys are deep and narrow, and their sides generally steep. On the table-land the night frosts, prevalent throughout the summer, preclude the cultivation of almost every description of produce. In the valleys the land is generally very dry and sandy, or stony, and unless some very perfect system of irrigation and manuring is adopted, would yield a wretched return.

"In all the instances we saw where attempts had been made to raise crops of cereals on the terraces of the Thompson and Fraser, or, indeed, anywhere in the region of shingle and gravel, they had failed. Cabbages, and vegetables of similar kind, if watered, seemed to flourish very well; but the oats and barley were short in the ear, and the straw weak, stunted and miserable. Water is sufficiently abundant but the soil of the irrigated tracts is so extremely light, and in most parts underlaid by such a depth of gravel and shingle, that the water percolates through as through a sieve, and the streams disappear without spreading over the surface. The decay of the sparsely-growing bunch grass cannot have rendered the land rich in vegetable mould. Occasional fertile spots, of a few acres in extent, occur on the margin of the rivers, as along the north and south branches of the Thompson, above Kamloops. There are also patches of good land in the vicinity of William's Lake, Beaver Lake, and Alexandria, which have proved very productive. But these rich bottoms and alluvial lowlands, are striking exceptions to the general character of the country. British Columbia, rich beyond conception in many ways, is not an agricultural country. Vancouver Island, too, is merely a huge rock, in the hollows of which vegetable mould has collected. But this is often too shallow to be worked with the plough, and these fertile oases are generally of small extent—fit for gardens rather than farms.

"In consequence, therefore, of the deficiency of the two colonies in this respect, their population is still supplied with provisions from California, and their gold goes into the pockets of Americans. California is probably the richest country in the world. Possessing every valuable mineral in inexhaustible abundance—except coal, which has not yet been found in any quantity—she has also a soil of extraordinary fertility. Her mountains are of gold and silver, and her valleys as the land of Goshen. Wheat grows so luxuriantly that 'volunteer crops'—the produce of the second and even third year from the seed shaken out in the gathering of the previous harvest—spring up without the labour of man. Fruits of every kind, from the apples, pears and grapes of temperate climates, to those of the tropics, come to perfection within her limits. Oats grow wild on the slopes of the Sierra Nevada; and in the alluvial plains, besides the ordinary cereals, flourish maize, tobacco and cotton.

It is far otherwise with British Columbia. She

probably equals California in mineral wealth, but, being as it were a mere continuation of the Rocky Mountains to the Pacific, a sea of hills, a land of mountains and forests, or shingly swells and terraces covered with bunch-grass, the farmer looks in vain for rich alluvial valleys. No colony has been more misrepresented than this.

"In former times, when a preserve for furbearing animals, under the sway of the Hudson's Bay Company, it was reported to be 'little better than a waste and howling wilderness, wherein half-famished beasts of prey gazed eternal war with a sparse population of half-starved savages; where the cold was more than Arctic, and the drought more than Saharan;' and that—'to quote the words of the Chancellor of the Exchequer in the House of Commons a few years ago—' these territories were bound by frost and banked by fog, and woe betide any unfortunate individual who might be so far diverted from the path of prudence as to endeavour to settle in those parts.'

"But the accounts sent to this country soon after the first rush of emigrants to the land of gold, differed widely from the old story. It was now as much the interest of speculators and property holders to attract emigration by exaggerated praise of the colony, as it had formerly been that of the Hudson's Bay Company to repel it, and keep their possession intact by representing it as a barren wilderness. The most glowing reports were sent home, and were published in the leading newspapers. The new colony was represented as a very paradise for the farmer, and many men went out believing this, to find bitter disappointment in the reality. Neither of the two accounts is correct; the truth lies, as is usually the case in like matters, between the two extremes, and we have been induced to set forth the truth somewhat fully, from a desire to do away with the injurious misconception which has prevailed on this subject.

"Although there is little land fit for agricultural purposes within the boundary of British Columbia, the fertile belt of the Saskatchewan is separated from it only by the barrier of the Rocky Mountains. Of the beauties and resources of this pleasant land, we have already made mention in these pages. The rich prairies, with from three to five feet of alluvial soil, are ready for the plough, or offer the luxuriant grasses, which in the old time, fattened countless herds of buffalo, to domesticated herds. Woods, lakes and streams, diversify the scene, and offer timber, fish, and myriads of wild fowl. Yet this glorious country, estimated at 65,000 square miles, and forty millions of acres of the richest soil, capable of supporting twenty millions of people, is, from its isolated position, and the difficulties put in the way of settlement by the governing power, hitherto left utterly neglected and useless, except for the support of a few Indians and the employés of the Hudson Bay Company. And this rich agricultural country lies but a step as it were from the gold fields. It is the very supplement required to British Columbia. \* \* \*

"The time seems to have come when the Hudson's Bay Company, having done good service by a beneficent rule over the territories granted it, which contrasts strongly with that of the American Fur Companies, should share the fate of all the great monopolies which have fallen before it. Lord Wharfedale has lately brought this question before the House of Lords, proposing the formation of the North-West territory into a separate colony, and inquiring whether any steps had been taken in the matter. But of course the government had done nothing, and apparently has no intention of moving."

Selected for "The Friend."

### An Epistle to all Serious Professors, &c.

(Concluded from page 185.)

But now to every faith this doth not belong, but to the faith only which flows from the power of the endless life, and which stands in the power. The faith which is from the power is precious, having a precious nature and virtue in it, and very precious effects flow from it. For it is the substance of things hoped for; it is of a pure nature, which hath dominion, and giveth dominion over the wicked one. There is no overcoming of the saints here; for as it came from the power, so it stands in the power, and engages the power of life against the enemy, and so is still too hard for him. For he that resisteth the enemy in the true faith, still overcomes him and makes him fly. James iv. 7. But that belief on Christ, and applying his righteousness, which is not of this faith, nor in the true light of life, but according to the creature's apprehensions concerning things, that is not of the same nature with this, nor hath the same virtue, nor produeth the same effects; but notwithstanding such a believing and hoping, men are still in their sins, and they are not washed away from them by the blood of Christ, nor remitted or covered by the Spirit of the Lord. And oh! that men were wary, and did take heed in this matter, that they might not miss of true pardon from the Lord, and so find their sins bound by him, in the days of his refreshing others! For there is a state, wherein there is an imputation of Christ's righteousness to persons reached to by the power of the Lord, and coming up into the ungodly state, and so a real bringing into the righteousness. For in the true growth the soul daily grows more and more out of its own righteousness, out of the dark, corrupt image, into the righteousness of Christ, and into his pure image. Thus Christ is formed in the hearts of them that truly believe, daily more and more; they receiving him as an heavenly leaven, and giving up to be leavened by him, are changed daily more and more into the newness of spirit, even until they become a new lump, even a lump wholly leavened, so that old things are passed away, and all things become new; that is, not of old Adam any more, but all of God in Christ, all of the new nature and Spirit, which is all of it, righteous in the sight of God. Now this is it all should labour for and seek after, even the kingdom of God and his righteousness, to find an entrance ministered to them into the everlasting kingdom, and the righteousness thereof, that they might really put off the old man with his affections and lusts, and put on the new man; the new man's nature, the new man's image, the new man's spirit, the new man's righteousness, the new man's holiness; that they might have the wedding garment on to be married to Christ, and might be as a bride prepared for the bridegroom. Oh! it is precious for any one to feel his soul in this state! And who would not travel and wrestle, and strive and watch, and pray and wait, that he might be thus fitted by the Spirit of the Lord for his Son Jesus Christ? For, friends, there is a coming under grace, under grace's wing, and out of shame and confusion because of sin, into the glory which is in the pure image; and there is a being changed from grace to grace, and from glory to glory, by the Spirit and power of the Lord. Oh! that such as take upon them the profession of christianity, might feel the power, and wait upon the power, and know what it is to believe in the power, and live in the power; for without this, the oppressed state of christianity is but dead, and dry, and cold, not having the true living sap and warmth in it. There are great

deceits in the world about these things, but that knoweth the truth as it is in Jesus, who is visited by the power, gathered to the power, abides in the power, he hath that with him which aboints his eye and heart, and strengthens the against the most subtle devices and deceits the transforming spirit. But whoever he be that professeth christianity, and is not here, he is safe, but the enemy hath ways of bewitching a deluding him, which he hath not wherewith effectually to withstand and avoid. Now have nakedly expressed these things unto you, as they are in my heart, there is a question lies before to propound to you, which deserves your serious consideration and ability to answer in the sight of the Lord, which is this. Question.—Do you rightly, truly, and fully (as the Lord requireth you) know, esteem, and honour the Son? Do you him as God hath revealed him in the spirit of his children, since the apostasy? Do ye Him as an horn of salvation lifted up there? Do ye find and experience Him revealed within the Father, as the seed of the woman, bruised the head of the serpent? Oh! this is precious knowledge, and the right way of truly knowing him as He came from the Father, lived in obedience to him, suffered for the sins of the world, ascended again to the Father, and now with him in glory! For, indeed, it is the thing, and that whereon the soul's rest dependeth to know and feel him near. Oh! that we were one here (I mean in the inward sense and knowledge of the Lord Jesus Christ.) We should soon be one in the other also! We, who are reproachfully by many called Quakers (for the most part) a people who have not and long sought after the Lord, and after the experimental knowledge of those truths, which testified of and related in the Holy Scriptures. We sought not after a new Christ, or a new Spirit, or new doctrines concerning Christ or his Spirit, but to know Christ, so as to receive life from him, and to live to him in the life and Spirit received from him; this hath been the single aim and sire of our souls. And if men could with patience consider what we hold forth, and wait till they open their understandings, they would not such blame upon us as they do in many respects; but find that we reverence the scriptures, being in holding concerning the things of God, according as is there expressed, from a true understanding received from the Lord, and in true light and guidance of his Spirit. The another question springs in my heart unto you, because you consider of it seriously, perhaps it may be a blessing to you in it. Do ye rightly and weightily consider and embrace that commandment of Christ, Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness? Do ye truly know what Christ likens the kingdom to? Even a mustard seed, a pearl hid in a field, a leaven, a lost piece of silver, &c. Do ye know and are ye acquainted with that little thing which is like unto these? And do ye really and righteously seek after it? Do ye seek it where it is to be found? Do ye know the place where it is to be found? And do ye take the right way to buy and to purchase it? How is that? Why not by outward observation, saint Christ, but by inward sweetening the house; by keeping the eye upon it, and striving out the rubbish that covers it, this is the way to find it, purchase and possess it. Oh! that we could all learn thus, and be thus exercised by the Spirit of the Lord daily. Surely they that seek shall find, and they that thus ask shall have, and they that thus knock, to them the everlasting kingdom shall be opened. For mark the difference between the state of the law and god's

law was a shadow of good things to come. The gospel is a state of enjoyment of the good things shadowed out under the law. The law was of the kingdom, of the spiritual kingdom (Christ, which is set up under the gospel). In man's day the kingdom was at hand; but in the day of Christ's power the kingdom is come. Under the law there was a tabernacle pitched by man; under the gospel the true tabernacle and people is witnessed, which God pitcheth and not man; and the holy, spiritual, heavenly sacrifices, the living covenant, whereof God is the mentor, and the law written in the heart, and the spirit of the Lord put within, so that his presence is as really witnessed inwardly, in that which is truly his tabernacle and temple now, as it was witnessed outwardly, in his outward temple and temple under the law. Oh! that Christians might not have the name only, but might be in the life and in the power, wherein these things are felt and experienced; for indeed wonders of the Lord are seen in his temple, his name is praised there. There he breaks shield and the bow, the spear and the battle. There the enemy is overcome; the holy victory brought him under, issueth out thence. There the well is opened, and the Philistine nature is hewn down, and the power to stop it no more. There the treasury of life and wisdom, and the riches of God's goods, are made manifest forever.

Truly, friends, I have not lost any thing that I had, or acknowledged of God in the days of my former profession, by believing in the light which God hath now revealed in me, but have it still with me, and in greater clearness and plainness, and fuller demonstration than I then had; but that of the flesh which mixed with it, and rendered it from being rightly servicable to the Lord, and fully comfortable to me, that the Lord hath been removing by his searching light, and the demonstration of his Spirit and power. And if at length, after all my deep and long misery, the Lord hath given me to meet with, and enjoy that which is truly excellent (among those whom men despise) I could heartily wish for you, that ye also might meet with and enjoy the same, without passing through that misery and bitter anguish and distress of spirit through which the Lord led me thereto. The Lord preserve his people, by the arm of his mighty power, which hath stretched out for them, and whereby he hath gathered them to himself. And those which do not of this fold, Oh! that it would please him to seek them out, and bring them home also; that the Lord may be one, and his name one amongst men, and that that which divideth and scattereth men from the living truth, might be scattered and brought to naught every where, in all who would be one, and desire to serve God (with one consent) in that which is true and pure. Amen.

ISAAC PENNINGTON.

For "The Friend."

### The Late Meteoric Shower.

(Concluded from page 182.)

From the London *Chemical News*, of Twelfth month 21st, we copy the following account by Joseph Baxendell, F.R.A.S. It was read before the Manchester Literary and Philosophical Society; and we presume the observations were made in or near that city. It will be observed at the time is given astronomically, that is, the hours are reckoned from the preceding noon. He says:

"The early part of the night of November 13th was very equally and cloudy, with showers of rain and hail, and occasional flashes of lightning. At about 12 h. 15 min. a break occurred near the

zenith, and in a few minutes the clouds had almost entirely disappeared. My observations of the meteors commenced at 12 h. 16 min., Greenwich mean time, and were directed principally to the determination of the time of maximum frequency, and the position of the radiant point. The observations of frequency were as follows:—

#### METEORS OBSERVED.

From 12 h. 16 m. to 12 h. 32 m.	60
" " " 32 " " 48 "	153
" " " 48 " " 13 "	287
" " 13 " 4 " " 13 "	378
" " " 20 " " " 26 "	122
" " " 26 " " " 42 "	316
" " 14 " 19 " " 14 "	54
" " 15 " 20 " " 15 "	35
" " 6 " " " " " "	6

"From 13 h. 42 m. to 14 h. 19 m., and again from 14 h. 42 m. to 15 h. 20 m., the observations were interrupted by clouds and rain, and only 73 meteors were counted during the two intervals. At 15 h. 35 m., clouds came on again very suddenly, and the sky remained obscured at 16 h. 3 m., when I ceased to watch.

"During the whole time of observation the sky was rarely entirely free from clouds for more than two or three minutes; but the errors arising from this cause are probably pretty evenly distributed through the intervals above given, and cannot therefore materially affect the final determination of the time of maximum frequency. The results of the observations are as follows:

#### AVERAGE NUMBER OF METEORS PER MINUTE.

At 12 h. 24 m.	3.7
" " 40 "	9.5
" " 56 "	17.9
" 13 h. 12 "	23.6
" " 23 "	20.3
" " 34 "	19.7
" 14 h. 30 1/2 m.	2.3
" 15 " 27 1/2 "	0.4

The curve formed by a projection of these numbers gives 13 h. 12 m., as the time of maximum frequency. The probable error of this result can hardly exceed one minute.

"In order to determine the position of the radiant point, the positions of the intersecting points of the paths, continued backwards, of a great number of pairs of meteors, were noted. By far the greater number of these points fell on a space bounded by lines joining the stars *Gammaro*, *Zeta*, *Mu*, *Epsilon*, and *Eta* *Leonis*, [the five brightest stars in the neck and head of the Lion] and, allowing equal weights to all the observations, the mean position was found to be R. A. 9 h. 58 m. 12 s.—149° 33'; Dec. 22° 57' 57" North. Calculating the position referred to the ecliptic, we have *Longitude* 143° 41' *Lat.* 9° 54' 5" North.

"At the time of maximum frequency the earth was advancing in the direction of a point on the ecliptic, the longitude of which was 141° 28' 3" or 2° 12' 7" less than that of the radiant. It appears, therefore, that the meteors were crossing the earth's orbit from within outwards, and that their apellion distance is very sensibly greater than the earth's radius vector on November 13th.

"The velocity of the earth in its orbit on November 13th, is 18.38 miles per second, and the velocity of the November meteors, when they enter the earth's atmosphere, has been found to be forty miles per second. With these data, and the latitude of the radiant point as given above 9° 54' 5" N., we find that the inclination of the orbit of the mass of meteors to the plane of the ecliptic is 17° 59', and that their orbital velocity at the time they encounter the earth is 22.31 miles per second. The excess of this velocity

over that due to their distance from the sun arises in part at least, from the accelerating effect of the earth's attraction.

"An attempt was made to estimate roughly the relative numbers of meteors of different magnitudes, and it was found that they occurred in about the following proportions:

Out of every 100 meteors,

10 were above the 1st magnitude; the brightest of these were two or three times brighter than Sirius.

15 were between the 1st and 2d magnitudes.

25 " " 2d " 3d "

30 " " 3d " 4th "

15 " " 4th " 5th "

5 were below the 5th magnitude.

The average magnitude was 3.0.

"The trains left by many of the larger meteors had a beautiful emerald green color, others were of an ash grey, and the remainder white. The meteors themselves were mostly white or bluish white, but many were of a fine golden color.

"In order to give some idea of the great velocity with which the meteors enter the earth's atmosphere, it may be remarked that it would be sufficient to carry a body through the entire circuit of the earth in an interval of less than ten and a half minutes.

"As I had the good fortune to witness the great meteoric shower which occurred on the morning of November 13, 1833, I may state that the late display was far inferior to it, both in the number of the meteors seen and in the brilliancy of the larger ones, and I am therefore inclined to think that a much finer display may be expected to occur in November next. At the time of the 1833 great shower, I was at sea off the west coast of Central America, and although I then knew little about meteors, and the idea of a radiant point had not, so far as I am aware, ever occurred to any astronomer, or meteorologist, the tendency of the great majority of the meteors to diverge from a particular region of the heavens was so marked, that it at once engaged my attention, and I find on referring to my notes, that I fixed the central point of this region in the constellation Cancer, a few degrees east of the stars Delta and Gamma, and not in Leo, as observed by Professor Olmstead and others in the north-western portion of the North American continent. A great number of the meteors, however, had other radiant points, and some of the finest moved in long horizontal arcs, or in directions nearly perpendicular to that of the main stream. This fact seems to me to be strongly opposed to the cosulical theory of meteorites, except on the rather improbable supposition that the earth, on that occasion, encountered two or more groups, all, at the same time, crossing each other's orbits, as well as the orbit of the earth. It may, however, be urged that such a supposition is hardly more unlikely than that which ascribes the November meteors to a ring of small bodies moving round the sun on an orbit differing little in magnitude from the earth's orbit, but the motion being retrograde, or contrary to that of the earth, and therefore inconsistent with the general analogies of the solar system, and opposed to Laplace's almost universally received nebular hypothesis."

Of the display at Glasgow, Alex. Herschell says: "The shower increased in intensity until about ten minutes and twenty minutes past one o'clock, at which time 56 and 57 meteors [per minute] were counted by one observer, or almost double the number counted at one o'clock and half past one o'clock. The display then ceased almost as suddenly as it began." At 2 h. 30 min.



the number seen by one observer was only about one per minute."

The *Scientific American*, of First month 12th, publishes the following summary of an account given by a correspondent of the N. York Tribune, writing from Constantinople, of "a most beautiful display of meteors observed there on the morning of Nov. 13th and 14th." But unless there has been some confusion of dates made in condensing the statement, the account would not seem to be very reliable, as it does not correspond with observations made elsewhere. "On the first morning," says the condensed statement, "he noticed about 4000 per hour, the actual number that fell being, of course, much larger. On the 14th the sky was obscured with clouds, until nearly sunrise; but the display of meteors, between two and three o'clock, was undoubtedly some 10,000 an hour. On both occasions they were of all sizes and colors. Many of them lit up the heavens like a flash of lightning; and in several instances they left trails of light behind them from 5° to 20° in length, which remained some minutes. Not a few persons were alarmed at this rare and startling phenomenon, believing that the stars were falling from heaven.

"The grand shower in this country, of 1833, it may be remembered, was preceded by a display in Europe, of great beauty, the year before."

Selected for "The Friend."

12th mo. 15th, 1827. I am daily waiting my change, having only the mercies of God to trust to.

I am daily waiting in the temple, if I may be favored to hear this joyful summons, "Enter thou into the joy of thy Lord," where the wicked cease to trouble, and my weary spirit, I trust, will experience rest.

These appear to be the last words recorded in John Conran's journal, and in a hand almost illegible, he being nearly blind; but he continued to attend meetings—even sometimes at a distance of fourteen miles—as long as his bodily strength permitted it, so great was his desire to wait with his friends for the arising of the heavenly power of Christ therein, and to be found faithfully occupying with the gift mercifully bestowed upon him, often saying as an incentive to a more perfect dedication of mind and body: "I serve the best of Masters, who I can testify by long and precious experience, withhold no good thing from those who faithfully serve and follow Him."

The following extract from the testimony concerning him, drawn up by the Friends of Lurgan Monthly Meeting, will show how he was engaged with the same zeal in the last meeting he attended, being the day previous to his death. "With affecting energy he closely pressed Friends to faithfulness and diligence in attending the meetings for worship and discipline, saying the parable of the great supper had deeply impressed his mind, by which he was instructed to believe that no excuse, however plausible, would be taken for neglecting those important duties; for none, he thought could be more reasonable than were mentioned, wherein one having bought a piece of ground, it was but prudent for him to see it before paying for it—another, five yoke of oxen, which it was only reasonable he should be permitted to prove before paying the purchase-money—whilst a third had married a wife and could not come, having thereby necessarily undertaken to provide for a family, especially as he is declared to be worse than an infidel who provides not for his own." Then, mourning over those who were not sensible of their situation, and of the great salvation offered to all, he said, "I now again tell

you what I have so often declared, that 'another foundation can no man lay than that which is Jesus Christ.' Then waned all to be careful of neglecting calls from Heaven, and by the servants sent as messenger after messenger, testifying, 'Behold all things are ready;' for should they continue to do so, the children's seats at the Lord's table would be filled by others, who, he holding the Light, would flock as doves confined in a room to the windows; adding, he was made thankful in being assured that Light had already broken forth, and the day had dawned. And when about to resume his seat, he advanced and said, 'For thus having been permitted to live to see this day, I praise, honor, and magnify my God!'"—From the *Journal of John Conran*.

A recent letter from Beirut mentions the curious fact that a professor in the Liberian College at Monrovia is now at Beirut for the purpose of acquiring the Arabic language and purchasing Arabic books so as to act upon the Arabic-speaking tribes in the interior of Africa, who are now fast encroaching upon the borders of Liberia. He also proposes to send two young men from Liberia to the Syrian Protestant College in Beirut in order that they may acquire the same language. Native Africans studying Arabic in an American college on the coast of the Holy Land in order to combat the encroachment of Mohammedanism in the neighborhood of Liberia, is a remarkable illustration of the mode in which different systems and nationalities now operate on one another.—*Nation*.

#### THE VALE OF TEARS.

In visions which are not of night, a shadowy veil I see,  
The path of pilgrim tribes who are, who have been, or  
shall be;  
At either end are lowering clouds impervious to the  
sight,  
And frequent shadows veil, throughout, each gleam of  
passing light;  
A path it is of joys and griefs, of many hopes and fears,  
Gladden'd at times by sunny smiles, but often dimm'd  
by tears.

Green leaves are there, they quickly fade—bright  
flowers, but soon they die;  
Its banks are lav'd by pleasant streams, but soon their  
flood is dry;  
And some that roll on to the last with undiminished  
force,  
Have lost that limpid purity which graced their early  
source;  
They seem to borrow in their flow the tinge of dark'ning  
years,  
And 'on their mournful murm'ring sound befits the  
vale of tears.

Pleasant that valley's opening scenes appear to child-  
hood's view,  
The flowers are bright, the turf is green, the sky above  
is blue,  
A blast may blight, a beam may scorch, a cloud may  
intervene,  
But lightly marked, and soon forgot, they mar not such  
a scene;  
Fancy still paints the future bright, and hope the present  
cheers,  
Nor can we deem the path we tread leads through a vale  
of tears.

But soon, too soon, the flowers that decked our early  
pathway side,  
Have drooped and withered on their stalks, and one by  
one have died;  
The turf by noon's fierce heat is scard, the sky is over-  
cast,  
There's thunder in the torrent's tone, and tempest in the  
blast;  
Fancy is but a phantom found, and hope a dream ap-  
pears,  
And more and more our hearts confess this life a vale  
of tears.

Darker and darker seems the path! how sad to journey  
on,  
When hands and hearts which gladden'd ours app  
forever gone,  
Some cold in death, and some, alas! we fancied cou  
not chill,  
Living to self and to the world, to us seem colder st  
With mournful retrospective glance we look to bright  
years,  
And tread with solitary step the thorny vale of tea  
Then waiting pain and slow disease trace furrows  
the brow,  
The grasshopper, slowing down, is felt a burthen n  
The silver cord is loosening fast its feeble, slender b  
The fountain's pitcher soon must break, and bow  
purer gold;  
Oh! were it not for that blest hope which even de  
penders,  
How weary were our pilgrimage thro' this dark val  
tears.

I seek not summer days and sunny skies,  
Nor flowers, in life's rough wilderness to bloom;  
But let me in thy likeness, Lord, arise,  
Through the undreaded portals of the tomb,  
I'll ask no resting place, till I repose  
On the sweet pasture plains where life's pure river flo

#### Secret

#### Secret Uses of the Imagination.

The popular idea of imagination takes so high account of its every-day services that people supposed to be devoid of it unless they exert it in some marked and conspicuous manner.

It is not commonly perceived of what sterling service a clear imagination is in the household and the family, and how wrong things often for want of it. In fact, people often talk of reason and good sense, when this other faculty is doing really meant—imagination in its ordinary unconscious working. The ingenious arrangements and clever foresight which keep things going, make schemes answer, the grasp of new combinations, realizing all that is involved in apparently immaterial change, the fresh cement of small interests, the welcome of new ideas preserving most monotonous home from stagnation—these are rarely recognized for what they are. Still is the charm of a wide sympathy attributed to right sources—a power of picture-drawing, an comprehension of untried situations. Can sympathy, indeed, go beyond the power of imagining the condition that is to be felt for or imitated? We may relieve positive distress, we may pity mere faith; but we can scarcely feel for another or pity intelligently, without imagination. I think of this faculty as a stimulant; we could do it with the idea of excitement; but its passive side is fully as important in social life, who works as a preventive, a stender, and often as only effectual sedative against useless anxiety or perverted activity. Certain it is that no one is entirely agreeable without some share of imagination, but it often exists where it has not positive to show for itself—no particular redness, sparkle, or play of fancy. Its working is all in the way of check, in correcting the tricks of thought, saving its possessor alike from caring for what is not worth caring for, and from caring for nothing, repressing those defective conversation which spring from prosaic dulness—such as importunate persistence and talking self—and keeping him in harmony with his surroundings, and bright and interesting even in silence and passivity.

Most failures in the endeavor to please are due to this one deficiency. People with the best most amiable intentions, miss being pleasant to many if they cannot hit their friends' humor, let their own words and manner will them. The most awkward kindness has its power of appreciation; there are joys and sufferings

very good heart can sympathize with; but for the choicer moments of life, for the apprehension of the subtler emotions, imagination is indispensable. Practice, no doubt, will develop minute rods of sympathy into life, but the incorrigibly rosiest must submit to live amid the outsidings of things. It is painful sometimes to see how the best and most useful dispositions will fail of their all reward for want of tact, which is nothing else than imagination at close quarters, and put to social and possibly ignoble uses.

There are many people constitutionally incapable of believing in feelings unknown to themselves. They will not, and seem as if they could not credit likings and antipathies, pains and pleasures, of which they have no experience. They either set them down as pretence and affectation, or they take no count of them, treating them as empty words, devoid of all meaning for those who profess them; or perhaps they override these alien to their own tastes as a sort of vermin which it is their duty and a merit to crush. The strong will not believe in weakness, nor the healthy in sickness, nor the high-spirited in fervour nor depression, nor the methodical in the necessity for variety and change. Old persons of this temper will forget that they were ever young, and, following the system of their whole life, will regard their present estimate of pleasure and pain as not merely the only reasonable one, but the only one that can seriously be entertained—other notions being simple delusions.

We see people continually failing in their ends from the same deficiency. They cannot tell how to reach others; they have no selection of arguments; they have no delicate tools, but only such as will wrench and hammer. This is called ignorance of human nature or want of penetration; but, of course, whatever is not seen by the senses, must be seen if at all through the imagination. A very strong will dulls this faculty, or dulls it by its dissidial; it prefers getting its way through mere force.

A sense of power creates a desire to take the most direct way to its end. If there is power though it succeeds; but as often a dull or quenched imagination balks a strong will of its desire. There are a hundred things acceptable or repugnant to us, according to the method in which they are first presented to our consideration. If we think of critical times in our lives, occasions when a choice or alternative was presented to us, we very likely may find that the mode in which it was brought before us determined us. If the suggestion came with due consideration for our habits of thought, it was received and its bearings entered into; but put arbitrarily and defiantly, the idea failed of an entrance, made no way, and was never entertained at all, probably from some kindred inability in ourselves to seize the points of a new situation. The propounder could not or would not picture the mind to which he sought access so as to secure a primary reception. Of such this sort of picture-drawing has to be cultivated like any other talent, and necessity here, as elsewhere, is the great teacher; but whenever it is not possessed, either from incapacity or indifference, there will be a growing discrepancy of tastes and interests, for people cannot live in harmony without it. \* \* \*

What we are considering, is not the advantage or disadvantage of imagination to its possessor, but the debt social life owes it. Half mankind, it would seem, are afraid of imagination; the best service they give it credit for is the furnishing their leisure with agreeable reading. They never think of looking for imagination in their wives and families and servants.

What we say is, let men cultivate imagination in those about them if they would be comfortable, if they would enjoy life, if they would escape the petty forms of inconvenience, if they would avoid dull days and worrying hours. How many annoyances would a practical imagination arrest? Would people be ever tedious if they could picture the minds of their hearers? or would they be bored, if they could take a look out of themselves? Could they be habitually unpunctual and dilatory if their fancy pressed upon them the weariness and anxiety which those dependent on them must suffer? Could there be so many ungenerous tempers if they knew how to read the impressions their tantrums produce? Could there be so much mere profession and empty protestation in conjunction with the gift of realization? Above all, would there be so much dull talk?—for talk is really duller than it need be, considering the collective capacity of mankind. Few things that need be talked of at all need be interesting.

Reason and common sense are too apt to think many pleasant things nonsense, and to confine themselves to the edifying and the useful, to cold science and to grave moralities. The virtue of imagination is that it can utilize men materials and dignify trivial ones; and this by no conscious effort, but through its inherent power of assimilation and recognition of kindred qualities. Imagination of the domestic sort needs, indeed, to be unconscious and without design.

#### Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 180.)

"2d mo. 22d, 1795. We had the company of J. Lindley at our meeting to-day. He came and dined with us; my spirit was a little animated. I went to meeting, desirous of preservation; something opened on my mind, but a fear took place that it was not clear enough for expression; weakness ensued, and my poor mind, my tossed and conflicting spirit, was encompassed with discouragement."

"3d mo. 6th. This was a hurrying morning to me, could I dwell deep enough, the necessary cares of life would not so much disturb. Unexpectedly this afternoon my dear cousin, S. Emlen, and P. Yarnall came and drank tea with us, which in some degree humbled my mind. Dear P. Y. has been made to me an eminent minister of consolation in days past, and my love for him continued strong, as well as for my dear cousin, who very often drops the persuasive language of tender encouragement. These dear friends had a religious opportunity with us in the evening, wherein the love of God in Christ Jesus our Lord was shed abroad, and my spirit witnessed some refreshment. The Lord alone receive the praise, saith my soul, I, M., and His precious wife, with E. P., were with us."

"24th. This has been to me a quiet, peaceful day. May my soul centre in holy resignation."

"26th. Our Fifth-day meeting. A favoured season it was. Dear Rebecca Wright appeared early in supplication, and dear N. W. in testimony and supplication. The Master of all rightly gathered assemblies was graciously near; my spirit preserved in a good degree of peaceful quiet, for which enjoyment, not by me to be commanded, I desire to be truly thankful."

"4th mo. 5th. I ventured to open my mouth this day in meeting, and had a degree of peace. Oh, I long to have my dwelling nearer to the inexhaustible Fountain of light, wisdom and strength."

"6th. This day I did not feel so much sisterly regard and charity as in my earnest desire, through unwatchfulness; this gave me fresh occasion for humble application to the "Healer of breaches, and Restorer of paths to dwell in."

"16th. Oh, what a trying day this has been to me! Oppression and want, spiritually, are often, of late months, my painful experience. May I possess my soul in patience, and increase in religious fervency."

"5th mo. 2d. Quarterly meeting of ministers and elders, which our dear I. E. attended, and was led in a very instructive manner to address some young in experience, and my mind seemed centred in a good degree in quiet. Towards evening dear P. Yarnall came to see us, gave some account of his dear wife's sickness and death. The account, though affecting, was truly comfortable, having cause to believe she is admitted to join the company of redeemed souls, in the holy and everlasting union, which, when animated in prospect, leads me to account other things measurably but as dross, that I may win Christ, and that when he appears, I may have a holy and unshaken confidence in Him, the great Author and Finisher of the saints' faith. After some conversation of this sort, in which I felt my mind comfortably settled, and a sweet solemnity covered it which is not at my command, dear P. Y. was much favoured in handing encouragement in a powerful living testimony. For this renewed favour my spirit bowed in adoration, and had to ascribe dominion and praise to the Father of mercies."

"6th. Oh, that I may be favoured with access to thee, O Lord, my God, and witness a dwelling in the Light, then the frequent changes of this life would not so interrupt my progress, as is the case sometimes through unwatchfulness. 'Thou that leadest Joseph like a flock, Thou that dwellest between the cherubims,' be graciously pleased still to shine forth, for without thy holy presence how doth darkness prevail over me, and my poor soul becomes tossed as from billow to billow."

"9th. I can set to my seal, that the Lord is good, hearing prayer. I have in various seasons, when favoured to ask in faith, known my prayers answered, having received that which I have asked for. Oh, may I adore the everlasting arm of power that is able to work wonders, and feelingly ascribe glory and honor, dominion and power, unto Him that remains worthy forever.

I cannot not my life dear, so that I may finish my course with joy.' Oh, the joy of the righteous! how has my spirit been animated of late in desire of finishing my course with joy."

"11th. This morning felt concerned that I am not deeper and more industrious in the cause of Truth. Lord, be pleased, I pray thee, to increase my faith and love in thee alone, thou great supreme and gracious Benefactor."

"18th. I felt my mind reducing this day, and if it is the reducing power of the Lord, let Him work, saith my soul. I have had to see the need and the efficacy of baptisms as into death, oft, and have rather desired it, if consistent with the Divine will thus to administer refining dispensations, so that His everlasting arm may be underneath to keep from despair; for therein we can suffer with the suffering seed, and 'count not Christ' in gratification dear, 'so that we may win life' and be found in Him, not having our own righteousness.' Oh, these seasons are more refining, I do believe, than joyous seasons, wherein the flesh can have no share. May I deepen in mind, and be found filling up my measure of suffering, desiring to know nothing but Jesus Christ



and Him crucified, in His resurrection and ascension." —

"19th. A meeting was appointed at Peter Yarnall's request and religious concern for the youth of this city, members of our Society; held at the North meeting house. A great number of young people attended. I desired to be in my proper allotment, so as not to be unfeeling. Oh, that improvement may be made of the many opportunities put into our hands. May not this language be taken up in consideration of the Lord's long forbearance and love. 'How shall I give thee up, Ephraim? How shall I make thee as Admah, or set thee as Zebouim?'"

"6th mo. This evening I went to take leave of Nicholas Waln, unto whom I trust my spirit has been measurably bound in a degree of purity; for years he has been near to me, and I hope I have laboured to sympathize with him in some of his deep and refining baptisms. I am afraid I am not clear of debt to him, which causes me to feel somewhat depressed at the thought of his being gone. Forgive, O Lord, I pray thee, my omissions and commissions, and blot them from before Thee if it stand good with Thy most perfect will. Baptize me yet more and more with Thy children, 'by the one Spirit into the one body,' that my drossy nature may be redeemed and removed, and my spirit become clearer and more refined. O Lord, the work is Thine, the power is Thine; and to me belongeth blushing and confusion of face. May the Lord go with him, and preserve him in heights and in depths; may the munition of rocks be his defence and his safe abode; may his bread and his water be made sure and blessed to him in every time of need, and may the glory of the Lord be his reward; and when favoured to return, his errand being fulfilled, may it be with peace and joy in the Holy Ghost. I also took leave of my dear friend, David Bacon, who has felt to me like a tender father in the church, and my heart craves his preservation, and that he may be replenished with every blessing consistent with the will of our Heavenly Father."

(To be continued.)

### The Story of Pocahontas.

Selected

An article in the January number of the *North American Review* calls general attention to an historical question relating to the early colonization of Virginia, which has been raised and discussed by Charles Deane in the introduction to his recent reprint of Captain John Smith's "True Relation of Virginia." Mr. Deane takes the ground that the story of Smith's deliverance by Pocahontas—by far the most romantic of our early legends—is entirely mythical. The argument is complicated, but rests chiefly on the basis of Smith's general want of veracity, and on no mention of the circumstance being made by Smith until sixteen years after, in the "General Historie," when Pocahontas herself was dead, and the story could hardly be refuted. The silence of contemporary writers is also of weight. In 1608, the very year of his escape from the Indians, Smith published in London the "True Relation," giving an account of his capture and release. In this he does not even mention Pocahontas, but speaks of being treated with great kindness by Powhatan and all the Indians. Wingfield, the first President of the Colony, circulated the same year a "Discourse of Virginia," in which he gives the dates and history of Smith's expedition up the Chickahominy, but does not allude to the romantic story. The next account is in 1612, when Smith published "A Map of

Virginia, with an account of his explorations." In this he speaks of his capture, but makes no mention of Pocahontas's part in his release. About the year 1615, William Strachey, late Secretary of the colony, wrote a history of travels in Virginia, printed by the Hakluyt Society in 1849, which contains accounts of Smith's adventures and some curious details about Pocahontas, but not a word of this story. In 1615, a small quarto volume appeared in London by Ralph Hamer, which gave a minute account of the capture of Pocahontas, of her conversion and subsequent marriage to Rolfe, and of a visit which Hainer paid to Powhatan, and the details of a conversation with him, and also Rolfe's letter to Sir Thomas Dale, justifying his marriage. The silence of all these books leads us inevitably to suppose that no one in Virginia then knew of the noble act of Pocahontas. In 1616, Pocahontas and her husband came to England, and were entertained at court. Purchas, who knew them and Smith well, and had many interviews with Tomocomo, an Indian of Powhatan's tribe, published in 1617 the third edition of his "Pilgrimage," in which he tells the stories of Smith and of Pocahontas, but makes no reference to the one great story. The same year Pocahontas died. The prominence which she had in England probably gave rise to various "romantic stories, and to this among them, which Smith may have adopted instead of invented. In 1622, in a pamphlet called "New England's Trials," he makes an allusion to it; and in 1624, in the "General Historie," he tells the story in full, with many exaggerations and changes from his narrative of 1608. The reasoning of Mr. Deane seems to show conclusively the falsity of the legend.—*Nation*.

### Two Kinds of Conceit.

For "The Friend."

One scarcely knows which to prefer, people who have a "pretty good conceit of themselves," and who, unconsciously it may be, lower others as they raise themselves, or those who are "out of conceit with themselves," and in their depression bring down others with them. 'Tis a pity, to be sure, that self-appreciation should get out of poise either way, and a pity, too, that we are so blind to our own characteristics as well as foibles. I think the victims of *in conceit* are less aware of it than those who are troubled with *out of conceit*; and in a thousand ways, unsuspected by themselves, they betray a sort of self-flattery. "Our ways," "our works," "our interests," are the standard, and those who differ are set down as ignorant or "queer." Sometimes "in conceit" is blandly patronizing, sometimes sharply supervisory; it is generally marked by limited sympathies and rather blunt sensibilities, and by a lack of delicate perceptions of other's feelings. It knows little of

"A heart at leisure from itself  
To soothe and sympathize."

"In conceit" is partly natural disposition, but it is wonderfully apt to grow with success, though I have known it to flourish amid trial and suffering, feeding its vanity with what seems the pure food of humility. But in success, that is apparently the result of wise foresight and labour, it is so natural to "hug one's self," that only those who have deeply learned the lesson, "In me—that is, in my flesh—dwelleth no good thing," can humbly pass on all praise, as well as all thanks, to Him whose blessing only can secure any good. "In conceit," in the young and amiable, if there is only the mildest possible flavour of it, and without any edge, is rather a

happy trait, for it finds a great many roses and misses some thorns; but if it forgets the injunction, "in honour preferring one another," it soon goes a step farther, and disregards the advice "not to think of himself more highly than he ought to think," and gradually grows opinionated, overbearing, quick to judge and slow to yield; and becomes either palpably vain and pompous, or narrow and censorious.

As to poor "out of conceit," it arouses pity more than blame, solicitude more than dislike. It seems all humility and lowliness, but I am sure but that self-love lurks under its extreme sensitiveness; but it is too wounded and sore for us to treat it harshly. We want to raise it up to rouse it, but it turns on itself in the most discouraging way, and we feel how it paralyzes power. We want to throw around it something like a waterproof cloak, to prevent annoyance from soaking in; for while its rival takes itself praise it cannot claim, it too often absorbs blame it does not deserve. While one does not receive good as a free gift, the other cannot but disappointment and untoward circumstance—merciful discipline. But if, through christian faith, a character thus naturally disposed do learn to keep the eye fixed away from its own discouraging weakness upon the Rock of strength it often unfolds the most beautiful and delicate traits of the christian life, "in all lowliness at meekness."

While every characteristic may touch wrong, right, according as it leans, so these two opposite traits may each have its peculiar strength or service. And as the strong bows in true humility and the weak rises in pure faith, these very traits by turning toward the Sun of Righteousness will, beyond doubt, ripen fruits to His praise.

If the young knew how hard it is to bend or wood, they would feel it more important to tend to the twigs of their character while they are tender. If those who are older knew how unattractive some branches appeared, they would prune, if they could not bend. Little scraggly protuberances, that never bear any fruit, may wound the eye or catch in the hair of the passer by, hurting, not helping forward. If we all can put out only "the sin," but the weakness "that do so easily beset," and just how it appeared to others, and how often we seem different from what we would be and long to become, surely it would feel forbearance toward every error, and sympathy with the erring; and it would be the quick impulse of kindly feeling, as well as a right principle, while we may note peculiarities of disposition, to rather "consider ourselves," we also be tempted."

First mo. 1867.

For "The Friend."

Extracts from Letters sent to the Friends' Free-men Association.

M. B. B. writes from Greensboro', 1st mo. 1867: "The condition of the coloured people here compares very favorably with that of the in Washington, and we were agreeably surprised by the amount of intelligence, self-reliance, a better culture, that we found here. I hope the none interested in this people will judge of the worth of these seen at the national capital. Constant scenes of poverty, starvation and suffering were there encountered; at least this is true of the who followed the army to Washington, coming to a state of destitution, and remaining so from lack of employment.

"Those living here, at Greensboro', are at home or near their old homes, some hiring houses on the old slave quarters of their former master,



and many owing homes of their own. It is thought that one hundred families were in possession of houses, earning them since the surrender, not two years ago. Will their enemies still say that they are lazy and imprudent? This has not been done without application to their business. Many have good trades, and the best boot and shoe makers are coloured men; and those that have not trades, find employment among their former owners, giving satisfaction, to all appearances. Indeed the state of feeling is much better between them than I would have thought possible. I most heartily approve the plan adopted by your association, viz: to help them to get homes for themselves by offering them at reasonable rates and by holding out other inducements; I seem anxious to avail themselves of this chance.

It is quite a theme of conversation among them, when two or three are together. I think I can see the future and rightful owners of the land in the South. They have, unlike the whites, been sedentary to labour, therefore have that which is as good as capital to commence their new life with. Instead of depending on us for every thing, they seem to feel responsibility resting upon them and fully appreciate freedom. Their faith and devotion should cause many a white professor to blush.

"The people living in the surrounding country struggle hard to educate their children. One very reliable coloured man told me that five school houses had been erected by themselves, in different places, and though they are quite poor, they have tried hard to support teachers, but in this they have not always succeeded. Most of the teachers they can hire are inefficient.

"I will cite an instance in illustration of their perseverance: a woman came here the other day with a book, as she expected to send four children to school, hiring out her fifth child, at a distance of one hundred miles, at five dollars per month, asking four dollars to pay for the education of the others. They frequently present us with chickens as a food of some kind, wishing for clothing to enable their children to attend school. There are many cases which we should relieve if it were in our power, but having no clothing, have been unable to do so. The Superintendent is very kind to us, granting all necessary requests, and with J. M. we are care extended to us, we are living very comfortably and pleasantly. The coloured people seem to exercise a care for our welfare, and are ready and capable of adding to our comfort in the school-room and elsewhere.

For "The Friend."

#### Mind the Context.

Many incorrect impressions of the meaning of a passage of Scripture, may arise from separating text from those adjacent, and not minding the context.

"I have been particularly struck with this when I carried the following text commented on, as if it had reference to the final safety of the righteous. If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"—1 Pet. iv. 13. To think that the redeemed of the Lord were scarcely saved from future punishment could scarcely be very inconsistent with the teaching of the same inspired Apostle, when he says, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." By reference to the text alluded to, we find the subject treated of in the latter part of the chapter, and to be the suffering and trial to be endured in this life. The time had come when judgment and tribulation was to begin at the house of God; and if they be scarcely saved from it, or able to

bear it, what was to be the end of those who obeyed not the gospel? To them it would be a consuming fire; to the christian church a fiery trial which was to try them—at which they were not to wonder, as though some strange thing had happened unto them. The concluding verse of the chapter, which immediately follows the one under consideration, shows that it refers to no future judgment: "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls unto Him, in well doing, as unto a faithful Creator."

Philadelphia, 1st mo. 31st, 1867.

We have admitted the above into our columns, although, as a general rule, we think it better to exclude such commentaries, lest they give rise to unprofitable criticisms on texts of Scripture and their common acceptation.

In reference to the redeemed whom the beloved Apostle saw, he was told, "These are they which came out of great tribulation," and we apprehend it is to this great tribulation that Peter alludes in the text quoted, making it applicable to the true Church in all times as well as when he wrote.—ED. OF FRIEND.

## THE FRIEND.

SECOND MONTH 9, 1867.

The frequency of crimes of the gravest character throughout all parts of our country, and the almost daily record of the destruction of human life and property, have arrested the attention of most of those charged with the administration of the law, as well as the conductors of the public press. Murders of the most frightful character; incendiarism directed to the consumption of large portions of real estate, and often involving the loss of life; robberies of immense sums of money or its representatives; reckless gambling practised in open day, and by persons occupying respectable positions in society, are occurring so frequently, and are detailed so flippantly among the items of common news, as to give ground for fear lest the public ear may become so familiarized with the prevalence of these wicked deeds, as to cause the multitude to lose sight of the dreadful demoralization it indicates, and the fearful retribution that must follow, sooner or later, unless the dark flood is effectively stayed. The very frequency of these crimes acts as a strong stimulus in many, living in indifference to religion, to rush into acts of vice, into which once they would have thought they never could be betrayed.

We are glad to see most of the "religious journals" imputing this alarming increase of atrocious crime to the late war, and the disbanding of large bodies of men who have been engaged in its unchristian duties; not only because we believe it is fairly attributable to this prolific source of every vice, but because it gives reason to hope that those who edit those influential publications, however strong their prejudices, cannot be blind to the worse than folly, of palliating and defending a system which saps the foundations of morality, and educates its votaries in a low estimate of the life of their fellow men, and to disregard the restraints of civil law; and therefore that ere long they will be willing to denounce it and inculcate the principles of peace and goodwill enjoined by the gospel.

Our country at the present time, is strikingly exhibiting the folly and many of the deplorable results of resorting to the sword in order to settle questions of right and justice. It is not merely

in the wide diffusion of the moral poison generated in the camp, and its deadly fruits, wounding and alarming the whole community, but famine is following in the desolated track of the hostile armies in the South, inviting the inroads of pestilence, while endangering the lives of, and inflicting misery on thousands; and yet most of the questions which the war was to solve, are still exciting the angry passions of the people, and can be settled only by forbearance and compromise. We are living in an eventful day, one in which while there is much to dishearten the faithful disciple, there is also much to sustain the hope that the inestimable value of the principles of the christian religion, and their adaptation to the safety and elevation of the community, are being more fully recognized by the people and their leaders, in both civil and religious society. There is much to be removed, and much to be changed, before these principles will effect the blessed purpose for which they were promulgated by the Saviour of men. The responsibility is great that rests on all who have received the knowledge of the religion set forth in the Holy Scriptures, its privileges, its restraints, and its converting power; and great will be their condemnation, if by denying or compromising them they lose their own salvation, and retard the spread of the kingdom of our Lord throughout the earth.

We would impress on our Friends in the country, prompt attention to the subject mentioned in the following notice, received for publication in our Journal. We apprehend comparatively few are aware how great was the loss in grain, seeds, &c., inflicted by the drouth alluded to, throughout the large section of the southern States where it prevailed; or how scant was the supply of these indispensable products, in many parts where rain was more abundant. The want is great of beans, peas, onions, beets, turnips, and all other common kinds of esculents. Corn and potatoes are also wanted for seed, in not a few neighbourhoods.

As the mild weather begins early in Virginia and further South, it is desirable to forward supplies at once.

Friends in the country will please bear in mind that Garden Seeds are now much needed by the Freedmen, many of whom have suffered greatly by the long drouth which prevailed over a large portion of the South during the past summer. Those who may not feel able to contribute in cash, and have more seeds than they require for their own planting, may spare a portion to aid the destitute in providing for themselves and families, through the ensuing summer and winter. To such it is recommended to forward, without delay, what they are willing to contribute—as the season for planting is now near at hand in several of the Southern States. Send either to Caleb Wood, 524 South Second St.; or to the rooms of "The Pennsylvania Freedmen's Association," No. 711 Sanson St.

#### SUMMARY OF EVENTS.

FOREIGN.—The surveys for the new boundary line between the territories of Austria and Italy, have been fully completed.

The search of the baggage of foreign travellers in England and France will hereafter be merely nominal.

The latest reports from the East bring intelligence that the Porte has determined to make cession to the Cretans, and will soon appoint a christian governor for the island of Candia. The French government, acting for the great European Powers, is engaged in framing reforms favoring the interest of christianity in Turkey. The Russian government has addressed a note to the Porte, advising generosity towards the Greek subjects of the Ottoman empire, and the granting of reforms. The weather has been very severe throughout Europe,





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For "The Friend."

Altamont, and William Hone.

Doubtless all who have been accustomed to the of Murray's Series of "Readers," can recall awfully impressive account of the last hours of the wretched Altamont. To many, I doubt it, it has been a life-moment of the justice of God, and the fearful peril of offending Him, and stepping the limits of His grace and forgiveness, and through His dear Son. Meeting with the following account of William Hone, it seemed to me a monument equally great, inscribed with the infinite mercy and long-suffering of redeeming love.

That part of the narrative in which his father's earnestness toward Wesley is noted, is indeed full warning to parents and to all; and perhaps had fitting place in many hearts among us, were critical comment too often closes the way that otherwise might have been most useful. Who of us has not learned how difficult it is, wholly to uproot this hateful plant—Christian prejudice? And shall we not be very careful to scatter no seeds of it on the winds, nor put any in hearts dear unto us,—and dear must be in the love of the gospel,—lest they take the ground and bear fruit, which is bitter and fatal in proportion to the nature impressed and influences used.

Oh, that all might be awakened to see the harm to young indiscriminating minds by unguarded comments in their presence! Without using any such expressions as that mentioned of William Hone's father, a similar impression may be given; and I recall now many instances where his impression was most unjust. Some of the opinions manifest toward those who differ from their accustomed views, albeit they were of meek walk and dedicated life and depth of religious experience immeasurably beyond their own, a bitterness and hardness of feeling that is astonishing to all who have been blessed with parents whose practical influence taught love to "all who love the Lord Jesus Christ in sincerity."

WILLIAM HONE.

Some thirty years ago, an American artist and lady, now residing in the city of New York, occupied a cottage in the suburbs of London. The adjoining cottage was occupied by a family whose habits soon attracted their attention and their respect. The garden attached to the

cottages were only separated by a trellis-work, so that the quiet inmates of the one cottage unavoidably heard much of the conversation of the large family occupying the other, who lived a great deal in the open air. The head of the family, somewhat advanced in years and evidently an invalid, could scarcely be seen without being observed as a man of extraordinary intellectual power and culture. But that which chiefly attracted attention was his piety, his devotion to the study of the Bible, and his earnest and constant endeavors to impress his children with the importance of the Gospel, and to instruct them in the truth. Every morning he might be seen seated in a little arbor, with a large Bible before him, in which he read much; at intervals walking up and down in the garden, apparently meditating on what he read, or gathering his children around him, willing and deeply interested hearers, while he opened up to them the wonderful things he learned in the blessed book.

"A certain intimacy gradually sprang up between the neighbors, and that only increased the admiration with which the character of the unknown simple-minded Christian and faithful father was regarded. A lady visitor one day informed the strangers, that the neighbor in whom they had become so much interested, was no other than William Hone, a celebrated political satirist, and equally celebrated, as the subject of a prosecution for blasphemy; a man so infamous as a reviler of all sacred things that the lady did not make the announcement without horror, and was amazed, when a Christian lady who was present, exclaimed: 'I am glad to hear it! He is, then, a brand plucked from the burning; for he is now a true Christian!'"

"Many of our readers are aware of the deluge of infidelity which swept over Europe in the beginning of this century. The labouring classes in England were instigated to sell their clothes in order to purchase the impious ravings of T. Paine; and these, and kindred writings, were distributed among the mechanics of Scotland with such fatal effect, that, in some places, they made a bonfire of their Bibles in honor of the new apostle of liberty. Of this infidel conspiracy William Hone had been one of the ablest leaders, who did not scruple to use the most sacred things as the instruments of his ribald satires. He was not merely an infidel, but an atheist—according to his own confession."

"According to his account subsequent to his conversion, his father was a pious and excellent man, but a zealous adherent of a small sect who were in the habit of speaking much and bitterly against John Wesley. They frequently called him a child of the devil, and I had," said W. Hone, "a most terrific idea of this child of the devil." While yet under six years of age, he was sent to a small select school, kept by a pious old lady, who, by her kind and gentle ways, won his affections, and exercised a happy influence over a very wayward nature. His greatest happiness was to be allowed to sit on a little stool by the side of her old carved, wooden arm-chair. His first great sorrow was when she fell sick, and he

could not go to school. The grief of it affected the child so, that on the third day, a servant was told to take him to see her. 'There,' he says, 'lay my old teacher; how altered! Death was on her face, but I loved her all the same. My little stool was placed near her bolster, and I sat down in silence. Presently she said to her attendant: 'Is he coming?' The servant went to the window, and said, 'No.' I sat in silence, overwaded, and wondering who it could be. Soon after a double knock was heard, and the attendant said; 'O madam! J. Wesley is come!' Then I was to see the child of the devil. I crept to the window, to watch; and could only see a pair of black legs, with great silver buckles. The door was opened, steps came down the kitchen-stairs, each step increasing my terror, then came in a venerable old man, with, it seemed to me, the countenance of an angel, shining silver hair waving on his shoulders, with a beautiful fair and fresh complexion, and the sweetest smile. This, then, was the child of the devil! He went up to the bed. I trembled for my poor teacher, but he took her hand and spoke so kindly to her, and she seemed so glad. After much talking, he uncovered the table, and I saw the bread and wine as I had often seen them at my father's chapel; and then he knelt down and prayed. After it was over he turned to me, laid his hand on my head, and said: 'God bless you, my child, and make you a good man.' Was this the child of the devil? I never saw J. Wesley again. My teacher died; but from that hour I never believed any thing my father said, or any thing I heard at chapel. I felt, though I could not have expressed it, how wretched such enmity was between Christians; and so I lost all confidence in my good father, and in all his religious friends, and so in all religion." It tended in the same direction that, in his father's discipline, the ordinary penance for a slight fault was to get by heart a chapter in the Bible. Sitting one day on the garret stairs, poring over the psalms, he threw the book down the whole flight, saying: 'When I am my own master, I will never open you.' And too well he kept his word; according to his own acknowledgment, for thirty years he never looked into it."

"Without attempting to trace the steps by which he reached his sad preëminence, it is enough to say that, though unsuccessful in his attempts to establish himself in London as a bookseller, he attained great popularity as a writer, and acquired an influence second to that of no other advocate of what was styled radical reform. Among other political satires, he published one in the form of a parody upon the Liturgy of the Church of England. The government saw an opportunity of crushing a dangerous opponent, or at least, of covering him with infamy, and prosecuted him for blasphemy. Hone resolved to defend himself, on his trial before Lord Ellenborough, and spoke for three successive days, alone and unsupported, in the presence of immense crowds of people, in defence of the liberty of the press. He was acquitted by a jury against the best efforts of the court to secure his conviction. The people testi-



fed their gratitude by a liberal subscription, which was soon squandered. His health also was permanently impaired by the excessive exertion and excitement of the trial. And soon after, a great change in all his views removed him from the political arena in which he had become famous.

"Among other publications which led him to be regarded as one of the most determined enemies of revelation, was a cheap edition of *The Apocryphal Gospels*, which he printed simply as antiquarian curiosities. He who leads us by a way that we know not of, found in this the occasion of leading him to a knowledge of the truth. To Miss Rolleston, an English lady of literary distinction who had also learned to count all her gain but loss for Christ, and who shared with our friends the cottage of which we have spoken, W. Hone gave this brief account of his conversion: 'When I found what an outcry there was against me on account of *The Apocryphal Gospels*, I said to myself, "What have I done?" and set to work to read the canonical Gospels, and,' he added, solemnly raising his hands, 'oh! what a flood of light burst in upon me! And thus I became a convert to christianity on conviction—to the very doctrines which I had heard in early life, when their effect was so sadly neutralized by the uncharitable enmities entertained by those who held them.'

"One of the most cherished purposes of his later life was to write an account of 'God's dealings with his soul, as a testimony to His truth. But,' he writes to Miss Rolleston, 'assisted as I am by His support, without the shadow of the fear of man, my conflicts in attempting this apparent trifle are indescribable.' This conflict was never overcome, though he continually reverted to the purpose. His autobiography could have added nothing to our knowledge of the fact that in his case also, the entrance of God's Word gave light. 'When I knew him,' says Miss Rolleston, 'no doubt ever clouded his faith; no speculation ever led him from the enjoyment of that sense of salvation by Christ alone, in which he rested.'

"His last years were years of affliction—continually increasing bodily infirmities, poverty, and all its attendant trials. Through it all he lived in simple trust, with great confidence in God as the hearer of prayer, and a joyful discovery of the love and wisdom of a Father's chastisement. The recollection of his long godlessness, and the blasphemous satires which brought on him such bitter afflictions, humbled but could not overwhelm him. When alluding to them, he was wont to say: 'Christ Jesus came into the world to save sinners, of whom I am chief.' 'He is very gracious to me,' he wrote to a friend, 'and I acknowledge, with humble gratitude, what He has been pleased to do for my soul. For Him I can do nothing, and for myself I can do nothing. I have been led to prove this, and to have full assurance that this is the highest knowledge to which a sinful creature can attain.'

"Of his last illness we have only this general notice by one of his daughters, in a letter, when the end was evidently approaching: 'My father is gradually sinking, and it reminds me of such a sunset as we often see at this season, where, after a bright, calm day, the glorious luminary sinks serenely, without a cloud to obscure the last rays of his departing light. And surely, dear madam, the Lord is doing a work in this. I have sometimes hoped that it might be the will of God to raise him up to eminent usefulness; but I now firmly believe that a greater and more blessed lesson will be taught in the long afflictions, and by the dying-bed of my beloved father, and that father William Hone, than could have been

taught by his life; and this I believe, only because it is God's own work, and He is doing that which seemeth good in His sight. Even so, Father.'

"In the beginning of November, 1842, William Hone, known even now to thousands only as 'the arch-blasphemer,' fell asleep in Jesus; another trophy of redeeming love. The following verses, written on the fly-leaf of his Bible, contain a confession of his faith.

"The proudest heart that ever beat,  
Hath been subdued in me;  
The wildest will that ever rose  
To scorn Thy Word, or aid Thy foes,  
Is quelled, my God, by Thee!

"Thy will, and not my will be done;  
My heart be ever Thine!  
Confessing Thee, the mighty 'Word,'  
I hail thee, Christ, my God, my Lord,  
And make Thy name my sign, Lord.

—Late Paper.

For "The Friend."

### The Red River Settlement.

The English travellers, Lord Milton and Dr. Cheadle, when on their outward journey to the Pacific, spent several weeks, in the autumn of 1862, at the British settlement on the Red River. It is located near the southern extremity of Lake Winnipeg, in about lat. 50 deg. North; and therefore within a few miles of the boundary of the United States. The information they furnish respecting the settlement and the country we have thought would probably interest some of our readers.

"The Red River settlement extends beyond Fort Garry for about twenty miles to the northward along the banks of Red River, and about fifty to the westward along its tributary, the Assiniboine. The wealthier inhabitants live in large, well built wooden houses, and the poorer half-breeds in rough log huts, or even Indian 'lodges.' There are several Protestant churches, a Romish cathedral and nunnery, and schools of various denominations. The neighboring country is principally open, level prairie, the timber being confined, with a few exceptions, to the banks of the streams. The settlement dates from the year 1811, when the Earl of Selkirk purchased from the Hudson's Bay Company and the Cree and Sautaux Indians, a large tract of land stretching along both banks of the Red River and the Assiniboine. The country was at that time inhabited only by wandering tribes of Indians, and visited occasionally by the employes of the North-West and Hudson's Bay Companies, who had trading posts in the neighborhood. Vast herds of buffalo, now driven far to the west of Red River, then ranged over its prairies, and frequented the rich feeding grounds of the present State of Minnesota, as far as the Mississippi.

"The first band of emigrants—Scotch families, sent out under the auspices of Lord Selkirk—reached the colony in 1812, and were reinforced by subsequent detachments until the year 1815. Never did the pioneers of any new country suffer greater hardships and discouragements than were experienced by these unfortunate people during the first seven or eight years after their arrival. They were attacked by the Canadians and half-breeds in the employ of the North-West Fur Company, who looked on them with jealousy, as *protégés* of their rivals of the Hudson's Bay Company, and they were compelled to flee to Pembina. Here they spent the winter, living on the charity of the Indians and half-breeds, and suffering the greatest hardships from the scarcity of provisions, and want of proper protection against the severity of the climate. When they returned to the colony

they were again attacked by their persevering enemies, the North-Westers', many of their number shot down, the rest driven a second time into exile, and their homes pillaged or burnt. They went back a third time, but their attempts to till by the cultivation of the soil were defeated by various misfortunes. Crops promising to repay them a hundred fold were devoured by swarms of grasshoppers, which appeared two years in succession, and all they were able to save was a scanty quantity of seed collected by the women in their aprons. These insects came in such armies that they lay in heaps on the ground; fires lighted out of doors were speedily extinguished by the the earth stank and the waters were polluted with the mass of decomposing bodies. The grasshoppers disappeared and have not since re-visited the colony; but they were succeeded by myriads of black-birds, which made terrible havoc with the grain. It was not until the year 1821, nine years after the first establishment of the colony, that the settlers succeeded in reaping, to any extent the fruits of their labours. The North-West Company was at that time amalgamated with Hudson's Bay Company, when the colonists were left in peace, and have steadily, though slow progressed up to the present time. The only misfortune which has since occurred to them was a disastrous flood, which swept away horses, cattle and corn stacks, as well as several of the inhabitants.

"In 1862 we found them a very heterogeneous community of about eight thousand Scotch Englishmen, Irishmen, Scotchmen, English Canadians, French Canadians, Americans, English half-breeds, Canadian half-breeds, and Indian. Nearly the whole population, with the exception of a few store-keepers and fur-traders, live by the Company, and the Company is king. The Company makes the laws, buys the produce of the chase and of the farm, supplying in return the other necessaries and the luxuries of life.

"The farmers of Red River are wealthy flocks and herds, and grain, more than sufficient for their own wants, and live in comparative comfort. The soil is so fertile, that what is raised year after year on the same land, and yields fifty to sixty bushels to the acre, without any manure being required. The pasturage is of the first quality, and unlimited in extent. But, shut in this distant corner of the earth from any communication with the rest of the world—except uncertain one with the young State of Minnesota by steamer during the summer, and with England by the Company's ship which brings stores to York Factory, on Hudson's Bay, once a year—farmers find no market for their produce.

"It is the interest and policy of the Company to discourage immigration, and keep the country as one vast preserve for fur bearing animals. The colony has therefore been recruited almost entirely from their own servants, who settle at Fort Garry on their retirement from the service. It is to their interest to prevent any trading except through themselves. In 1849 they attempted to enforce their monopoly of the fur trade, and half-breeds were arrested for infringement of the laws by buying furs from the Indians. The half-breeds rose in arms, and a revolution was imminent. The trial was not proceeded with, since that time they have been content to surmount every obstacle in the way of free trade, by taxing the offender, and refusing to furnish him with anything out of their stores. This obstructive policy keeps up a continual ill feeling among the independent population of the settlement, who naturally enough have little belief in the justice of laws framed, as they imagine for the protection

the Company rather than for the general good. The members of the Legislative Council, the magistrates, and all other public officers, are appointed by the Governor.

The Hudson's Bay Company have, we believe, exercised their almost absolute power well and justly, in so far that they have administered with impartiality the laws which they have made. They have gained the affection and respect of the Indians by kindly intercourse and just dealing at the day of monopolies has gone by, and it seems strange that the governing power of this colony should still be left in the hands of a trading company, whose interests are opposed to its development. It is time the anomaly should cease, and a proper colonial government be established, whose efforts would be directed to the opening up of a country so admirably adapted for settlement.

From Red River to the Rocky Mountains, along the banks of the Assiniboine and the fertile belt of the Saskatchewan, at least sixty millions acres of the richest soil lie ready for the farmer when he shall be allowed to enter in and possess it. This glorious country, capable of sustaining an enormous population, lies utterly useless, except for the support of a few Indians, and the enrichment of the share holders of the last great monopoly.

Since the time of our visit the Company has passed into other hands. The fact that the new settlers sent out Dr. Rae to survey a route for a telegraph line through their territories into British Columbia, redounds greatly to their credit, and induces a hope that their policy will be more liberal than that of their predecessors.

The stationary condition of the Red River colony is not, however, to be entirely attributed to the despotic rule of the Hudson's Bay Company, but in some measure also to the incorrigible idleness and want of thrift exhibited by the Scotch Canadians, and their relatives the French half-breeds, who form the largest section of the inhabitants. The latter, the more numerous of the two, are also the most unreliable and unapprovable members of society. Desultory, fickle, frivolous, and passionately fond of gaily and merry, they have an utter distaste for all useful labor, and rarely succeed in raising themselves to any permanent position of comfort and independence. \* \* They spend much of their time in singing, dancing, and gossiping from house to house, getting drunk when the opportunity offers. They are a merry, light-hearted, obliging race, unobscurely generous, hospitable and extravagant. Amusing goes on nearly every night throughout the winter, and a wedding, or 'noce,' as it is called, is celebrated by keeping open house, and days of fiddlers are busily employed playing for the dancers all through the night, and often far to the next day. Vanity is another of their setting sins, and they will leave themselves and their families without the common necessaries of life, to become the envied possessors of a handsome suit, a gun, a horse, or a train of dogs, which may happen to attract their fancy. Being intensely superstitious, and firm believers in dreams, omens, and warnings, they are apt disciples of the Jewish faith. Completely under the influence of the priests in most respects, and observing the outward forms of their religion with great regularity, they are yet grossly immoral, often dishonest, and generally not trustworthy.

But as hunters, guides, and voyageurs, they are unequalled. Of more powerful build, as a rule, than the pure Indian, they combine his endurance and readiness of resource with the greater muscular strength and perseverance of the white

man. Day after day, with plenty of food, or none at all, whether pack on back, trapping in the woods, treading out a path with snow shoes in the deep snow for the sleigh-dogs, or running after them at a racing pace from morning to night, when there is a well beaten track, they will travel fifty or sixty miles a day, for a week together, without showing any sign of fatigue.

The other division of the inhabitants of the Red River settlement, the English and Scotch, with the better portion of their half-breed relations, form a pleasing contrast to their French neighbors, being thrifty, industrious, and many of them wealthy in their way. Some of the more Indian of the English half-breeds are, indeed, little better than the Canadians, but these seemed to be the exception, for we met but few who equalled the French half-breeds in idleness and frivolity.

These different classes have each their own quarters in the settlement. The English and Scotch inhabit the west bank of Red river, north of the Assiniboine, while the French Canadians dwell on the east bank of Red river, and along the south bank of the Assiniboine. The Indian tribes who frequent Fort Garry, are the Sauteux and other branches of the great Chippeway nation, and occasionally a few Crees, or Assiniboines; the Sioux, the hereditary enemies of all the former tribes, sometimes visit the colony in time of peace.

The two great events of the year at Red River are the spring and fall hunt. The buffalo still forms one of the principal sources from which provisions are obtained. Pemican and dried meat, like bacon with us, are staple articles of food in every establishment. At these seasons the whole able-bodied half-breed population set out for the plains in a body, with their horses and carts. Many of the farmers who do not go themselves, engage half-breeds to hunt for them. These expeditions now assume very large proportions. The number of hunters frequently exceed 500, and they are accompanied by the women and children to prepare the meat. The number of buffalo often reaches 1,500 or 1,600. When the buffaloes are found, the horsemen are formed into a herd, and ride up as close as possible before the herd takes flight at full speed. Then the captain gives the word, and all charge, as hard as horses can gallop, into the middle of the herd. The fastest beasts are singled out and shot down, and often more than 1,000 carcasses strew the ground.

#### For "The Friend."

In contemplating the present condition of our religious Society as manifested by the signs of the times, both in this country and elsewhere, and contrasting it with its earlier days, the language arises, "Having begun in the Spirit, are ye now made perfect by the flesh?" Is there not ground to fear that there are many among us who either do not clearly understand, or duly appreciate the office of the Spirit in the work of salvation?

We are told, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." This is the testimony of the beloved disciple, of him who had leaned upon the bosom of his Saviour; and I believe that all who are now mercifully permitted to draw near in spirit to our dear Redeemer, will be prepared to make the same acknowledgment; for it is only through the renewing of the Holy Ghost that we can come to the Word, to the Son, that we can be brought to sit at His feet, through Him to find access unto the Father, and

thus be made acquainted with His will, and receive strength to do it. Let us, then, ever keep in view this unchangeable truth, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." It is only by submission to the teachings of the Holy Ghost, of that Spirit of Truth which our Lord testified would guide into all truth, that any of us can attain to that knowledge of the only true God and Jesus Christ whom He hath sent, which by the Saviour of the world is declared to be life eternal. May all be willing to receive in His fulness this blessed teacher, and be also willing to be brought to that state into which the apostle declared he was brought, wherein he counted "all things but loss for the excellency of the knowledge of Christ Jesus" his Lord.

Oh! the excellency of this knowledge—but it is not to be attained through human learning or by the wisdom of man, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And the apostle further says, "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned."

Are there not those who have been and who still are seeking and striving to become wise in spiritual things, and yet have not attained to that peace, that settlement, that holy confidence which their souls desire? And is not the watchword to some of these, Seek not great things, but be willing to be brought into the littleness. If we would attain to that state comparable to the young man and the strong man in Christ Jesus, we must first become babes in Him, and be fed by "the sincere milk of the word, that we may grow thereby," and be prepared to partake of stronger meat. And if we would become babes in Christ, we must submit to the regenerating power of His Holy Spirit, through which only we can witness the new birth, and "be converted and become as little children," prepared to sit at His feet, and to hear the gracious words that proceed from Him. And as we abide here, He will teach us as we cannot teach us, and will unfold to us, as we are able to receive them, the mysteries of His kingdom. These are hid from the wise and prudent of this world, but they are revealed to the babes in Christ, according to His own 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 all who are thus taught will, in due season, realize the truth of the prophetic declaration, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Great, indeed, is this peace; a peace which the world cannot give, and which all the vicissitudes of this life, all the trials of time, all the sufferings of these frail tabernacles of clay cannot take away; for it proceedeth from Him, who liveth forever and ever, who changeth not, and who hath said, "My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." If we possess this, if we know "the peace of God which passeth all understanding to keep our hearts and minds through Christ Jesus," it matters little what are



the tribulations of this life; for with these there will be granted from season to season, in great mercy and condescension, a humble but sustaining assurance that as we are engaged to bear all these with patience and in resignation and submission to the Divine will, they will work out for us "a far more exceeding and eternal weight of glory," and in the end, not for any works of our own, nor for any merit of our own, far, very far from this, but through the mercy of God in Christ Jesus, that mercy which "saveth us by the washing of regeneration, and the renewing of the Holy Ghost," we shall be made partakers of that fulness of joy at His right hand, of which this precious peace is but a blessed foretaste.

May all come to experience this, and to realize that the religion of our Lord and Saviour, that which is the fruit of obedience to the teachings and leadings, and restraints of His Holy Spirit in the secret of the soul, is no "cunningly devised fable," but it is that which can and will preserve in the day of prosperity and in the hour of temptation, and will also sustain, comfort and strengthen, yea, animate and cheer in seasons of suffering and trial and deep proving. Truly can we not say with the apostle, "Thanks be unto God for His unspeakable gift," even the gift of His grace, "which bringeth salvation" through Christ Jesus, our holy Redeemer.

E. A.

First mo. 1867.

### Tell-Hâm, the Ancient Capernaum.

The exploring party which has been narrowly examining the shores and circumjacent country of the Lake of Galilee is said to have discovered, beyond contradiction, the site and remains of the ancient city of Capernaum, in the spot now known as Tell-Hâm. Let us attempt to describe the locality which is invested with this exceeding interest; for if Capernaum be identified, and the ruins of its synagogues found, we touch ground which the Master has touched, and lay bare buildings which have most surely echoed to his voice. Capernaum was so long his home, that it was called "his own city," and in Capernaum, or near it, most of his works were done, and most of his teaching heard. Tell-Hâm, as it is, stands—if such a word can be applied to what is hardly more than a name and a few blocks of carved masonry—on the western shore of the Lake of Galilee. It is a mound or low manelon on the edge of the little inland sea, conched at the foot of the rugged mountains that look to Safed and Nazareth, and sloping away into the water with a fringe of dwarf-palms and oleanders. Hardly a sound is audible, save the ripple of Gennesaret, in these thick growths, and the cry of the grebes and the cranes, as they fly to and fro along the shore, seeking their food among the shoals of small fish. If any human voice be heard, it will be the chattering of Arab girls, in their black tents, pitched for a day or two among the ancient stones, while the men have gone to sell a mare to the rich Turks at Nazareth, or to rob the poor Fellahens of their grain in the fields below the hill of Safed. At times may be seen the rude temporary hut of fishermen, who drag nets still through the wavelets, and "enclose both small and great." At other times Tell-Hâm is voiceless and desolate, with no sign to mark the site of a famous town; no sign, save a few broken capitals and defaced plinths, among which the Palestine lilies shoot, thick and green; the rank, fleshy leaves of the cætus push and spread, and the mandrakes creep, with their sickly purple blossoms and evil odor. Tradition has never been sure that this

low acclivity upon the water's brink was actually the grave of Capernaum; but there has been no doubt that the spot was nigh to the town, and the centre of hallowed memorials of the Great Teacher. Northward, the little lake steals out from the feet of Mount Hermon into its placid basin; opposite are the bare yellow and red hills of the "country of the Gadarenes." Looking along the oleanders of the hither brink, the eye may mark the sites of Bethsaida, of Mary Magdalene's village, and the verdant plain of Gennesaret. The Teacher also must have looked hence and seen those spots; the lake must have rippled just thus on its rim of white sand, speckled with grey and pink shells; the hills beyond must have been as bare and unsubdued, and the glauce must have travelled away upon the wavelets, as it does now towards the marshes, where the tiny inland sea pours its sweet waters by the Jordan, to be lost in the steaming and salt cauldron of the grim Dead Sea. And turning from the lake, the hills that rise from its border are all monuments of him. Yonder crag is still called the "Mount of the Sermon;" close below it, though out of sight, is the little tableland, with "much grass in the place," which the Arabs call *Tell-el-khobz*, the mound of the five loaves; and past it the hill-path winds away from Tiberias, among the grey and brown rocks of the endless lilies, to Nazareth, by Cana of Galilee.

If Tell-Hâm be at last identified as Capernaum, an intense feeling of interest will, in the eyes of travellers and pilgrims, attach to this quiet spot. The evidence has long been strongly in favour of the identity; the natives themselves speak of the place as *Kefz nahom*, which is, indeed, the actual ancient title; and the ruins on the hill, though few and scattered, prove that edifices of importance once stood there. It is announced that the excavations made within the mound have brought to light a series of white marble columns, arranged symmetrically, with other curious and interesting relics. Whether these are Jewish or Roman, cannot be yet pronounced; but what is certain is, that if this is the chief building of ancient Capernaum, in or near at hand, and upon the same soil and level, the feet of the Good Master came and went day by day, as he lived and taught in the little city by the lake. Hard by the very columns which are now uncovered, perhaps among them, the centurion met him; to these columns, or others within sight, he "descended from the mountain," when the words of a pure morality, and the wisdom of a new love, drew "great multitudes" after him; "so that he entered into a ship and taught." In this very spot he lived and spoke, and hence he set out to cross the hills to Jerusalem. Hearing of such a discovery, we cannot treat it as a common incident. The scenes of history are not necessary to history; the event, the mission, the drama lives, and the actors and theatres pass away. But to these reminiscences, of all others, the heart of Christendom will cling; and as time changes, the nursing-place of christianity may perhaps be restored to christian hands, and many will visit this little hill by the lake to gaze on the fragments of "His own city." For while philosophers wrangle, while systems arise and fade, while the selfish cunning of priests elicits to worldly pretensions more than to their Master's words, and the world still rings with gold and steel, as it did under the Roman, the teaching given upon these hills of Galilee, and by the quiet lake, is still the sacred spell; and still the need is, that "christians" should be converted to "christianity."—*London Daily Telegraph.*

### For "The Friend." Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

The writer of this very entertaining book sided for several years in Palestine, with her brother, who was an English consul in that country. She had unusually good opportunities becoming acquainted with the indoor habits and modes of life, especially of the women; and being quick of observation and ready both with pen and pencil, she has produced a work, which is a valuable addition to our knowledge of Syrian manners and customs—and furnishes many pleasant illustrations of scripture language and narrative. "The old customs have not changed materially, and can day to day reproduce the incidents of social life so graphically described in the Bible. Arab still sits in the door of his tent; Ruth gleaned at the reapers on the plains of Bethlehem, and these plains shepherds keep watch over their flocks by night. Isaac meditates at eventide Rachel descends from her camel and covers her beautiful face with the ample veil before she meets her lord. The marriage feast is still kept in Cana. The workmen with weeping follow the bier to the grave. Salutations are exchanged among people as in the days of Abraham and Christ."

M. E. Rogers landed in Palestine on the 17th month, 1855, at Yafa—the ancient Joppa—and after being released from quarantine was kindly received at the house of—Kayat, an English consul for that port. She says:

"An Arab breakfast was prepared, and a lady party assembled to partake of it, including the beautiful little girls, the consul's children, in pretty costume, half European and half Orient. A large dish of rice, boiled in butter, with pieces of fried meat imbedded in it, formed the staple dish. Vegetable marrows, filled with mince-meat and spices in place of the seeds which had been scooped out; some excellent fish, minced meat and rice rolled up in vine leaves, and dressed in small sausages; a happy *mélange* of meat, potatoes, pine seeds, butter, and eggs; followed roast fowl and a good salad; and a dessert, composed of all the fruits that the garden of Yoppa could furnish, gave me a very favorable impression of the summer resources of a town on the coast of Palestine.

"At about midday, after this meal, nearly every one of the family sought rest, lounging on divans or musketo curtained beds, to smoke or sleep.

"When the sultry hour of noon had passed Mrs. Kayat invited me to go with her to see cousin, Sit Leah, and her newly-born infant. The ladies were soon ready for the walk, for universal outdoor dress is very simple. A muslin veil, about a yard square, of showy pattern and many colours, is thrown over the head and face. A scarf or shawl girle is fastened round the waist, and then a fine calico sheet,\* about two yards or more square, is put on like a cloth drawn up high over the head, and folded neatly on the forehead, brought under the chin, crossed over the breast, and, overlapping do the front, hides the dress entirely. It is tucked into the girle in front, so as to lift it about two inches from the ground—at the back it is allowed to fall quite smoothly in a straight line to the heels. The hands are kept inside and hold the sheet, so that only the coloured mask of mud over the face is visible. No individual could

\* Is this the kind of sheet referred to in Judges 12-18, where Sanson says, "If you find out my riddle I will give you thirty sheeps, and thirty changes of garments."



recognized in this disguise, except by some peculiarity in the manner of walking or singularity of gait. Yellow or red shoes, turned up at the heels, complete the costume.

"We entered a low doorway, and found ourselves in a court-yard, where a group of negroesses were busy washing. They took me by surprise, seizing my hands, kissing them, and pressing them to their ebony foreheads. I soon learned to be on my guard, and to draw my hand away firmly but courteously, in time to elude the embrace; for I observed that this is the way the act of submission is expected to be received. The refusal to accept the kiss shows that you do not wish the individual who proffers it to humble himself before you.

"However, under certain circumstances, the use is different; for instance, if a person asks forgiveness of you, or protection, or any favor, your refusal to allow him to kiss your hand or your feet is a sign that his request is not granted."

"As our Saviour sat at meat in the house of the Pharisee, it is recorded that a poor penitent sinner came behind Him, and kissed His feet, and pointed them with ointment. In His gentle rebuke of the captious thoughts of His host, He said, 'Thou gavest me no kiss; but this woman, even at this time, in this, and not ceased to kiss my feet.' That our Saviour permitted the erasing of the dirt from His feet, was probably understood, according to Eastern customs, as indicating that His favor and forgiveness were extended to her. In accordance with the same custom, is the exhortation of the Psalmist: 'Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.' In a time of great apostasy among the Israelites, it was revealed to the Prophet Elijah, 'I have left me even thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.'" It was with this symbol of respect and submission, that Judas betrayed his Master, and drew from him the impressive query, 'Betrayest thou the Son of Man with a kiss?'"

"We ascended a stone staircase to a terrace leading to two rooms. We entered the first, a pretty little square whitewashed room, draped with pink and white muslin. In one corner was a bed, made on the floor, and a narrow mattress, about a yard wide, ran round the other sides of the room. Cushions covered with damask were leaning against the walls, and thus a comfortable lounge was formed. A Turkey carpet concealed the stone floor. Several ladies were seated at a *table*, on the divan, smoking narghiles, the long flexible tubes of which radiated from the group of large red Bohemian glass bottles, which stood bubbling and sparkling in the centre of the room. On the low bed a young mother was reclining. Her dark wavy hair, unbraided, escaped over the embroidered pillow. Her red tarbouche, as decorated with folds of blue crepe and everlasting flowers, her pale hands rested on the crimson silk wadded quilt, and her striped Aleppo elbow and white silk dress contrasted with the dark brilliancy of her fever-bristling face and eyes. She took her hand in mine, and she said, 'Welcome, my sister; my lips must be silent, but my heart is speaking to your heart.' She lifted up a tiny blue velvet headdress—quilted—embroidered with silver thread, and revealed a baby boy of a few days old. I took him in my arms. The ladies with me were accord said, 'May you soon have the joy of holding in your arms new offspring of your father's house! May your brother soon be married, and be blessed with many sons!'"

"The infant I held in my arms was so bound

in swaddling-clothes that it was perfectly firm and solid, and looked like a mummy. It had a band under its chin and across its forehead, and a little quilted silk cap on its head, with tiny coins of gold sewed to it. The outer covering of this little figure was of crimson and white striped silk; no sign of arms or legs, hands or feet, could be seen."

(To be continued.)

#### A Real Devil Fish.

Readers of M. Victor Hugo's "Toilers of the Sea," will remember the terrible narrative of the fisherman Gilliat's encounter with the octopus, or sea-devil, who winds his horrible suckers round his victim, and gradually draws away his life's blood. The poet-novelist has been accused of exaggeration in this incident, but according to M. Lord, an English traveller, who has just published in London a book about British Columbia and the Pacific coast, the sea-devils of the North Pacific even exceed the terrors of the Channel Island species. M. Lord says:

"The octopus as seen on our coasts, although even here called a 'manusker' by the fishermen, is a mere Tom Thumb, a tiny dwarf, as compared to the Brobdignagian proportions he attains in the snug bays and long inland canals along the east side of Vancouver Island, as well as on the mainland. These places afford lurking-dens, strongholds, and natural sea-nurseries, where the octopus grows to an enormous size, and wages war with insatiable voracity on all and everything it can catch. Safe from heavy breakers, it lives as in an aquarium of smooth, lake-like water that, save in the ebbing and flowing of the tide, knows no change or disturbance.

"The ordinary resting-place of this hideous 'sea-beast' is under a large stone, or in the wide cleft of a rock, where an octopus can creep and squeeze itself with the flatness of a sand-bag, or the slipperiness of an eel. Its modes of locomotion are curious and varied; using the eight arms as paddles, and working them alternately, the central disk representing a boat, octopus row themselves along with an ease and celerity comparable to the many-armed caïque that glides over the tranquil waters of the Bosphorus; they can ramble at will over the sandy roadways intersecting their submarine parks, and converting arms into legs, march on like a huge spider. Gymnasts of the highest order, they climb the slippery ledges, as flies walk up a window pane, attaching the countless suckers that arm the terrible limbs to the face of the rocks, or to the wreck and sea-weed, they go about, back downward, like marine sloths, or, clinging with one arm to the waving algae, perform a series of trapezoid movements that Leotard might view with envy.

"I have often, when on the rocks, in Esquimaux harbour, watched my friend's proceedings; the water being clear and still, it is just like peering into an aquarium of huge proportions, crowded with endless varieties of curious sea monsters; although grotesque and ugly to look at, yet all alike displaying the wondrous works of Creative wisdom. In all the easy little nooks and corners of the harbour the great seaweek (*Macrocystis*) grows wildly, having a straight round stem that comes up from the bottom, often with a stalk three hundred feet long; reaching the surface, it spreads out two long tapering leaves that float upon the water; this sea-forest is the favourite hunting-ground of octopi.

"I do not think, in its native element, an octopus often catches prey on the ground, or on the rocks, but waits for them just as a spider does,

only the octopus converts itself into a web, and a fearful web too. Fastening one arm to a stout stalk, stiffening out the other seven, one would hardly know it from the wreck amongst which it is concealed. Patiently he bides his time, until presently a shoal of fish come gaily on, threading their way through the sea trees, joyously happy, and little dreaming that this lurking monster, so artfully concealed, is close at hand. Two or three of them rub against the arms; fatal touch! As though a powerful electric shock had passed through the fish, and suddenly knocked it senseless, so does the arm of the octopus paralyze its victim; then winding a great sucker-lead cable round the palsied fish—as an elephant winds its trunk round any thing to be conveyed to the mouth—draws the dainty morsel to the centre of the disk, where the beaked mouth seizes, and soon sucks it in."

By a sort of poetical justice, these tyrants of the sea-caverns are themselves hunted by an enemy of untiring pertinacity. The Indian regards the octopus as a great delicacy, especially when its huge glutinous body is carefully roasted. Were the octopus once to get its long throng-like feelers over the side of the canoe, and at the same time retain a hold upon the seaweek, it could as easily haul it over as a child could a basket. This the crafty Indian well knows. How he captures him, M. Lord thus describes:

"Paddling the canoe close to the rocks, and quietly pushing aside the wreck, the savage peers through the crystal water, until his practised eye detects an octopus, with great rope-like arms stiffened out, waiting patiently for food. His spear is twelve feet long, armed at the end with four pieces of hard wood, made harder by being baked and charred in the fire; these project about fourteen inches beyond the spearhaft, each piece having a barb on one side, and are arranged in a circle round the spear-end, and lashed firmly on with cedar bark. Having spied out the octopus, the hunter passes the spear carefully through the water, until within an inch or so of the centre disk, and then sends it in as deep as he can plunge it. Writhing with pain and passion, the octopus coils its terrible arms round the haft; redskin, making the side of the canoe a fulcrum for his spear, keeps the struggling monster well off, and raises it to the surface of the water. He is dangerous now; if he could get a holdfast on either savings or canoe, nothing short of chopping off the arms piecemeal would be of any avail.

"But the wily redskin knows all this, and has taken care to have ready another spear, unbarbed, long, straight, smooth, and very sharp, and with this he stabs the octopus where the arms join the central disk. I suppose the spear must break down the nervous ganglions supplying motive power, as the stabbed arms lose at once strength and tenacity; the suckers that a moment before held on with a force ten men could not have overcome, relax, and the entire ray hangs like a dead snake, a limp, lifeless mass. And thus the Indian stabs and stabs, until the octopus, deprived of all power to do harm, is dragged into the canoe, a great, inert, quivering lump of brown-looking jelly."

Selected.

John Collins's advice to his children a short time before his death:

"Live together in love, and be kind one to another; and be diligent in attending meetings, and when met, not to be looking for words, but to endeavor to be gathered inward, waiting in silence to be taught by that infallible teacher, the Spirit of Christ, in your own hearts."

For "The Friend."

The perusal of the article lately published in "The Friend," under the title of "Jacob's Vision—Christ the Ladder," and the subsequent just remarks of S. P., have made me desirous that the following illustration of Robert Barclay's should be brought to the notice of its readers, as aiding in showing the views which Friends hold upon this important subject. It is taken from "The Apology, &c.," page 145, &c.

"And lastly, this leads me to speak concerning the manner of this seed or light's operation in the hearts of all men, which will show yet more manifestly, how widely we differ from all those that exalt a natural power or light in man; and how our principle leads above all others to attribute our whole salvation to the mere power, spirit, and grace of God.

"\* \* \* "I have often had the manner of God's working, in order to salvation towards all men, illustrated to my mind by one or two clear examples, which I shall add here for the information of others.

"\* \* \* "The second example is, of divers men lying in a dark pit together, where all their senses are so stupefied, that they are scarce sensible of their own misery. To this I compare man in his natural, corrupt, fallen condition. I suppose not that any of these men, wrestling to deliver themselves, do thereby stir up or engage one able to deliver them to give them his help, saying within himself, I see one of these men willing to be delivered, and doing what in him lies, therefore he deserves to be assisted, as say the Socinians, Pelagians, and semi-Pelagians. Neither do I suppose that this deliverer comes to the top of the pit, and puts down a ladder, desiring them that will to come up, and so puts them upon using their own strength and will to come up, as do the Jesuits and Arminians; yet, as they say, such are not delivered without the grace; seeing the grace is that ladder by which they were delivered. But I suppose that the deliverer comes at certain times, and fully discovers and informs them of the great misery and hazard they are in, if they continue in that noisome and pestiferous place; yea, forces them to a certain sense of their misery (for the wickedest men at times are made sensible of their misery by God's visitation,) and not only so, but lays hold upon them, and gives them a pull, in order to lift them out of their misery; which, if they resist not, will save them, only they may resist it. This being applied as the former, doth the same way illustrate the matter. Neither is the grace of God frustrated, 'though the effect of it be diverse, according to its object, being the ministration of mercy and love in those that reject it not, but receive it.'—John i. 12; 'but the ministration of wrath and condemnation in those that do reject it.'—John iii. 19; even as the sun by one act or operation, melteth and softeneth the wax, and hardeneth the clay."

For "The Friend."

Report of the Female Auxiliary Bible Association of Friends, &c., for 1866.

In their distribution of the Holy Scriptures, the "Female Branch of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting," have met with a variety of persons whose needs warranted the gift of so precious a treasure. One hundred and twenty-four volumes have been distributed, viz: 29 reference, and 37 school bibles, 36 large testaments and psalms, and 21 small ones, and one medium sized bible.

Of the above, two reference bibles were given to Friends; two school bibles to children, de-

scendants of worthy Friends, who were without and too poor to purchase them.

Copies of "testaments and psalms" were given to German, Scotch and Italian women, the latter Catholics. These women had taken much pains to learn to read the scriptures, and were supplied at their own request. Six school bibles were given to freedmen and others in Tennessee; four in Illinois. Two young women, who have charge of a First-day school for coloured children, received twelve small "testaments and psalms."

Three reference bibles were sent to Susquehanna county to be given by a Friend to worthy, suitable persons. One to the State of Delaware, and one to the Orphanage at Burlington. One school bible to a young woman in Pike Co., Pa. One reference bible to an Episcopalian; one to a Presbyter; two to Methodists. Three reference bibles and eight testaments and psalms were gratefully received by women employed at the Eastern House of Industry.

Six school bibles were given to a coloured school in the southern part of the city; besides these, twenty-four coloured persons, some of them aged, and two formerly slaves, received copies of the Holy Scriptures.

First Mo. 24, 1867.

There is no other way than *whole hearted and honest hearted christianity* to attain the heavenly kingdom.

For "The Friend."

## Mind the Context

Is the title of a communication in "The Friend" of the 9th instant, which the editor states was admitted contrary to the general rule, and which I feel glad was admitted, as it seems to illustrate very well the soundness of the rule. No intelligent person is very apt to object to the principle desired to illustrate, of minding the contexts of Scripture, and passages generally bear comparisons very well, and I am very much of the opinion that the one in reference to the sinner and the ungodly refers to their final end, and nothing else. Tribulations in the church, as the editor remarks, are no doubt referred to, and we know that in this life the righteous always must suffer affliction; but I think it very doubtful whether the peculiar sufferings of the Faithful and of the Church are shared by the enemies of the church, although they may have punishments even in this life in other ways.

In the text, "If the righteous scarcely be saved," I see nothing discouraging if we don't forget other texts; for we read that it is "not by works of righteousness" that we are saved, but of his "mercy," and there is no surer hope established either in Scripture or the faith of the christian than that a life of obedience to Him will end in a partaking of his mercy; and if any by obeying not the gospel of God, or by leading the life of the sinner and the ungodly, put themselves beyond the pale of his mercy, where indeed *shall* they appear.

The subject might be extended indefinitely, but I agree with the editor that discussions of texts are profitless, yet felt unwilling that the communication alluded to, endeavouring to smooth away a supposed harsh interpretation, should go unnoticed, and I have used the singular pronoun at the risk of a charge of egotism, in order that none might feel committed by the usual style.

Philadelphia, 1st mo. 11th, 1867.

This must close our publication of such commentaries.—ED. OF FRIEND.

Impetuousness implies impatience, and should never be submitted to, except in pity.

Parties.

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 into 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* well concerned parents and others, to check and prevent them. How much of the demeanor conversation which passes on such occasions is a *very light* and frivolous character, even if it be no worse; unworthy of beings endowed by beneficent Creator with *noble* powers of mind designed to be employed to his glory and the good of each other, and wholly unbecoming the grave 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 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 and mind and feelings which is produced, and its insincerity and display, prompted by the desire to please, are very unbecoming 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 yielding the mind any *cal substantial pleasure*. We hope the practice will claim the care of Friends, and that they will endeavour to produce a reformation therein. *Christian Adverses.*

If our youth or others should *make light* that plainness of speech, apparel, and furniture which we have been led into, let them seriously examine their own hearts with *due regard* to the grace of God placed there; and they will find that so far as they embrace such vanities, they weaken themselves in the practice of religious duties, and expose themselves to further temptations and more dangerous vices. It is not sufficient excuse for such deviations to suppose that some may put on the appearance of plainness for temporal ends, and from hypocritical motives for such as these are an abomination in the sight of God."

## THE FRIEND.

SECOND MONTH 16, 1867.

Although the prevalence of evil must sadden the heart of the christian, and sometimes lead him almost to doubt the continued spread of Master's government, yet while it humbles and contrites him, it should not be allowed to induce him to overlook the better and nobler features of the age in which we live. If we turn our eyes from the darkness and degradation that still pervade many parts of the so-called christian world from its crying sins, national as well as individual, and contrast the present with former times, we may see many great changes for the better, which have sprung from the moral power of christianity so operating on the minds and hearts of the people, as to bring them to admit alterations in many of the evil growths of the past, and to demand the extirpation of criminal practices that have



sanction of ages, and were once indulged in and defended not only by the ignorant multitude but by many esteemed among the wise and the good.

This war is now much more generally commended as being contrary to the spirit and precepts of the gospel, than it was a century or two ago, and nations resort to its dreadful arbitrament far less recklessly than formerly. And though—owing in great measure to the betrayal of the cause of the Prince of Peace by those who came to be his ministers—it continues to be created by most christian professors, and governments foolishly invoke its crimes and miseries, under the plea that the right and the true have at yet so far gained ascendancy as to trust their enforcement without the aid of the sword; yet many of its horrid features have been softened, and, so far as christian benevolence can operate a system springing from principles directly opposed to it, without destroying it, its cruelties and miseries have been measurably mitigated by a benign influence. But perhaps in no one age, once practised and cherished by all civilized as well as barbarous nations, has the improvement effected by the leaven of the gospel of Christ been more strikingly exemplified than in the near extinguishment of the African slave trade. Long varied has been the contest between christianity and this foul sin, since Friends in this country, in the earlier days of the Society, decried against the iniquity of the traffic, and formed any connected with them to buy or sell imported Africans. Awakened in some measure to the enormity of the evil by the labours of Clarkson and the host of philanthropists who started at his call, the United States, and nearly all the governments of Europe denounced the slave trade as iniquitous, and interdicted it to their subjects under heavy penalties for violating their decrees. But notwithstanding the stringency and comprehensiveness of the laws enacted by executive power or legislative authority, the widespread adherence to slavery in this country, in Brazil and the West Indies, the lust of gold, and the well grounded expectation of escaping punishment, combined to keep up the illicit commerce; and unprincipled and abandoned men of nearly all nations continued to embark in its murderous and enriching ventures.

In 1851, the Meeting for Sufferings of Philadelphia Yearly Meeting, prepared and widely distributed "An Exposition of the African Slave Trade, from the year 1840 to 1850, inclusive, prepared from official documents." At that time the number of human beings seized and sold in Africa, and put on board of vessels to be transported, principally to Brazil and Cuba, amounted annually to between 80,000 and 100,000. In this nefarious trade no country was so deeply implicated as our own. The government of the United States persistently and defiantly denied the right of search, urgently requested by Great Britain and France, the former of whom kept a marine police, at an enormous expense, along the coast of Africa, wherever the slave trade was carried on; but her efforts to destroy it were rendered nugatory by her officers being forbidden to search any vessel that sailed under the Stars and Stripes of America. Consequently, although a few vessels were kept by the United States in the African seas, her flag was prostituted by the offerings of the earth to cover their piratical craft, and secure them from search or capture by British vessels; while, easily eluding the few in the service of our country, they traversed the highways of nations, crammed to suffocation with their wretched victims.

Year after year appeals were pressed on our government, and efforts made to induce it to act effectively in breaking up this odious commerce, and rescuing the national flag from disgrace. Three or four times successive Presidents called the attention of Congress to the glaring facts, and recommended legislation to put a stop to this outrageous violation of law and the rights and feelings of humanity. But the slave power then ruled the councils of the nation, and means were constantly found and used to defeat the requisite measures.

Some idea of the crime committed and the misery inflicted may be obtained from the fact that in ten consecutive years, reviewed in the "Exposition," 684,786 men, women, and children, were kidnapped in their native land and subjected to the indescribable suffering of the "middle passage;" of whom 158,696 are supposed to have perished in the stifling holds of the vessels that were bearing them to cruel and lifelong bondage. In the investigations into the statistics of the foreign slave trade made by T. F. Buxton, he ascertained that for every individual shipped from the coast of Africa, a life was sacrificed, either in the slave hunt or the coffee march. We must therefore double the above number of Africans put on board ship, and we thus find that within that decade, more than a million and a quarter of our fellow creatures, for no fault of their own, were destroyed or consigned to hopeless slavery, in order to satisfy the lust for gold reigning in the hearts of professors of christianity.

But slavery has been abolished in the United States, and our own government some time ago acceded to a modified right of search of vessels found within certain latitudes. It is a humiliating evidence how closely the successful prosecution of the African slave trade was connected with the countenance shown towards it by this boasted free government, that since the two events mentioned have occurred, that trade has become almost extinct.

In the Report of the Secretary of the Navy at the opening of the present session of Congress, is the following gratifying notice of the expiring effort of that once gigantic system of wrong and outrage. "But one slaver has been fitted out on the southern coast of Africa within the past year, and she has been captured on the coast of Cuba with her cargo. It was the opinion of prominent officials at Loando, including the French admiral on that station, that the slave trade had expired, and that this blot on civilization had become at last a matter of history." Again: "The vessels on the West Indian station were instructed to exercise vigilance in detecting slavers and preventing the slave trade, provided any lingering remains of that nefarious traffic still existed. But no captures have been made, and it is to be hoped this infamous trade is extinguished."

The *New York Tribune*, referring to the information contained in these extracts, says:

"So, it would appear, it is to be the happiness of the present generation to witness the last of one of the greatest curses with which humanity has ever been afflicted. The history of the African slave trade, like the prophet's roll, is full of lamentations, and mourning, and woe." It is a history whose every page has been saturated with tears and blood. One of the most hopeful and cheering signs of the times is the fact that the last page of that dreadful history has been written, and that christian civilization is to be redeemed from the abomination and disgrace of man-stealing, and of the cruelties and horrors of the "middle-passage." The future historians of this country will record with pride the fact that, sim-

ultaneously with our struggles to save liberty in the Republic, the nation became more earnest than ever in protest against this abomination, and more active in efforts to suppress the wicked trade."

It is cause for rejoicing that this complicated iniquity has now been done away by the civilized nations of the earth; but the long and large participation in it by our citizens and others who availed themselves of the protection of the flag of the Union to prosecute it, after it had been denounced and outlawed by nearly all the governments of the earth, we think leaves but little about its present abandonment, to minister to our national pride. But the christian, longing to see the more general outcropping of the fruits of the Gospel of salvation, which he knows can alone ameliorate and elevate the condition of man; by the removal of this system—which, though it violated every principle of justice and every feeling of humanity, yet originated from and was cherished by the most powerful passions of the human heart; a system that involved the interest of every maritime nation, and could claim the sanction of celebrated statesmen, and the venerable age of centuries—should feel his courage renewed, and his faith made strong that He who came to seek and to save that which is lost, continues to work upon the hearts of the children of men, and is bringing about the triumph throughout the whole earth of that blessed religion which ascribes glory to God in the highest, and enjoys peace on earth good will to men. In proportion as one mighty barrier is removed after another, the glorious change will move on with accelerated force and speed, until all people shall do reverence to the truth, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

We have received from the publishers, J. B. Lippincott & Co., Philadelphia, a copy of the second edition of "Select Historical Memoirs of the Religious Society of Friends, commonly called Quakers," by William Hodgson. The only change from the former edition which our cursory examination has disclosed, is the omission of the forty-sixth chapter on "The Heresy of E. Hicks and his followers;" the author stating he thought it best to leave that to be delineated by the pen of a future historian.

The work is well known as being interesting and instructive, well adapted to obtain the attention of our young members, and suitable to be used as a school-book.

This edition is well got up, good paper and clear type, and neatly bound in muslin.

#### SUMMARY OF EVENTS.

FOREIGN.—An understanding has been arrived at by which the Turkish forces are to evacuate Servia. It is stated that the Porte will soon make an appeal to the Catholic Powers to sustain him.

A Bavarian Prince, named Taxis, who, with his ancestors had enjoyed an uninterrupted monopoly of the postal service of Germany for the last two or three hundred years, has disposed of his rights to the government of Prussia for the sum of three millions of thalers.

A new Atlantic Telegraph Company is now forming, with the intention of laying a submarine cable by way of the Azores to Halifax. The prospectus announces that the charges will be four pounds sterling on twenty-four words.

France has made a commercial treaty with Peru, particularly providing for the export of guano. Austria is to have a responsible ministry. The Great Western, of Baltimore, has received the contract from Russia to build railroad cars and locomotives for that government.

Queen Victoria opened Parliament in person, on the 5th inst. She read the royal speech from the throne in a clear, firm voice. In regard to Parliamentary reform



the speech says: "Your attention will again be called to the state of the representation of the population in Parliament, and I trust that your deliberations, conducted in a spirit of moderation and mutual forbearance, may lead to the adoption of measures which, without undue disturbance of the balance of political power, shall freely extend the elective franchise."

In a speech made on the 27th inst., Lord Derby in reply to a query made by Earl Russell, said that Lord Stanley had asked the United States Secretary of State to state plainly the points of the claims on which an adjustment by arbitration was desired by the government of the United States. "A great storm has visited the southern and western coast of England. The advices from Manchester continue unfavorable. Many of the labouring population are without employment, and there is unusual suffering among the poorer classes throughout England. A strong feeling prevails in favor of reform; attended with some bitterness of feeling. In London, placards are shown on the streets saying, "Men without votes are serfs."

The government of Costa Rica has contracted with John C. Fremont, James W. Nye and others, for the construction of a railroad from the Atlantic to the Pacific coast. A body of priests, of the order of St. Francis, who emigrated recently to Costa Rica, have been expelled the country by the unanimous vote of the people. Late Mexican advices report that the Emperor has again named the archbishop. Catechists has been taken by them, and it is said President Juarez and his train, with \$750,000 in silver, have been captured.

A London dispatch of the 11th says: "The great Reform demonstration came off this afternoon, and was a grand affair. The turnout was immense, and yet there was not the slightest sign of a disturbance, not where a strong feeling prevails in favor of reform will produce in Parliament a plan of reform to be adopted by resolution."

It is positively announced that all the French soldiers will leave Mexico on the 25th of this month.

A dispatch from Constantinople announces that the Sultan has resolved to emancipate his Christian subjects in view of the political changes which have taken place in the assembling of a Turkish Parliament. Consols, 91, U. S. 5-20's 72 $\frac{1}{2}$ . Middling uplands cotton, 14 $\frac{1}{2}$ .

UNITED STATES.—The Public Debt, on the first inst., amounted to \$2,685,773,539. There was at that date in the United States Treasury, \$97,354,603 in coin, and \$45,069,187 in currency, which constituted leaves the net amount of debt \$2,543,349,749. The debt bearing no interest amounts to \$420,162,803.

The Constitutional Amendment has been ratified by Maine, New Hampshire, Vermont, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Ohio, West Virginia, Indiana, Illinois, Wisconsin, Minnesota, Missouri, Kansas, Michigan, Nevada, Oregon, Tennessee, 20. It has been rejected by Alabama, Arkansas, Florida, Georgia, Florida, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Texas, Virginia—13. Massachusetts, Iowa, Nebraska and California, have not yet voted but will probably ratify it.

Philadelphia.—Mortality last week, 265.

Congress.—Senator Dixon has given notice of his intention to offer an amendment to the pending constitutional amendment. It is what is known as the southern reconstruction plan, and is supposed to have the approval of the President, but will not probably receive the sanction of Congress. It makes a provision in regard to suffrage that would exclude all colored citizens unable to read and write, or not owning two hundred acres of land, and proposed to be adopted by a vote of 111 in the Senate by a vote of 20 to 22. A number of bills, of no general importance, have passed the Senate. The bill for the admission of Nebraska has passed both Houses by more than the requisite vote of two-thirds, and has consequently become a law notwithstanding the Presidential veto. The Reconstruction bill of the House has passed by a vote of 111 to 77. The question of military governments in the southern States, has been warmly discussed in the House of Representatives. It is opposed by some of the Republican members as well as all the Democrats. An attempt to close the debate by the "previous question" failed by a decided vote, 61 to 98. The bill to regulate the civil service, and to promote the efficiency of the officers thereof, failed in the House. The Tariff bill, which passed the Senate, has not been taken up by the House

of Representatives. A bill to amend the present Internal Revenue Law, has been reported by the Committee of Ways and Means to the House. It is proposed to exempt from tax the raw materials used in manufactures, and makes other reductions. The select committee on the New Orleans riot have made their report, and offer a bill for the re-establishment of civil government in Louisiana.

Miscellaneous.—The Legislature of North Carolina has passed a bill postponing the legal collection of debts twelve months.

It has been ascertained that Nebraska has now about 100,000 inhabitants, and this number is increasing rapidly.

The Nevada Legislature has adopted a joint memorial to Congress asking that the jurisdiction of Nevada may be extended over the territory of Utah.

The bill allowing coloured persons to ride in passenger cars, has passed the Senate of Pennsylvania by a vote of 17 to 13.

The remnants of the various Indian tribes in Kansas, have agreed with the United States Commissioner to remove to what is known as the Lease Land in the Indian Country, which was formerly occupied by the Creeks and Seminoles. The lands in Kansas belonging to them are to be sold, and the proceeds invested for their benefit.

The health of Jefferson Davis is said to be much better than it has been for six months past. He is now allowed free intercourse with visitors, has the full range of the grounds attached to the Fortress, and lives as comfortably as any of the United States officers.

Agriculture.—The total number of hogs packed in the west during the present winter, is stated to have been 406,233. In the winter of 1865 the number packed was 1,391,518. In that season 501,463 were packed in Chicago; 354,079 at Cincinnati, 116,700 at St. Louis; 91,000 at Louisville and 92,000 at Milwaukee.

The last monthly report of agriculture contains an elaborate compilation of the statistics of wages of farm labour throughout the country. The average rate for the month of April, without board, is stated to be \$28 per month, and \$15.50 per month with board. The average rate of freedmen's labour is \$16, without board, and \$9.75 with board. The average rate for the eastern States is \$33.30, for the middle States, \$30.07, for the western, \$28.70, for the southern States, for coloured men, \$16. The increase in the rate of labour, since 1850, has been 100 per cent.

The Freedmen.—The Tennessee House of Representatives has passed a bill giving the right of suffrage to the coloured population. It is said it will also pass the Senate. In Delaware, the bill allowing negroes to testify, and making their punishment for crime the same as for whites was defeated by a vote of 15 to 12. The result of the investigation of General Sewall into the alleged illegal apprenticing of coloured children in North Carolina, is, that the facts warrant the charge; that children have been bound under unlawful indentures, without consulting their parents or allowing them to protest in court. A bill to repeal such provisions of the law of apprenticeship as make discriminations in favor of the colored race, has been introduced in the Legislature, and Gov. Wirt is said to favor its passage. Many of the freedmen of North Carolina have been induced to emigrate, under contract, to Texas, Mississippi, Arkansas, and Tennessee, where their labour is more needed than in North Carolina. The freedmen of Florida are seemingly prosperous, and their number is computed to have increased since the adjournment of the Legislature. In Mississippi the freedmen are reported to be industrious, and would be quite contented, except for their being prohibited by law from holding or owning real estate, and from carrying fire-arms. Joseph Davis, a brother of Jefferson, has written a recommendation of his former slave, Benjamin F. Montgomery, to the office of postmaster at Davis' Bend, Mississippi, and discharged the duties of that place for six years, while a white man held the appointment.

The Atlantic Cable.—It is announced that the charges for dispatches will be reduced one half after the first of next month.

The Markets, &c.—The following were the quotations on the 11th inst. New York—American gold 136 $\frac{1}{2}$ . U. S. notes, 1881, 108 $\frac{1}{2}$ ; ditto, 5-20, 1862, 108 $\frac{1}{2}$ ; ditto, 1865, 107 $\frac{1}{2}$ ; ditto, 10-40 5 per cents, 106 $\frac{1}{2}$ . Superior State flour, \$9.05 a 10.25. Shipping Oil, \$11 a 12. Baltimore flour, common to good, \$10.80 a \$13.00; finer grades, up to \$16.50. White California wheat, \$3.15 a \$3.25; spring wheat, \$3.13 a \$3.21. Rye, \$1.29 a \$1.35. Corn, white, 65 cts; western 60 cts; yellow, 57 cts; brown and mixed, \$1.12 a \$1.14. Middling uplands cotton, 33 cts. Philadelphia.—Superior flour, \$8 a \$8.75; extras, \$9 a \$10.50; family and fancy brands,

\$12 a \$16.50. Pennsylvania red wheat, \$3. No. spring wheat, \$2.80; white, \$2.20 a \$3.40. Rye, \$1.3 a \$1.37. Corn, 94 a 96 cts. Oats, 57 cts. Cloveries \$8.50 a \$9. Timothy, \$4. Flaxseed, \$3. The arrival and sales of beef cattle reached only 1300 head. Pigs were one cent per lb. higher, extra, selling at 16 $\frac{1}{2}$  a 17 cts, a few choice at 17 $\frac{1}{2}$  a 18; fair to good, 15 a 16 cts, and common, 12 a 14 cts. About 8,000 sheep sold at 6 $\frac{1}{2}$  a 7 cts, per lb. gross. Of hogs 3000 sold at \$9 a \$11 per 100 lbs. net.

#### RECEIPTS.

Received from S. D. Linville, Pa., \$2, vol. 40; from Lydia T. King, Pa., \$2, vol. 40, and from J. C. Evans, No. 21, vol. 40; from A. Cowling, Act. 1, vol. 40, and from B. Smith and J. Oliphant, \$2 each, vol. 38, S. Fawcett, \$2, to No. 36, 39, Rachel James, \$2 to No. 26, vol. 40, and Sarah A. Atkinson, \$2, to No. 27, vol. 40; from Elizabeth Young, O., per E. Stratton, Act, \$2, vol. 40; from W. Harvey, Pa., per A. Gibbon, \$2 to No. 25, vol. 41; from Sarah A. Cope, Pa., \$2, vol. 40; from N. Linton, Pa., \$2, vol. 40; from A. B. Cranstone, Va., \$3, vol. 40.

Received from A Friend at Stillwater, O., \$5, from Benjamin Hoyle, Martins' Ferry, O., \$10, and per I. R. Bos \$40 from a few friends near Smyrna, N. Y., for the relief of the Freedmen.

#### WANTED

By a young woman, a situation as Teacher or in Store. Inquire at the Office of "The Friend."

#### WESTWOWN BOARDING SCHOOL.

The Visiting Committee meet at the School on Seventh-day afternoon, the 16th inst.; attend the meetings on First-day, and visit the Schools on Second and Third-days.

SAMUEL MORRIS, Clerk.

For the accommodation of the Visiting Committee conveniences will be at the Street Road Station on Seventh-day, the 16th inst., to meet the trains that leave Philadelphia at 2.30 and 4.45 p. m.

#### WESTWOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intending to send children as pupils, will please make early application to Dabry Knight, Superintendent, (Charter Street Road P. O., Chester Co., Penna.) or to Charles J. Allen, Treasurer, 304 Arch St., Philadelphia.

It is requested that all applications for admission made before the 1st of Third month, in accordance with the regulations on this subject. Soon after that date applicants from other Yearly Meetings will be admitted so far as there may be room for them.

#### WESTWOWN BOARDING SCHOOL.

A female teacher of writing is wanted at the above Institution to enter on her duties at the opening of the Summer Session. Application may be made to Rebecca B. Cope, Germantown, Pa. Sarah A. Richie, 44 North Fifth St., Philadelphia. Sarah C. Paul, Woodbury, N. J.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FAIRFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent.—JOSHEA H. WORTHERTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 437 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 14th of Sixth month last, at her residence in Exeter township, Berks county, Pennsylvania, MARGARET L. CHRISTMAN, widow of Isaac Christman, the 75th year of her age, an esteemed member of Exeter Monthly Meeting. She bore her last illness with piety and resignation, and has left the consoling hope that she has entered into everlasting rest.

—, at his residence, in Frankford, Pa., on the 28th Twelfth month, 1866, JAMES THORP, in the 81st year of his age, a valued member and overseer of Frankford Monthly Meeting. Although his illness was short, bereaved family and friends have had the consoling assurance, that through mercifully his purified spirit is peacefully gathered to the just of all generations.

WM. H. PILB, PRINTER,

No. 214 Pearl Street, between Dock and Third.

# THE FRIEND.

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For "The Friend."

There is a strong interest attached to the Jews, once chosen people of the Lord, to their present condition and future destiny, as foretold by inspired penmen. We therefore think the following extract from a work entitled "The Present and Future Glory of the House of Israel," written by a member of the Boston Bar, will be acceptable to the readers of "The Friend." The author, after giving his exegesis of many prophecies, leading him to the belief that the twelve tribes will be brought back to Palestine, and there assume their superiority as a nation, dwells at length on the surprising mental vigor and extended influence they now exert.

"They now, incredible as it may appear, wield more commanding influence, and fill, and illusively fill, more positions of trust and seats of power than any other nation. How matches will be their mighty energies when concentrated, we know from prophecy that in the end they will be, within the limits of a single nationality, a single land!

"But to the testimony.

"There has not been a great intellectual movement in Europe for centuries in which the Jews were not largely participated. The first Jesuits were Jews. That mysterious Russian diplomacy, which has at times so alarmed the powers of western Europe, was originated and has principally been carried on by Jews. The professional sins of Europe, says Disraeli, have at times been most monopolized by Jews. Says an intelligent writer in the *American Theological Review*—'The continental press is mainly in Jewish hands.' Every department of periodical literature arms with Jewish laborers. The great thinkers for the masses of Europe are Jews. 'The high-schools, colleges, and universities, especially in Germany, France, and Austria,' says a recent learned writer, 'are attended, proportionally, by much larger number of Jewish than Christian students.' 'In Prussia, in the year 1855,' says a copy of *Galignani's Messenger* in April of that year, 'seven times more Jews than Christians voted themselves to the higher branches of science, literature, and art.' There is scarcely a literary journal in Europe that is not, more or less, under Jewish influence or control. To ascend to the higher walks of academic learning: Alexander, the great ecclesiastical historian, who, by such masterly ability, has bridged the chasm

between inspired and uninspired history, and was for many years Regius Professor of Divinity in the University of Berlin, was a Jew. Benary, equally famous in the same university, was a Jew. Weil, the Arabic Professor of Heidelberg, the first Arabic scholar of modern times, was a Jew. Hengstenberg, the present Professor of Theology at Berlin, is a Jew. Tholuck, now Professor of Theology at Halle, and formerly Professor of Oriental languages at Breslau, is a Jew. Frankel, at the head of the famous Theological Seminary at Breslau, is a Jew. Jahn, the distinguished archaeologist, Professor of Oriental languages in the Imperial University of Vienna, is a Jew. The earnest and eloquent Krummacker is a Jew. Would we explore the rich treasures of Hebrew literature in a dialect which was developed in its fullest purity, as in the Books of Moses, six hundred years before the existence of any other known language (in comparison with which the Chinese intellect has never so much as graduated from the swaddling-clothes of what the learned Herder styles its 'eternal puerility,') Gesenius, Professor of Theology before Tholuck, at Halle, will furnish us with our lexicon; and Nordheimer, for some years Professor of Hebrew in the New York University, with our grammar. Would we still linger amid the classic shades of the German universities? Weeberly, and Tieck, and Heine, and Masou, will regale our ears with the rich melody of their verse. Would we traverse the spangled heavens? The very chiefs of that lofty band of travellers who journey among the stars. Arago and the Herschels, will light our pathway through the skies. Would we seek to thread our way through the inextricable labyrinth of German philosophy? Spinoza is the greatest of its fathers, and the elegant and accomplished Moses Mendelssohn one of the most illustrious of its sons. Who can more learnedly teach us the history of the Jewish nation than Josephus, and Jost, and Da Costa? Jacobson, recent Regius Professor of Divinity at Oxford, was a Jew. Oppenheimer, a Jew, is librarian of the best Hebrew library in the world, that of Oxford. In the realm of politics, as we have already said, the political press of Europe is mainly in Jewish hands. There is, or was but recently, a Jew in nearly every cabinet in Europe. Rothscher, one of the ablest living writers on political economy, is a Jew. Cremieux, one of the most celebrated of living jurists, the founder of the French Provisional Government, and afterwards its Minister of Justice, was a Jew. Ex-Marshal Soult, pronounced by Bonaparte 'the first strategist in Europe,' twice Minister of War, and afterwards Premier of the French government, was a Jew. Massena, the 'favored child of victory,' whose defeats, as in the famous Peninsular campaign, were so often mere signals for the most brilliant of victories; of a courage that would have shone supreme at Thermopylae or Balaklava, was a Jew of the tribe of Manassah. Rachel, the first of modern historic artists, was a Jewess. Some of the greatest of modern musical composers, as, for instance, Rossini, Mendelssohn, and Meyerbeer, were Jews. Some of the most brilliant of modern pianists, as, for instance,

Moschelles, Thalberg, Meyer, Strakosch, and Gottschalk, are Jews. The 'grand old Abram' (A. Abraham,) whose magnificent thunder-tones still vibrate in so many ears, was a Jew. How few of those who have hung in raptures upon the lips of Pasta, or Gristi, or the Pattis, have dreamed that they were listening to the sweet—did I say Miriam-like?—strains of the melodious singers of Israel!

"But the 'hiding of the power' of the Jews is Finance—was enthroned in their vaults of silver and gold. M. Fould, present and past Minister of Finance of the French government, is a Jew. A recent lord of the Exchequer of the English government, was a Jew. Look at the financial influence of the Jews in Parliament, to which, among other Jewish members, six eminent bankers, including two members of the house of Rothschild, and a recent Lord Mayor of London, have been just returned. Jewish influence has reigned in Parliament these many years; for Jews make money, and money makes members of Parliament. The Jews govern the money market, and the money market governs the world. Is a minister of finance, or a congress of sovereigns even, in doubt as to a particular scheme of finance; let them be closeted with a Jewish banker, and all doubts are soon removed. How often it is but Shakespeare (Shylock and Antonio) over again we venture not to pronounce. There are individual Jews, however, whose financial power is more vast than that of any government. There lives in London a Jew, a plain man, in manners as simple as a child, whose scrawl on the back of a piece of paper, an insignificant bit of beaten rag, is worth more than the royal word of kings, or the pledged faith of republics; who, bent ever upon the errands of his tribe, has loaned to the various European States, within the last twelve years, more than five hundred and seventy millions of dollars, and could afford to pay the debt of any one of them any morning that the whim might seize him. It is related of Rothschild, that, being asked, 'why he did not avail himself of existing political complications to secure to his own people the Holy Land,' he unconcernedly replied: 'It is ours already.' The Holy Land is, virtually, under mortgage to Jewish bankers—a mortgage which no Gentile power, or combination of Gentile powers, dares to meddle with. On the same golden pinnacle with Rothschild stands Sir Moses Montefiore, the eminent London banker, and not less eminent philanthropist; so to speak of Alderman Phillips, recently elected Lord Mayor of London by a unanimous vote.

"These facts—not to add to the list, which might be swelled indefinitely with others of similar import—force the inference upon us that the Jewish nation has been thus wonderfully upheld and preserved, amid the mutations that have befallen other nations, and caused their downfall and extinction, for some special purpose in the counsels of the Divine Providence, and that an extraordinary and lofty purpose. The inference thus to be derived from them naturally prepares our minds for the predictions of prophecy concerning the future glory of the house of Israel.



In their light, history and revelation are seen to be walking, hand in hand, to the accomplishment of a specific and grand result, which, however, revelation fully reveals.

"A single illustration more of the unimpaired vigor of the Jewish mind, and we dismiss this portion of our argument.

"A few years since, the house of Rothschild was applied to by the Russian government for a loan. They had previously given offence to the Czar by representations in favor of the Polish Jews; but his displeasure was forgotten in the financial embarrassment that now impended over him. The Rothschilds were applied to. The elder Rothschild went himself to St. Petersburg, where he was waited upon, with reference to the proposed loan, by the Minister of Finance of the Russian government, Count Cancrin, a Lithuanian Jew, of pure Hebrew descent. The loan was connected with the affairs of Spain. From St. Petersburg the Rothschild proceeded to Madrid, where he had a conference with the Minister of Finance of the Spanish government, Count Mendizabal, an Aragonese Jew, of pure Hebrew descent. Thence he proceeded to France, where he conferred with the Premier of the French government, Marshal Soult, a Parisian Jew, of pure Hebrew descent. A final interview was held at Berlin with the Minister of Finance of the Prussian government, Count Arnim, a Prussian Jew, of pure Hebrew descent. Negotiations respecting the loan were now ended. The Rothschilds offered the Czar their terms, and he accepted them. Such is a single instance of the financial and consequent political power of the Jews in Europe. Our authority for the facts concerning this loan is a recent lord of the Exchequer in the foremost commercial capital of the world—a Jew, and one of the most astute and accomplished of living statesmen."

Selected.

Extracted from a Memorial concerning Micaiah Collins.

It seldom falls to the lot of humanity to experience so little suffering in the event that terminates this mortal existence, as was granted to this, our beloved friend. A sense of the dissolution of his earthly tabernacle seemed lost in the foretaste of heavenly enjoyment.

Through the course of the day preceding his decease several Friends called to see him, in whose presence he spoke with an audible and clear voice on the great and important truths of the Gospel of Jesus Christ, until their hearts were melted in tenderness. Some of the expressions on the occasion have been preserved, which were to the following import:

"Keep near, I beseech you, to Christ Jesus in the soul, for I have seen His covenant with His people to be light, life, love, and salvation, to them that keep in it; in this I feel the peace of God to my own soul beyond what I can describe to you, or dared to look for. He deals in mercy with me, and stands himself at this time between me and those deep waters that have so often come in upon my soul as a flood; that whatever is yet to be, I feel nothing now to stand in my way; no speck, no mote, or shadow of a cloud, blessed be the name of my God." At another time he said: "I have seen, with indubitable clearness, the distinction between the righteous and the wicked, which I have always believed in, and in my testimonies, especially of late, have been called to bear witness to, 'Say ye to the righteous that it shall be well with him, for they shall eat of the fruit of their doing; woe unto the wicked, it shall be ill with him, for the reward of his hands

shall be given him.' But I have now seen this beyond what I am able to describe. You know, my friends, many of you, that I have suffered much, wave on wave, until sometimes it has seemed as if I should be overwhelmed; but there has been an eternal arm underneath; this has borne me up, and now I grudge not all I have suffered. Such love, such sweetness, that it fills my soul with humble gratitude." Not long afterwards his voice became more elevated, although apparently sinking under the weight of his disorder, when he fervently exhorted all to keep near to God's eternal covenant of light in the soul, and one unto another, saying, "If we are one, we are one in the Lord, one Shepherd, and one fold." After a few moments pause he again observed, "I have always believed that if I yielded all the faculties of my soul to the heavenly Father's guidance, I should be enabled to testify to the power of his truth, not that I speak of any confidence in myself, I feel entirely dependent on that arm of mercy that has been with me from my youth."

To a friend who visited him, he spoke on the subject of the ministry to the following effect: "The pure spring of the ministry does not depend on the creature's feelings, it is quite another thing. I have often stood up in our meetings with but a word or a sentence, and knew not what was to come next; but the Lord was mouth and wisdom, tongue, and utterance, without the immediate influence of whose pure spirit all our preaching is in vain. And so it has been in our meetings for discipline; and by keeping to this pure spring of life, words have been given that sometimes have flowed in a remarkable manner. It is by keeping near to this divine fountain that strength is afforded, and if it is only a few words, stop when the spring closes." He said he saw no cause to deviate from our ancient faith; that the doctrine of the everlasting Gospel is the same, yesterday, to-day, and forever; we must all pass over one threshold into the door, for Christ Jesus is the Way, the Truth, and the Life, as He is the only door.

For "The Friend."

In the published "Proceedings of the Academy of Natural Sciences of Philadelphia," is the following extract from a letter of Dr. Gideon Lincoln, dated Long Point, Texas, December 24th, 1855:

"The large, black tree ants have exceedingly destructive wars sometimes with their own species. Like the honey bee, they maintain separate and distinct governments, or hives, and between these, as far as my observation goes, there is no commerce or intercourse of any description. But they have territorial claims and quarrels; and these quarrels are occasionally decided on the battle field. As they are equal in physical strength and the science of war, the amount of life that is destroyed in one of their national conflicts is sometimes very great. I have seen left on one of their battle fields at least a gallon of the slain. They were not dead, but they were in a far more lamentable condition. Their legs having been all trampled off; they lay on the ground amongst the scattered fragments of their dismembered limbs, wallowing and writhing their legless bodies, in an agony of sullen, mad, hopeless despair.

This disastrous engagement took place in the little front yard of my office, on the evening of the 10th of July, 1855. There were considerable numbers engaged in battle when I first observed them. They were madly fighting in a hand to hand conflict, and reinforcements were momentarily arriving to both armies. The battle had

now become general, and was raging over an area of 15 to 20 feet in diameter. It was 4 P. M., placing a chair in a convenient situation for observation, I seated myself, for the purpose, possible, of ascertaining the cause of the difficulty and to note their mode of warfare. I was present at the commencing of the battle; now, while it was wildly raging, could not find out the cause of it. It was not long, however, until I discovered that the belligerent parties were the subjects of two neighbouring kingdoms or hives, each of which, as I could distinguish by the arrival of their reinforcements, were coming from two different post-oak trees, which standing about fifty yards apart, and the off-yard being very nearly the half-way ground afforded me good opportunity to determine to which of the contending parties belonged the distinct communities, and not to the same hive.

The battle continued unabated, until the darkness of the night prevented further observation. I left them to their fate, with my feelings so highly excited that I did not rest well that night. Before sunrise the next morning I visited the battle field and found it thickly strewn with the legless warriors, as described above. There could not have been less than 40,000 left on the ground who were utterly incapacitated to help themselves. A few of them had a single leg left. With this they made shift to pull themselves incessantly around in a very limited circle. The larger portion of them lay prostrate, writhing and doing, and vainly straining their agonized, limber bodies in a state of mental abandonment and furious desperation. Few were dead. All the dead ones that I saw, did not exceed perhaps a hundred; and these were found universally pairs, mutually grappling each other by the throats. With a few of these pairs of unyielding warriors life was not entirely extinct. My sympathy being painfully excited, I made an effort, but there were signs of vitality, to separate them. This I did not succeed. On closer scrutiny found that they had fixed their caliper-like mandibles in each other's throat, and were gripped together with such inveterate malignity, that they could not be separated without tearing off their heads.

I had swept them up in a heap, and as the most humane method of curtailing the wretched condition of the poor, ruined victims of this bloody strife I could think of, was making a hole in the ground, with the intention of entombing the whole of them, whig and tory together, by filling the grave with water, down the hole. But before I had completed my arrangement there came a heavy shower of rain, which so overwhelmed them with mud and water, as to relieve me from the painful task.

It is perhaps nothing amiss to state here, that among the slain—the vanquished—I saw no type of the species, except the neutrals, or work type. As on the ensanguined fields of the argant genus homo, the conjuring priests and bet bloods of the self-created nobility, after raising the fuss, had found it convenient to have business in some safer quarter.

This ant dwells in live trees, in large swarms or more properly communities, and feeds principally on insects. On this account he is useful. It is a fortunate thing for any family to have large tree near their dwelling that contains a community of this civil but warlike species of ant.

Near the western corner of my dwelling, eight years, stood a post oak tree—*Quercus oblongifolia*—which contained a quite populous community of the black tree ant in question. During the eight years that the tree survived, it was



om of these ants to visit every portion of the se, every night in warm weather; search out hidden cracks and crevices, in walls, bedsteads, furniture, in fact, travel over every thing at the house, except the clothing; upon any texture they do not travel. In all that ten years, we had no fleas, bed bugs, or any insect annoyances. But when the tree died, which they had their home, they went away, we have missed them much, as, since their departure, we have been forced to scald and wash the house often, to clear it of annoying insects. We should be happy in the acknowledgment of our dependence on the services of another community.

This species of ant is the largest that is found in Texas. He is quite black, and disdaining the swarming habits of the burrowing tribes of the bees, he constructs his habitation in the live oaks. As far as my observation goes, however, he dwells only in the cedars and post oaks. Very long found in a tree that has been long dead, the construction of the habitation for the accommodation of the community, he displays a degree of forethought, skill and ingenuity, which is arrogantly claimed to belong only to the genus man.

In the first place, a single female winged ant enters a live tree, in a locality favorably situated to the peculiar habits of the species, and the work of the insects upon which it feeds mainly, she now seeks out some small crevice, dead limb, or wind crack in the tree, and cutting off her legs, which are no longer useful, but in the way, commences the work of boring and chiseling suitable apartments for the coming community. This she accomplishes by cutting away the bark, and sound wood of the growing tree, until she has completed a sufficient number of apartments, cells, in which to deposit her eggs, and this is her labour. Very soon—12 days—she has attracted a swarm of neutrals, who go to work in digging food and extending the cells to suit the growing population, until, as I have often witnessed, the inner portion of the tree will be cut out singularly constructed cells to the extent of over 7 feet, without greatly diminishing its length."

For "The Friend."

#### Domestic Life in Palestine.

BY MARY ELIZA MOOREHEAD.  
(Continued from page 197.)

"Just outside of the town [of Ramleh] under a group of tamarisk-trees, sat a group of dirty-looking Arabs, in picturesque rags. As we passed, they rose from their stony seats, and advanced toward us, holding out little tin cups for alms.

"I perceived that the poor creatures were lepers! Their faces were so disfigured that they scarcely looked human; the eyelids and lips of some were entirely destroyed, while the faces of others were swollen into frightful masses. It was the saddest sight I ever saw.

"The families afflicted with this terrible and hereditary disease intermarry, and sometimes the most delicate offspring are free from any appearance of it, but it is sure to revive in the succeeding generation; some of them appear quite healthy, but they are nineteen or twenty, but they feel themselves to be a doomed race, and live quite apart from the rest of the world, subsisting almost entirely on charity—for often their fingers rot off and render their hands useless.

"I return for the few piasters we gave them, they cried, in hoarse whispers, 'May it return to you tenfold!' 'Peace be with you.'

[Leprosy appears to have been a disease of frequent occurrence in Palestine, in ancient times—

"many lepers were in Israel in the time of Eliseus the prophet"—and the laws of Moses contain specific and minute directions as to the cases of leprosy which might arise among the Jews. Those who were so affected were to dwell alone, without the camp of the Israelites; and at this day they live in special quarters in Jerusalem, Damascus, Ramleh, and Nablús, whither those torn casually elsewhere are sent as soon as the disease has thoroughly shown itself. They are better off than beggars in general, for it is deemed a great act of charity by all classes of Orientals to do any kindness to these afflicted people. Those of Damascus, being chiefly christians, were all killed, or, from their helpless condition, perished in the flames during the massacre and conflagration in the summer of 1860.]

"We passed through fertile fields and orchards, overtaking peasants leading oxen or laden camels, or shepherd boys guiding flocks of goats to pasture land. Though the sun was low, and sent our shadows in long lines behind us, yet the rays were fierce with light and heat. The fields of sesame—called *simsim* in Arabic—looked very pretty. It is a tall, bright-green plant, with upright stems, garnished with blossoms, somewhat like the fox-glove, white, shaded with pink. The seeds yield a very fine oil, almost equal to olive. Blue chicory, yellow flax, the hardy goat's beard and convolvulus, of many tints, large and small, bordered the road. We soon reached an unacculturated part of the undulating plain, where the ground was burned up and cracked into deep, wide fissures, and where large blocks of stone, like cromlechs, cast their shadows. I watched numbers of green lizards and strange reptiles, running rapidly in and out of the cracks, and under and over the rocks, pausing sometimes, opening their eyes of fire to the sun, and nodding their large heads quaintly. Wild ducks were flapping their wings above our heads. Camels every now and then passed in strings of three or four together, their drivers bending and touching their foreheads gracefully as we passed. Some of the peasants wore scarcely any clothing. Flocks of goats and cattle were browsing on the scanty burned-up pasture, and the shepherd boys were piping out rude instruments made of cane or reed. At half-past eight o'clock we were in the shelter of the hills, and paused for a few moments at the entrance of a woody and rocky valley, called Wady-'Aly. Some Arabs brought us a supply of good water, in leather bottles. M. Finu, Her Britannic Majesty's Consul at Jerusalem, had sent his kavass there to meet and welcome us, and to lead the way, for in the hill country a skilful pilot is required. Wild fig-trees, dwarf oaks, and thorns, grew among the rocks, and thousands of larks, disturbed by our approach, rose high into the air, but they did not sing the sweet song of the larks of our cornfields.

"We passed over steep hills, wild and rocky, with treacherous stones slipping from under the feet of the often stumbling horses. Sometimes the passes were so narrow that we had to ride singly, watching the leader carefully in his ins and outs among the bushes and rocks. On the summits of many of the rounded hills there are ruins and large hewn stones, which have given rise to much discussion among Biblical topographers. We saw traces of terraces, and of former careful cultivation every-where, but the winter torrents have been allowed to sweep away the protecting stones, and the rich, red loam is washed down, so that in many places large masses of bare limestone are exposed; but wherever the earth rests, however scantily, there is vegetation. Wild fruit-trees, shrubs, and aromatic herbs, thorns

and thistles, prove the natural fertility of the soil. Even out of the small handfuls of earth washed into the holes and crevices of the rocks, tiny flowers spring, especially the wild pink and crane's-bill."

"Presently Mr. Graham said, 'Now, Miss Rogers, prepare yourself for a treat. When we reach the summit of this hill, our eyes shall behold the city of the Great King.' I quickened my pace, forgot my fatigue, and was soon on the hill-top, pausing to look around me, requiring no guide to point out the long, low line of battlemented wall, with a few domes and minarets rising above it, crowning the tableland of a hill which stood in the midst of hills, and I knew that I was looking on Jerusalem, 'buildd as a city,' and 'the mountains round about her.' The afternoon sun was shining from behind us, brightening the white walls of the city, the gray-green tints of Olivet, which rises just beyond, and the long chain of the far-away mountains of Moab, seen here and there through openings in the Judean hills."

"We passed the evening pleasantly with Mr. and Mrs. Finn, talking over our journey, and planning future ones. Their children were eager to show me their treasures, and to take me to all the memorable spots in the neighbourhood they knew so well, for they were born in, and had scarcely ever been out of sight of Jerusalem. 'I will take you to Olivet, and to the top of Mount Scopus, and then you can see the River Jordan and the Dead Sea,' said Skander, the eldest boy; and little Constance added, 'Mamma, may I take Miss Rogers to see Judas's tree, and the Garden of Gethsemane, and may we go to Bethlehem and to Solomon's Pools?'

"These children, who had grown up amid such scenes, and who had learned to speak Arabic simultaneously with English, interested me exceedingly, evincing in all they said and did the effect of the influences around them. I showed to Constance an engraving of an English sea-side view, and she immediately said, pointing to a castle, 'There's the tower of David;' and again, pointing to the bathing machines, exclaimed, 'These are the tombs of the kings, and there is the Dead Sea,' the only sea which she had ever seen. After tea, the little ones were led by their pleasant-looking Armenian nurse, Uss Irma, to the nursery tent, and Skander, wishing me good-night, cried, 'Do not be afraid if you hear the jackals crying and barking, they will not come to our tents; but we hear them every night, and they wake the dogs, and the horses, and the donkeys, and then sometimes they all make a noise together.' At an early hour Helwé, a woman of Bethlehem, brought in the lanterns which were to light us to our several tents. Mrs. F. led me to mine, and showed me how to secure it; while her niece warned me to look well at my clothes, and to shake them before putting them on in the morning, to get rid of ants or spiders, or perhaps a scorpion, which might creep into them at night. I watched the lanterns as they dispersed over the grounds to the different tents, and soon fell asleep amid the scenes and sounds that were so strange to me. It was difficult to realize the fact that I had left London only three weeks before."

(To be continued.)

Christianity is, essentially, the discipleship of the heart, met by a presence and communication as divinely suited by an inward connection, as the visible presence and external communications of our blessed Lord were proportioned to the outward discipleship of His followers during His ministry on earth.—*Episcopalian*.

## THE DEATH OF SLAVERY.

BY WILLIAM CELLEN BRVANT.

O thou great Wrong, that, through the slow-paced years,

Didst hold thy millions fettered, and didst wield  
The scourge that drove the labourer to the field,  
And looked with stony eye on human tears,

Thy cruel reign is o'er;  
Thy bondmen crouch no more  
In terror at the menace of thine eye;

For He who marks the bounds of guilty power,  
Long-suffering, hath heard the captive's cry,  
And touched his shackles at the appointed hour,  
And lo! they fall, and be whose limbs they galled  
Stands in his native manhood, disenthralled.

A shout of joy from the redeemed is sent;  
Ten thousand hamlets swell the hymn of thanks.  
Our rivers roll exulting, and their banks  
Send up hosannas to the firmament.

Fields, where the bondman's toil  
No more shall trench the soil,  
Seem now to bask in a sereener day;

The meadow-birds sing sweeter, and the nirs  
Of Heaven with more caressing softness play,  
Welcoming men to liberty like theirs.  
A glory clothes the land from sea to sea,  
For the great land and all its coasts are free.

Within that land wert thou enthroned of late,  
And they by whom the nation's laws were made,  
And they who filled its judgment-seats, obeyed  
Thy mandate, rigid as the will of fate.  
Fierce men at thy right hand,

With gesture of command,  
Gave forth the word that none might dare gainsay;

And grave and reverent ones who loved thee not,  
Shrank from thy presence, and in blank dismay,  
Choked down, unuttered, the rebellious thought;  
While meaneer cowards, mingled with thy train,  
Proved, from the book of God, thy right to reign.

Great as thou wert, and feared from shore to shore,  
The wrath of God o'ertook thee at thy pride;  
Thou sit'st a ghastly shadow; by thy side  
Thy once strong arms hang nerveless evermore,

And they who quailed but now  
Before thy lowering brow  
Devote thy memory to scorn and sad shame,

And scoff at the pale, powerless thing thou art.  
And they who ruled thee, in the imperial name,  
Subdued, and standing sullenly apart,  
Scowl at the hands that overthrow thy reign,  
And shatter at a blow the prisoner's chain.

Well was thy doom deserved; thou didst not spare  
Life's tenderest ties, but cruelly didst part  
Husband and wife, and from the mother's heart  
Didst wrest her children, deaf to shriek and prayer;

Thy inner lair became  
The haunt of guilty shame;  
Thy lash dropped blood; the murderer, at thy side,  
Showed his red hands, nor feared the vengeance due.

Thou didst sow earth with crimes, and far and wide,  
A harvest of uncounted miseries grew,  
Until the measure of thy sin was full,  
Was full, and then the avenging bolt was cast.

Go then, accursed of God, and take thy place  
With hateful memories of the elder time,  
With many a name that's blotted and nameless crime,  
And bloody war that thickened the human race;

With the black Death, whose way  
Through wailing cities lay,  
Worship of Moloch, tyrannies that built  
The Pyramids, and cruel creeds that sought  
To avenge a fancied guilt by deeper guilt—  
Dear to the stone that thou hast murdered lie.  
Lo, the foul phantoms, silent in the gloom  
Of the flow'ns ages, part to yield thee room.

I see the better years, that hasten by,  
Carry thee back into that shadowy past  
Where, in the dusty spaces, void and vast,  
The graves of those who thou hast murdered lie.

The slaves-pan, through whose door  
Thy victims pass no more,  
Is there, and there shall the grim block remain  
At which the slave was sold; while at thy feet  
Scourges and engines of restraint and pain  
Moulder and rust by thine eternal seat.

There stand the stones that thou hast piled by crimes,  
Dwell thou, a warning to the coming times,  
—Atlantic Monthly.

Selected.

For "The Friend."

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

The Managers report, That the schools under their care have been continued in regular operation during the past year. In the Infant Department, Harriet C. Johnson continues to fill the position of Principal to the satisfaction of the Board. The late assistant in this department, Ada H. Hinton, having resigned her position, Elizabeth B. Kennedy, a young coloured woman who formerly taught a school under the care of Friends, in Wilmington, Delaware, was appointed in her place and entered upon her duties on the 12th of last Third month. The general condition and prosperity of this school are quite satisfactory, the teachers appearing faithful in the performance of their duties, and successful in the government of the scholars, while the latter manifest a commendable degree of diligence and attention to their lessons, their conduct being also generally becoming. The number of scholars enrolled in this school at the time of the last Annual Report was 106; it is now 96. The average attendance was then 69; it is now 68, showing a decrease of 1. The total number of admissions has been 2417, of whom 315 are re-admissions.

The Girls' School continues under the excellent management of Martha T. Cox, whose efforts for the improvement of the school have been blessed with marked success. She is ably assisted by Annie Pennell, who was appointed in the Ninth month last to fill the vacancy caused by the resignation of Rebecca D. Maris, who had, for a number of years, acceptably occupied the position. In our report of last year we referred to the condition of this school as highly satisfactory, and we now feel safe in saying that the high standard then prevailing has been fully maintained. The class list then 61; it is now 51. The average attendance during the year has been 42, an increase of three as compared with last report. The total number registered has been 1497, of whom 364 are re-admissions, showing that the total number of scholars who have availed themselves of the advantages of these schools since they were opened in the present building has been 3235; prior however to these schools, there was one for the education of coloured boys under the care of this Association, opened on the 7th of Tenth month, 1822, and closed on the 30th of Ninth month, 1838, at which 1010 boys received instruction, for a longer or shorter time, making the total number of coloured children who have partaken of the advantages of our schools, 4245.

During the year thirteen of the scholars have gone to the "Institute for Coloured Youth" in this city, and it is gratifying to be informed that they there displayed an accurate acquaintance with the studies they had been pursuing in our schools; of one class of seven that left together in the Eleventh month, it is reported they passed an examination at the Institute which did honor to the school from which they had come.

During the year several children have attended both the Infant and the Girl's schools, who were lately slaves in the southern States; their diligence has generally been commendable, and their progress satisfactory; their neatness in person and apparel has also been noticeable, comparing favorably in this respect with the other children.

The library attached to the Girls' school continues to be much used by the scholars, and is highly prized by them as affording a varied supply of instructive and entertaining reading. The highest number of books loaned during any one

month has been 190. The number of volumes composing the library is now 689.

It is necessary for the support of these schools upon their present bases, that the annual subscriptions be fully maintained; we therefore commend the subject to the careful consideration of our friends who have from year to year contributed to our funds.

Signed by direction and on behalf of the Board of Managers. JOHN E. CARTER,  
Clerk.

Philada. 12th mo. 27th, 1866.

## ABSTRACT OF TREASURER'S REPORT.

## Receipts.

Subscriptions and donations, . . .	\$734
Income from investments, . . .	998
Books sold to pupils, . . .	12

\$1745

## Payments.

Balance due Treasurer last year, \$183.18	
Salaries of teachers, . . .	1200.02
Books and stationery, . . .	139.43
Incidental expenses, . . .	163.80
	1683.43

First mo. 1st, 1867, balance on hand, 58.45

## Officers of the Association.

Clerk.—Mark Balderston.

Treasurer.—John W. Cadbury.

Managers: Israel H. Johnson, B. H. Pitfield, Caleb Wood, J. Wistar Evans, John E. Cart, John W. Cadbury, Edward Bette, Jr., Thom Scattergood, Geo. B. Taylor, Joel Cadbury, J. Elton B. Gifford, Ephraim Smith.

For "The Friend."

## The Spur of the Moment.

"I did it on the spur of the moment!"

Yes, and had hours to spend in mourning over it when too late! It is bad economy, indeed, save time in doing or saying anything, and then waste it when waste or saving won't undo. "A spur of the moment" is almost always suspicious for it is a spring of excitement, and all excitement has lost some power of wise reasoning, a has nothing in its place but untempered impulse. Not but what good things are sometimes done "the spur of the moment," but they would equally good and much more surely so, with thought of a second moment added to the spur the first. While this second moment's thought would often check the doubtful spur and prevent the wrong one, it would gain, perhaps, a third fourth moment for calm feeling and consideration to come in with their wise discerning. Let take care of those spurs of the moment: they often do mischief most unintentionally; hurt ourselves as well as others; and though there may rare instances where the moment's spur moves the moment's act, it is then an impulse of quick judgment, not of quick feeling; and there must be promptness without rashness.

In this as in everything, we need better discernment than our own. And help will be given to those who seek, by watching and praying to overcome a too impulsive temperament; and the moments waiting for the guiding Light, will be blessed to the strengthening of good impulse and the checking of that which is wrong.

Uncertainty as to the time and manner of departure hence, and certainty as to the fact itself, seems to be the limit of our knowledge in regard to this awful subject.



## Friends' Freedmen Association, Philadelphia.

Second no. 4th, 1867.

To the Executive Board: The committee on distribution of Bibles, &c., report shipment as follows:

To Captain Pratt, Natchez, Miss., 500 British workman; 350 tracts assorted; 20 packs children's tracts; 100 small Testaments and Psalms; 1 Bible Reader; 50 Step by Step.

To Elizabeth Pennock, Yorktown, Va., 300 Lord's Prayer and Ten Commandments. To M. Sharp, Yorktown, Va., 200 small Testaments and Psalms.

To Rhoda W. Smith, Yorktown, Va., 100 small Testaments and Psalms.

To Edward Payson Hall, Salisbury, N. C., for First-day school, 5 Bibles; 65 Testaments and Psalms; 50 Bible Reader; 50 Step by Step; 50 Timers; 10 packs of children's tracts; 350 assorted tracts; 250 British Workman; 200 slate cards; 1 box of slate pencils; 100 Lord's Prayer and Ten Commandments; 4 large text cards.

To American Missionary Association, 2 boxes 3920 British Workman.

To Alida Clark, Orphan House, Helena, Ark., 10 British Workman; 6 Adult's Help to Read; Memoir George Fox; 1 Pilgrim's Progress; 10 British Workman; 100 tracts, Marriage, and unah Carson.

To George Dixon, Danville, Va., 1000 Primers; 500 Testaments and Psalms; 400 Lord's Prayer and Ten Commandments; 50 packs children's tracts; 58 packs assorted Juveniles; 447 tracts and small books.

To the Delaware Association, for the education of moral improvement of the coloured people, Wilmington, Del., 24 large Testaments and Psalms.

The 300 Testaments and Psalms sent to M. Sharp and R. W. Smith, were given to us for them by the Pennsylvania Bible Society. We were also to acknowledge an additional donation from them of 282 copies, and from the Bible Association of Friends of 200 copies.

We are also in receipt of a box of tracts, about 5000, from the Dublin Tract Repository, through R. James E. Rhoads.

George Dixon recommending that Greensboro furnished with a library similar to the one at Danville, the committee concluded to send one. The books are purchased and will be ready to forward in a few days.

Several of our teachers having asked for simple hymns in large type, and none of a suitable character being published, we have selected eight, which are being electrotyped, and which we expect to be ready during the present month.

Signed on behalf of the Committee,  
RICHARD CADBURY, Chairman.

Summary of the Proceedings of the Clothing Committee of Friends' Association of Philadelphia and its vicinity, for the relief of Coloured Freedmen, from Eleventh month 1st, 1866.

Received from the Birmingham and Midland Freedmen's Aid Association (England) 49 packages, viz., 2 of tools, 4 of shoes, 1 of tracts, 3 of unmade material (about 5200 yards), and 39 of clothing made up, suitable for adults and children; value of the whole shipment £776 1s. 7d. in England, which falls far short of the actual value of the contents here.

Received also from Bradford (England) Association, 1450 yards fabric, and 195 unmade garments; value £80.

Received also from Friends in Colerain, Ohio, boxes of assorted clothing; from a Friend in

Rahway, N. J., one barrel of clothing; from a few Friends in Trenton, N. J., a box of 48 pair stout shoes; from Friends in Woodbury, N. J., a box of remnants, about 110 yards, beside smaller contributions from many other sources, received at No. 501 Cherry street.

Most of the foregoing, together with a large supply received from England too late in the past spring to be applicable for suffering freedmen, have been absorbed by the shipments during the present season, the first of which took place about the 1st of the Eleventh month, 1866, and applications for clothing since that time have been frequently received and responded to, leaving but very few packages on hand for further demands. The want of shoes has been very great, and with the exception of the expenditure of sums specially donated for that purpose, none have been purchased with the general fund of the association.

A greater number of packages was sent away during the First month than during all the rest of the season. Transportation by express has been the most frequent method, thus ensuring the early arrival at the place of need of the required supplies.

To Jacob H. Vining, Yorktown, Va., 1128 garments; 1394 yards of fabric; 405 pair of shoes; 150 pair of stockings; 14 pair of blankets.

To C. E. McKay, Petersburg, Va., 1116 garments; 24 yards of fabric; 20 pair of shoes; 74 pair of stockings.

To M. W. Stoutenburgh, Fredericksburg, Va., 607 garments; 18 pair of stockings; 6 pair of blankets.

To Ann H. Searing, Farmville, Va., 223 garments; 113 yards of fabric; 60 pair of stockings.

To Captain J. O'Neil, Asst. Supt. Bureau, R. F. and A. L., Abingdon, Va., 365 garments.

To Captain J. H. Remington, Supt. Bureau, R. F. and A. L., Winchester, Va., 463 garments.

To Maria N. Parker, Alexandria, Va., 381 garments.

To Eliza Heacock, Washington, D. C., 933 garments; 3382 yards of fabric; 10 pair of shoes; 39 pair of stockings; 50 pair of blankets.

To Richard Battey, Washington, D. C., 407 garments; 1095½ yards of fabric.

To Women's Aid Orphan House, Richmond, Va., 54 garments.

To George Dixon, Danville, Va., for freedmen, for infants in North Carolina and Virginia, under his superintendence, 3501 garments; 316 pair of shoes; 290 pair of stockings; 234 pair of blankets.

To Nathan H. Hill, teacher of F. F. A., Lincolnton, N. C., 1 box clothing from Friends in Montreal; 92 pair of shoes.

To Harrison Leland, teacher of F. F. A., Raleigh, N. C., 523 garments; 17 pair of blankets.

To Lieut. McAlpin, Asst. Supt. Bureau R. F. and A. L., Raleigh, N. C., 484 garments.

To Brev't Brig. Genl. A. Rutherford, Supt. Southern District, N. C., Wilmington, N. C., 536 garments; 100 yards of fabric; 13 pair of shoes; 50 pair of blankets.

To William F. Mitchell, Nashville, Tenn., for C. Crosby, 113 garments.

To Capt. Platt, Natchez, Miss., 640 garments. Making a total from Eleventh month 1st, 1866, to this date, of 11,474 garments; 6108½ yards of fabric; 856 pair of shoes; 631 pair of stockings; 468 pair of blankets.

The supplies of fabric sent to Yorktown and Washington have sustained industrial schools at those points. No accurate information has been received of the number of scholars therein.

JOEL CADBURY, Jr., Chairman.  
Philadelphia, 2d mo. 11th, 1867.

For "The Friend."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 100.)

"12th mo. 25th, 1795. I received a few lines from my endearing R. Young, which proved some encouragement to me, as I considered them among the favours I have been a partaker of all my life from a gracious Benefactor, who can only cause the labours of his servants to be productive of good to any individual."

"24th. D. D. and R. Y. came and dined with us, which visit proved encouraging to me, and I feel encouraged to continue the labour for the arising of the life of Truth, though as it were through a long season of darkness, and indeed this has been my experience, even a long season of darkness and dismay; but I desire not to shrink from proving dispensations, knowing there is much refinement necessary, and oh, I could rejoice to be counted worthy to suffer for Christ's and the Gospel's sake. Another year has opened upon me, but whether my natural life through the course of it may be continued, is all uncertain; but let that be as Infinite Wisdom may appoint. I pray that my best life may be preserved, and that greater preparation and devotedness may be mine for that service which is perfect freedom, and in which I have known but little, if any progress to what I might, had I carefully dwelt with the Light at all times.

"Went to Haverford Monthly Meeting, accompanied by my valued and kind friend, J. Evans. A state of deep suffering was my portion. Oh, how lamentably low are things amongst them. May the Lord arise for His holy name's sake."

"27th. This day I am twenty-five years old, and am humbly made sensible of my deficiencies, and desires are raised for renewed ability to labour, and increasing care to live near to the Fountain of wisdom and strength."

"1st mo. 27th, 1796. This afternoon paid a visit at John Morton's, with which I had considerable satisfaction. My spirit was sweetly comforted in beholding the beautiful deportment and meek behaviour of his son John. It humbled my mind and raised thankfulness to the Lord, who is yet graciously alluring some of the precious youth of this city and bringing them as into the wilderness. I trust by the powerful influence of Divine love, this youth is brought to refuse the false pleasures of a transitory and delusive world, and to desire to follow the Lamb in the regeneration. My prayers are for his safety, by keeping near unto the Lord (who hath mercifully visited his soul,) in and under every dispensation. And Oh, with my soul, that I may be preserved so as to have fellowship with such as know that their Redeemer liveth."

"2d mo. 29th. Our Monthly Meeting this day. I thought I saw clearly a few words to speak in one case which came before us, but through reasoning and fear omitted in the right time, as I thought, which occasioned me some distressing anxiety. I had no remedy, but humbly and in an abasing sense of my failure in not standing as I ought for my heavenly Father's honour, to draw nigh to the footstool of mercy, and in sincere repentance to crave continued favour. And I desire to be preserved from putting forth a hand in my own will, though it may be in a very small matter, in espousing the great cause."

"2d mo. 28th, 1796. I had this morning a good meeting, being humbled under a sense of Divine love and mercy in a retrospect of unmerited favours. Too large for language, too copious for expression is the love of God! was the humble breathing of my heart this day. I



remembered something, dear Sarah Grubb says of rather choosing to be taken away in the early or middle part of life; and although I dare not desire it for myself, lest my work should not be finished, and I not prepared for a happy release; yet why should any desire long life, except it be to promote the greatest of causes in honoring the name of the blessed Author of life and every other blessing."

"3d mo. 24th. I went with my dear cousin Samuel Emlen, Elizabeth Foulke, and Deborah Mitchell to pay a visit to Rebecca Archer, at her father's residence on the Schaykill, to my satisfaction. On our return I noticed a number of country seats, on which I was led to reflect, and in measure to see the emptiness of worldly greatness, and my mind was raised to superior enjoyments. Oh, it is a blessing to have the mind centered on heaven and heavenly things. I cannot boast of my attainments, but desire to be more heavenly minded."

"3d mo. 29th, 1796. Our Spring meeting of ministers and elders opened, at which we had the company of our endeared friends D. Darby, R. Young, and M. Routh, who arrived here last evening from her Southern journey."

"27th. Our meeting this day was much favoured with the enlivening power of Truth; but how lamentable it is, there is so much of getting under under precious impressions in the wisdom and mercy of a heavenly Shepherd dispensed to us. What can be done that has not been for our safe ingathering to the true sheepfold. Oh, my soul, may thou be found a worshipper within the veil, and offering the grateful tribute of adoration from a heart deeply sensible of continued mercy."

"29th. Our meeting concluded under (to me) a comfortable covering. The several sittings have been solid seasons, I trust measurably owned; but oh, that there were a more united fervent travelling together in our lesser meetings, harmoniously labouring for Truth's honor, then we should be more likely to bring up yearly offerings of pleasant savor. There were several certificates prepared at this meeting, among which were those for our friends D. D. and R. Y. on their return to England, believing themselves nearly clear of this Continent, where they have laboured with much love and diligence, and with great acceptance."

"4th mo. 2d. Instruction is often conveyed to me in very mortifying occurrences, attending my weakness and too great inattention to my spiritual Leader."

5th mo. 7th. Went to S. R. F.'s, to see my much endeared friends D. D. and R. Y., who are near leaving us. There was much company, but I was glad I went, because I could feel them near and dear to my life. I did not feel as though I could let this be my last visit, so I went this morning, the 8th. I found them in their chamber, and was glad I went, and desire to be thankful for so precious an opportunity. They went to Pine Street Meeting, I left them and returned to our own. They left the city after they had dined, and went to Chester, intending to take Concord Quarterly Meeting, as also the Grove, before they take shipping. Oh, that the fervent, diligent, unremitting care and labour of these dear devoted servants may be remembered by us in this city; may the bread which they were favoured to hand forth, not only be blessed to us at this time, but be found after many days."

"16th. I set out this morning with J. J., after much conflict of mind, for the Grove, to attend their Youth's Meeting. This day being their Quarterly Meeting for business, I had for some time thought of joining our endeared D. D. and

R. Y. at the meeting, but fearing the affectionate part might be too much indulged thereby, I forbore setting off until now; arrived at dear cousin J. Lindley's about 7 o'clock, where we lodged. This family feels near and dear to me, I trust in the love of Truth."

"5th mo. 18th. This morning we had a religious opportunity in the family of C. H., and our much loved friends D. Darby and R. Young were favoured in communicating something to different states. It was a comfortable time to me in uniting my spirit to these dear Friends and others. When this season closed we set off for New Castle, where (I believe) we arrived about 11 o'clock. Here we met dear cousin Samuel Emlen and William Savery, who left Philadelphia yesterday afternoon; also dear Sarah Talbot and Phoebe Speakman. There was a meeting held in the court-house for the town's people, which commenced about 12 o'clock, the court having been adjourned. It was large. Dear William Savery and Deborah Darby had to impart something in testimony, the latter was largely engaged in doctrine. Dear Sarah Talbot also appeared in testimony, Rebecca Young in supplication. After we had dined, there was a meeting held at the inn for Friends, a large number of whom were there, attending, I trust, from motives of love, at the parting from these dear Friends; an affecting time it was. Our dear D. D. and R. Y. appeared in testimony, also William Savery and Samuel Emlen, and our truly valued, because valuable, D. D. in supplication, after which we parted in the abounding of endeared love. They went on board about half past five o'clock. We returned to Wilmington that evening, committing one another in our different measures and allotments to the Lord, our gracious Helper, who can make his children near and dear to one another in Himself when far separated, "supply all our needs, according to the riches of His grace in Christ Jesus," making them "as epistles written in one another's hearts."

(To be continued.)

For "The Friend."

[The following has been received from a Friend now in the South.]

Savannah is beautifully situated on a bluff, on the south side of the river bearing the same name, eighteen miles above its mouth. It is handsomely laid out in squares, with broad streets, running at right angles, nicely planted with shade trees, which adds much to the beauty of the town, and is greatly in contrast with the dusty thoroughfares, which though once paved, are now beds of deep sand, the stones having been torn up by the rebels during the late war, to fill and sink crabs, made of large logs, in order to obstruct the navigation of the river (injured many years back by the British sinking old ships therein during the unhappy struggle with that country in 1812 and 1813.) with a hope of preventing the government steamers from reaching the city. Some of the brick side walks were also torn up, and even the nice flag stone pavements did not escape being demolished. The southwestern part of the town presents a sad appearance, many squares having been burnt by the rebels on the approach of the government troops, fearing some articles of merchandise might fall into their possession.

Our intention was to stop but one day, but that was pretty much spent in walking over the city, seeing their public buildings, numerous places of worship, banks, and charitable institutions, and a promenade through a large park, pleasantly situated on the south side of the city. Though not much improved, this is nicely diversified with walks, and studded with forest trees,

natural to this country. We, however, concluded to wait for two days, with a view of visiting the schools of the freedmen. We first visited those under the care of J. Pettibone, agent and superintendent of the American Missionary Society, who gave us a cordial reception. We were soon ushered into a school room with about eighty scholars, their ages varying from five to fifteen years, and of almost every shade of colour. The examination of the different classes was very interesting, in spelling, reading, and multiplication table, and surprising too, these schools have been opened only eighteen months. When asked if they wanted to learn? yes, was the prompt reply. Who issued the proclamation of emancipation? Lincoln. Who helped him to do it? God, was the subdued reply. On being asked they knew what the word *mechanics* meant, with a view to make a distribution, and the children of mechanics being told to rise, I think about one-sixth stood on their feet. Their conduct in the school was orderly, as well as their deportment from it. In conversation with the teachers, whom there are ten, all young women from New England, there appeared to be but one feeling respecting teaching in the South: "That it is pleasure to instruct children here, because the all want to learn, while in the North they do not therefore we find it more laborious there."

The adult school, one hundred and forty-five on the list, held four evenings in the week, we attended with like gratification, though they are not so forward as the children. Some with the spectacles on had learned to read, others to spell pretty well, while a few of them were learning their letters, but all anxious to be taught; the height of their ambition being, as they say, "to learn to read the Bible, massa." So far as we could judge from the remarks made at this school they are generally very grateful for what has been done for them by their Northern brethren.

J. P., the superintendent as well as the teachers, in speaking of the strong feeling existing against them and the North, said there was very slow but gradual change for the better. One of the largest slave auctioneers of the State stopped him one day, and after some conversation said, "You are engaged in a good work, would have you encouraged;" and before he parted, asked him to call and see him. At one of the self-supporting schools, kept by Jan Porter and daughter, a class of twelve read quite well, three of whom went through a pretty rigorous examination in grammar, answering nearly every question in conjugations, parsing, and correction. Upwards of forty on the list; most of the children were pretty well dressed, the girls with their aprons on, looking quite neat. Our feelings could be better imagined than described on being told as we were leaving, that the house was formerly occupied as a slave prison, and the playground surrounded by a high wall was a slave pen. Our hearts were filled with gratitude, I trust, to the Giver of all good, that such a change had been effected, and that with the overthrow of slavery Southern oppression must cease.

The third day was occupied in visiting other schools with like results. One of them having about one hundred and twenty-five scholars, with two energetic teachers. Observing one child shade whiter than any of the others, the remark was made, surely that child must be white? "Yes," was the reply, "we don't know what his father, who is a rich man, brings her here for every morning, unless it is to be abused."

In justice to G. L. Eberhart, State Supt. of Georgia Bureau, R. F. and A. L., we must acknowledge having received the most kind and

on. He made the arrangement for us and accompanied us, conveying us from one school to another, and aiding us in the distribution of such reading matter as we had to dispose of, and being always ready to answer our many interrogations on matters relative to the schools or freedmen. The following statistics were procured from L. E., and may interest the readers of "The Friend," showing the state of the schools in Georgia.

There are sixteen schools in this city, eight of which, with ten teachers, are sustained by the American Missionary Association. There are nine hundred and fifty pupils in their schools, and about two hundred in the other eight schools, taught by coloured men and women. This society has five schools and eleven teachers, with over one thousand pupils in Augusta; nine schools, eleven teachers, and eight hundred pupils in Atlanta; and seven schools, thirteen teachers, and four hundred and forty-eight pupils in Macon.

The government reports for twelfth month, show that at the close of that month they had in Georgia one hundred and sixteen schools, one hundred and thirty-three teachers, and five thousand seven hundred and eighty-nine pupils, an increase during the quarter of sixty-eight schools, twenty teachers, and three thousand and thirty-nine pupils.

Fifty-five of these schools, with an equal number of teachers, and fifteen hundred pupils, are sustained by the freedmen. The others are sustained by Northern benevolence.

The government has built only two school-houses in the State, but expects to build three more during the year, one in each of the cities of Macon, Augusta, and Savannah. Those now occupied by the schools are temporary, were one story edifices, but covering quite an extent of ground. Commercially the city was very dull at the time of our arrival, but a telegraph despatch announcing that cotton had advanced a halfpenny

Liverpool, put the wheels in motion; for not only steam cars, but teams, drays, &c., were brought into requisition. Those eager to purchase, to fill orders as they flowed in from the north, were freely met by those eager to sell, as cotton advanced from 31 to 32½ cents, having no confidence in the advance being permanent. Such is the frailty of human nature, generally ready to take hold of that which they think most profitable to their own interest. The people were alive (as it is usual for Southerners to be), all over, and every means was in demand for moving from one point to another. The hydraulic presses of many tons pressure were soon put in operation, compressing the already pressed bales of 5 feet by 2½ or 3 feet into half their former size, so that the cracking of the materials sounded the effect of a heavy weight on a pile of brush-wood. We visited one of these presses while in operation, and were well paid for the effort required to get there. There were four in operation at the same time.

The town has made an appropriation of \$40,000 to clear the river of the obstructions impeding its increasing navigation, but it is feared that will be a short of doing what is really necessary, so that vessels shall run no risk of going ashore on one hand in an effort to avoid the planted obstructions on the other.

If the readers of "The Friend" are interested in the foregoing account of what bids fair to be one of the most interesting cities of the southern portion of the Union, the writer will be compensated for the labour of writing it.

State of the Thermometer in Florida, 1st month.

Presuming that an opportunity of contrasting the state of the thermometer in Florida with that of Pennsylvania, will be acceptable to some of the readers of "The Friend," I enclose the following. The days, which show but little change, were either wet or cloudy, so the sun was obscured, making the day and night nearly equal. I plucked to-day the first violet of the season; the wild plum-tree is beginning to bloom, and the grass starting. We have had ice several mornings, one half an inch thick, but the orange-tree leaves were curled up—they are not killed. Some of the birds are singing their spring notes. The doves, robins and larks (meadow) are here in flocks, instead of, as with us, mated. They shoot the former as wild pigeons are shot in the North.

Days of the month.	FIRST MONTH.	
	7 A. M.	2 to 4 P. M., generally.
1st,	45 degrees.	48 degrees.
2d,	46 "	48 "
3d,	50 "	45 "
4th,	41 "	45 "
5th,	42 "	62 "
6th,	40 "	65 "
7th,	36 "	64 "
8th,	40 "	64 "
9th,	40 "	64 "
10th,	51 "	62 "
11th,	31 "	62 "
12th,	50 "	64 "
13th,	58 "	80 "
14th,	70 "	76 "
15th,	67 "	78 "
16th,	56 "	72 "
17th,	50 "	68 "
18th,	36 "	54 "
19th,	27 "	62 "
20th,	60 "	73 "
21st,	52 "	62 "
22d,	43 "	62 "
23d,	52 "	72 "
24th,	44 "	70 "
25th,	54 "	72 "
26th,	64 "	71 "
27th,	34 "	64 "
28th,	37 "	62 "
29th,	40 "	58 "
30th,	33 "	70 "
31st,	46 "	70 "
Average,	46 $\frac{2}{100}$ deg.	64 "

## THE FRIEND.

SECOND MONTH 23, 1867.

Every citizen of the United States who cherishes that christian patriotism which seeks the exaltation of his country by righteousness alone, and desires that its acts and laws may promote the real well-being of all its inhabitants, cannot but feel anxious relative to the present condition of its government, and the difficulties besetting the reorganization of those States that entered into the late confederacy.

Superior strength and wealth enabled the government to defeat the insurgents, break up their rebellious organization, and force them into a sullen submission; but with the exception of legal slavery, which perished in the tremendous convulsion, the points of controversy between the North and the South appear to be nearly as numerous and undecided, as they were before resort was had to the sword, and hundreds of thousands of human lives sacrificed. The folly as well as wickedness

of this sacrifice has been increasingly manifested ever since the clash of arms was hushed, and, we think, it must now be apparent to every thoughtful observer, that the questions of right and wrong, said to be at stake when the struggle began, and to justify its being waged, remain to be finally and properly adjusted by enlightened reason, justice and moderation; principles, whose influence is not likely to be rightly exercised until the vile passions stirred up and intensified by the war, are more fully subdued than at present.

Were the religion which the people profess allowed to have its legitimate effect on their feelings and conduct; were they willing to carry out the golden rule laid down by Him whose disciples they claim to be—"whatsoever ye would that men should do to you, do ye even so to them"—the irritating and perplexing problems now agitating the community and darkening the future with gloom and uncertainty, would soon be solved, and harmony and goodfellowship would be restored throughout the land. But those who look beneath the surface can easily perceive that most of those who hold positions of power or influence are too generally actuated by self-seeking motives, and more bent on gratifying their own corrupt will, and securing their own popularity or emolument, than on promoting the public good by doing justly, loving mercy, and walking humbly.

While men, whose evil propensities have never been brought under the restraining, transforming influence of the Holy Spirit in the heart, hold the reins of power in the government of the country, or in any wise control its councils, there will be an element at work that has a life in preventing or disturbing the settlement of the community, and in obstructing the adoption or fair working of measures calculated to heal the festering wounds inflicted by the late sanguinary contest, and removing dissensions between the conquerors and the conquered.

Unless blinded by prejudice or party spirit, we think, there can be few who cannot see that very many of those to whom the people have entrusted the responsible duty of legislating for them, or administering the Government, are lovers of themselves, covetous, heady, highminded, seeking to gratify their longings for wealth and power; and thus, notwithstanding the many sad lessons we have had—are more likely to exasperate than conciliate, to protract unsettlement and discontent, extending destitution and distress, and hazarding renewed rebellion and loss of life.

It becomes every true lover of his kind and country, every sincere follower of the lowly, long-suffering Saviour, by his conversation and example in the daily walks of life, by watchfulness upon prayer, to do his part towards allaying and rebuking this unchristian spirit; and, as the spirit of supplication may be vouchsafed, to petition the almighty Controller of events to baffle the machinations of unprincipled and unreasonable men, and so to extend his preserving power over the government and people, as that the threatening dangers may be warded off, and the complicated difficulties find a peaceful solution. The humble, devoted christian, whose life and spirit are brought into conformity with the will of his Divine Master, has the comforting assurance that should He arise to shake terribly the earth and its powers, He will be a sanctuary for him, as He has been the dwelling place of the true Israel in all generations.

### SUMMARY OF EVENTS.

FOREIGN.—The Italian Parliament has been prorogued to the 25th inst. Risaneli, chief minister, has resigned at the king's request. A later dispatch states that the king Victor Emmanuel, has dissolved the existing Italian



Parliament, and elections for a new Parliament are ordered to take place on the 16th of next month.

It is reported that Ismael Pasha, Viceroy of Egypt, demands that he be made virtually independent of Turkey.

A number of vessels have passed through the Suez canal.

The mail steamer from Rio Janeiro brings intelligence that a rebellion had broken out in Paraguay, which seriously threatened the power and life of President Lopez.

The trial of Governor Eyre, of Jamaica, is in progress. The British government assumes all the legal expenses of the defence.

The bill for a confederation in British North America only embodies the two Canadas, Nova Scotia and New Brunswick.

Fenian disturbances have broken out in both England and Ireland. A serious outbreak occurred at Chester on the 13th inst. It is reported that the Fenians could probably have taken the town, but they waited for co-operative movements in other quarters, which failed. Trouble was expected at Liverpool, and it was reported that the Fenians intended blowing up the docks. On the 14th the government was advised of the landing of two ship loads of arms at Valentia, Ireland, and it was reported they would attempt to cut the Atlantic cable. News was received at Dublin on the same day, that the Fenians assembled that morning at Killarney, and marched towards Kenmore. Troops had been sent to that quarter. A Dublin dispatch of the 17th, announces the dispersion of the insurgents at Killarney. Over a hundred and forty persons had been arrested in Dublin.

A Florence dispatch of the 17th states, that a new ministry for Italy had been formed, with Baron Ricasoli at its head. The radical party is much excited at the dissolution of the Parliament.

It is now considered certain that the determined resistance of the Ottomans, and the spirit of concession recently shown by the Turkish government, will result in the complete independence of the Island of Candia. The Liberals have carried the elections in Prussia. Every town on the Island of Cephalonia has been destroyed by an earthquake, and the loss of life and property was very great.

On the 11th inst. the Israeli announced the government plan of reform in the House of Commons. It is generally denounced by the Liberal press, as being vague and unsatisfactory.

The reported capture of the Mexican President Juarez, is discredited by the Mexican Minister at Washington. The Vera Cruz correspondent of the New York Herald writes under date of the 13th inst., that Maximilian will leave the city of Mexico immediately, or has already left for a point whence he can embark for Europe. The French were looking for the arrival of a large fleet of transports, and were making preparations for embarkation.

The French Emperor, in his speech before the Corps Legislatif, on the 14th, said that the great Powers ought to act in concert to satisfy the christians, protect the rights of Turkey, and prevent complications. He says Europe will sustain the temporal power of the Pope against demagogues. At Liverpool, on the 16th, cotton was dull at 14d. for middling uplands. Cotsols, 91. U. S. 5-20's 73 $\frac{1}{2}$ . Breadstuffs quiet and steady. London disquieting. The 17th insts, Ireland is now perfectly tranquil. Small parties of rebels are concealed in the woods, endeavoring to make their way to the coast, but the British troops have been so disposed that escape is thought to be impossible.

Dispatches from Madrid state that the King consort has been exiled from Spain, on a charge of plotting for the re-ignity of the kingdom.

The French army finally left the city of Mexico on the 6th, en route for Vera Cruz. It is stated that Maximilian has 10,000 troops still at the capital, and that his entire army numbers 30,000. He is determined to hold his ground to the last.

**UNITED STATES.**—The Senate has passed all authorizing the Secretary of the Treasury to issue temporary loan certificates for the purpose of redeeming and retiring any compound interest notes outstanding. The Bankrupt bill, after being once defeated in the Senate, was reconsidered and passed by a vote of 22 to 20. The bill accepting League Island, below Philadelphia, and the adjacent marsh land, as a gift from the Philadelphia to the United States for naval purposes, which passed the House of Representatives at its last session, has now passed the Senate by a vote of 27 to 17. A bill to punish for the larceny of any article of government property by a fine of \$5000, and imprisonment from one to ten years, was passed.

The House of Representatives, after long and earnest debate, passed the bill for the establishment of military governments in the southern States, years 169, says 55. The Soldier's Bounty bill passed, yeas 95, nays 68. The Internal Revenue Tax bill and the Tariff bill, have been under consideration in the House, as well as the bill to reimburse States that have furnished troops to the Union army, for advances and expenses incurred. By a vote of 119 to 48, the House of Representatives has passed a bill for the entire reorganization of the government of Louisiana. It disfranchises rebels, and gives the right of voting to all men irrespective of race or colour.

The bill for the establishment of military governments in the southern States, caused a severe and protracted struggle in the Senate. That body continued in session until the 13th inst. The bill for the reorganization of Louisiana, is an amended form, on the morning of the 17th inst., by a vote of 29 to 10. The bill divides the ten rebel States into five military districts, for each of which it is made the duty of the President to appoint a commander, not below the rank of brigadier general, and to detail a sufficient military force to enable such officer to execute the duties of his office. These are defined to be the protection of all persons in their rights of person and property, the suppression of all insurrection, violence and disorder, and the punishment of criminals and disturbers of the public peace. Provision is made for the restoration of the several States to the Union, which certain conditions must have been fulfilled. When the bill came again before the House of Representatives, the Senate amendments were earnestly opposed by Stevens and others. The main question was ordered, 103 to 60, but no vote had been taken on the evening of the 16th. The Committee on the District of Columbia has been directed to report a bill prohibiting the sale of intoxicating liquors as to which the district.

**The Freedmen.**—The Senate of Tennessee has passed a bill conferring suffrage on the negroes. A motion to strike out the clause preventing them from serving on juries or holding office, was rejected by a tie vote. The bill had previously passed the House, and is now a law, unless reconsidered, which is not probable. The Maine Legislature has refused to agree to the Senate's so amending the law as to permit white persons to intermarry with Indians, negroes or mulattoes. Both Houses of the Missouri Legislature are agreed in proposing such an amendment of the State constitution as shall do away with distinctions of color. The City Council of Baltimore has appropriated \$20,000 to hire colored men for that city. Gen. Howard has notified the agents of the Bureau that they are to exact no fees for their services between planters and freedmen, in the matter of contracts. These, he says, should always be in writing.

**Utah.**—The Legislative Assembly of this Territory have petitioned to reassemble President Lincoln, and to vote for the prohibition of polygamy. They contend that polygamy is a part of the Mormon creed, that the institution is of divine origin, and that as the Constitution of the United States prohibits any interference with religion, they cannot justly be punished for the practice.

**Miscellaneous.**—A colored man named Solomon Johnson was appointed a first class clerk in the Treasury Department, and will be employed in the Treasury office.

The Kansas Senate has adopted the House joint resolution to amend the constitution by striking out the words "white" and "man," with an amendment making intelligence the basis of suffrage.

Returns received by the Commissioner of the General Land Office show, that during the first month last 280 farms, comprising in the aggregate 21,490 acres, were taken up in Florida under the homestead law, which limits the entries to eighty acres each.

J. H. Surratt, who is charged with being implicated in the conspiracy to assassinate President Lincoln, and in the conspiracy to assassinate President Lincoln, and in the conspiracy to assassinate President Lincoln, has been sent to this country in the United States gunboat Swatara, which reached Chesapeake Bay on the 17th inst.

**Philadelphia.**—Mortality last week, 254.

**The Markets, &c.**—The following were the quotations on the 18th inst. *New York*—American gold 1369. U. S. 1881, 106 $\frac{1}{2}$ ; ditto, 106 $\frac{1}{2}$ ; 1874, 107 $\frac{1}{2}$ ; 1875, 107 $\frac{1}{2}$ ; 1876, 107 $\frac{1}{2}$ ; 1877, 107 $\frac{1}{2}$ ; 1878, 107 $\frac{1}{2}$ ; 1879, 107 $\frac{1}{2}$ ; 1880, 107 $\frac{1}{2}$ ; 1881, 107 $\frac{1}{2}$ ; 1882, 107 $\frac{1}{2}$ ; 1883, 107 $\frac{1}{2}$ ; 1884, 107 $\frac{1}{2}$ ; 1885, 107 $\frac{1}{2}$ ; 1886, 107 $\frac{1}{2}$ ; 1887, 107 $\frac{1}{2}$ ; 1888, 107 $\frac{1}{2}$ ; 1889, 107 $\frac{1}{2}$ ; 1890, 107 $\frac{1}{2}$ ; 1891, 107 $\frac{1}{2}$ ; 1892, 107 $\frac{1}{2}$ ; 1893, 107 $\frac{1}{2}$ ; 1894, 107 $\frac{1}{2}$ ; 1895, 107 $\frac{1}{2}$ ; 1896, 107 $\frac{1}{2}$ ; 1897, 107 $\frac{1}{2}$ ; 1898, 107 $\frac{1}{2}$ ; 1899, 107 $\frac{1}{2}$ ; 1900, 107 $\frac{1}{2}$ ; 1901, 107 $\frac{1}{2}$ ; 1902, 107 $\frac{1}{2}$ ; 1903, 107 $\frac{1}{2}$ ; 1904, 107 $\frac{1}{2}$ ; 1905, 107 $\frac{1}{2}$ ; 1906, 107 $\frac{1}{2}$ ; 1907, 107 $\frac{1}{2}$ ; 1908, 107 $\frac{1}{2}$ ; 1909, 107 $\frac{1}{2}$ ; 1910, 107 $\frac{1}{2}$ ; 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For "The Friend."

## The Valley of the Amazon.

The following description of some of the physical features and natural productions of this extensive though little known region, are extracted from a report, in the *New York Tribune*, of one of a series of lectures lately delivered by Prof. Cassin, before the association for the Promotion of Science and Art, in New York. They have been delivered partly in consequence of the prospective opening of this great river to the commerce of the world, during the course of the present year, and the facts mentioned are chiefly those observed by the lecturer during the course of a recent exploration of the district made under very favorable circumstances.

The Amazon flows nearly parallel to the equator in a west-easterly direction, the main trunk not deviating from the equator more than one or three degrees, while its southern tributaries flow from twelve to fifteen degrees south, and its northern, from six to seven degrees north; so that the width of the valley at some points is nearly great as its total length. The fact that this river in its northern portion of the Amazon flows in one and the same latitude, brings a result very different, with reference to the climate, from that which we observe along the banks of other large rivers which flow in a north-southerly direction, or in a southerly direction. Our Mississippi begins its course in very cold regions, and ends it almost in the tropics. The Nile begins under the equator, flows further south, and terminates in the Mediterranean where the climate is always temperate. We see, therefore, that those rivers are, as they would be, under very changing climatic influences. It is so with the Amazon, which occupies a belt between the equator, and retains the same climatic conditions for its whole length, and would present a great monotony were it not for the peculiar character of its tributaries, and for the peculiar diversity of the waters which fill its basin. Extending its trunk across the whole continent and sending its branches north and south over such wide areas, the basin of the Amazon establishes communication with all the adjoining Republics of South America. And this is a point of great importance with reference to the fact that the Amazon is this year to be opened to the commerce of the world: for, in consequence of the natural physical relation of the Amazon, its tributaries, and the areas drained by these tributaries, the

opening of the Amazon does not only bring the internal commerce of Brazil into immediate contact with the commerce of the world, but also that of those republics, the surface of which is mainly drained by the tributaries of the Amazon. Mark how extensive this communication is. Here we have the Guianas—French, Dutch, and English Guiana—then the Province of Venezuela, through which flows the Orinoco, and which is connected directly with the Rio Negro through the Casiquiare; here we have the new Republic of New Granada, the eastern rivers of which all empty into the Amazon, several into the Rio Negro, and others, such as the Japura and the Ica, empty into the Amazon. Then we have the Republic of Ecuador, the principal rivers of which also empty into the Amazon. Then we have Peru, the three great rivers of which empty into the Amazon. Then the Republic of Bolivia, the great rivers of which flow also into the Amazon. And, finally, we have the rivers which come down from the table-lands of Brazil, which drain two of the most fertile provinces of Brazil itself; the Province of Matto Grosso, through which the Tapajoz and Xingu flow, and the provinces of Goyaz, through which the Araguay and the Tocantins flow to meet the Amazon; so that those countries which we are in the habit of considering only from their maritime site have also an extensive area, which slopes toward the Amazon. You see, therefore, what an extensive prospect is open to the enterprise of seafaring nations by the mere fact that the navigation of the Amazon will be free as the sea itself to the mercantile shipping of all nations. Very serious considerations must have weighed in the scale to induce the government to divest itself to that extent of its internal property. The case is simple. The whole valley of the Amazon has not yet been peopled. The whole tract of this country, which is as large as many empires of the first rank in the Old World, does not nourish at this moment 250,000 individuals, including the Indians; and no doubt the government of Brazil has thought that the only way of settling that rich country was to offer its treasures to all nations. Let me, therefore, say a few words of the character of that country and the facilities which are offered there for settlement, for commerce, and for travel. In the first place, when we speak of the Valley of the Amazon, we ought to at once divest ourselves of the ordinary idea which we combine with the word 'valley.' There is not a bottom with walls or banks rising on both sides and forming an inclosure to the water that runs in the bottom of the valley. Here the basin of the Amazon is an extensive plain. It is so flat that the slope is hardly more than a foot in ten miles; and over the whole of this extent of 2500 miles, the slope is not more than 210 feet. It is only 45 feet from Obidos to the sea-shore, and it is only 200 feet from Sabatinga to the sea-shore, and yet the distance is, in a straight line, over 2000 miles, so that really the slope is hardly a foot in ten miles. The impression to the eye is that of an absolute plain, and the flow of water is so gentle generally that in

many parts it hardly seems to flow. It makes the impression of a fresh water ocean far more than a river, and the width of this basin compares favorably to its extraordinary length. There is not one channel through which the bulk of the water flows, but a multitudinous number of channels connected with one another in the most various ways, so that instead of travelling in a straight course, you may ascend the Amazon in any number of parallel channels, and pass from one to another by any number of interesting communications. And this net-work of rivers spreads over an area which is sometimes 50, 80, 100, 150, or nearly 200 miles wide. Before, however, I enter into details concerning the river, let me say a few words concerning the climate. The Valley of the Amazon has a rather temperate climate. Though under the equator, it is not among the hottest parts of the globe. The hottest point of the earth's temperature extends to the north of the Valley of the Amazon, along the northern shore of Guiana. The Valley of the Amazon is of milder temperature, owing to two circumstances; the extent of submerged land, with the constant evaporation, and the regular flow of the trade winds—which are constantly blowing in the face of the Amazon, and sending an air cooled by the amount of moisture received over the whole of its surface. The trade winds blow in the mouth of the Amazon and over the whole valley, so that there is an unceasing cool breeze from the Atlantic to the base of the Andes, reducing markedly the average temperature of the valley. Indeed the average temperature of the valley is only 84°. The maximum temperature is from 90° to 92°; the minimum about 73° to 74°. It is only about the Mainas and the junction of the Rio Negro that the temperature rises to 95°. The temperature between day and night is always perceptible, and toward morning the nights are always remarkably cool. Under these circumstances you see that far from sharing the intensity of heat characteristic of tropical regions, the Valley of the Amazon is favoured to a degree which will make it a pleasant habitation for the people of our race. During nearly a year of residence there, I do not feel that the climate had the slightest unpleasant influence. My companions enjoyed it as well as I did; and, in fact, we found it was as agreeable a residence as we could wish, preferable to the intense heat of the dog-days, and so uniform as to save the inhabitants from those sudden changes of our climate so injurious to health. If the bracing air of our northern climate has a more stimulating influence upon the energies of man, we know how many it kills; it is the strong and healthy that survive; and many diseases which are the result of our northern climate are only cured by a residence at the South, while the South is saved from all these inconveniences, if it has some of its own. I would sum up my description of the Valley of the Amazon as a healthy country, which will prove genial to the white race as much as any other part of the world having a similar temperature.

Now as to the change of level of this immense stream, it varies within limits which are really

astoning. The river may be at times 30, 40 or 50 feet higher than at other times. You may conceive what an amount of water must be condensed from the atmosphere, in order to fill a plain so extensive with an amount of water sufficient to raise the level of the main current to such an extraordinary amount. But this does not take place simultaneously over the whole valley; so that there is the most extraordinary distribution of freshets over the whole basin. The rains begin on the southern side of the valley in the months of September and October, and from the tableland of Brazil and the mountains of Bolivia, the southern tributaries of the Amazon first begin to swell with such a rate that through December they reach with their new flood the valley of the Amazon, the greatest rise in the Amazon being in the month of March, when in the region below the Madeira the rise may be as much as a foot in 24 hours during the whole month of March. The rise continues on until the end of June, when the river is most full; so that it takes from October to June for the rivers on the southern side of the Amazon to fill and discharge their water into the main stream. At a somewhat earlier period the Andes send down their contribution to the main river in consequence of the melting of the snow on the summit of the mountains in the months of August and September. The freshet resulting from this melting of the snow in the equator and here is felt in the valley in October and November, it is felt in November as low as Mainas, so that in connection with the waters coming down from the Andes and the waters coming from the tableland of Brazil and the mountains of Bolivia, the Amazon is filled in its center and on its southern side, and flows over to its northern side, the whole river extending northward in consequence of this swelling—for during three months all the rivers which come to the Amazon on its northern side are at their lowest stand as empty as they ever are. In turn, they will swell to a similar height; but in the month of December the northern rivers are at their lowest ebb. The southern rivers flow into them; they push the waters of the main basin to a more northern latitude than during any other season. It rains in the main valley during the months of January, February, and partly during March also; but in March the rains extend chiefly over the tableland of Guayana and the northern part of the Andes, and during April and May the northern rivers begin to swell, and in June they have reached their maximum, so that by the end of June, when the southern rivers have begun to empty, the northern rivers, flowing into the Amazon, rise to the same great level. The Rio Negro at Mainas rises generally to more than 45 feet above its low level, and that mass of water now pressing against the waters which occupy the centre of the valley pushes them southward, and these rivers are now moving in another direction. So that the whole flow is as it were thus the main flow from west to east on that gentle plain which has such a slight slope, aided by the interflow from the south and the north at opposite seasons. The natural consequence is that, while the whole flows eastward, it flows eastward in its northernmost reach during our winter months, and it flows eastward in its most southernmost reach during the months of our summer, and in that manner the bottom of the valley is constantly shifting to and fro. The natural consequence is that there are extraordinary water communications between these rivers."

(To be continued.)

Indeed, I see occasion for old trees, in the

spiritual plantation, to be pruned as well as young ones, if they continue fruitful in the different seasons of life; if they will not abide it, barrenness and a contemptible appearance awaits them in the closing stage of life, though they may have been fruitful in their earlier periods of it.—*Catherine Phillips.*

Selected for "The Friend."

Having got a little respite from travel, I was moved to write an epistle to Friends, as follows: All friends of the Lord everywhere, whose minds are turned in towards the Lord, take heed to the light within you, which is the light of Christ; which, as ye love it, will call your mind inward, that are abroad in the creatures; so your minds may be renewed by it, and turned to God in this which is pure, to worship the living God, the Lord of Hosts over all the creatures. That which calls your minds out of the lusts of the world, will call them out of the affections and desires, and turn you to set your affections above. That which calls the mind out of the world, will give judgment upon the world's affections and lusts, and is the same that calls out your minds from the world's teachers, and the creatures, to have your minds renewed. There is your obedience known and found; there the image of God is renewed in you, and ye come to grow up in it. That which calls your minds out of the earth, turns them towards God, where the pure Babe is born of the virgin; and the Babe's food is known, the children's bread, which comes from the living God, and nourishes up to eternal life. These babes and children receive their wisdom from above, from the pure living God, and not from the earthly one; for that is trodden under foot with such. All who hate this light, whose minds are abroad in the creatures, in the earth, and in the image of the devil, get the words of the saints, that received their wisdom from above, into the old nature, and their corrupted minds. Such are murderers of the Just, enemies to the cross of Christ, in whom the prince of the air lodgeth; sons of perdition, betrayers of the Just. Therefore take heed to that light, which is oppressed with that nature; which light, as it arises, shall condemn all that cursed nature, shall turn it out, and shut it out of the house; and so ye will come to see the candle lighted, and the house sweeping and swept. Then the pure pearl ariseth, then the eternal God is exalted. The same light that calls in your minds out of the world, turns them to God, the Father of lights. Here in the pure mind is the pure God waited upon for wisdom from above; the pure God is seen night and day, and the eternal peace, of which there is no end, enjoyed. People may have openings, and yet their minds go into the lusts of the flesh; but there the affections are not mortified. Therefore hearken to that, and take heed to that, which calls your minds out of the affections and lusts of the world, to have them renewed. The same will turn your minds to God; the same light will set your affections above, and bring you to wait for the pure wisdom of God from on high, that it may be justified in you. Wait all in that, which calls in your minds, and turns them to God; here is the true cross. That mind shall feed upon nothing that is earthly; but be kept in the pure light of God up to God, to feed upon the living food, which comes from the living God. The Lord God Almighty be with you all, dear babes, and keep you all in his strength and power to his glory, over all the world,—you whose minds are called out of it, and turned to God, to worship the Creator, and serve him, and not the creature. The light of God, which calls the mind out of

the creatures, and turns it to God, brings it to being of endless joy and peace. Here is also a seeing of God present, which is not known to the world, whose hearts are in the creature whose knowledge is in the flesh, whose mind not renewed. Therefore all Friends, the See God mind and dwell in, to reign over the ungodly and the power of the Lord dwell in, to keep clear in your understandings, that the See God may reign in you all; the Seed of God, who is but one in all, which is Christ in the male and in the female, which the promise is to be upon the Lord for the Just to reign over the Just, and for the Seed of God to reign over the seed of the serpent, and be the head; and all that is mortal may die; for out of that rise presumption. So fare ye well, and Almighty bless, and guide, and keep you in wisdom. GEORGE FOSTER

For "The Friend"

Extracts of Letters sent to the Friends' Free Association.

A. H. E., writes from Salisbury, 1st mo. 3 1867: "One of the motives that induced me to leave my native land (Ireland) more than two years ago, was to teach as many as I could, of slaves, to read the Bible. Accordingly, when I opened school, in 1859, for white children, South Carolina, I asked and received permission of my friends to teach their servants during leisure hours and on First-days.

"Not one of all my white pupils could tell what was meant by 'doing alms,' though several were over twenty years of age. I found the poor slaves, in moral intelligence, in as pitiable a condition as their young masters; but the end and gratitude of the untutored bondman cannot be expressed in words; the tear, far more eloquent, would often trickle down his furrowed cheek, his manners expressing a pleasing astonishment, that a stranger should be so inclined to what was esteemed so ungentlemanly down South. Several pious families had taught their servants to read, and these readily assisted in their work.

"Afterwards I was called to teach in a C. L. county, North Carolina, where I found peasantry as ignorant as those in South Carolina. Not one of my pupils, though some were of color, could repeat the Lord's Prayer. One could imagine than describe the moral and intellectual condition of slaves raised in such localities, shut out from the means of learning to read the Bible or good books. Both colored and white men held meetings, but in many instances it was evident, that the blind were trying to lead the blind. \* \* \* \* \*

"It seems to me now, that the Lord opened a great door, effectual to the light of life among our heathen, and it is very encouraging to find adversaries decrease and friends increase. Comparing the past with the present, we well exclaim, 'What hath God wrought?' (I have heard the aged slave ery out, 'O if I only read the Bible, I would feel happy, would seek no other company. I have known them to pay some one to read to them on Lord-days, when left alone to guard the house of the family were gone to worship.

"Oh, dear Friends, be not weary in well-doing, for in due time ye shall reap if ye faint not.

"I have known some instances of cruel slaves, but to me, no treatment has seemed cruel as to keep them deprived of [the scriptures]. I have often witnessed proofs of tenderness and strong attachment mutually existing between master and slave; yea, so strong that the ob-



relationship has had no effect in loosening those dearer ties of christian friendship that bind us ever."

In another letter from Salisbury, 1st mo. 25th, 187, A. H. E. writes:

"The late storms and piercing cold have caused such suffering among the poor, who, unable to evade against an inclement winter, have not only patiently to endure cold and hunger, but often suffer a relapse from too sudden an exposure to sickness, in order to provide for the stern necessities of their helpless children.

"Owing to the general failure of the corn crop this section of North Carolina, the farmers find it a hard task to make all ends meet, and many are suffering for want of the necessary comforts of life. When this is the condition of the owners of the soil, who have every advantage in their favor, what must the condition of the poorer be, who, waiting for the harvest, when they would be able to purchase some furniture and cooking utensils, having hired for part of the crop, finds his employer in almost as sad a condition as himself. And here I may remark, that till the present unskillful and ruinous system of agriculture is improved, the circumstances of the farmer and labourer are not likely to be improved. The extravagant waste of the virgin soil of these northern States, before the war, was proverbial. The old system can no longer be pursued to advantage, but who can teach and who is willing to give his accustomed habits and adopt a better mode of cultivating his land? In general the master is as ignorant as the servant, and besides the raising of corn and cotton, nine-tenths, perhaps, of all the farmers whom I have known, during the past seven years, in North or South Carolina, know comparatively little about mixing manure for the soil, rotation of crops, or raising of and for feeding live stock, &c.

"I find that some of the industrious and persevering freedmen have taken my counsel, and adopted several improvements in their mode of culture, and are well satisfied with the successful results. If the south and west of Ireland suffered from their indolence and stupidity in always depending on one crop, the potato, so the southern States have repeatedly suffered from their thoughts and selfish dependence on their foolish and unskillful culture of corn and cotton. In my humble opinion, the next important step toward industrial advancement of the freedmen would be to establish horticultural and agricultural schools, such as are in England and Ireland, and see under proper management would soon become self-sustaining, and with the blessing of the most High this wilderness would rejoice and blossom as the rose."

"There are about twenty families connected with our school who are in tolerably good circumstances, and could pay for tuition—but on these chiefly depend for fuel and oil used in the school-room; another class manage to purchase shoes, &c., for their children, and a third class so poor that they find it difficult to procure a subsistence. The house rent here is very extravagant, varying from four to ten dollars a month; labourer's wages vary from five to twelve cents a month. A few employed about the ways and hotels have higher wages, but in most cases these spend their money to no advantage. I know many who earn ten dollars per month, pay five for rent, and purchase wood at ten dollars per cord. With such facts before me I am at a loss to know how a little family of five can honestly subsist.

"Our schools would remind one of the pools of water in the parched desert, around which thou-

sands of thirsty flocks assemble to quench their burning thirst; so the coloured people, in general, make sacrifices in order to be within reach of school, or that their children may be able to attend. 'The harvest truly is plenteous but the laborers are few'! O for more faithful laborers!"

*The True Gospel Faith that Overcomes the World.*—Truly, there is great profession of religion in the present day; and amongst the various professors, scarcely any but who recognize the name of our Blessed Lord, but how few the number of those that are His followers upon the terms He prescribed, in a life of self-denial, and the daily cross; or that can believe in that faith which works by love, to the purifying of the heart.

We often hear of declensions in the church, which are said to have occurred in the long, dark night of apostasy, as if that night had passed away, and the true Gospel light now shown, and that day had dawned which hath restored all things to their primitive beauty. But alas! I cannot help fearing, that the apostasy still continues, only the shade of darkness is a little varied from what it was, and things rendered more plausible, by this variation. I verily believe, that the light of the glorious Gospel would shine forth abundantly in the present day, if man would but look where it is to be seen; but instead of this how many, by not keeping their spiritual eye turned towards it, behold nothing but the shadow, and yet think that they are in the possession of the substance.—Daniel Wheeler.

*Borax Lake.*—Borax Lake is about one hundred miles north of San Francisco. Properly speaking, it is a pond, being only one mile long and half a mile wide. It is situated on a peninsula which juts into Clear Lake, from which it is separated by a mountain. It is, in brief, a crater of an extinct volcano, or at least presenting that appearance. That my reader may duly appreciate the rarity of the curiosity before him, I would remind him that probably no white man ever saw its like—there being no other of the kind save in Tibet. Before the discovery of Borax Lake in California, there were but two sources of supply of borax to meet the demand of the world—that of Tibet, and that of a firm in Liverpool who manufacture the article by a chemical process.

Iron coffer-dams, having chambers about five feet square, are sunk in the lake; the water is bailed out of the dams, the mud in them being pressed by men stamping on boards that cover it, and the concrete mass taken ashore and dried in the sun, the largest borax crystals being picked up during this operation. Crystals are found from the size of a hen's egg to that of a pea. The earth is strongly impregnated with borate of soda—bi-borate, strictly speaking—is subjected to lixiviation, and the saturated water is slowly evaporated in heated boilers until the octahedral crystals are formed. In the sediment are iodine, silicic acid, silicate of lime and alumina; the first is likely to prove valuable. At the present time about four thousand pounds of borax is obtained daily; ten to fifteen tons will be the daily yield on the completion of the works. The supply may be regarded as illimitable, and sufficient for the demands of the world. It is constantly forming, and soon there will be no borax in use in the arts and in medicine, save that which the Golden State will furnish.—*Late Paper.*

Extracted from the *Memoirs of Sarah Stephenson*.—A short time previous to her last illness,

she was desirous of attending Pine Street Meeting, which she did; but she was then in so weak a state, that her being there was matter of surprise to some. To a friend who was discouraging the attempt, fearing the fatigue would be too much for her, she said with great emphasis, "I love to go to meeting! I love to go to meeting!" and she remarked that "she had sometimes surprised her friends at home, by going from her chamber to meeting, when very poorly, and that at times she thought she felt less pain and weakness of body there than at home;" and she added, "that those who use their utmost endeavours thus to meet with their friends, would, she believed, have satisfaction in looking back on it, when deprived of that privilege."

For "The Friend."

#### Creatively Active.

The following letter of Mary Capper, is commended to the careful perusal and serious consideration of the readers of "The Friend."

It is quite time we, in this land, were wide awake to the danger and snare which, as an angel of light, the great Transformer is grafting upon us, in the form of creatively active and unscientific zeal. A zeal proceeding more from a letter-learned, and an outside faith, than from that only saving one by which the elders obtained a good report, of which Christ is the alone Author and Finisher, and that springs from submission to His spiritual baptism which thoroughly cleanses the floor of the heart. So that, in view of what has been alluded to, we might too much say with the pious Hannah More to the effect, that she was almost as much afraid of the religious world, as of the worldly world. "Oh! that," says a living author, "in this day of bustle and stir in the way of good doings, many busy ones would indeed remember, that it is not their doing what they conceive themselves called upon to do, that pleases God; but their doing what he would have them to do." Our beloved Daniel Wheeler, when in this country on his gospel errand, thus mournfully writes: "It seemed to me that the minds of too many of our young people have already been so much dazzled with the glare of creatively active and excitement, as to have but little relish for the plain but incontrovertible truths of the gospel in their primitive purity. O! the beguiling influence of human wisdom! how dark it corrupt from the simplicity that is in Jesus; it strikes at the very life of spiritual christianity!"

May those of us who are thus implicated, in an especial manner, lay these solemn truths seriously to heart; and while time and its opportunities are yet in mercy continued to us, faithfully examine ourselves as in the sight of Him whose eyes are as a flame of fire, and turn, through the quickening power of the Holy Spirit, from every deceitful way—from every offering of false fire upon what may, though mistakenly, appear to us to be the prepared altar of the Lord; and wait to have the spiritual eye anointed with the eye salve of His kingdom, that nothing may be done but that which is the result of the new creation of God in Christ Jesus, which can alone redound to His glory and our true peace. And then shall be preciously verified to us-ward the words of the Psalmist: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Which kingdom, in this new covenant day, is to be set up within men, through allegiance and obedience to the Prince of Peace, and the living, eternal power of His Holy Spirit



manifested there. And for this glorious end, the Psalmist continues: "The eyes of all wait upon Thee, and thou givest them their portion of meat in due season."

The letter of Mary Capper, already alluded to, is as follows:—

"Third month 4th, 1836.

"The secret language and aspiration of my spirit is, O! that our youth, entering the field of faith and of responsibility, O! that they may be kept from the strange disputations of this day. But why think it strange? Look at the history of mankind from the fall of Adam; disobedience has marked every succeeding generation; subtle device or open rebellion has drawn aside thousands, and continues, in various ways, to allure and deceive the children of men. The natural, uncontrolled, active mind delights in doing something that shall appear goodly; yea, can make sacrifices in its own will and way, and is gratified in self-complacency, and it may be applause; yea, in external acts of religious worship. My long life and observation, tossed and sifted as I have been, have given me a measure of experience in the delusions of self. O! how different, how widely different, from the lowly, humble waiting at the feet of Jesus, the highest Teacher, as with our mouths in the dust; feeling our own impotency, our own blindness. Here is subjugation indeed, bearing the true cross. Ah! my dear, say not in thine heart, 'Who shall show us any good?' who shall ascend, or who shall descend, to bring our best Teacher? Believe me, He is nigh thee; the living Word! writing the new covenant on the tablet of thy heart. Believe and obey this, and thou wilt be led gently along, as thou canst bear it. When we are faithful in the little, the way is made for farther manifestations of the Divine will concerning us. Avoid speculations, and vainly exercising thyself in things too high for thee. If I know anything of true peace, it is in simple, child-like obedience to the still, small voice of the Good Shepherd, who instructs the lambs and sheep of his fold; a stranger's voice they will not know nor follow.

"This gracious, enduring mercy was the Guide of my youth, turning my steps into the narrow way; and it is the stay and staff of my old age; and never did I more fully appreciate what I believe to be the genuine principles of the Society to which I am conscientiously united, than at this day.

"Sacrifices not a few have been called for, but not one which is not doubly repaid by sweet peace. Not one painful accusation is permitted to trouble me; thankfulness and cheerfulfulness clothing my spirit, in the midst of great reduction of bodily strength.

"Though I know not the heart of a parent, I feel much for the rising generation; if there was not faith in an overruling Power, our poor thoughts might trouble, if not overwhelm us; for what a sitting day is this, among professors of religion; our own little favored band not exempt. There seems a prevailing mania, a strife of words and of strange voices! But the Good Shepherd knoweth his own sheep, and they follow Him."

*What will Ruin Children.*—To have parents exercise a partiality. This practice is lamentably prevalent. The first born or last born, the only son or daughter, the beauty or wit of a household, is too commonly set apart—Joseph like.

To be frequently put out of temper. A child ought always to be spared, as far as possible, all just cause of irritation; and never to be punished for wrong doing by taunts, cuffs, and ridicule.

To be suffered to go uncorrected to-day the

very thing for which chastisement was inflicted yesterday. With as much reason might a watch, which should be wound back half the time, be expected to run well, as a child thus trained, to become possessed of an estimable character.

To be corrected for accidental faults with the same severity as if they were those of intention.

The child who does ill when he meant to do well, merits pity, not upbraiding. The disappointment to its young projector attendant on the disastrous failure of any little enterprise, is of itself sufficient punishment, even where the result was brought about by carelessness.

Parents who give a child to understand that he is a burden to them, need not be surprised should they one day be given to understand that they are burdensome to him.

For "The Friend."

### Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

(Continued from page 203.)

#### VISIT TO BETHELEHEM.

"On the 17th of July, after a quiet day of study, I started with my brother for Beit Lahm—that is Bethelhem—the sun was going down, and purple shadows were swiftly rising in the eastern sky. We made our way over a rocky, pathless slope, and a few fields of sesame, till we reached the broad level road which traverses the fertile plain of Rephaim, where the Philistines were routed by David. This road is about a mile in length, and is the only place remaining in the neighborhood of Jerusalem fit for a carriage drive, though in many spots traces may be seen of ancient roads, telling of the time when 'King Solomon had four thousand stalls for horsemen and chariots, and twelve thousand horsemen, which he bestowed in the chariot cities and at Jerusalem.'

"We passed over the plain quickly, the kawas galloping before us, and soon came to a spot where no carriage could have served us. Our horses stumbled over smooth slabs of rocks and loose stones as we rose on to the rounded and terraced hill on which stands the Convent of Mar Elias, or Elijah, a massive building of grey masonry, in the midst of olive groves and flourishing plantations. A moon of three days old and her attendant star shone in the clear blue sky, just above the silvered tree-tops. We paused on the hill to rest our panting horses, and to look around us. Southward we could see the picturesque town of Bethelhem, white and gleaming. Between the hills to the east we caught glimpses of the Dead Sea, and the Moab mountains beyond. Turning to the north we saw, brightened by the moonlight, the southern wall of Jerusalem, and the buildings on the brow of Mount Zion; and on the west an olive grove bounded the view. The kawas brought me some water, in a curious little two-handled cup of red pottery, from the stone reservoir provided for travellers by the good monks of Mar Elias.

"We then descended abruptly into a valley by a declivity which would have terrified me a week or two before; but I had become accustomed to rough riding on the rude hills round about Jerusalem. We reascended, and swept round hill-sides covered with well-kept terraces of fig and olive trees. The rude parapets supporting the rich earth were garnished with hanging creepers and luxuriant foliage, which threw dark but delicate shadows on the white limestone. Here and there we saw rows of quaint-looking ravens, perched on the rock ledges tier above tier; some of them silent and motionless, others nodding their heads together as if in consultation. A

pleasant bridle-path, half way up the west boundary of a broad valley, led us toward white walls and flat-roofed houses of Bethelhem. We passed under a pointed archway, and betwixt low, scattered buildings, till we entered a large walled, gloomy street. Looking down on our way we caught glimpses through the open door family groups, in lamp-lit rooms, built a few feet below the level of the road. Cheerful-looking women and children and stern-browed men straighten their eyes, looking out of the light into the darkness, to try to see us as we passed—the clatter of our horses' feet over the stones having broken the stillness of the place. We came again to an open terrace, and could see the hill-side and below dotted with houses, on the flat roof of which many families were already sleeping. The unglazed windows flickering lights were visible. Clusters of trees grow here and there throughout the town. The Church of the Nativity, surrounded by convent buildings, rises some baronial castle, gloomily and grandly, on the steepest side of the hill.

"We passed under a deep arched way, and led us into the Convent Court, where we were kindly welcomed by the Latin rector, who were expecting us. The Spanish Consul, Jerusalem and his wife were there; with and the Superior, and a few well-educated Spanish and Italian monks, we passed the evening pleasantly in the divan reception-room. After an excellent supper we were shown to our apartments. The Superior led me to a vaulted, gloomy chamber, in which I felt lost, when the heavy door closed upon me a wall alone. There were eight closely-curtained iron bedsteads in the room, and I peeped timidly into every one. A small lamp of red like a deep saucer, with a lip on one side sufficient to support the lighted wick, stood in a little niche; but its feeble red glow was almost lost in a stream of moonlight which fell from the grated, unglazed window above the door, glancing on the wall, the white curtains, and throwing a pale, checkered light on the stone floor. I was a martyr to musketoes that night, and as so daylight appeared through the grated window, rose, and wandered about the corridors, where the monks on their way to morning prayer, witnessing the distribution of bread to the convent pensioners who crowded to the door. The women carried away their provisions in corners of their linen veils, but the men and put their leaves of bread in the bosom of open shirts, their girdles supporting the burden.

"After taking breakfast with the Latin rector—who related to us stories of recent evils wrought in the sacred grotto, with earnest simplicity, as if he thoroughly believed he said, and wished us to benefit by it—we went away, and walked through the steep streets and passages, and among the scattered buildings of the town. It is almost entirely people of Christian Arabs, of the Latin, Greek, and Armenian Churches, and they number altogether about three thousand two hundred. They cultivate their fields and terraced gardens with and send large supplies of vegetables and fruit to Jerusalem every day; but one of the peculiar occupations of the Bethlehemites is the sale of various articles in mother-of-pearl and wood.

"We inquired for a young man, an orphan whom my brother knew to be one of the skillful carvers in the town. The neighbor guided us to his door said: 'Be glad, and in with joy, for this is to-day a house of rejoicing. We found the carver at work, seated on the

He rose up with evident delight to receive my brother, who had formerly protected him, and helped to establish him in business. He said, 'Welcome, O my master! thank God that he has led you back to this land, to see the fruit of your goodness, the work of your hand. You have built up my house, you have made me to rejoice, you have given me a son?' My brother replied, laughingly, 'You speak in riddles darkly, make your words plain, O my friend.' The carver took up a handful of tools, saying: 'O my protector, you gave me these tools—these tools brought me gold—the gold brought me a wife, and my wife brought me a son, on the night of the new moon.' 'He had once been in my brother's service, and during that time showed decided taste for carving, which my brother encouraged by giving him a little instruction in the art, and some English tools.

"Round the room, and hanging on the white-washed walls, were a number of small inland water-works of pearl table-tops, about half a yard square, intended for the stands or stools on which coffee and preserves are placed in Oriental establishments. Carved rosaries, crucifixes, cups, and crosses, of olive-wood, decorated the place. The carver showed us, with especial pride, some large carved shells, on which he had sculptured pictures of sacred subjects and holy places; and some beads strung in bitumen, from the shores of the Dead Sea. During the past Easter he had reaped a goodly harvest, for the pilgrims eagerly buy these objects, and when they are blessed by the priests, reserve them as relics. The English travellers, too, had bought a great number of paper knives, rapiers, and brooches, made at my brother's suggestion—the original sketches for which the carver had preserved with loving care, and with ex expressions of gratitude he showed them to me, saying, 'Peace be on his hands.' While speaking, he was especially bright and intelligent looking. His long dark-blue and red-striped coat, his crimson girdle, and red and yellow shawl head-dress, twisted into turban form, became him well. He invited me to see his wife and child. I delightedly rose and followed him across a little square court-yard, partly sheltered by matting, supported by planks and tree branches, and partly by a vine, which travelled over a rude trellis-work. In one corner of this court were a large number of oyster-shells from the Red Sea, some of them quarter of a yard in diameter; lumps of bitumen, from the wilderness of 'Ain Jidy; and pieces of rock, from Jerusalem, of red and yellow tints. The carver pointed these out to me as his stock of raw material. A pile of fine melons, and a row of water jars, stood on one side, while a bleating dog drew my attention to the other, where a spotted lamb stood munching mulberry-leaves. On this central court the four rooms of the house opened; but, as it is built on a hill-side, the shop door is a step or two below the level of the court, while the room opposite to it is raised considerably. We mounted a few steps, and my host led me to the open door of this upper chamber, within which, seated on a mat, was a pretty looking woman, with a round, childish, cheerful face. I perfectly unembarrassed by my unexpected appearance she rose, and, after placing her hand on her breast, and then carrying it to her forehead, he said, 'Be welcome, and be pleased to rest here.' This was the carver's wife. An elder woman, whom I afterward found to be her mother, placed some pillows for me on a small carpet, and then took a little swaddled figure from a curtained rocking cradle of red painted wood. She placed it on the skirts of my dress, saying, 'Behold the gift of God!' I took the little creature in my

arms. His body was stiff and unyielding, so tightly was it swathed with white and purple linen. His hands and feet were quite confined, and his head was bound with a small soft red shawl, which passed under his chin and across his forehead in small folds; to this a moldering relic of St. Joseph, in a crystal case, was attached. His mother wore a long blue linen shirt, rather scanty, and opening in front to the waist, a straight short pelisse or jacket, of crimson and white striped silk, and a shawl girdle. A long thick white linen veil hung over her head and shoulders, and partly concealed her stiff turbans or cap, which was ornamented with a row of small gold coins, and a few bunches of everlasting flowers. The elder woman wore a heavy shirt or smock of blue linen, the wide hanging open sleeves of which exposed a tattooed and braceleted arm. Her long white linen veil fell from her head over her shoulders, in graceful folds to her feet, which were naked. In such a veil as this Ruth, the young Moabitish widow, who three thousand years ago gleaned in the fertile fields of the broad valley below, may have carried away the six measures of barley, which her kinsman, Boaz, the then mighty man of wealth of Bethlehem-Judah, had graciously given to her, saying, 'Bring the veil that thou hast upon thee, and hold it; and when she held it, he measured six measures of barley, and laid it on her, and she went into the city.' Ruth iii. 15.

"I asked the young mother her name; she answered, 'Miriam is my name; but her mother said, 'Not so, she is no longer Miriam, but 'Um Youssef' [mother of Joseph,] for a son is born unto her, whose name is Joseph.'

"It is the universal custom of the East, for a mother to take the name of her first-born son, with the prefix of 'Um'—mother—such as *Um Elias*, mother of Elias; or *Um Elia*, mother of Eli, whence perhaps came such names as *Emma*, *Emily*, and *Amelia*. On the same principle the father's name is changed as soon as he has a son, whose name he adopts, with the prefix of '*Abu*'—father. It is a source of great distress and disappointment to parents if they are, for want of a son, obliged to retain their respective names."

(To be continued.)

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 206.)

"6th mo. 1796. My mind has been for some days so painfully clogged with some things which may be esteemed lawful to themselves, I was almost afraid to go to meeting, this morning, being Fifth-day, but dare not stay at home, trusting that I might partake of continued unmerited favor, having known Gracious interposition for my troubled mind, when going, or at meeting, I labored to know that spirit raised, by which I could worship. The language: 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness,' was sweetly revived in my mind, expressed by our blessed Saviour when He went to be baptized of John, and he forbade Him, saying, 'I have need to be baptized of Thee, and comest Thou to me?' Oh how did he graciously confirm the mission of his forerunner, and John own His superior baptism."

"21st. Much exercise has of late been my portion; under the weight thereof I have been almost ready to let go every thing: hardly being able, rightly to desire patience. But this morning felt a little strengthened, and the language arose,—Infinite Wisdom knows best. Ah that I may receive my portion with becoming submission and

gratitude; even bless the hand for trials proving my faith and allegiance."

"22d. Found my mind turned to Pine street meeting, whither I went under considerable exercise, inasmuch that I felt almost ready to fall in my walk, but was strengthened in mind, as pretty fully to express what came as I thought with a degree of weight before me, under some sense of the importance of faithfulness, seeing that we should be found occupying till our Lord cometh."

"23d. Poor, frail creature that I am—although so stimulated yesterday, fear I fell short to-day at meeting, through an apprehension that it was too long a season to attempt opening my mouth. Oh when, or shall I ever become a firm established soldier, willing to endure hardness, and able rightly to keep my rank and lot assigned; and how dith carnal reasoning prevail, and obstructs my rightly journeying on."

"7th mo. 4th. I. Wigham left this city intending to go to Catawissa, Muncy and Red Stone, and some other parts. My dear brother E. having given up to accompany him, parting was trying, but I esteem it a favor, at times, to have something to give up for the Truth's sake. My preservation be his portion, and oh that it may be such an offering as may find acceptance (now in his early life) with our Heavenly Father."

"7th mo. 10th. First-day morning, at meeting, I had to view the impropriety of decking ourselves or in the least attempting it, with the Lord's jewels, in our own wills. Oh that I may ever be preserved from it: let me appear weak and contemptible as I may in the eyes of others, or in my own feelings, but like Mordecai, sit at the King's gate, until command be given for an arising. Then may it be seen and felt. 'Thus shall it be done to such as the King delighteth to honor.'

"13th. My mind is low and tried this morning, fearing that I have been making profession of more than in reality I have felt."

"8th mo. 2d. I have lately been looking over some of the past seasons of my life, when the light of the Lord was my joy and strength, when the spirit of prayer often prevailed in my heart, and a door of access was graciously opened, so that I was made joyful in the house of prayer, and my spirit adored the God of my life. I was enabled to cast down every crown, in the prevalence of faith and love. Oh this was the day of my espousals, the day when I was allured as into the wilderness, and the Lord spake comfortably to me. But oh what a change, or changes have I experienced, even travelling as into a parched land, beset as on every hand with enemies, comparable to ravenous beasts of prey, almost deprived of both faith and sight, my love so languid that very little of animation is to be felt, though having so prevailed, as that I could declare myself on the Lord's side. I cannot even now move my lips in praise, nor scarcely feel a secret aspiration. Oh my soul, may thou be preserved from making any thing like an image, in the absence of spiritual Moses, while in this wilderness state; it may be He may return, and show the law engraved by the finger of God, and if patience is abode in, graciously reward thy fidelity, renew thy faith, confirm thy love, strengthen and clear thy sight, and cause thee to partake once more of the bounties of His table, spread in the wilderness. I have seen the danger of being tempted with the inviting things of this world, even after having them staid in my view; a desire of friendship and familiarity, which, though it may be with some worthy characters, as it is too earnestly sought, and a life maintained in it, draws the mind too much from that nothingness of self, which becomes a poor worthless creature,

For "The Friend."







For "The Friend."

"Now, in thy youth, beseech of Him,  
Who giveth, upbraiding not,  
That His light is thy heart, become not dim,  
And his love be unforget;  
And thy God, in the darkest of days, will be  
Greenness and beauty and strength to thee."

It is perhaps almost impossible for the young, those who have taken comparatively few steps on the pathway of life, who have known little of perplexity or sorrow, who still hover under the sheltering wing of tender parents, fully to appreciate the force of the injunction thus beautifully expressed by the poet. But they who have advanced farther in this pilgrim's journey, who have partaken of the bitter as well as of the sweet, and who have learned that "it is not in us that walketh to direct his steps," cannot but be earnestly solicitous for their beloved young friends, that they may indeed keep undimmed at light which can be their only safe guide, and at the love of their heavenly Father may so invade their hearts as to prove the sweetener of every cup. But how can this light be thus kept? Only by closely following it, then will it shine more and more unto the perfect day." I am often led to desire for our dear young Friends, that they may so listen to the voice of the dear Redeemer in the secret of their souls, and so follow Him, as to be numbered with His sheep, and know Him to become the good Shepherd unto them; then will they be safe through all the vicissitudes of time; for His language is, "My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which loveth them me, is greater than all; and none is able to pluck them out of my Father's hand. I know them, and they know me." What is there in this so worthy to be compared with this,—to be safe our heavenly Father's keeping? Oh! that all might be willing to comply with the terms on which this is offered. It is to His sheep, that the promise is made, and His sheep are they who follow Him in the way of His leadings. And at is the path in which His followers must walk? "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Let none then hope to climb up another way into the sheepfold, a way which the finite human understanding may seem very near, but if it doth not lead by the cross, it is not the way which He who declared "I am the light, and the truth and the life" hath opened for us. Shed His precious blood for us that we through His blood may be saved, but in order that we may possess this to cleanse us from all sin, we must overcome our own wills to be crucified and slain. It is hard to the unregenerate man, but as there is a willingness to submit to it, and to bear the Redeemer's yoke, and to learn of Him, it becomes easy and his burden light. Shrink then, dear young Friends, from the cross, it is the only way to the crown immortal at the end of the race; and think not that there is no reward for the journey. He whose cross we are called to bear is emphatically "the good Shepherd." He who even here lead His sheep by the still waters in green pastures. No language can convey the richness of His love, His watchful care. He will not leave His little ones in the hour of darkness but He is their preserver and deliverer, willing then to give up whatever he may receive, although it be comparable to parting with the right hand or the right eye, for in obedience consist your safety and your advancement in the heavenly journey; and no less will this be the case if the requisition be a very little

thing, comparable to tithing "the mint, the anise and the cummin," for those who were censured for omitting "the weightier matters of the law," were told, "these ought ye to have done and not to leave the others undone." It is faithfulness that produces fruitfulness, and faithfulness in little things prepares for obedience in greater; but they who trifle with the day or small things, fall by little and little, the light of Christ in their hearts becomes dim, and they lose that peace which is granted to the obedient soul; while the cross-bearing children of our dear Redeemer, not only possess this, but they have also many sources of pure enjoyment in this life; the blessings showered upon them awaken grateful emotions, and the beauties of this lower world speak to them not only of the power and wisdom of their Creator, but also of his mercy and love; and the language of their hearts is, "my Father made them all." And under a feeling of their own helplessness and of His sufficiency, the breathing of their spirits becomes

"What Thou shalt to-day provide,  
Let me as a child receive;  
What to-morrow may betide,  
Calmly to thy wisdom leave;  
'Tis enough that Thou wilt care,  
Why should I the burden bear?"

As a little child relies  
On a care beyond his own,  
Knows he's neither strong nor wise,  
Fears to stir a step alone,  
Let me thus with Thee abide,  
As my Father, Guard and Guide."

And as they thus abide with Him, they experience the truth of the declaration, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." Surely then, there is much even in this life to encourage to an early sacrifice; and when we reflect that "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him," is not this enough to animate us to press forward "toward the mark for the prize of the high calling of God in Christ Jesus." And above all, when we consider the debt of love which is due from us to Him, who "so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," must we not feel that we are indeed not our own, but that we "are bought with a price," even "with the precious blood of Christ;" and shall we not then yield all, body, soul and spirit, unto Him? remembering that He is "able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy." To whom must be forever ascribed all the praise of His own works. E. A.

Second Mo. 5th, 1867.

Since penning the preceding, my eye rested upon the following in the memoirs of our dear friend Daniel Wheeler, and it is annexed as a strong and valuable testimony from one who counted nothing too near or too dear to part with for the sake of his Divine Master, and who, we may reverently believe, is now resting from his labours, while his works do follow him. It is part of a farewell letter addressed to the committee of the Meeting for Sufferings, when on the eve of his departure for the South Sea Islands.

"And now, whilst my heart is bearing towards the isles afar off, the same constraining love which wrought the willingness to leave all for my gracious Lord's sake and His gospel's, extends its binding influence to all my dear brethren and sisters, of every age and of every class, wherever

situated, and however circumstanced; desiring in tender and affectionate solicitude, that they may be found steadfastly following the footsteps of those honorable and worthy predecessors in the same religious profession with ourselves, who have long since retired from their labours, and whose memorial is on high; who bore the burden and heat of a day of deep suffering, in the faithful discharge of their duty, for the support of those principles in their original purity and brightness, which have been transmitted to us. If any should feel sensible of having fallen short in this important work, let me in tenderest love encourage such to be willing to humble themselves under the mighty hand of God, even to the state of little children, and to turn inward to the pure, unflattering witness, which cannot deceive nor be deceived; to be willing to enter into a diligent and heart-felt search, and patiently and impartially examine how far those indispensable conditions are submitted to on their part, without which none can be followers of the meek and lowly Jesus. Where is that self-denial and the daily cross He first enjoined? Are we denying ourselves those gratifications of time and sense, which cherish and keep alive in us the evil propensities of fallen nature, that separate man from his Maker, and like the little foxes which spoil the tender vines, designed in richest mercy to bud, blossom, and bring forth fruit, lastingly to remain to the praise and glory of the great Husbandman. Without faithfulness there will be no fruitfulness. It is not giving up or forsaking this or that little thing, to part with which is little or no sacrifice or privation, that will suffice; a full surrender of the whole will in all things, must be made to Him, whose sovereign right it is to rule and reign in our hearts. Let none plead for disobedience in these little things, on the ground of their being such; for if such they really are, they are the more easily dispensed with, and not worth retaining; and a tenacity in wishing to preserve them, assuredly indicates that they have more place in our affections than perhaps we are aware of: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me."—*Friend's Library.*

## THE FRIEND.

THIRD MONTH 2, 1867.

We occasionally receive articles containing very good sentiments, which, if expressed in simple prose, would be worthy of publication, but are rendered useless by being put into the form of poetry, with very indifferent versification. It is a mistake that many fall into, to suppose that poetry consists in making the last words of alternate lines jingle. Much time and labour, we apprehend, are thus wasted, the rhyme serving rather to depreciate than recommend the subject or its treatment.

We hope not to give offence by withholding from the press several pieces lately received. If their authors would furnish the same views without an attempt at metre, we would be glad to open our columns to them.

It is always gratifying to receive true poetical effusions from any of our contributors, and our journal has been the organ for publishing many such. There are some of our friends who sometimes favor us in this way, and we hope for a continuance of their contributions.

## SUMMARY OF EVENTS.

FOREIGN.—Late Mexican advices say that Juarez escaped during the sudden attack on Zacatecas by Miramoun. The next day Escobedo completely routed Miramoun at San Jacinto, taking 800 prisoners and all the artillery. Guajanauto has fallen into the hands of the Liberals.

The Brazilian fleet has again bombarded Curupaty, which is held by the Paraguanays.

The news from Spain is of an exciting character, and though the government of that country is seeking to keep from the public the course of events, there is no longer any doubt that a serious insurrection is impending.

The session of the first Parliament of the North German States was formally opened on the 20th. The King of Prussia, the members of the royal family and Count Bismarck were present. The king, in his speech from the throne, recommended the Parliament to form a new constitutional union which would be defensive in its character, and give unity, liberty and power to the fatherland.

A telegram from Naples states that a magazine of gunpowder had exploded near that city, by which many lives were lost.

The Sultan of Turkey has officially informed the leading Powers of Europe that he has decided to call together an assembly of the representatives of all the different religious creeds in the Ottoman empire, for the purpose of deliberating upon and adopting measures for the more effectual execution of the provisions of the firman of 1856.

The restoration of the constitution of 1848 to Hungary, by the Emperor Franz Joseph, has had the effect to remove the troubles heretofore existing in that country.

The people are now quiet and contented. The Fenian disturbances in Ireland quickly subsided. Troops are posted at various places in Kerry and Cork counties, to prevent any further outbreak. The suspension of the writ of habeas corpus has been prolonged in the United States.

The bill for the confederation of the British Provinces in America has been read twice in Parliament. John Bright denounces the plan of Reform proposed by the British ministry, and urges a continued agitation of the question by the people.

The telegraph and express line combined, is now open from London to Tientsin in the port of Peking, China. The time occupied in the transit of messages from London to Tientsin, is twelve days.

In accordance with the programme announced by the government two weeks previously, the resolutions on the 25th. Disraeli, the Chancellor of the Exchequer, opened the debate. John Bright followed, and made a strong speech in opposition to the scheme of the ministry.

On the 25th, the Liverpool cotton market was dull and declining. Sales of middling upland at 13½d. Breadstuffs are also dull. California wheat, 13s. 3d. per cent. Consols, 111. U. S. 5-20's 73½.

UNITED STATES.—Congress.—The bill in reference to the Indian Bureau, which was discussed in the Senate. The House amendment to transfer the Bureau to the War Department was disagreed to. The Reconstruction bill, providing more efficient governments for the States lately in rebellion, finally passed both Houses, and has been sent to the President, who, it is supposed, will veto the bill. The House of Representatives will have the Tax bill before it. Several propositions were made in regard to the income tax, but it was finally fixed at five per cent. on the excess over \$1000. The House has passed a bill to provide for the payment of the compound interest notes. It directs the Secretary of the Treasury to redeem compound interest notes, with the accrued interest, and to issue therefor United States legal tender notes, with the same amount exceeding in amount \$100,000,000. The Senate has passed a resolution instructing the Secretary of State to obtain from the government of Colombia consent for a survey for an interoceanic canal across the Isthmus of Darien. The bills to regulate the duties of the Clerk of the House, and to provide for the payment of certain claims, the supplies furnished, which the army have become laws, the President has failed to approve or veto them within the prescribed time. The President has signed the bill appropriating ten millions for the payment of invalid pensions; twenty-three millions for pensions to the widows, children, mothers, fathers, brothers and sisters of soldiers, and two hundred and eighty thousand dollars for navy pensions, with the usual class of persons just mentioned. The President has also approved the bill abolishing the office of Superintendent of Public Printing, heretofore appointed by the President, by and with the advice and consent of the Senate, and providing for

the election of a Congressional Printer by the Senate. A number of bills and resolutions have been acted upon besides those noted above, but we have not space to particularize them.

Philadelphia.—Mortality last week, 250.

Miscellaneous.—The name of the confederated British Provinces is to be Canada; Upper Canada will hereafter be called the Province of Ontario, Lower Canada will be the Province of Quebec, and the other provinces will retain their present name.

The Legislature of Massachusetts has passed a bill substantially abolishing the usury laws.

The gross earnings of the Pennsylvania Central Railroad during the year 1866, were \$16,583,882. The total ordinary expenses were \$10,616,362, and extraordinary expenses consisting of additional second track, locomotives, cars, &c., \$9,174,547, leaving a balance of \$3,792,973 as the net earnings.

The steamer David White, from New Orleans for Louisville, was destroyed on the 17th ult., near Columbus, 225 miles south of Memphis, by the explosion of one of her boilers. The forward part of the boat was torn to pieces, and sixty-five of the passengers were killed.

The Freedmen.—Col. Sprague, assistant Commissioner for Florida, reports the condition of that State to be generally quiet and prosperous. The celebration of emancipation, on the first of the year, was conducted by the freedmen in an orderly and becoming manner. In the principal towns throughout the State, they assembled in large numbers; meetings were held, and sermons were preached in the Bazaar. All things were conducted with decorum, the use of intoxicating drinks was restricted, and at night they returned quietly to their homes on the plantations.

The interior and northern districts of South Carolina have suffered most by the exodus of the freedmen. The number of emigrants is reckoned by thousands, and the lands of many of them have abandoned plantations which they had bound themselves by contract to cultivate.

In Fairfax county, Va., contracts have been easily effected by the freedmen. More than formerly will work on shares, and nearly all, it is said, can gratify their desire. The freedmen are badly treated in some parts of the State.

Canada.—Under the Confederation bill, the united British Provinces are to be called the Kingdom of Canada. The Federal Legislature will be styled the Parliament of Canada, and will consist of a Senate and House of Commons. The Speaker of the Senate is to be appointed by the crown, and the Speaker of the House of Commons by the members of the House. The Governor-General, of each Province is to be called a Lieutenant-General, appointed by the Governor-General. Ottawa is to be the seat of government.

Missouri.—The Senate of this State has passed a bill, by a vote of nineteen to seven, submitting to the people at the next general election, an amendment to the constitution, to prohibit the sale of "white." A similar proposition is before the House.

Georgia.—Ex Governor Brown advises the people of Georgia to change the State constitution so as to provide for universal suffrage, and to accept generally the terms imposed by the bill which has recently passed both Houses of Congress. He believes they will resist the proposed terms. The Governor thinks if all respects, the white inhabitants will seldom have cause to complain of the manner in which they will exercise the right of suffrage.

The Markets, &c.—The following were the quotations on the 26th ult. New York.—American gold 120 1/2; U. S. sixes, 110 1/2; ditto, 5-20, 1865, 108 1/2; ditto, 5-20, 1860, 105; Superfine State Bond, \$7.5 a \$9.85. Shipping Coll., \$10.85 a \$11.65. Baltimore, common to fair extra, \$10.25 a \$11.90; finer brands, \$12.20 a \$16.50. White Canada wheat, \$3.95; California, do. \$3.10. Canada barley, \$1.18. Western oats, 60 a 62 cts; State, in bags, 55. Western rye, \$1.10 a \$1.12. Corn, yellow and mixed, \$1.07 a \$1.09. Middling apples, Cotton, 31 a 31 1/2 cts. Philadelphia.—Superfine flour, \$8 a \$8.75; extra, \$9 a \$10.50; finer brands, \$11 a \$16.50. Pennsylvania red wheat, \$2.75 a \$3; southern, do. \$3 a \$2.20; white, \$3.15 a \$3.30. Rye, \$1.30 a \$1.35. Yellow corn, 98 cts. Oats, 57 a 58 cts. Cloverseed, \$8 a \$9. Western, \$11.00 a \$13.75. Corn, yellow, \$3.25 a \$3.30. The sale of beef on the market reached about 1750 head. Extra sold at 16 1/2 a 17 cts.; fair to good, 15 a 16, and common, 12 a 14 cts. per lb. net. Sheep were higher, 4000 sold at a 8 1/2 cts. for extra, 7 1/2 for fair to good, and 6 1/2 cts. per lb. gross for common. Hogs, \$10 to \$11.25 per 100 lbs. net. Cincinnati.—Winter wheat, \$2.90. No. 1 corn,

63 cts. Oats, 52 cts. Rye, \$1.25. Middlings cotton 23 of the Bays Seed, \$3.20 a \$3.40. Chicago.—No. 1 spring wheat, \$1.85. Corn, 85 a 86 cts. Oats, 44 cts. St. Louis.—Prime spring wheat, \$2.35; winter, \$2.8 a \$2.97. Corn, 81 cts. Oats, 60 a 72 cts. Baltimore.—White and yellow corn, 93 a 97 cts. Oats, 57 a 58 cts. Cloverseed, \$8.50 a \$9. Louisville.—Superfine No. 10. Prime red wheat, \$2.90. Corn, 70 a 71 cts. Oats, 28 cts.

## RECEIPTS.

Received from J. Bellard, O., \$6, vol's 38, 39, and from Sarah Cope, Pa., per W. C. Cope, \$2, vol. 39; fr. E. Hollingsworth, Agt., O., for J. Dewees, \$2, vol. 39; fr. Mary Wilson, \$2, to No. 20, vol. 41, and D. Ball, \$2 No. 27, vol. 41; fr. W. Bettles, Ill., \$2, to No. 15, 11; fr. E. H. Hadley, N. C., \$2, vol. 43, from C. H. Coo, Pa., \$1, to No. 42, vol. 40; from J. Tomlinson, Pa., to No. 51, vol. 40.

Received from Friends of Springville Monthly Meeting Linn Co., Iowa, per Samuel W. Stanley, \$15 for the use of the Freedmen, and from Wm. Blackburn family, West Brownsville, Pa., \$1.25 to purchase St. for the Freedmen.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Sunday the 24 inst., at 4 P. M.

SARAH LEWIS, Secretary.

## WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intending to send children as pupils, will please make early application to Dubré Knight, Superintendent, (add. Street Road P. O., Chester Co., Pennsylvania); or to Chas. J. Allen, Treasurer, No. 304 Arch St., Philadelphia. It is requested that all applications for admission be made before the 1st of the Third month, in accordance with the regulations on this subject. Soon after date applicants from other Yearly Meetings will be admitted so far as there may be room for them.

## TEACHER WANTED.

A suitably qualified Friend is wanted to take charge of the Boys' School on Oster Avenue, Philadelphia, under the care of 'The Overseers of the Public School' founded by charter in the Town and County of Philadelphia, in Pennsylvania.

Application may be made to either of the undersigned: Thomas Evans, 817 Arch St. Samuel F. Balgortner, 902 Spring Garden St. (near Second St.) Wm. William Betts, 426 North Sixth St.

## WESTTOWN BOARDING SCHOOL.

A female teacher of writing is wanted at the Institution, to enter on her duties at the opening of Summer Session. Application may be made to Rebecca B. Cope, Germantown, Pa. Sarah A. Richie, 444 North Fifth St., Philadelphia. Sarah C. Paul, Woodbury, N. J.

FRIENDS' ASYLUM FOR THE INSANE. NEW FRANKFORD, PENNSYLVANIA. Physician and Superintendent, —JESSE H. WORTON, M. D.

Application for Admission of Patients may be made to the Superintendent, to CHARLES ELLIOT, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 27th of First month, 1867, at the residence of her brother, Benjamin I. Lord, near Wood New Jersey, ELIZABETH LORD, in the 58th year of age. Her health for some time had been declining, but she had evidently been increasingly concerned to prepare for the solemn change. For many years her mind and strength were cheerfully devoted to caring for and promoting the comfort of others. This trait of character was conspicuous to the last; when suffering so bodily distress she exclaimed, "Oh this terrible day! to be taken from them, it is almost more than I can do! my Heavenly Father will not put more upon me than I can bear. He does not reproach me; if He did, might have done, what would I now do!" which many other expressions, uttered during her short illness, gave evidence that her dear Saviour was near. Her friends have the consolation hope that her soul eternal gain.



# THE FRIEND.

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\* For "The Friend."

## Insect Enemies of Fruit.

Dr. Trimble's late treatise on the Insect Enemies of Fruit and Fruit Trees, published by William Wood & Co., New York, appears to be an interesting and valuable work, containing information of great value to farmers and fruit growers. It is beautifully illustrated with accurate drawings of the curculio and other insects, which will enable the careful observer to identify them without difficulty. Indeed no small part of the value of the essay attaches to the illustrations, and it is not very easy to give a satisfactory view of it without them. A few extracts will, however, be acceptable to us, to many of our readers:

There is no subject more frequently spoken of in Horticultural and Agricultural societies, than the decay of fruit trees. We must all admit that in the older States of our country, orchards do not flourish as they did fifty years ago, the crops of every variety of fruit are becoming more uncertain. I have heard many discussions on this subject, and have often been surprised how little of the cause of this decay, or the certainty of the crop, is ever attributed to insect enemies. One person will ascribe all this change to the exhaustion of soil; another to improper planting or defective cultivation. Others think there has been too little or too much pruning. Some impute the defect to a want of the proper elements in the soil, or of a right proportion of lime, the sand, or the humus is not present, or is present in the exact quantity to meet the demands of the growing tree or of the ripening fruit. I have heard farmers speak learnedly on this subject, citing Liebig and other authorities) whose words were overruled with insect enemies that had been accounted for all their troubles, had never understood them.

Modern agriculture teaches the advantages of rotation of crops, and it would be as unwise to plant an orchard where one of the same kind of fruit had stood before, as it would be to plant corn or wheat for a succession of seasons in the same field, unless it should be some alluvial spot of inexhaustible fertility. Most practical farmers know well that every soil can be exhausted by one crop under this improvident management. That has been the fate of large sections of this country. But proper rotation and more judicious manuring are changing all this. The

soil is now made to produce paying crops, and can just as well be made to produce paying crops of fruit as any thing else, if the trees and the fruits they bear are protected from their insect enemies." \* \* \* \* \*

"Fifty years ago the land in large sections of the State of New Jersey was considered 'worn out.' Whole counties were in a condition similar to the exhausted tobacco lands of Maryland and Virginia, but at that very time the State was famous for its crops of fruit. According to the census of 1860, the farming land of the State of New Jersey was worth about twenty dollars an acre more than the farming land of any other State in the Union. This is partly owing to its proximity to the markets of New York and Philadelphia, but chiefly to the great improvement in the productiveness of the soil, by the use of manure and lime, two most valuable fertilizers found in great abundance. But the fruit crops of New Jersey have diminished in as great a ratio as the value of the lands has increased. This cannot be owing to the exhaustion of the soil. What, then, is the cause? In large sections of the State the Tent caterpillar is so numerous that the apple-trees are stripped of their leaves every year. Twenty and thirty nests are often seen on a single tree, and large orchards scarcely cast more shade than in winter. The leaves of trees are vital organs, the functions of which are similar to those of the lungs in animals. The canker worms, palmer worms, and several other species of caterpillars that feed upon the leaves of our fruit trees, are injurious just in proportion as they destroy these leaves. The owners of such orchards seldom disturb these caterpillars, and yet they complain of the premature decay of their trees, and tell you that raising apples does not pay.

"The apple and quince trees have no greater enemy than the apple-tree borer. One whose attention has never been called to the signs of the depredations of this insect, will not suspect its existence till too late; while others who have investigated it carefully, will know its presence in an orchard by the appearance of the trees, even while passing them rapidly in a train of cars. This enemy is often brought in the young trees from the nursery. It is three years in coming to maturity, and increases slowly from such small beginnings. Young vigorous trees seem to resist for years, but as they begin to bear fruit the enemy increases faster than the growth of the tree, and the orchard dies.

"The peach-worm feeds upon the inner bark, near the ground, each worm cutting off the connexion between the top and the root of the tree, to the extent of one or two inches. This insect is an annual; the next year's crop of worms will probably girdle that tree all round. The peach-grower complains of the premature decay of his orchards, and says that peach trees are too short lived to be profitable. Other cultivators understand this enemy, and 'worm' their trees carefully, but will buy their stock from nursery men who plant pits or use buds from trees diseased with the 'yellows.' And they complain, too, of premature decay, and that a second crop of trees

will not grow upon the same ground. The black knot on plum and cherry trees is another increasing evil. The bark louse or scale insect, found in both apple and pear trees, insignificant as it appears, often causes the speedy decay of orchards.

"All the above insect enemies of fruit trees, as well as most of those of the fruits themselves, are manageable—can be subjected to our control. The man who permits them to increase and multiply, not only has no right to complain, but is a nuisance in his neighbourhood, and should be treated as other nuisances are, that the public may be protected.

"There are many other insect enemies quite serious at times, and not within the reach of our control, but most of them are transient evils. They are under the influence of checks wonderfully ordered for our protection. Some are brought to a speedy end by vicissitudes of weather. Birds come in flocks just at the right time for the destruction of others. Still more are subdued by insect parasites." \* \* \* \* \*

"As to the situation of orchards, no fruit trees should ever be planted on low, wet ground. A western exposure, with protection from the morning sun, is best. Trees whose buds are liable to be killed by the severe cold of winter, or the blossoms to come out early in the spring, should be planted in elevated situations. Plum trees grow best, and the fruit is generally firmer, on clay soils, but light sandy soils are better for peaches. The health of your trees and your crops of fruit will depend upon how successful you are in subduing the insect enemies. If they are conquered, all who plant trees and manage them with reasonable care can have fruit."

"Our author states that nearly all the enemies of fruit and fruit trees, are included in the orders of *Coleoptera* or beetles and *Lepidoptera* or butterflies. There are four stages in the lives of insects; the egg, larva, pupa and imago. The word *larva* means *mask*. That is the larva is a masked condition of the future butterfly. This word *larva* is commonly used to signify the embryo condition of insects generally; but Dr. Trimble confines it exclusively to the lepidoptera, and calls the young of other orders by other terms. Embryo beetles he calls grubs. The larva or caterpillar stage of the butterflies, and the grub of the beetles, is the period of their lives when they do the chief injury. The *pupa* means the *chrysalis* stage—the period of transformation from the embryo to the *imago*—the perfect insect. The *imago* is merely a nocturnal butterfly.

The author remarks: "This work is without plan as a scientific book. Although treating of insects, it does not arrange them into orders, classes, or families, but only discusses a few species, chiefly in the order of their importance as enemies of fruit and fruit trees. The object has been to make a book to meet the wants of the practical man, who has but little time for the study of any subject except his business, and least of all a science, involving as entomology does, hundreds of thousands of species. To make such a work intelligible, illustrations addressed



to the eye are a necessity. The fruit grower should be able to identify his insect enemy positively when he sees it—there should be no guessing. The curculio and lady-bug, for instance, are both beetles; both are found upon the same trees; they will often fall down together when those trees are jarred. The one is our worst enemy, and the other one of our best friends. I have known people kill the friend and overlook the enemy.

"I have been studying these enemies for many years. At first it was an investigation made necessary for the protection of my own crops; and experience painfully taught me knowledge that I had not been able to find in books or cabinets. The interest thus excited has been increased by the reading of such valuable works as those of Kirby and Spence, Huber, Latreille, Say, Harris, Fitch, and many others. From this reading and personal experience, I am satisfied that the interests of fruit growers would be promoted if all the practical knowledge on this subject could be gathered into a separate work, and I have felt that it was a duty to make a beginning by contributing my portion towards a better understanding of this difficult subject."

(To be continued.)

For "The Friend."

The following letter was received by David Sands in the course of a religious visit in Europe:

"Most worthy and honored Friend,—Will you forgive the liberty I have taken in thus addressing you. Feelings of gratitude and love will not permit me to remain silent. I bless God who has in mercy sent you, his faithful servant, amongst us, to administer to my necessity by pouring out, as it were, the oil and the wine into my wounded spirit; and to you, my precious friend, I can acknowledge you have been as it were my guardian angel, to pluck me as a brand from the burning; and to plant in my bosom a hope that I may be found among the redeemed. Your mission is one of love and good works; to lead the souls of your fellow-men from sin and darkness unto the bright and shining light of the holy Jesus, thy Saviour and Redeemer. None feel the weight and benefit of your holy calling more than myself. I was a poor benighted traveller, wandering in darkness and doubt; often querying with myself, who is Jesus of Nazareth whom they call Saviour and Redeemer? I have never known him, or seen his works, though it is said he wrought miracles, raised the dead, and even gave up his life for the redemption of sinners. I heard and read all this, but still queried,—Is it not a fable? What have I to do with him? His blood, if it was shed, is nothing to me. I was like Paul, a persecutor, I cried peace, while peace was a stranger to my heart; I wandered up and down the earth, in search of rest to my weary soul; in the bright allurements of folly I believed I should find it; but like a phantom, when near, it eluded my grasp. Thus I passed my days in seeking pleasure, my nights in mourning; and while my Heavenly Father was striving with me, and knocking gently at the door of my heart; though I was ready at times to cry out with anguish, I still rejected him, saying as it were, 'Go thy way for this time, at a more convenient season I will send for thee.'

"Thus I mused on my situation, reasoning with myself after this wise: 'Is this earth our only abiding place, or is there another?' I had been taught in early life, to look only to this world for enjoyment, as any thing beyond was only ideal. Mistaken belief! leading to ruin and disappointment. I tried to believe there was no ac-

countability; but the good Spirit was still striving with me, inviting me to the Fountain of living waters. I turned from the world with disgust, and endeavored to seek rest for my weary and sin-sick soul. While wondering which way to turn my steps, I heard that some people called Quakers had arrived in our village, and were going to have a meeting in the school-house that evening. I had heard that yours were a self-denying people; singular in dress and address, and I determined to go, being more prepared to receive amusement than instruction; in truth, I tried to be an unbeliever in the things of God and His heavenly kingdom. When I entered the house, I was struck with the awful solemnity that overshadowed you. It were vain to attempt to describe my feelings, while we sat in this solemn silence. It seemed as though my poor tempest-tossed spirit would have burst its confines, and deserted its earthly tenement. While in this state of conflict, you arose, and commenced with those ever-memorable words, 'Come unto me, all ye who are weary and heavy laden; take my yoke upon you, for it is easy, and my burden, for it is light.'

"Oh! that blessed invitation of our dear Redeemer unveiled the darkness, and I could see, as in a glass, the very depths of my soul, and was ready to cry out, 'Lord, be merciful to me a sinner.' Never shall I forget the sweet words of hope which flowed from thy tongue; your countenance became radiant with the theme of the goodness and glory of the Almighty God and Father, who gave His dear Son, that through him we might be saved. Oh! how soon the glimmering of hope dispelled the darkness of infidelity! I felt the invitation was to me, and most joyfully accepted it, for I was indeed weary and heavy laden, and longed for rest. I returned home, my heart filled with praises to God; the image of my suffering Saviour was before me, and I felt I could suffer and die for His precious sake. Oh! that my brethren who are blind as I was, could see as I now do; and oh! that there were more like you, commissioned, as I believe, from on high; true and faithful servants, to bear the olive branch of peace to the soul, and give glory to God our Father. I have no objection to your showing this; I would that all the world should know 'that whereas I was blind now I see'; and most fervently I pray that infidelity may be no longer a foul stain on the earth; but that all should come 'taste and see how good the Lord is'; that though their burdens are grievous to bear, they may cast them upon Him and find rest.

I hope not to weary your patience with too long a communication. My feelings on the subject I can liken only to an ice-bound spring, now penetrated by the warm rays of Gospel love, which has gushed forth, and will flow forever. I know your valuable time is much occupied; but could you feel freedom to write, if only a few lines, it would give me much comfort. May you go on in the glorious work, and may the great Lord of the harvest bless and crown your end with peace, is the fervent prayer of your unworthy friend,

JAMES C.

David Sands' Reply.

"Dear Friend,—Thy letter of the 20th I received, but not until some time after its date: the contents were truly comforting to me. To know I have been the poor unworthy instrument made use of, to bring even one sinful soul to the foot of the Cross, is an evidence of my being rightly directed. But my friend, give to God all the glory; I am as nothing without His aid. Praise His great and good name. Ye exalt it for ever. Oh, what a grievous sin is infidelity; the

mark of its footsteps may be traced by the desolation and misery which follow close upon its trail! It brings a blasting mildew over the fair face nature; its poisonous influence spreads far and wide, like the deadly Apes! all who venture near feel its sickly, withering effects. I grieve to see there is much of it abroad in our land; and though partly concealed under the cloak of christianity, its hideous deformity will sometimes appear; but there is a healing balm for all who will apply it, and seek it while it may be found. Not ever were refused who (rightly) asked for more; for the great attributes of His Majesty, who Lord and Ruler over His people, are justice, love and mercy. I rejoice with thee, my brother, who hast found the gracious Saviour; and I trust that as thou hast sinned much, thou mayest love the more. As thou abidest in Him, He will be to thee a strong defence: as a mighty rock in weary land, and a refuge from the pitiless storm of life, wherein thou shalt find safety and rest. Though the tempest may beat outside thy dwelling, there will be sweet peace within.

Though hast great cause to bless the goodness of Almighty God who has dealt mercifully with thee, in opening thine eyes, that thou mayest see the dangerous path in which thou wast journeying. He willeth not the death of a sinner, but that all should repent and live. He is a careful Shepherd, who daily watcheth over His sheep; and should they wander from His fold He will gently lead them back again, chiding them only as a tender mother doth the child of her bosom. I also have abundant cause to reverence His holy name; He has been to me strength in weakness, riches in poverty; and though I feel my frail bark to be weak and shattered, I trust it will be strengthened to outride every tempest that may be allotted it. I know where strength is, and hope ever to be favored to wait patiently for it, and thankfully to prize it above all the joys and sorrows of time. I could say much more in praise of His goodness, but time will not admit at present.

I recommend thee to the Shepherd of Israel and my earnest desire is that above all the comforts of this world thou mayest find in thy own bosom, as thou journeyest on through life, that sweet peace and consolation which will enable thee to bear up thy head in joy, above all the storms and billows of this tempestuous and transitory scene. Therefore, journey on; persevere in the good cause of Christ; be ever on the watch lest the enemy of thy soul's peace may assail thee. Pray that the heavenly manna may be daily administered, to nourish and support thee; and that thou mayest, when thy voyage of life is finished, be favored to be found among His jewels; worthy of the language, 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' the fervent breathing of my soul for thee, my friend.

DAVID SANDS."

*How a Man Frees to Death.*—M. Pouchet lately read an interesting paper on this subject before the French Academy of Sciences. The author's inferences are as follows:

1. That the first phenomenon produced by cold is a contraction of the capillary vessels to such an extent that a globule of blood cannot enter; these vessels, therefore, remain completely empty.
2. The second phenomenon is an alteration of the blood globules, which amounts to their complete disorganization.
3. Every animal completely frozen is absolutely dead, and no power can reanimate it.
4. When only a part is frozen, that part is destroyed by gangrene.

5. If the part frozen is not extensive, and only a few disorganized blood globules pass into circulation, the animal may recover.

6. But if, on the contrary, the frozen part is of considerable extent, then the mass of altered globules brought into the circulation when the art is thawed rapidly kills the animal.

7. For this reason a half frozen animal may live long time, if maintained in this condition, since the altered globules do not get into the circulation; but it expires rapidly as soon as the frozen art is thawed.

8. In all cases of congelation, death is due to the alteration of the blood globules, and not to any effect on the nervous system.

9. It results from these facts, that the less rapidly the frozen part is thawed, the more slowly altered globules find their way into the circulation, and the greater the chances of the recovery of the animal.—*Late Paper.*

*What Weakens as a Christian.*—It had been my general practice to buy and sell things really useful. Things that served chiefly to please the vain mind in people, I was not easy to trade in; seldom did it; and whenever I did, I found it to weaken me as a Christian.—*John Woolman.*

For "The Friend."

### The Valley of the Amazon.

(Concluded from page 210.)

If I had before me a detailed map representing the two arms of the Amazon, you would be surprised to see how a hundred branches intercommunicate between the northern and southern divisions of the river and establish innumerable passes from one part of the country to the other. In fact, all these passages between the rivers are natural highways, which will forever remain the principal means of communication from one part of the country to the other. The whole land is so much under the power of water to ever be inceptible of sustaining inland travel over any great extent. The patches of land which rise above the river are limited in extent, though they are sufficiently high and extensive to afford the most exquisite sites for settlements. But the main communication throughout the river country must forever be a water communication, and the whole country must be administered in order to be well administered, not as land, but as a cluster of islands, between which the communication is necessarily by water. That idea must be the prevalent idea with those who have any intention of settling in that country. The idea of travel by horse and wagon, by stage, or by railroad, is an idea that must ever be foreign to the future civilization of the Valley of the Amazon. The boat is the natural means of conveyance over the whole land, and there is something charming in the character of this water communication covered with such luxuriant vegetation, so varied and yet so continuous that nothing can give an idea of that such a submerged country covered by forests and interlocked by plants of all kinds is. It must be seen to form an idea of its true appearance. I will try, however, to convey some idea by comparison rather than by direct description. The whole land is covered with vegetation and forests. There are here and there small spaces which are occupied by water, but even those are encroached upon by the vegetation, and there is no knowing where the land ends and the water begins. The aquatic vegetation is so dense that it extends over the land into the water, concealing the limits of one and the beginning of the other. Wherever there are extensive lakes their margins are covered with this aquatic vegetation, which ex-

tends sometimes very far from the shore, and here there are extensive tracts covered with water, which appear, nevertheless, as if they were land, owing to the dense growth of all sorts of plants sufficiently high to conceal entirely the surface of the water. I have navigated for miles and miles among meadows which have presented a variety of flowers as great as our prairies in the most favorable season of the year, and over these large meadows covered in this way with aquatic vegetation the animal creation is as varied, the water-birds especially being so numerous that the scene is one of the most varied that can be conceived of. The forest itself has a character of its own, entirely different from the forest of other parts of the world. With us in the temperate zone, in the more northern latitudes, all the forests consist of a few kinds of trees, and these trees are clustered together, a large number of individuals of the same kind occupying exclusively a considerable tract of land. Not so with the tropical forests. Plants the most varied, the most diversified from one another, are mixed together in the most profuse manner, so that you rarely see several stems of the same tree side by side, but a mixture of the most diversified kinds are crowded together, and form as dense forests as our densest. And then between them there are a variety of smaller plants and of parasites growing upon the trees, and of vines climbing from one tree to another, and it is difficult sometimes to determine to which plant, vine or tree the flowers or fruit you see belong. The variety is the more astonishing as at all seasons there are some of these plants in flower. Though there are somewhat marked seasons, yet there is never a period when the trees are destitute of leaves. The forests are evergreen, and only a few kinds of trees, at particular seasons, drop their leaves, but they are so few in number that they only create the impression of a few dead trees in a thick growing forest. These forests are rich in all kinds of natural products, and it is in these products that consists the wealth of the continent.

I have seen at Para, at a public exhibition, a collection of Brazilian timber, choice and varied, and susceptible of furnishing material for the most beautiful cabinet work, of 117 different kinds, collected over a piece of land half a mile square. We have not in the United States one half of this number of different kinds of timber worth anything for building purposes, or for manufacturing; yet there the variety is so great that from a small area of half a square mile 117 different kinds could be collected. I have brought home from this short expedition of ten months' survey, in which the study of plants was only an accessory part of my examination, specimens of 300 different kinds of valuable timber, remarkable for the beauty of their grain, for their hardness, the variety of their tints, and their durability, which if introduced into the commerce of the world would change the art for which wood is supplied. And that wood is not yet used in any way; it is allowed to float down the river, and the only impediment to navigation that I have perceived at any time was the quantity of floating timber. So little have the inhabitants made use of it that they have no saw-mills, and when they want timber for any purpose they cut down a tree of sufficient length and then cut it the size they wish with a hatchet. This waste is practised in reference to timber. With reference to textile fibres there is an endless variety, and we would be greatly benefited so far as regards our shipping alone, if we would make use of those tissues which are so peculiarly adapted for making cables, ropes, and the like. There are in particular

several kinds of palm leaves which have a very resistant and strong fibre. These may be obtained in any quantity on the banks of the Rio Negro, and already the English have begun to export the *piassaba*, but I am not aware that the Americans have yet begun to make use of it. The fibre is so light that the cables may float when made. Among other articles which are most useful, and which are produced in the largest amount, is a variety of fruit, most delicious, of which the greatest variety of preserves are made, and of which we have hardly any idea. It is curious to see how, all the world over, the plants which produce fruit belong to particular families. If we compare a moment the fruit trees and fruits of the tropical regions with ours, there is the most striking contrast. Most of our fruits belong to one and the same natural family of the vegetable kingdom—the rose family. Cherries, peaches, plums, apricots, apples, and pears, in fact the choicest of our fruits belong to that family. It is only a few other kinds of native fruits which belong to other families, such as the walnut; and then the grape vines, of which we have a great variety among the native, while in the old world there is one kind only. Now in the Valley of the Amazon the principal fruits belong to the myrtle family. There is as great a variety of fruits belonging to that family as we have in the rose family. The guava, which you may know from the preserves of that name which you get from Cuba, is one of the most common trees all over that region, but they have, also, numerous fruits similar to ours. Plums grow in immense quantities on the banks of all this net-work of rivers throughout the Valley of the Amazon. And then other families produce fruits. You are familiar with the magnolia, and know that it produces a dry fruit that has no taste. Now, there is a family akin to that in Brazil which produces a great variety of luscious fruits. There are several kinds of fruit produced by another family which are most delicious; but I will only entertain you, at intervals with these, for there are other articles which are of more importance to the commerce of the world. In the Valley of the Amazon there is grown an immense amount of coffee; its culture extends over the northern provinces of Brazil, and also over Sierra, and the production of this plant is so great in that country that probably its yield is greater there than anywhere else. The chocolate we derive from a plant grown there in immense quantities; it is the cocoa plant which grows in all these forests, and produces a fruit somewhat like a cucumber, but larger, in which the great seed are now growing. These seed are taken out when ripe, dried and prepared, and it is from these seed that the various preparations of cocoa are made. Then there is another fruit very extensively cultivated there, the guarania, which produces a cooling beverage of which the Brazilians are very fond. It is something like chocolate. Its cultivation covers extensive areas between the Madeira and the Tapajós. But the great staples of that country are the dye-stuffs and a variety of medicinal drugs, the sarsaparilla, the ipecac, and the bark which is so extensively used in the manufacture of quinine, sugar, and the most valuable of all the productions is India-rubber. The India-rubber is obtained from a tree which grows in the submerged lands. We have hardly a plant of that family to compare with it which is at all similar in aspect. It is perhaps more like the mulberry and may be compared to it, though it grows taller and does not spread so much. A wound is made in the bark of the tree by cutting it, and the sap which flows from it is collected into a number of cups made of the leaves of trees



and is then poured into a larger vessel, dried, smoked and prepared in the way in which you see it in commerce. Thus far India-rubber has only been collected accidentally; nowhere is it cultivated, and it is one of the miseries of the country that all the natural productions are still in their wild condition, and have nowhere received the importance which their culture would necessarily command.

The first step toward improving Brazil should be regular settlements—settlements on those neat banks which rise regularly above the level of the water, and which are so inviting, not only on account of the variety of vegetation, but on account of the picturesque manner in which the rivers intersect these infinite forests. There is one feature which is particularly charming—it is the narrow channels of water which cut through the forests, sometimes so narrow that the branches meet together and form a close arch over the water, sometimes so close that the smallest boats find it difficult to follow their course. All these constitute one of the great charms of that region, to which you may add the interest arising from the immense variety of animals of all classes which mingle in this luxuriant vegetation.

*How the Testimony, through Self-denial, was kept in the Olden Time.*—First, no member of this Society can be concerned in the sale of a thing which is evil in itself. Secondly, that he cannot encourage the sale of an article, which he knows to be essentially, or very generally, that is, in seven cases out of ten, productive of evil. And thirdly, that he cannot sell things, which he has discarded from his own use, if he has discarded them on a belief that they are specifically forbidden by christianity, or that they are morally injurious to the human mind. \* \* \*

The Quakers reject all such ornaments, [just alluded to,] because they believe them to be specifically condemned by christianity. The words of the apostles Paul and Peter, have been quoted both by Fox, Penn, Barclay, and others, upon this subject. But surely if the christian religion positively condemns the use of them in one, it condemns the use of them in another. And how can any one, professing this religion, sell that, the use of which he believes it to have forbidden? The Quakers also have rejected all ornaments of the person, as we find by their own writers, on account of their immoral tendency, or because they are supposed to be instrumental in puffing up the creature, or in the generation of vanity and pride. But if they have rejected the use of them upon this principle, they are bound, as christians, to refuse to sell them to others. Christian love, and the christian obligation to do as we would wish to be done by, positively enjoin this conduct. For no man, consistently with this divine law and obligation, can sow the seeds of moral disease in his neighbour's mind.—*Clarkson's Portraiture of Quakerism.*

For "The Friend."

#### Extracts of Letters sent to the Friends' Freedmen Association.

From Danville, under date 1st mo. 21st, 1867, E. C. D. writes to a member of the Committee:

"If thou wert to come down here now thou wouldst see many changes and some improvements: some progress in our school. Our scholars were so crowded for room after we came back in the autumn, that we have had the partition dividing the hall from the school-room placed farther back, making our room the width of the hall wider, and we have had more desks and benches made to seat the scholars more comfortably, besides this better

accommodates the people on First-days. Many more gather than used to, and they seem to be getting along unitedly and harmoniously, as thou so emphatically urged them to do when thou wast here among us. They seem to have come to believing thy text, 'United we stand, divided we fall,' 'Union is strength,' &c. I am sure it would do thy heart good to come among them now.

"They have a coloured minister settled over them, formerly a slave in Richmond, who was treated very severely, but in spite of this learned to read and write—he is uncommonly intelligent and fine looking—his master was his father—he preaches quite sensibly and rationally, discouraging their clamorous way of worship. His daughter is the best scholar in our school, and desires to become a teacher. \* \* \*

"It has been asked if the people can pay any thing towards their tuition—I answer, No. Nothing beyond furnishing wood and oil, and generally paying for their books. At this season the majority have a hard struggle to keep soul and body together, and there is a great deal of suffering. We try to relieve their necessities as best we can, and a good supply of clothing has been distributed. Many persons come to us from the country for charity, and from what we hear we judge that the destitution is greater there than in the city. From the great quantity of clothing sent here, very much has been packed off to the different points where there are schools—this being the 'head-quarters,' makes for us more work than we ever had before. We sold blankets enough last month to amount to more than forty dollars, and we are meaning to sell some of the clothing sent this time. \* \* \*

"There is a constant demand on us for food, clothing, and fuel. I am feeling wonderfully thankful just now, for S. W. C. having had placed in her hands, by a good friend of the Freedmen in New England, fifty dollars to relieve present necessities, has entrusted it to me, so I shall have it in my power to do a deal of good with it."

E. E. P., writing from Natchez, Miss., under date 2d mo. 8th, 1867, after acknowledging the receipt of three boxes of clothing and books for distribution among the Freedmen, continues:

"These articles will relieve a great amount of destitution and suffering, and surely the generosity which has prompted this will receive its reward. He who, over us all careth for the poor, without whose notice not a sparrow falleth to the ground, and who has said, 'Inasmuch as ye have done it unto one of the least of these ye have done it unto me,' will verify to you, no doubt, 'That it is more blessed to give than to receive.' I can only thank you in behalf of the recipients of your bounty.

"There are five or six Sabbath schools for coloured people in Natchez, and there is a lack of books in them and eagerness to obtain them for their use. Briefly, I may say, with reference to the coloured people here, there is a commendable zeal apparent among them, to learn to read and write, and my opinion is that, in five years, a larger percentage of the blacks will be able to read and write, than of that class known as the 'poor whites.' \* \* \*

"The morals of the class in question are good, there is less intemperance and disturbance of the peace among them than one would have a right to expect. They are also, in a large degree, religiously inclined.

"I am happy to say, too, that by a large class of the most respectable citizens here, the Freedmen are treated fairly and commendably; but alas! at the same time, many treat them with rudeness and austerity—the result of which is,

that they are steadily moving northward, and to beautiful plantations, which they have subdued from a wilderness, are returning to their primeval condition, to wilderness again. In this I would hope I might be mistaken, but to me the prospect is alarming. The returning good sense of the people may probably avert the calamity. It is to be hoped it may."

The Superintendent writes from Yorktown, 1st mo. 11th, 1867:

"I must say a few words about the poor 'whom we have with us,' always and whensover we may we do them good. From donations in our place in my hands for the purpose, I have furnished sixty-one families of widows, orphans, sick and aged, with wood and food. I hoped when I received the last donation, as Spring was approaching, that it might be enough, but it is nearly exhausted, and still they are as destitute as when they began. Wood and food are not here like the widow's oil or meal. The wood and food need replenishment, and the destitute accumulate. The sixty-one families on my list are within a mile and a half of the mission house. They average about four in a family—two hundred and forty souls, widows, orphans, aged, and sick, and those without remunerative work, and without any means of subsistence. This locality is peculiar, differing from most others in regard to the class. It was a receptacle for Freedmen during the war and since then, while many able-bodied and ambitious Freedmen have left for other places, the class I speak of are left here. Till last fall they were fed by government, since then the rations have been given out, and they are left without to give relief but our Association.

"I believe that at no time, since the operation of our Association have commenced, has it been so much needed as just now, and at no time has its work been so great a blessing as now. At no time has the store for the Freedmen been so much needed as during this winter. Goods are retailed to them at exorbitant prices—those who work receive 75 cts. per day, and are paid from the stores at the same unjust rate—and a great part of their wages is paid in whiskey. \* \* \*

"The idea that these people, just out of slavery, unused to thinking for themselves, never taught to provide for themselves or children, trained like 'dumb driven cattle,' to do only the will of other, that such a people are to be turned out to provide for themselves, and to sustain the widows, orphans, sick and aged among them, is simply preposterous. And until Government, either State or National, takes and carries the burden, christian benevolence will be lame or wanting if it does not do so. Some arm must interpose and be underneath them or their last state will be worse than their first, they will descend in degradation, many will perish. \* \* \*

"Our schools, since the wether moderated, have been crowded. The teachers under my supervision are all overworking, and are devoted, faithful and efficient. They work all the time out of school in visiting the sick, distributing charities to the needy whom they seek out; they have a sewing school in which garments are cut and made from the cloth sent, and thus many are helped in that way.

"M. and M. are doing an excellent work at Fort Magruder—they have a sewing school and carry on quite a work of charities from donation of their friends.

"We have scholars enough for another large school, and shall have to turn them away unless another teacher is provided.

We tenderly recommend faithful Friends and



ers, to watch over the flock of Christ in their respective places, and stations, always approving themselves by their pious examples, in conversation and conduct, to be such as faithfully and gently walk agreeably to the testimony of the blessed Truth, whereunto the Lord hath gathered in this his gospel day.

## Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 214.)

"1st mo. 22d, 1797. My dear brother returned this city with my endeared friend and father religious communion (John Wigham,) having attended some meetings in Jersey, Bucks county, meetings adjacent to this place. Way being made for my brother to attend him, I consider the Lord's doings, of his wondrous kindness. My John's lively instructive example emphatically speaking the language, 'Follow me, as I follow Christ,' with whom I do believe, his life indeed: he has been with him seven months, and there appears like a close to present engagements. Oh, may the Lord be pleased in His love to seal the instruction on his mind, that he may be separated from this sympathizing, tender friend, he may be strengthened to stay his mind on God alone, who is the sufficiency of His people everywhere."

"1st mo. 26th. This morning favoured with the visit of my endeared friend John Wigham. But my ungrateful heart afterwards gave way to anger and fretfulness (a sin easily being me,) in which disposition an unguarded expression proceeding, brought me low in humility, attended with deep remorse; but through the mercy ever to be adored, found access to the fountain set open to wash and to bathe in. In the sense of guilt, confession was sincerely made, and these words I humbly trust verified on my behalf, 'He that confesseth and forsaketh his sins, shall find mercy.'"

"1st mo. 27th. Oh, how the years roll on! sixty-six years have been lengthened out to me, when many have been cut down, and numbered to the silent dead. Oh, heavenly Father, by Thy command I live, move, and have my being, consistent with Thy perfect will, baptize and sanctify me, turn and overturn, till Thou, the omnipotent King of Glory may take the entire reformation of my heart, will, and affections; that being crucified with Christ, and dying daily, may live by Him, and His blessed life so precious, that the light may shine without such frequent shades, and Thou be glorified in all I do."

"28th. Thou whose will is our sanctification, be pleased to carry on Thy own work, and reduce me in all its appearances, which are many. Dear Wigham, Martha Routh, and companion died this morn'g. A truly acceptable visit."

"2d mo. 5th. Oh, my weakness! O gracious Lord, do not Thine holy hand spare, nor Thy gracious pity, until Thou hast brought forth judgment into victory, and Thou have the dominion of my heart and all my faculties."

"11th. Let go too much my dependence on finite Goodness in a most proving juncture; in the time when prayer should have been my business, human nature got the ascendancy, which is much secret conflict of mind; no relief but in humbly applying to the Fountain set open; what an unmerited mercy, though I found distress! Was graciously helped to spread my arms before the allwise Judge, in prostration of prayer, willing to put my mouth in the dust, if so I might have hope, and yet be numbered

among the children of God, desiring my sins might go beforehand to judgment."

"12th. This afternoon was brought to my mind, 'What, could ye not watch with me one hour; watch and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak.' Oh, gracious Saviour, to compassionate frail nature, touched with a feeling of our infirmities, but mercifully cautioning us to watch and pray; to do our best, seeing Thou art thus caring for us; let me keep nearer and nearer to Thee; and then though I pass through the valley and shadow of death, I need fear no evil, for both Thy rod and Thy staff they will comfort me."

"16th. A day of trial, but a day of mercy to my spirit."

"3d mo. 12th. Dear J. W. attended our meeting First day, and was lively engaged in testimony. Oh, the sorrow I felt in not giving up to secret impression; but trust it was not stubbornness, but through fear: shall I say fear of offending, or fear of man? Oh, the matchless mercy of our heavenly Father, I was favoured to feel considerable relief in the afternoon."

"18th. My dear friend J. W. here this morning, poorly and visibly under considerable weight and exercise of spirit. I was desirous of a capacity to sympathize with him, and pray that the life, strength, wisdom, and support which he truly seeks, may be his; and no doubt attends my mind, but He who has been his morning light, will be, and is his meridian glory; and however obscured from his apprehension, believe it will abundantly attend, and the way in wisdom be unfolded, the Lord going before him, and Himself becoming his blessed reward, for patient suffering and labour on behalf of Israel's who, though it should be, they are not all gathered, the Lord himself will be glorified, and He will bless, deliver, and glorify His devoted servants, who endure to the end."

"19th. First day; my spirit seemed to have a garment of secret mourning, the people live so above the seed of God in their own hearts, the blessed Teacher nigh, able to teach all things. They are willing to hear testimonies borne of Christ, his wisdom and goodness, but in a general way, not willing to come unto Him, 'that they might have life, and have it more abundantly.'"

"25th. I think I never saw the kindness of my heavenly Father more displayed to my help; the commemoration of it humbles my soul. May the tribute of love, obedience, adoration, and praise ever ascend from my heart, though at seasons deeply tried. The kindness of our dear Friends is gratefully acknowledged by me, I hope to retain a sense of it, and desire ability to lend a little help to my fellow creatures, all subject to vicissitude and proving change. Oh, dearest Father, enable me to commit all to thy keeping. Our Spring meeting of ministers and elders favoured with the company of our much endeared Friends, J. Wigham, M. Routh, and dear Charity Cook. Mary Sweet opened her concern for Europe, which I thought was attended with something precious, and a certificate of concurrence prepared, and dear J. Wigham informing us of his apprehension of having nearly got through his visit and religious labours in this part of the continent, was furnished with a certificate of near unity with him, and acceptance of his visit, very fully setting forth our satisfaction and comfort in it. John Parrish also obtained concurrence with his concern to pay a visit to the inhabitants of the West India islands."

"27th. J. W. drank tea with us this afternoon, his countenance and deportment are truly instructive. We had a religious opportunity in the

evening. Dear R. A. Rutter was present. It was a season in which I believe 'the unity of the Spirit,' in measure was felt, according to our capacities 'in the bond of peace.'"

"4th mo. 6th. At our Fifth-day meeting, our endeared J. W. was led in a living testimony, setting forth how we might come to have the inviting language to hand to others, 'Follow us, as we follow Christ.' This afternoon he came here with some other friends, who came to take leave of him, and we had a religious opportunity, in which he in a humble, affecting manner let us know of his peaceful state of mind, encouraging to dedication and faithfulness. It was comfortable and satisfactory, and I am sensible called for the return of thankfulness that we were favoured so to part; yet the thought of being separated was so deeply trying to my mind, that it was hard to attain resignation, not that I regretted my dear brother's going, because I esteem it a favour he is permitted thus to attend on one of the Lord's worthies, and I trust he will be restored to us, with a blessing superior to the increase of gold or any advancement merely of this world, but the thought, or prospect of being stripped of dear John, having often witnessed the help of his spirit, and his religious care for me, with the sense of his peculiar care to sympathize with the little ones, brought me low in a state of mourning on my own account (not his,) knowing how difficult it is to make any progress in the path of pure religion in this day of libertinism and open profanity, especially for such as myself, so weak and feeble, so wanting in firmness and zeal. Oh, that I may be found worthy of help from the holy sanctuary, and that the Lord may be pleased to hear me out of Zion in the day of trouble, that my faith may be strengthened, and through His power alone be enabled to say unto this or that mountain, be thou removed and cast into the sea, in faith. He is able to supply all our wants, and to make up for all our strippings, for in Him is the fullness of all perfection; and had it not been of His mercy, this dear Friend would not have been such a father to me, nor my dear brother prepared for such an errand. May I then treasure up the good designed and push onward, however weak and feeble my efforts, or stripped for a season of such helpers in the Lord. They went on board the vessel about 4 o'clock P. M., bound to Charleston, S. C., attended by a number of Friends."

(To be continued.)

For "The Friend."

## Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

(Continued from page 215.)

VISIT TO BETHLEHEM.

"The room in which we sat was very simply furnished. It was nearly square. The floor was of stone, and the walls were whitewashed. On a broad, high shelf running round three sides of it, many articles of native crockery and earthenware, drinking cups, jars, lamps, and metal dishes, were ranged. A mat of reeds, a carpet about as large as a hearth-rug, and several pillows or cushions were on the floor. A large red box, with brass hinges and ornaments, served as the wardrobe of the family. The red cradle, a large metal basin and cwer, and a few small coffee-cups, on a low stool or stand, of inland mother-of-pearl and dark wood, garnished the room. In a deep, arched recess, opposite to the door, a number of mattresses and wadded quilts were neatly piled up. In genuine Arab houses no bedsteads are used, and consequently no rooms are set apart expressly for bedrooms. Mattresses are spread any where,

in the various rooms and courts, or on the terraces, according to the season, or to the convenience of the moment; and the beds and bedding are rolled up and put away during the day, in recesses made for them. Thus, with a pretty good stock of mattresses and leahfs, a large number of guests may be entertained any night, at a moment's notice. The room was well ventilated by two large square openings, near the ceiling, opposite to each other, one being just over the door, and the other over the recess for the mattresses.\* I took a cup of coffee and some sugar-plums, and then said, "Good-bye," or rather, "God be with you," to Miriam. The elder woman led me back across the court, pointing to a kitchen on one side, and to the well-filled store-room on the other. She drew her long white veil across the lower part of her face, as we entered the workshop. She kissed my brother's hands, and then served us with coffee and preserves. Our servants now arrived with the horses, and we left the workshop of the Bethlehem carver. His parting words, 'The peace of God be with you, O my protector; and the answer which my brother gave, 'God's blessing be upon you and upon your house,' reminded me of the salutations exchanged by Boaz and the reapers, long ago, in one of the fields at the foot of the hill we were descending, where we could see oxen treading out the corn on the numerous thrashing-floors.

"We approached the particular spot which local tradition connects with the names of Ruth and Boaz; but it was enough for me that they had met somewhere in that broad and fertile valley, and that the town of Bethlehem, though changed, was the very town in which Ruth rejoiced over her first-born son; where the sorrows of Naomi were turned into joy, and the 'women, her neighbours, rejoiced with her.' We stood in the midst of little groups of men, women, and children. Some were attending to the mules and oxen on the thrashing-floor; others were glancing and weeding in the neighbouring fields; and the noisiest and most active were busy loading some kneeling camels with sacks of grain. Assisted by the contemplation of this busy scene, and the remembrance of the incidents of the morning, I could fully realize the beautiful story of Ruth. We crossed a field of Indian corn, to pause for a moment under the shade of the clump of trees, said to mark the spot where the shepherds were keeping watch over their flocks by night, when

\* This sort of bed could easily have been carried away by the sick man of Capernaum, to whom Christ said—as recorded in the second chapter of Mark—'Arise, and take up thy bed and go thy way into thine house;' and if the houses of Capernaum were built like most of the houses of the present day in the towns of Palestine, the uncovering of the roof referred to in the fourth verse of the same chapter, admits of an easy explanation. The inner court of the house is usually more spacious than any of the surrounding rooms, and often there are platforms or benches of stone on each side, spread with carpets and cushions, used as divans during the day and as sleeping places at night. To such a court Christ may have retreated when the crowd increased. We may imagine him there, with the wondering people round the cradle, and the several benches seated near on the divan—all sheltered from the hot sun by some kind of matting or canvas, supported on a trellis-work of tree-branches and planks, more or less secure. When the sick man was carried by his friends to the house where Christ was preaching, 'they could not find room to bring him in, but they were gathered round the roof of the court, that is, they removed the matting which sheltered it, and then they 'broke up' the trellis-work and let down the bed whereon the sick of the palsy lay. If an ordinary house-top had been broken up, the wooden beams, and the masses of earth and stones of which it is composed, would in falling have endangered the lives of those below."

the 'good tidings' were proclaimed. The place is now called the 'Shepherds' Garden,' and is in the keeping of the monks of Bethlehem."

"We rode on southward toward Urtás, passing over terraced hills, where the vines, and olives, and fig-trees grew luxuriantly, and little white stone water-towers peered out here and there, in commanding positions, from the midst of the thick foliage. Near to the winding bridle-path we saw now and then a cottage or hut made of rough, unburnt stones, and roofed with tree-branches, standing in a garden of cucumbers, or tomatoes, or a choice vineyard. One of these rude dwellings was being clumsily repaired by a group of boys, who had been gathering stones and sticks for the purpose, and were shouting merrily over their work. From another of these little huts there came forth, as if by magic—for it did not look capable of containing them—five young Bethlehem girls. Three of them were very pretty, brilliant brunettes—the others rather fair. All looked strong and hearty, with rich color and large clear eyes. They advanced, half-shyly, half-daringly, to peep at us as we passed. Their simply-made, loose purple linen dresses, girdled below the waist negligently; their long wide sleeves, revealing bronzed and braced arms; their coarse white linen veils thrown back from their foreheads and hanging over their shoulders; and their naked feet, were in perfect harmony with the pastoral scenes around.

"I was very thirsty, so I called to one of them, saying, 'Water me with water, O my sister!' Immediately a red and black two-handled porous earthenware vase of antique form was handed to me, and when I had drank of the cool, tasteless water it contained the girls around said, 'May God make it refreshing to you, O lady!' And, prompted by my brother, I gave the customary answer, 'God preserve you!' We inquired whence came the delicious water, and they answered, 'From the well over against the town.' So perhaps we had tasted of the very water which David sighed for when he said, 'O, that one would give me of the water of the well at Bethlehem, that is at the gate.' We gave the girls a backhish, and they gave us their blessings as we rode away."

"As we descended into the valley of Urtás by a pathless steep, we paused to watch a long line of camels, and a considerable body of Bedouins, who were entering it from a narrow wady just opposite. They were preceded by three sturdy-looking men mounted on horses, and carrying spears about twelve feet long, garished with tufts of ostrich feathers.

"They were evidently on their way to seek some favorable site for a summer encampment, for they were accompanied by a large number of women and children, who rode in clumsy cradles or panniers on the foremost camels, while the rest were laden with black hair tents and bundles of tent-poles, cooking utensils, water jars, mats, and sacks of provisions. Goats, sheep, and a few donkeys brought up the rear, pausing only to drink at the little shallow pools of water which rested in natural and stony basins in the middle of the valley, bordered with fresh green grass and flowers. The tinkling of the camel bells, and the wild, plaintive, monotonous song of the women, rang in our ears long after the primitive procession had passed out of our sight. No doubt those wanderers pitched their tents and made themselves at home by sunset, near to some stream or fountain of sweet water. Their dusky dwellings up they quickly rear, and build a village in an hour's space."

(To be continued.)

In the perusal of a little tract, entitled "The Sceptic Humbled," I have been so impressed with its verification of the great Scripture that man cannot "attain to the truth" by searching find out God, that I offer an extract for insertion in "The Friend," believing that the convictions set upon the heart of the author are but those of every true born child of Grace most experientially let his profession of religion be what it may.

It is only as we are brought by the humble power of the Holy Spirit to the state of babes in Christ, that we can hope to rise at the doubtings, the reasonings, and the speculations to which the mind of man is by nature prone, and to rest in living faith upon the testings of Him who alone is "the way, and truth, and the life." Here under a sense of nakedness, our poverty, our blindness, and misery, we are compelled to own that hitherto have known nothing as we ought to know it; through the convincing power of the light Christ, are led to exclaim, "Lord, I believe help thou mine unbelief!" Being kept in a lowly posture at the Master's feet, he will, we see us able to bear it, open to our insight the mysteries of his kingdom, and a growth in the divine life will be experienced. He too, the gifts of the Holy Spirit will be dispensed to us, as he sees meet; while from first to last the christian progress, we must ever be ready to acknowledge with the apostle, that "by the grace of God," and that only, "I am what I am."

As may be inferred, the author of the tract alluded to, is a clergyman of the Church of England, and from it we quote as follows:

"I remember when I first began to read the Bible (and I thought I was sincerely seeking the truth,) I was miserable, because I could not believe it; I dared not reject any statement I found there, but I could not fully believe it was true. The Bishop of Natal just expresses what I feel, and the fact that we took exactly the same university honours (in different years, of course) draws forth my peculiar sympathy. My own history was just this: I had read and studied deeply in mathematics; had mastered every fresh subject I had entered upon with ease and delight; had become accustomed (as every exact mathematician must do,) to investigate and discover fundamental differences between things, which seem to the uninitiated one and the same; had seen my way into physical astronomy and the higher parts of Newton's immortal 'Principia' and had been frequently lost in admiration of I genius till St. Mary's clock warned me that midnight was three hours past. I had, in fact (as we say) made myself master of dynamics, at become gradually more and more a believer in the unlimited capabilities of my own mind. The self-conceited idea was only flattered and fostered by eminent success in the Senate House, and subsequently obtaining a Fellowship at Trinity and enjoying very considerable popularity as mathematical lecturer.

"It would have spared me many an hour misery in after days, had I really felt what I often said, viz., that the deeper a man went into science, the humbler he ought to be, and the more cautious in pronouncing an independent opinion on a subject he had not investigated, could not thoroughly sift. But though all this was true, I had yet to learn that this humility spiritual things is never found in a natural man. I took orders and began to preach, and then like the bishop among the Zulus, I found out the grand defect in my theology. I had not been taught by the Holy Spirit myself, and how the



and I speak in demonstration of the Spirit and power?

In vain did I read Chalmers, Paley, Butler, Henson, &c., and determine that as I had mastered all the other subjects I had grappled with, would the Bible, and that I would make myself a believer. I found a poor, ignorant old man in my parish more than a match for me in divine things. I was distressed to find that what was happy in the enjoyment of the Lord's mercy to her, and that she found prayer answered, that all this was proved sincere by her blameless and harmless walk among her neighbours; that I, with all my science and investigation, barren, and unprofitable, and miserable,—an unbeliever in heart, and yet not daring to avow myself from the fear of man, but more from an inward conviction that all my sceptical objections would be crushed and leaped over by the experience of the most illiterate christian.

I was perfectly ashamed to feel in my mind Voltaire, Volney, or Tom Paine. I could not originate for my views, and I found myself no comfort, but a constant source of joy to me.

May we not compare this kind of state to which God speaks of in Jer. xlix.: 'Thy blindness hath deceived thee, and the pride of thy heart.' And observe what follows: 'Hear counsel of the Lord \* \* surely the least of the flock shall draw them out.' It may now be asked, how I came over to Divine truth differently. I desire to ascribe praise to Him to whom power becometh. I do not put my own mouth in the dust and be despised, and never upon my mouth any more of my former unbelief. I cannot describe the process through, but I desire with humility to say I was made willing in a day of Christ's power. He sweetly melted down my heart under a sense of his love. He opened my eyes to behold him as my Saviour. He made my mouth forever from cavilling at any allities in the written word; and one of the things in which this great change appeared that whereas before preaching had been a curse to me, now it became my delight to be so, without a host of sceptical or infidel remarks rushing into my mind, 'Thus saith the Lord.' Oh, I am quite certain no unconverted man can see the things of God; and I am equally certain he cannot make himself to do so. 'I saw the Lord that exalted Moses and Aaron,' said the apostle; and 'By the grace of God I am what I am,' said St. Paul; and so, in a modified and enlarged sense, I can truly say.

It used to be a terrible stumbling-block to find so many learned men, so many men, so many scientific men, infidels. It is now. I see that God hath said, 'Not wisdom after the flesh, not many mighty, nor noble.' I see, as plainly as it is possible to see anything, that no natural man can himself receive the things of the spirit of God. Hence I expect to find men of this stamp collecting coming out boldly with their avowed belief in the written word of God. The answer I give to them is, 'God has in mercy made me better;' and never do I sing those words in the well known hymn, but I have my eyes filling with tears of gratitude to the Father of all grace,—

'Jesus sought me when a stranger  
Wandering from the fold of God;  
It was with me, so it must be with every  
reasoner, if ever he is to know the truth  
power, or to receive the love of the truth  
may be saved.

"I feel very much for the young of this generation, remembering the conflicts I passed through in consequence of the errors of men of ability. I hope the Lord will graciously impress on many hearts the serious truth of the words, 'Not by might, nor by power, but by my spirit;' and, 'The wisdom of this world is foolishness with God.' My own way of explaining this to myself and others, when required to do so, is by saying, 'It is not a naturally cultivated intellect, but new affections, which receive true religion.'"

## THE FRIEND.

THIRD MONTH 9, 1867.

To those who have known something of the blessedness of being brought under the regulating power of divine Grace and holding communion with the Father of Spirits, it becomes a cause of earnest solicitude that others should likewise be made partakers of the blessings of the gospel, and know the fulness of the liberty enjoyed by all who have been set free by the Truth.

When we observe the labour and weariness of the every-day life of thousands around us; the disappointment and heart-burning of those striving to obtain wealth or power, and the unsatisfying reward of the comparatively few who appear to succeed in the struggle for the prizes this world can bestow; the question will sometimes present, why immortal beings, with the certainty of death, and the hope of heaven set before them, are willing thus to toil as "in the fires," and spend time and strength in straining after that, which, if it does not altogether elude their grasp, must soon drop from their dying hands? What is it that, in so many, blinds the eye of the soul, closes its ear to the warnings and invitations of their Creator and their Judge, and leads them to choose love of a world which their own experience teaches them lies in wickedness and is fast passing away, rather than practise the religion of Christ, which they profess to believe, and reap the rewards it promises?

Is not the obvious answer to such a query ample evidence of the divine origin of christianity, setting at naught all the quibbles and sophisms of sceptical criticism and rationalistic deduction? It is because the religion of Christ is directly opposed to the evil in man's heart; forbids the indulgence of pride or selfishness; refuses to allow him to be conformed to the spirit of this world, and requires him to be transformed by a new birth unto righteousness. Its object being to prepare the soul, while on earth, to stand in the presence of infinite Purity, and for the company of saints and angels in the world to come, it brings home the conviction of and repentance for depravity and guilt—leads to the Fountain set open to wash away sin and uncleanness, and enjoins watching unto prayer to keep the garments unspotted from the world.

A religion thus opposed to the impulses of man's corrupt nature, and above the dictates of his fallen reason; which must daily oblige him to deny himself, however strong the solicitation of appetite aided by the temptations of the enemy of all good; to submit to so total a change in all his aims and aspirations as that he will confess himself to be a pilgrim in a scene of profusion, having his affections and riches fixed beyond the grave; a religion which, in a word, demands that man shall be created anew through the guidance and aid of the Holy Spirit, and which, while requiring so much that with his finite powers, unenlightened and unaided, he feels unable to per-

form, yet so completely responds to the wants, the longings, and the hopes of his immortal spirit, that those who are unwilling to submit to its regenerating power, still claim to believe and trust in it, striving to sooth themselves with the hope that through the unearned mercy of its Author, they will finally be permitted to share in its glorious reward; such a religion can have none other than a supernatural origin, and any one believer whose daily life and conversation evince its efficacy and its fruits, is evidence of its verity and worth, more incontrovertible than the most learned argument or the subtletest logic.

It is, then, easy to understand why a religion, that embodies rules of conduct so opposed to the spirit of the world, should draw upon it the enmity of the votaries of the world, and make it an impossibility for any to love and serve both. Hence it is that many, who make a fair profession, but pride themselves on their superior knowledge and discernment, seek to lessen or lay waste the divine character of that Saviour from whom christianity emanated, and to invalidate the truth or authority of the doctrines he promulgated; like the Greeks, counting the cross of Christ foolishness, and refusing to accept a system of religion which their boasted intellect cannot fathom or comprehend. Hence, also, others professing to believe in Christ and his gospel, but unwilling to deny themselves and take his yoke upon them, endeavour so to represent his mercy and construe his commandments, as will permit a compromise between this pure religion and their own innate corruption and weakness; satisfying themselves with a selfish morality, and refusing to enter the straight and narrow way which shuts out the love of the world, and gives no room for the indulgence of the carnal mind.

It is this practical unbelief among the great body of professed believers, that, more than any thing else, has so long prevented and still prevents the spread of vital christianity, and offers to the infidel and the seoffer mighty weapons to assail its divine source, and the heavenly character of its legitimate fruits. So long as men and women who claim the name of disciples of Christ, give evidence by their temper, their pursuits and habits of life, that their dispositions, their motives and objects, remain unchanged by submission to that measure of divine Grace bestowed, to enable them to adorn the doctrine they profess; so long as, while observing the forms of religion, they retain their self-gratification, and comply with the corrupt manners and maxims of the unregenerate community around them, we may expect to see the religion laid down in the New Testament denied and derided; the multitude content to walk in the broad way, and disposed to employ the contrast between the principles professed and the course of life practised by members of the visible church, as a satisfying argument for their own irreligion. In nothing does example speak more loudly and efficiently than words, than in commending and illustrating the religion of Jesus, and hence the significance of his command to his disciples, "Let your lights so shine before men that others seeing your good works may glorify your Father who is in heaven."

The so called religious world has long been distracted and divided about rites and ceremonies, sought to be ascertained on this pure and undefiled religion by an unscrupulous hierarchy, and it is now agitated by the contests of men who draw their weapons of offence and defence from the learning of the schools. It is in the power of every true christian, however humble his lot, however unadorned he may be by literature, or unskilled in debate, simply by his consistent life,



to rebut the casuistry of them all, and prove by testimony that cannot be set aside, that he who not only heareth but doeth the sayings of the Saviour of men, cannot be following cunningly devised fables, and has had certainly made known unto him "the coming and power of our Lord Jesus Christ."

#### SUMMARY OF EVENTS.

**FOREIGN.**—Cable dispatches have been received in Paris, from Vera Cruz, which state that the communication between that city and the capital has been entirely cut off. The Emperor Maximilian has consequently ordered the transmission of dispatches to Europe by way of opinion on the state of the country, lest they may fall into the hands of the Liberals.

The St. Petersburg papers of the 2d, announce that the Emperor of Russia has strongly urged the government of Turkey to cede the Island of Candia to Greece.

It is reported that dispatches have been received in London announcing that war has broken out in India. The colonial ministers have accordingly been fortified with the reform question. The Reform bill promised by the government will be presented to Parliament on the 11th inst. Lord Brougham has made a speech strongly urging the adoption of the principle of household suffrage. The directors of the Atlantic Telegraph Company are to meet on the 1st inst, to determine what further reductions shall be made in the charges. The party in Parliament under the leadership of Roebuck, have resolved to unite with the Liberals. The habes corpus has been suspended in Ireland for three months longer. The disturbances appear to have ceased.

The efforts of the American Legation at Paris to procure a remission of the searching of baggage during the existence of the international postal convention have failed. The French government will not relinquish the right to search the baggage of all foreigners arriving in France. One of the reforms proposed by the Emperor, the abolishment of the reply to the address from the throne, is very unpopular in France. The Liberal party insist upon the preservation of this privilege.

Los Angeles has been the scene of a most destructive fire at Yeddo. Rebellions continued rife in China.

On the 4th inst., Count Bismark laid before the North German Parliament the draft of the new constitution of the Confederation of the North German States.

Garibaldi has sent his sons to Crete, and promises soon to go himself and take up arms for the Cretans.

Efforts are being made in the House of Representatives of France are very frequent, in consequence of the increased price of food.

The Liverpool market for breadstuffs is quiet. California wheat, 13s. 3d. per cent. Middling uplands cotton, 13 $\frac{1}{2}$  cts., 91. U. S. 5-20's 73 $\frac{1}{2}$ .

**UNITED STATES.—Congress.**—As usual a great amount of business was crowded into the last days of the session, which closed on the 4th inst. The Senate passed the bill, increasing the duties on wool and woolsens, as it passed the House of Representatives in the Seventh month last. The general Tariff bill failed. The Bankrupt bill, the Indemnity bill, and the Compound Interest Note bill, have all passed both Houses. The latter bill provides for the reduction of compound interest notes in three per cent certificates, which are amounting out standing at any time shall not exceed fifty millions. The bill to regulate the tenure of certain civil offices, intended to limit the President's power of removal, and which was vetoed by him, has passed both Houses by more than the required vote of two-thirds, and has become a law. The act to provide for the more efficient government of the House of Representatives, introduced by the President, with a message strongly denouncing the measures proposed, as arbitrary, unconstitutional, and of evil tendency. The bill, however, was passed over the veto. In the Senate by a vote of 38 to 10, and in the House by 135 yeas to 48 nays. The Senate bill to provide pecuniary aid to New Mexico and elsewhere in the United States, passed the House of Representatives. Various appropriation bills received the approval of both Houses. The Committee of Conference on the Tax bill made a report which was adopted by the House of Representatives. The tax on cotton is fixed at 2 $\frac{1}{2}$  cents per pound. The special committee of the House of Representatives to investigate alleged corrupt bargaining conducted by the President, in the House of Representatives reported that there had been no testimony respecting the integrity of the President or any of the members. The bill for the admission of Colorado was defeated in the Senate. The Senate passed the House bill to establish a Department of Education. The Judiciary Committee of the House of Representatives, charged with

the examination of allegations of high crimes and misdemeanors against the President, with a view to impeachment, reported the examination of a large number of witnesses, but had not been able to bring the investigation to a close. They think the investigation should be taken up and completed by the next Congress.

**The Patent Office.**—During the year 1866, the number of patents issued, including reissues, was 9450. Of the patents granted, 9210 were to citizens of the United States.

**Finances.**—The Legislature has adopted a resolution calling on the Federal government through General Thomas, for a sufficient military force to keep the peace and preserve order and quiet in the State. The preamble alleges that in several counties violence prevails over civil law, and riot and murder go unpunished.

**North Carolina.**—A resolution has been introduced into the Legislature, and referred to the Committee on Federal Relations, declaring the willingness of the State to accept in good faith the proposed plan of Congress for reconstruction.

**Virginia.**—Commissioner Foster has delivered an opinion sustaining the Civil Rights bill, and deciding that the magistrates had refused to receive the return of coloured witnesses, acted illegally. They have been bound over for their apathy. The United States District Court, in the Fifth month next.

**Ohio.**—In the House of Representatives, on the 26th ult., Boynton's resolution to strike the word "white" from the constitution, after a long debate was lost, yeas 26, nays 50.

**Philadelphia.**—Mortality last week, 280.

The whole number of interments in the city during the year 1866, was 16,803, viz: 8851 males, and 7952 females. The number of marriages returned was 7087, and of births, 17,437. The returns of interments are believed to be full and accurate, but the births are probably not all returned.

**Boston.**—It is proposed to annex the suburb of Roxbury to this city. In 1860, Boston had a population of 177,840; Roxbury 25,137; together, 202,977.

**Miscellaneous.**—A new company has been formed in London for the purpose of laying a telegraph cable between Falmouth, in England, and Halifax, in Nova Scotia. The distance from Falmouth to Flores, one of the Azores, is 1250 miles, thence to Halifax 1350 miles. The capital of the company is £200,000, in shares of £20 each.

A circular has been issued from the Freedmen's Bureau, having in view the more complete organization of the schools for refugees and freedmen, and the improvement in knowledge of the adult freedmen. In the free schools there are about 13,000 pupils attending the regular schools. The statistics of the Bureau state that nothing so rapidly tends to produce harmony between the white and coloured people of the State, and to improve in all respects the condition of the coloured people, as the establishment of schools among them. The opposition of the Louisiana planters to the education of coloured children, has generally abated. This happy result is owing to the humane attitude of the labourers, who generally refused to work on the plantations where the freedmen were provided for their children. Most of the schools in Louisiana have contracted for the year at increased wages. The men average \$15 per month and rations.

The President has approved of the resolution of Congress to admit Virginia as citizens of the United States engaged in the survey of the route of the Darien. It authorizes the Secretary of the Navy to afford the desired aid.

The Secretary of the Treasury has given notice that holders of seven-thirty notes, dated August 15, 1864, can exchange them for six per cent. five-twenty bonds issued in the last week of 1866.

**The New Congress.**—The first session of the 40th Congress commenced on the 4th inst., immediately after the final adjournment. The Senate chose B. F. Wade, of Ohio, as President, *pro tem.*, and qualified new Senators, viz: Simon Cameron, Henry W. Corbett, Roscoe Conkling, James Harlan, Garrett Davis, C. D. Drake, T. H. Wigfall, W. P. Morton, J. S. Morrill, J. W. Nye, J. W. Patterson, S. C. Pomeroy, J. S. Gentry, and Lyman Trumbull. In the House of Representatives, after the adjournment of the 39th Congress, the Clerk called the roll of the members of the 40th Congress, and 158 Representatives answered to their names. The following States were not represented, viz: New Hampshire, Connecticut, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Kentucky, Tennessee, Arkansas, Florida, Texas, California, Oregon, Nebraska. The Democratic members protested against the House organizing while so many States were without representatives, but the protest was not received,

and Schuyler Colfax was chosen speaker by a vote of 127 to 30.

**The Markets, &c.**—The following were the quotations on the 4th inst. New York.—American gold 138  $\frac{1}{2}$  U. S. sixes, 1881, 1104; ditto, —20, 1865, 1081; ditto, 10-40 5 per cents, 98; Pennsylvania real white brands, from \$12 to \$16.50; U. S. Flour, extra \$9.60. Shipping, Ohio, \$10.25; U. S. Flour, common to fair extra, Superfine \$10 a \$11.75; finer bran \$12 a \$16.50. Amber State wheat, \$3.05; No. 2 spring wheat, \$2.30. Canada barley, \$1.21. Western oats, a 63 cts.; Jersey, 68 cts. Yellow corn, \$1.08 a 1.11. Middlings uplands cotton, 31 a 31 $\frac{1}{2}$  cts. **Philadelphia.**—Superfine flour, \$8.75; extra, \$9 a \$10.25; U. S. Flour, extra, \$12 to \$16.50; Pennsylvania real white brands, from \$12 to \$16.50; U. S. Flour, extra \$2.60 a \$3; southern, \$2 a \$3.35; white, \$3.15 a \$3.35. Rye, \$1.30. Corn, 88 cts. Oats, 59 a 60. Cloverseed, \$8 a \$8.50. Timothy, \$3.50 a \$3.75. Flaxseed, \$3.25. The arrivals and sales of beef cattle were small, reaching only 1300 head. The market in consequence was more active and prices higher. Extra steers at 17 a 18 cts.; fair to good, 15 a 16 $\frac{1}{2}$ , and common, at 14 $\frac{1}{2}$  cts. About 5000 sheep sold at \$4 a \$3 cts. extra, and 7 $\frac{1}{2}$  a 8 cts. for fair to good, per lbs. gross. Hogs, 3500 sold at \$10.50 a \$11.50 per 100 lbs. oct.

#### RECEIPTS.

Received from W. Carpenter, N. J., \$2, vol. 39, for Hannah Allen, N. J., \$3, to No. 26, vol. 40; from A. Superior, \$2, vol. 40, and for U. Price, Pa., \$2, to vol. 10, 40; from Am. Garrettson, Ast. O., \$2, to \$5, to No. 52, vol. 40, for Catherine Wilson and Bailey, \$2 each, vol. 40, for D. Bundy and J. Crew, each, to No. 20, vol. 41, for H. Williams, 10, \$2, to 27, vol. 41, and for A. Crew, 10, \$2, vol. 41.

Received from Friends of Stillwater Monthly Meeting Ohio, per Assa Garrettson, \$42, for the Freedmen.

#### ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to Asylum for the Relief of Persons Deprived of the use of their Reason," will be held on Thursday, the 12th Third month, commencing at eleven o'clock p. m., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

#### CORN AND POTATOES FOR SEED, FOR FRIENDS IN NORTH CAROLINA.

Letters received from different persons represent great need of the above named seed; and how timely some aid of this kind would be. Money for the purpose may be sent to M. C. Coates, 1312 Filbert St., Philadelphia Seed to CALER WOOD, 524 South Second St.

#### WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intended to send children as pupils, will please make early application to Durbé Knight, Superintendent, (address Street Road P. O., Chester Co., Penna.); or to Chas. J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

#### TEACHER WANTED.

A suitably qualified Friend is wanted to take charge of the Boys' School on Osler Avenue, Philadelphia, under the care of "The Overseers of the Public School founded by charter in the Town and County of Philadelphia, in Pennsylvania."

Application may be made to either of the undersigned: Thomas Evans, 817 Arch St. Samuel F. Balderston, 902 Spring Garden St. David Scull, 815 Arch St. William Bettle, 426 North Sixth St.

#### FRIENDS' ASYLUM FOR THE INSANE. NEW FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent.—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, or to CHARLES EARLE, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' meeting-house, Sixth and No. streets, on Third-day the 26th of Second month, GEORGE B. AYLER, of Philadelphia, to HANNAH MARY, daughter of the late George Smedley, of Middletown, Delaware, Co., Pa.

WM. H. FILE, PRINTER,

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## Insect Enemies—the Curculio.

(Continued from page 28.)

Dr. Trimble says: "That part of the season between May 18th and June 10th, is an important one to the fruit grower who has determined to raise his crops from the curculio. All kinds of cherries and plums will not be large enough for the curculio's operations at these dates, and most of the plums will be a day or two later. Apricots generally are found a week to ten days earlier than any other fruit, and this crop will often be attacked by the curculio while other kinds of fruit trees are still in blossom. Occasionally there will be a season when the blossoms on nearly all fruit trees will burst together; the apricot, plum, cherry, nectarine, and peach, present their beautiful promise at the same time.

In this case, the young fruits will come so together as to give the curculio its choice, and the nectarine will be chosen. The reason for this is, the apricot is so generally destroyed by the curculio, is probably owing to the fact of its being several days, the only fruit large enough for use. If all the fruits were of a proper size at the same time, they might be placed in the following order as to their liability to be attacked by the curculio: nectarine, plum, apricot, apple, cherry, quince. Some varieties of the different kinds are preferred to others. The green gage, Washington and egg plum, will suffer more than prunes, damsons, and many of the common kinds. The earliest apples, as the sweet bough and early harvest, will be more injured than later kinds. The black knot, so often found on plum and cherry trees, is used freely by the curculio. These knots are often several days in advance of young fruit, and the female curculio has been known to exhaust her supply of eggs in these knots before the young cherries or plums on the trees were fully formed."

Figure 2 (in one of the plates) shows the position of the curculio when cutting the semicircular crescent-shaped mark. This is made by the point of the proboscis and merely goes through the skin. This part of the process, while the fruit is young and tender, is soon finished, sometimes not taking more than two or three minutes. Fig. 3, shows the position in the next part of the work. The point of the centre of the concave part of the crescent, the proboscis is introduced under this cut, and there it slowly works, cutting its way

until it can reach no further. The end of this cell or cavity is now dug out or enlarged, to make it a suitable receptacle for the destined egg. The insect has an instinct which teaches her that the surroundings of this cavity must be so denuded that no subsequent growth of the fruit at this part shall press upon that delicate egg and crush it. The seventeen year locust arranges her eggs crosswise in cells made in the twigs of growing wood; but on one side of each cell the wood is so comminuted by the boring instrument of the female locust that it never recovers; and although the twig generally continues to grow, this wounded part will not be grown over until long after the eggs have been hatched. Were it not for this instinctive foresight of the necessity of so splintering up the wood on a side of the cavity where one end of these oblong eggs rests, that it yield to the pressure from the other, in the growth of two months these eggs must be broken. The curculio probably has a similar instinctive foresight.

The preparation of this cell is much the most tedious part of the process, usually taking about fifteen minutes, though sometimes half an hour. During most of this time the curculio will be found in this pitching position, and with her proboscis entirely buried; looking as the wood creaks does when boring for food in the soft ground. This cavity finished, she turns round and deposits an egg at its orifice; then assuming the former position, very quietly pushes that egg with her proboscis to its destined place. Next, the crescent-shaped cut is plastered up with a gummy substance that holds the cut edges together for the time being; probably an instinctive precaution against the weather or insect enemies that might endanger the safety of the egg. The pea bug deposits her egg in a slight wound in the pea-pod and then covers it over with a tenacious paste."

"\* \* \* Some writers have said that the curculio never deposits more than one egg in a fruit; but this is a mistake. Two or more grubs will often be found; provided the fruit be large enough for them all, and the number is regulated by an instinct which never errs.

"In a plantation of pear trees standing by the side of an old neglected apple orchard, I have caught several hundred curculios in less than an hour, by jarring thirty or forty trees; but as soon as the neighbouring apples were large enough the pears would be deserted. The pear though often injured, suffers less from this enemy than any other fruit except the quince, the egg generally failing to hatch, but not always.

"Those who have many large old cherry trees are not often aware that they lose so much of this fruit from this insect enemy, nor do they know what serious evils such trees are when the cherries fall to the ground where the hogs and poultry cannot eat them. Birds are often shot because they take cherries, even when the owner may have ten times as many as he ever gathers. I often find green halves of cherries lying under the trees, the riper portions, probably containing the embryo curculio, having been eaten by the birds.

"The cedar birds often come to our cherry trees in flocks, and if not disturbed will visit them several times a day. This is one of the grossest feeders of the small birds. The cedar bird, though it is a great consumer of cherries and berries, feeds as freely on insects. Canker worms, beetles, and other insects injurious to the foliage of fruits and shade trees, are devoured in vast numbers by these birds. I have found as many as thirty-six young canker worms in the stomach of one, and I have known companies of these birds come after a species of canker worm on a cherry tree several times every day for two weeks, during the last summer; and when I saw them afterwards feeding upon the cherries, I felt that they had saved the crop, and were entitled to a part of it. This and several other species of birds are very troublesome to grape as well as cherry growers, and I know men who are threatening to shoot them next year. But there are two sides to this question. The grape crop would be a precarious one if its insect enemies were not kept in check, and there is no protector so efficient as the birds. Save your cherries and grapes if you can, but better lose a large portion than kill the birds. There is probably no fruit so tempting to birds as the mulberry. Plant a few trees of this fruit for them, and never again harbor an unkind thought against the birds, because they sometimes eat cherries. This will be an easy way of being happier."

Our author states that many of the punctures made by the curculio upon apples do no serious injury—merely leaving blemishes only skin deep. These scars are of many forms, but the most common is in the shape of a shield, varying greatly in size and shape. If the puncture has been made on a large kind of apple, very early in the season, it will often expand with the growth of the fruit, greatly beyond the original size. In nearly all of these wounds, of whatever shape, there may be seen a little spot darker coloured than the other parts, indicating where the egg was originally deposited. More or less of these marks may be seen on most of even the best apples in the markets of New York and Philadelphia, no matter from what part of the country they may have come. Previous to the rebellion, cherries, apricots, early apples and peaches, were brought to the New York market from many of the southern States, even as far south as Georgia. These all bore evidence that the curculio was as common in that section of the country as any where in the North.

The curculio is a minute beetle. Dr. Trimble's description of it is addressed solely to the eye and cannot be clearly expressed in words.

He says: "Of the four hundred thousand species of insects known to naturalists, the curculio or plum weevil is the most important. Other insects are often more destructive for a time, but their ravages are transient, most of them being brought to a sudden end by natural causes. The curculio has increased constantly since it was first noticed by fruit growers, during the latter half of the last century, and is now found in nearly all the settled parts of North America, except the



States on the Pacific coast. It spreads with the settlement of the country, and increases with the multiplication of fruit trees. It has never yet been controlled in an appreciable degree by human agencies. Parasitic enemies cannot reach it. Vicissitudes of weather, except in localities and for a short time, have never checked it. It is marching on 'conquering and to conquer,' unless there shall be concerted intelligence, and concerted effort to stop it.

"Almost every person who owns a fruit tree, suffers more or less loss from this insect enemy. The fruit-grower loses a part of each crop every year, and the fruit consumers get less than half the same money would by if it were not for the curculio. As a liberal supply of fruit adds greatly to the health and comfort of the people in all countries, but especially in a climate so heated as ours, the loss thus sustained is a serious matter.

"We have no data upon which it would be possible to calculate the amount of damage caused every year by this insidious enemy, but we may safely estimate it by millions of dollars. A single living curculio weighs a quarter of a grain, and it therefore takes about twenty-eight thousand to make a pound. If we take three quarter-ounce vials, and put 100 curculios in one, 100 pea bugs in another, and 100 grains of buckwheat in the third, each will appear about half full, and they will all look so much alike in size and color that at a short distance they cannot be distinguished from each other. Many people think insects too small to be worthy of much attention. Such people should consider the single grain of wheat, or the individual rain-drop. The coral insect, in the abstract, is wonderfully insignificant, but the coral insect in the concrete changes the channels and currents of the ocean, and builds up islands from the sea."

(To be continued.)

### Carry Religion into Business.

Let no calculation of advantage or profit, no keenness of competition, induce the merchant, the manufacturer, or the tradesman to neglect the indication of right and wrong furnished by the ready application of "The Royal Law" by conscience. You are not mere money-getters, or money-worshippers. If gain is to be gotten, it must come with God's blessing and consistently with the obligations and professions of a disciple of Christ. For the religion of Jesus Christ is not for holy days and holy places only—a few times and seasons, and duties and relationships, and circumstances. A religion based, indeed, upon the most stupendous facts of Divine wisdom, power, and love; a religion involving sublimest truths, and propounding loftiest motives, but descending to and embracing—aye, and ennobling and consecrating—life's humblest duties, its most trivial occurrences and occupations. A religion not to be donned and doffed at pleasure; not to be reserved for out-of-the-way and exceptional cases, as too sublime, too subtle, too transcendental for daily wear and tear; but a religion to regulate our most secular engagements, and among them the commerce of the merchant prince, and the sales of the retail storekeeper.

The religion of Christ is a religion for ledgers and counters, no less than for churches and deathbeds. And because professors of Christ's religion forget this, they are stumbling-blocks to weak brethren and to a sneering world. The men who brand religion as "cant," and its professors as "puritans," and "saints," are triumphant at the exposure of some petty fraud or wholesale trickery of some loud professor, whose religion is too high

and transcendental to take cognizance of, or to enter into his commercial dealings. A good church-goer this—a strong Sabbatarian, staunch to his protestantism, may be a communicant, well versed in creeds and articles and confessions of faith, texts at his fingers' ends—quite "made up" on the Calvinistic and Arminian controversy—knows the *pros* and *cons* of the Establishment question—gives his judgment of a sermon, like a theological oracle, as regularly as he hears one. But we have a bargain to strike with him. We stand at his counter to lay out a few shillings. We must keep our eyes open, and have our wits about us. "The Royal Law" has no place here. He has family prayer up stairs. He was demure and sanctimonious, even to grimace, as we looked at him in his pew but yesterday. But he seems to have possessed himself of a dispensation from God, or priest, or minister, as to this "Royal Law." He has, it should appear, a plenary indulgence exempting him from the Golden Rule, and allowing him in *white lying* over his counter. And he will put us up with a packet of adulterated goods with an unruined conscience and complacent courtesy; and stamp on an inferior article, produced perhaps within his own four walls, the name of an eminent manufacturer. Such unscrupulous professors have need to be reminded that neither Calvinism nor any other *ism* in the head or on the tongue will pass muster. Church-membership, household forms, will not prove them Christ's. "A false balance is abomination to the Lord, and they that deal truly are his delight."—"Shall I count them pure with the unjust balances, and clean with the deceitful weights?"—*Sunday Magazine*.

**Agriculture and Fertilizers.**—A meeting of unusual interest was held recently at the rooms of the Agricultural Society of Philadelphia. The attendance was more than ordinarily large, and the discussion was suggestive. The chairman of the committee on the subject of potatoes reported the receipt of specimens of potatoes from Thomas J. Eng, Loudongrove, Chester county, Pennsylvania, who had raised them upon a mercurial stalk, between two rows of monitors. Other specimens were received from the Shaker village in Chester county. All of them were magnificent specimens of the Murphy species—large, solid, and full of succulence. They were warmly commended. Veterinary Surgeon McClure, a Scotchman, who abandoned the regular practice of medicine through his love for animals, presented a specimen of a portable fence which he had made after a copy of the fence used in England for sheep breeding, which he recommended to the society as cheap and durable, and often needed where persons have a flock of sheep which they desire to transfer to different parts of their farms periodically. This was attentively examined. It includes some new ideas. Dr. Lewis Hall said that during the last summer he had analyzed different artificial fertilizers sold in the Philadelphia market. He had taken great pains to ascertain the true value of the different articles. The first one is valued at \$60; it is really worth \$38 a ton to the farmer, and no more. Another article is sold at \$56; its real worth is \$40, and so on through the seven articles, and the mean of these seven articles will find forty-one dollars per ton, including the Chitocha guano, which was sold at \$100 per ton. I submit for consideration, whether it would not be advisable to have a committee appointed to memorialize the legislature to pass a law by which all artificial manures, including guano, which I do not consider an artificial manure, shall be examined by a regular agricultural chemist,

and have his stamp upon it, branded as to real value for the farmer before it is sold. The doctor was requested to read the seven kinds manures to which he had referred, which he did as follows:—1, Super-phosphate of lime, sold \$60, worth \$38; 2, also super-phosphate of lime sold for \$56, worth \$40; 3, burned ground bone sold at \$60, worth \$37.50—there is very little ammonia in it, bones are burned so much better that they cannot be ground without losing abt 3½ per cent.; 4, Peruvian guano is sold at \$100 worth \$49.50. How do we manage to anal guano to find out its real worth? We can calculate how much ammonia there is in it. It is calculated at 12½ cents per pound. Then find how much phosphate there is in it, and value that at 1½ cents per pound. 5, Salda guano, sold for \$45, worth \$20.79. 6, Tuff sold for \$15, worth \$6.80. 7, Poudrette, sold \$20, worth \$14. Drs. Hall and Kennedy, and Morgan Kennedy, were appointed a committee to prepare a memorial to the legislature to appoint a commissioner for the inspection of guano artificial manure.

Selected for "The Friend"

And now I may mention a trying dispensation which I have had to pass through for more than eighteen months; indeed, it has been nearly years, since my mind became impressed with language which was intelligible to my mental saying, "Ye have compassed this mountain long enough;" and I said in my heart "What! I will break up again, and become a sojourner?" a time I saw not where I should go, and I said "Lord! where shall I go, and where shall I journey?" and I seemed to be left under this fictitious dispensation, without any sight, or pointing to any particular place or service; but at a time of sore conflict, and seeking to know blessed mind and will of the Lord concerning this thing, at length a *little meeting* of Friends, at Newton, in New Jersey, a branch of the Mon Meeting of Haddonfield, opened as the place within the verge of which I was to go and rest with my family. This prospect became so oppressive, that I mentioned it in our meeting Hartford more than a year since, in order for sympathy and communication as way might of I had here a fine farm now in good order, likely to be very productive, so that we comfortably settled as to the outward. Simon, son of Jonas, how didst thou feel, w under the blessing of Heaven, thou hadst made a fine draught in the line of thy out business, and thy divine Master queried, "Simon of Jonas, lovest thou me more than these? Yea, when the creaturely attachments were closely tried, and brought to the test by His going into the third time, respecting thy preference for Him, and thou wast grieved, because hadst aforetime professed to love Him; and even at the third query, being sensible of thy weakness, thou seemest almost afraid to say "than these." But He who loved thee, w prove thy love; and therefore did tell thee plain that although in thy younger years thou gird thyself, and wentest whithersoever wouldst, yet now if thou "lovest me more these," or above all, so as to go and feed my sheep and lambs, at my bidding, thou must submit to be girded by another, even by Me, and as where thou wouldst not, of thy own inclining go; but as though he had said for thy encouragement, "Never heed Simon, only do as I bid and all will be well!"—he saith unto thee, "I love Me."—Richard Jordan.



Railroading in America.

The Railroad Journal has compiled the following interesting statement showing the number miles of railroad finished and those in process of construction in the United States, which is probably about as near correct as any that could be obtained.

States.	Mileage.		Total cost of works.
	Total.	Completed.	
Maine,	649.59	509.37	\$18,498,832
New Hampshire,	1,393.65	659.53	22,601,983
Vermont,	594.59	594.29	21,594,839
Massachusetts,	6,595.63	3,330.47	64,429,094
Rhode Island,	147.24	119.24	4,858,770
Connecticut,	717.54	637.54	13,470,018
New York,	3,305.30	3,023.50	125,276,769
New Jersey,	941.41	904.41	31,800,341
Pennsylvania,	4,649.14	4,037.19	81,090,509
Delaware,	172.40	150.40	5,666,854
Maryland and D. C.	727.70	522.69	36,573,273
West Virginia,	374.75	364.75	21,978,543
Kentucky,	952.10	625.50	29,292,192
Ohio,	3,974.26	3,402.92	135,251,983
Michigan,	1,864.32	966.12	41,575,724
Indiana,	2,490.47	2,211.89	79,186,767
Illinois,	3,705.15	3,226.93	139,684,414
Wisconsin,	1,524.41	1,045.41	46,681,568
Minnesota,	1,499.60	392.00	12,450,601
Iowa,	2,314.10	1,154.10	45,486,000
Missouri,	1,702.59	937.75	51,357,077
Kansas,	529.50	249.50	17,500,000
Nebraska,	646.50	275.00	12,506,000
California,	1,648.00	321.50	24,200,000
Oregon,	236.50	13.50	500,000
Washington,	2,054.78	1,418.78	46,974,457
North Carolina,	1,352.42	977.36	26,000,349
South Carolina,	1,072.95	988.93	25,207,977
Georgia,	1,651.23	1,437.22	29,177,663
Florida,	592.50	407.50	8,568,000
Alabama,	1,705.18	821.18	27,200,000
Mississippi,	1,072.12	80.12	25,416,394
Tennessee,	1,392.49	1,317.78	34,185,213
Arkansas,	701.33	191.61	4,400,000
Louisiana,	835.00	355.73	15,727,564
Texas,	2,777.00	479.50	17,500,000
United States,	51,606.54	36,896.26	\$1,502,404,083

Distributed into geographical regions as follows:

N. England States,	4,157.44	3,851.64	\$156,991,483
Mid. Atl. an. do.,	9,864.45	8,029.50	64,485,620
N. Interior. do.,	21,387.95	14,844.36	114,628,252
Pacific do.,	1,267.50	341.00	24,700,000
S. Atlantic do.,	6,723.56	5,227.65	138,248,407
S. Interior do.,	5,225.64	3,992.51	116,450,253
United States,	61,606.54	36,896.26	\$1,502,404,083

It thus appears that Pennsylvania has 4037 miles of railroad built at a cost of \$210,000,000; Ohio has 3402 miles, cost \$135,000,000; Illinois 30 miles, cost \$139,000,000, and New York 25 miles, built at a cost of \$152,500,000. In view of the rough and difficult nature of the country, the average cost of the Pennsylvania roads has been greater than in almost any other State, averaging about fifty-two thousand dollars a mile, those of New York appear to have averaged fifty thousand four hundred dollars, those of Ohio about forty-two thousand eight hundred dollars, while the Ohio railroads cost less than fifty thousand dollars per mile. Pennsylvania is immensely large as is the amount already expended in the United States for railroads, there is every reason to believe the constantly increasing wants of the country will require a great extension of the system. Even in Pennsylvania, which has its four thousand miles of road, more are daily called for to accommodate the vast industrial interests connected with its coal, iron and mineral resources.

There is no revelation; but what is known to us, as our duty, as the Lord's will. This is my belief—I am sure of it. I might revelation; but I shall prevail, and the Spirit of the Lord shall reign over all.—John Reley's Testimony on his Death Bed.

For "The Friend."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 221.)

"7th mo. 1797. An alarming sickness having appeared in this city and suburbs, from the fore part of the month, great numbers of the people's minds seem in a consternation, and many moving out of town, others appearing very unsettled, that it seems very trying; but as yet the disease makes not that very awful progress it did a few years back—how long its great virulence may be stayed is only known to the Lord. To do right, in his sight, who is forever worthy to be sought unto, I think hath been my desire, whether staying of going, to try for an escape."

"8th. For some days past have been tried with a disposition of complaining, or fretfulness from unmortified self; and I besought the Lord, as well as I could, to remove it in mercy, through the operation of His almighty word, and in room thereof [give] that of thanksgiving and praise. I laboured this day at meeting, found it hard work to dig, but at last seemed favored to get to water, and my soul rejoiced in the God of my salvation; I thought I could in degree adopt the language, 'I waited patiently for the Lord, and he inclined unto me, and heard my cry.'"

"8th mo. 30th. Oh! Lord, thou art merciful, wise and omnipotent, not forsaking thine heritage, or utterly casting off those, who though encompassed with frailty are endeavoring to trust in Thee. Oh, my soul, may thou never draw back; assist me, blessed Father, to continue firm in resolving to follow Thee, either to prison, or death. Thou hast raised my heart in heavenly aspiration, and a disposition to resign all into Thy holy keeping. Oh, grant a poor worm of the dust, according to thy mercy, strength to maintain the watch."

"9th month. Our yearly meeting was opened and held at the usual time, although much smaller than common, many Friends having retired to the country, in this solemn season of sickness and mortality. It has been to me a profitable, instructive opportunity. I think favored in a large degree with the presence of the Master of assemblies, the blessed Head of the church. Magnified forever be His adorable name; may the tribute of gratitude unceasingly arise from my heart, for the continued mercy and regard of our Heavenly Father, not only in condescending to us together, but in making my heart susceptible thereof, so that I can freely say, I never attended a yearly solemnity, more throughout to my satisfaction, and some of the sittings were to my humbling comfort. A very general uniting was held in transacting the affairs of Society, and sweet harmony seemed to prevail, and our spirits were comforted one in another. The concluding meeting, which was yesterday forenoon, was a remarkable one, worthy to be recorded; but rather let it be on my heart, than to trust to pen and paper. The spirits of many seemed bowed together in a precious cement of love and life, and the spirit of supplication abundantly shed forth; in which our beloved friends Martha Routh and Charity Cook were engaged to move in a feeling and deep manner; dear M. R. particularly for the lambs of the flock. Oh! it humbled my spirit that I could renewedly lay all down at the feet of Jesus; and dear Martha took leave of us in the language of the apostle, or similar to it, 'Finally, sisters, farewell, may the grace of our Lord Jesus Christ be with our spirits forever. Amen.' After she had died, she came to take leave of our family, which proved a fresh and melting opportunity. None

knew how dear this beloved disciple hath been made to me, that it seemed as if my life was bound up in her's. Oh I believe it has been 'the Lord's doings, and is marvellous in mine eyes.'

"Glorious and Heavenly Father, Thou fillest heaven and earth, Thou canst fill all space with Thy omnipresence, Thy life and love; and as in thy wisdom Thou art calling Thy servants to and fro in the earth, preserve us from offending Thee by reluctantly resigning them; but let the children to whom Thou hast made them instruments of good, to establish, to confirm, and to bid them God speed, look entirely to Thee, free from other dependencies, but as Thou in thy mercy art pleased to afford the cheering salutation of Thy more experienced, dedicated servants."

"10th mo. 1st. Thought I felt renewedly the force of our dear Lord's injunction to His disciples, 'Tarry ye at Jerusalem, until ye are endued with power from on high.' Oh a truth indeed, 'Without me ye can do nothing.' He is our Light and Life, the only source of good, everlasting and eternal."

"10th mo. 6th. My dear brother reached home after an absence of seven months, in attending our endeared friend J. Wigham."

"10th mo. 17th. Our dearly beloved and much valued friends, John Wigham, Martha Routh, Charity Cook and Mary Sweet, sailed from New York in the ship Severn, bound for Liverpool. I think doubtless the arm of Infinite power will be with them over the great deep, as it hath been with the two first mentioned through their perilous, laborious travel over our continent, where their fervent gospel labours have been to the edification and comfort of many minds."

"11th mo. 5th. Dearest and ever glorious Lord, my spirit adores Thee for the knowledge Thou in unutterable mercy hast been pleased to give me of Thyself, and with fervent sincerity my soul craves that what I am, may be of Thy own making, that nothing of my own may have any part of the design, unsubjected to Thee, for there is nought of myself merely can advance Thy glorious kingdom, the hastening of which, through every obstruction, is my present earnest desire. Oh that it may evermore be my view in increasing degrees of fervency."

"1st mo. 1798. A comfortable season of Divine refreshment was this morning graciously vouchsafed, (in which alone I can rejoice) wherein the hindering, obstructing things of time were not suffered to disturb. Oh the clear proof of Divine revelation! after my soul had laboured as it were to no purpose for Heavenly consolation, which we can by no means command, like the poor disciples formerly, who toiled at their fishing all night and caught nothing, yet, when the Lord appeared, they were abundantly favored."

"1st mo. 27th. Oh humbling thought; I have been spared to the anniversary of my birth-day, at which period I enter my twenty-eighth year. Dearest Father, I desire fully to surrender my life, and all that I possess, into Thy holy hand. Thou blessed Keeper of Israel, prepare the offering and accept it through the mediation of Jesus, the holy High Priest of my profession, and through faith, Thy precious gift, enable me to stand firm. But oh, unless Thou aid me by Thy all-sufficient arm, I shall be vanquished by the assaults of the enemy. Oh my soul, watch and pray, for therein is thy safety; be not weary, thou must fight or die. Therefore lay hold on the strength afforded, and cast not away thy confidence; watch the commands of the Master, when He says go, then go; and when stand still, then as carefully obey, so that thou may be plunged into some miry and deep place from whence thou may find it hard to be

extricated. And dearest Lord, I humbly ask of Thee wisdom and understanding, that I may indubitably know Thy voice."

"2d mo. 19th. Made ready for a little journey, to attend the Quarterly Meeting of Bucks county, with dear R. Archer; accordingly we set out on the morning of the 21st, and arrived at Stephen Comfort's in the evening."

"22d. We set off for meeting, which was held at Wrightstown, having endeavored to be resigned, though attended with hard labour of spirit. We left there, I trust, with a good degree of peace, returned to S. Comfort's to lodge. I wished to have got to the late dwelling of my endeared friend Peter Yarnall, but it proved rather late; my mind after meeting being much drawn there."

"2d mo. 20th, 1798, Peter Yarnall deceased after an illness of about six days. We went pretty early on the morning of the day on which he was to be buried, to his late dwelling, and sat by his remains for some time, which was my desire, for truly he was near and dear to me in life and also in death. My feelings are not easily to be expressed, but may be understood by such as have felt the like, of sweetness in the midst of sorrow—for though his spirit was removed he seemed to speak, and the inviting language rested on his countenance in death, of 'Oh, come taste and see how good the Lord is,' or so it felt to me. Death seemed to have left no trace of terror there: all appeared peace and quiet; yea, I thought a blessed quiet, on which I desired to rest. The impressions of my mind at the house were, 'Refrain thyself from weeping, and thine eyes from tears, his spirit is entered into peace.' But how could I stay my tears which flowed copiously, from the feelings of the love which was great in my heart for him, who oft had refreshed my drooping spirit with Gilead's Balm, through the kindness of my Heavenly Father, and Him I often blest on his behalf, and to Him I now resign him, with the unfeigned prayer, that his God may ever be mine, that the spirit of Elijah may rest on Elisha, and through the operation thereof my soul may also receive the welcome sentence of 'well done,' be clothed with the robes of the saints' righteousness, and when the solemn summons comes, be it sooner or later, I may join his redeemed soul, with the redeemed of all ages, in the triumphant song of holy, holy, holy.

"He was buried on the 23d; a large and solemn meeting was held on the occasion."

(To be continued.)

**The Prevention of Scurvy.**—That scurvy is produced by the continued exclusive use of salted meat is well known, and a supply of vegetable food has consequently been deemed a necessary part of the outfit of a vessel going on a long voyage. Some vegetable substances, however, serve a much better purpose than others, in preventing the attacks of this dreaded disease. Upon English vessels lime juice is generally used as an efficient antiscorbutic, while the immunity of American seamen from scurvy has been ascribed to their free use of potatoes. The use of light wines as a beverage in the French and Russian marine, has likewise been believed to account for the rarity of the disease on board these vessels. Rice, on the other hand, though often proposed as a substitute for potatoes, has been proved inefficient, as also has citric acid, which exists largely in the juice of the lime and lemon.

Prof. Leibig believes that a deficiency of potash is the chief cause in rendering the constant use of salt meat so injurious to health; and the amount of this substance in fresh beef has lately been shown by Dr. Garrod to be about 94 grains in

one ounce of fresh beef, while in salted beef it is only .304 of a grain. A similar difference is also observed between the proposed preventives—rice and potatoes—the former of which contains but the .005 of a grain of potash in the ounce, while the latter has 1.875 grains. The quantity of potash in lemon juice is also quite considerable, being .852 of a grain in the ounce; and the juice of the grape is also quite rich in this element. Guided by these facts it appears easy to select the vegetables which promise to be the most useful as antiscorbutics, and the addition of a little potash to the salted meat, or to the other articles of food carried upon long voyages, also appears likely to be useful.

#### CHRIST.

Jesus, my Saviour, look on me,  
For I am weary and opprest,  
I come to cast my soul on thee,  
Thou art my rest.

Look down on me, for I am weak;  
I feel the toilsome journey's length;  
Thine aid omnipotent I seek;  
Thou art my strength.

I am bewildered on my way;  
Dark and tempestuous is the night;  
O shed thou forth some cheering ray;  
Thou art my light.

Why feel I desolate and lone?  
Thy praises should my thoughts employ;  
Thy presence can pure gladness dawn;  
Thou art my joy.

Thou hast on me so much bestowed,  
Surely I may relinquish health;  
Thou'st made me rich, yea rich towards God;  
Thou art my wealth.

I hear the storms around me rise,  
But, when I dread the impending shock,  
My spirit to her refuge flies;  
Thou art my rock.

When the accuser flings his darts,  
I look to thee—my terrors cease;  
Thy cross a hiding place imparts  
Thou art my peace.

Vain is all human help for me,  
I dare not trust an earthly prop;  
My sole reliance is on thee;  
Thou art my hope.

Full many a conflict must be fought  
But shall I perish? shall I yield?  
Is that bright motto given for nought,  
Thou art my shield?

Standing alone on Jordan's brink,  
In that tremendous, latest strife,  
Thou wilt not suffer me to sink,  
Thou art my life.

Thou wilt my every want supply  
E'en to the end, whate'er befall;  
Through life, in death, eternally,  
Thou art my all.

Selected.

Maaduff.

Selected.

#### YOUTH AND AGE.

The seas are quiet when the winds are o'er,  
So calm are we when passions are no more!  
For then we know how vain it was to boast  
Of feeling things so certain to be lost.

Clouds of affection from our younger eyes  
Conceal that emptiness which age describes;  
The soul's dark cottage, battered and decayed,  
Lets in new light through chinks that time has made.

Stronger by weakness, wiser men become  
As they draw near to their eternal home;  
Leaving the old, both worlds at once they view,  
That stand upon the threshold of the new.

Waller.

**Water that will not Drown.**—All travellers writes a correspondent, have mentioned with astonishment the peculiar buoyancy of the water of the Great Salt Lake, and it is truly surprising. No danger of shipwreck need ever cross the mind of those who navigate the lake, for it would simply be impossible for them to sink if thrown on board. With my hands clasped together upon my head, and my feet crossed, I floated on the very surface of the lake with at least one-third my body above the water. Upon a warm summer day there would not be the slightest difficulty going to sleep upon the lake, and allowing yourself to be blown about as the wind permitted only one would need an umbrella to keep off the rays of the sun.

It has been stated that three buckets of this water will yield one bucket of solid salt, but in much as water will not hold above twenty-five per cent. of saline matter in solution, and if more added, it is instantly deposited upon the bottom, this estimate is, of course, too large. On inquiring of the Mormons engaged in procuring salt, they unanimously stated that for every five buckets of water they obtained one bucket of salt, which gives the proportion as no less than twenty per cent. No visitor to the lake should omit to bathe; the sensation in the water is most luxurious, and leads one to think himself floating in air. On the way back to the city it will be well for the bather to stop at the superb sulphur baths just outside the town, and remove the crustations which will have formed upon him, plunge into the fine swimming bath, whose objections are its peculiar odor and its great heat, which requires a large admixture of water.—*Late Paper.*

#### Compensation.

For "The Friend."

The law of compensation, or the appointment of joy, and sorrow, according to our capacity of joy, or sorrow, is more universal than we sighted mortals are wont to suppose. Little we know of the inner life of our acquaintance even of those we style our intimate friends,

"We live together, years on years,  
And leave unsounded still,  
Each other's springs of hopes and fears,  
Each other's depths of will."

"The heart knoweth its own bitterness, and stranger can intermeddle with its joy." El has its own peculiar burden of sorrow, and of which he is best fitted to sustain.

When comparing our own lot in life, with of others seemingly more blest, we are apt to conclude that the good things needful for happiness are very unequally distributed. We see it who seem to possess every desirable gift; ability, talents, wealth, honor, "troops of friends and deen such supremely happy, little dream of the secret cancer that may be destroying the peace: to the Mordecai in the gate invisible to mortal eyes—the one ungratified desire, the g desideratum, inducing the secret feeling, "ye this availeth me nothing."

Riches must at times seem very desirable most of us; they bring so many blessings in their train, not the least of which is the power of procuring blessings to others. Yet many are sorrows of the rich, often induced by a situ in life precluding the necessity of labour. should ever bear in mind that it is the blessing of God alone, that "maketh truly rich," to win no sorrow is added; and strive after that state mind, in which we can adopt the petition of A. "Give me neither poverty nor riches, feed with food convenient for me, lest I be full

ny thee, and say who is the Lord? or lest I be or and steal and take the name of my God in in."

The wish to be talented is frequently felt and pressed by the young, and it cannot be denied at talents properly cultivated and employed, as by increase usefulness, increase happiness. The sources of thought multiply beyond computation, the sources of feeling," and the gifted, especially if possessing ideality largely, having an exquisite sense of the true and beautiful, unless enjoy more intensely than others; yet where is the law of compensation more discernible than here, the capacity for suffering being allay intense with that for enjoyment, and the paths to which such are at times plunged, in proportion to the previous exaltation.

Fame has been called a shrine, at which are sacrificed "the charm and glory of existence;" she sings as of old her beguiling song, and the young are allured thereby, counting nothing near or dear to part with in comparison of the great object. Alas! how many in its pursuit were "made shipwreck of faith and a good conscience." Considered in reference to sublimity joys, no more striking evidence of the insufficiency of me to satisfy the cravings of the human heart, had been adduced, than that of the gifted Madame Stael, who declared she would willingly resign hers for one season of the reign of a youthful nuty.

One source of annoyance to her, was her inability to win the favor of Napoleon; and he, in turn, evinced his own weakness, and his sense her power, by banishing her from his kingdom: as paying the highest tribute to the influence a gifted woman. Coleridge has well said—

"Oh we are querulous creatures,  
Little less than all things  
Can suffice, to make us happy;  
Though little more than nothing, is enough  
To make us wretched."

In the autobiography of the late L. H. Sigour-ny; who, though her childhood and youth were regularly happy, declared she was far happier at twenty than at seventeen; we find that one great drawback to the delight she took in literary composition is the indifference her beautiful North, her native town, showed to her fame. It did neither kind words nor smiles for her, and the poems she wrote for its bicentennial anniversary were refused admission into the volume describing the festivity. Many were the sorrows of an excellent woman; yet towards the close she could say, in looking back: "a beautiful life I have had,—not one trial more than was for my good."

Countless blessings beyond my expectations or desert." "To my young friends, whose bright eyes are so eager in the pursuit of happiness,—let me say that they will find it less to depend on a combination of circumstances, than the temper of mind with which they meet the trials of the Allwise. A harmonizing spirit I extract sweetness, where an unsubdued one combats thorns."

Constituted as human nature is, it must ever be the case that while here, we shall be subjected annoyances from within and without. "It is not necessary that that offences come;" and differing we do in disposition and temperament, the sensitive must suffer most from these annoyances. It would be allowable to wish for any thing temporal, it would be genial, unselfish good natured and affectionate heart, two great sources of happiness in the family circle, and the world. One are gifts which those who possess should treasure thanks for daily, and those who do not

should endeavor to acquire. It is because these traits are so valuable, that we like best in biography to dwell on what have been called the small parts of great characters, as exhibited in daily life: those little acts of courtesy and love, so small in themselves, so great in their power to promote the happiness of others.

A most happy circumstance is it for childhood and youth, when parents are endued with wisdom to perceive and rectify what is wrong in disposition and habit; adapting education to the talents and temperament, thus forming the character for usefulness and happiness. There can be no doubt that much of the sorrow and suffering abounding in the world is attributable to the injudiciousness of parents, and we bring much upon ourselves.

Following our own devices for happiness, we wrest ourselves out of the Divine hand, and coveting things not expedient for us, " Pierce ourselves through with many sorrows." We should ever consider it a mercy that we are not left to our own devices; and happy will it be for us if the chastenings which are permitted to overtake us, shall work out for us the "peaceable fruits of righteousness."

There must be much in the Divine economy, which will remain inexplicable to us, while in this state of being. All we can do is to accept and work out our lot with cheerfulness, remembering the injunction—to bear one another's burdens, by doing which we shall most effectually lighten our own.

There are woes too deep for utterance, beyond the reach of human aid or sympathy; for such there is but one remedy. "Cast thy burden upon the Lord, and he will sustain thee."

"He who bore our sins in his own body on the tree," who was a man of sorrows and acquainted with grief. "He who conquered death and burst the doors of the tomb—who ever liveth to make intercession for us, He only can lift the head above the waves of sorrow that threaten to overwhelm." "Weeping may endure for a night, but joy cometh in the morning." The night of sorrow may be long, reaching even to the grave, but then the glorious morning will dawn upon the ransomed soul, even the morning of an endless day.

In a short time, and it may be to some of us a very short time, how trivial will seem some of the objects we have been so eagerly pursuing; of how little consequence the disappointments and ills through which we may have passed, whether we have been of the great or lowly of earth, whether we have had one or more talents committed to our trust, if having been faithful to that trust when called upon to give up our stewardship, we may receive the welcome of "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

During the Second month, we had four days of heavy rain; four of light showers; one cloudy; and the balance, I believe, bright and sunny. To show the early spring, the wild plum, that grows in great profusion, has lost its bloom, while that of the peach, dogwood and other shrubbery, are at their height, as well as that of the creeping dew-berry, here a luscious fruit. The bright yellow jessamine,—so noted in Florida, which climbs the high tree, as well as entirely shrouds the more lowly shrub, with its golden beauty—for several weeks has been scattering its luxuriant blossoms and fragrance through the surrounding air, making it redolent with its sweetness.

Though we see the sugar cane and corn up, the time of general planting of the latter has not arrived by about two weeks. The high price here, one dollar and fifty cents per bushel, makes it very desirable for the freedmen as well as others, that an early crop should be grown.

Florida, 3d mo. 11th, 1867.

## SECOND MONTH.

Day of the month.	T. A. M.	2 to 4 P. M.
1st,	60 degrees.	68 degrees.
2d,	62	70
3d,	56	70
4th,	62	68
5th,	58	73
6th,	51	52
7th,	56	52
8th,	50	63
9th,	50	58
10th,	31	56
11th,	50	49
12th,	50	70
13th,	62	72
14th,	58	78
15th,	60	80
16th,	60	80
17th,	64	80
18th,	56	80
19th,	58	80
20th,	60	80
21st,	70	80
22d,	54	70
23d,	52	78
24th,	60	85
25th,	60	80
26th,	62	88
27th,	62	61
28th,	64	70

Therm. average,  $57 \frac{1}{8}$  deg. —————  $71 \frac{2}{3}$  deg.

For "The Friend."

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

What is this humility of spirit which insures to its possessor the presence of the Holy One? Is it not that which is the result of having our spiritual eye anointed with the eye salve of the kingdom? Thus being brought to see that of ourselves, we are indeed "wretched and miserable, and poor, and blind, and naked," and have nothing to glory in save infirmities, and that we can only glory in these, as through the mercy of our great High Priest, who is "touched with the feeling of our infirmities," we are enabled, though thus poor and destitute, to experience His grace to be sufficient for us, and His strength to be made perfect in our weakness.

And what is this contrition of heart? Is it not that which ariseth from falling upon that stone of which it is declared, "Whosoever shall fall upon this stone shall be broken;" of knowing through submission to our dear Redeemer's baptism of the Holy Ghost and of fire, our fallow ground broken up, and our hard and stony nature taken away? then are we prepared to offer the sacrifice of "a broken and a contrite heart," and thus drawing near to the footstool of mercy, are permitted to experience that He, the Creator of all things, doth still fulfil His promise, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." For "though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth afar off;" these cannot approach His presence; they are not of the number on whom the blessing



is pronounced. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Therefore "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

Those who are brought thus to know Him will not only be favoured with His life-giving presence, but as, in reduction of self, they come to His footstool they will experience a union of spirit, and will be drawn near to one another in Him, and dwelling in His love they will be made helpful one to another. Here is the foundation of true christian unity: its root cannot flourish where self is in dominion, for until this is laid low, we cannot be true servants of the one Master, our blessed Lord, and therefore cannot love as brethren, or be prepared to "keep the unity of the Spirit in the bond of peace." May it increasingly become the engagement of the members of our religious Society, wherever situated, to seek for a preparation to become partakers of this precious fellowship; then will there be a qualification to labour harmoniously and to "build up one another on our most holy faith." All that would scatter from the only true foundation of christian belief, the revelation of the will of the Father through the spirit of his dear Son, would be chained; the jealous eye would be closed; the ear that is open to hear evil would be stopped, and a guard would be set upon the door of the lips, and our Zion would be prepared again to put on her beautiful garments, and leaning upon her Beloved, come up as from the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Who is there among us that would not rejoice to see that day? but as through the want of individual faithfulness, and humility of spirit, and dedication of heart, our beauty has become tarnished, so it can only be restored through a submission to that Power, which humbling and contriting the individual members, will prepare them to be made "as lively stones" in His spiritual house. May there be a willingness to bow to this Power. In an especial manner may those in the meridian and younger walks of life yield to it. The fathers and mothers in the church are few, and are fast gathering to their everlasting home. The burdens which they have borne are devolving, and must still more devolve upon those in younger life.

Oh, that these may have their eye singly placed upon the great Head of the church, and be willing to be led by Him, not reasoning upon this thing or upon that, but simply follow their divine Master, remembering that, "In quietness and in confidence shall be their strength." And as such are faithful in their different allotments, we may hope that He, whose "eyes run to and fro throughout the whole earth," will, in His own time and way, unite these and build them "as a city that is compact together." Then would the wounds of this people be healed by Him, who is the Physician of value, and who alone can do it; but there must be a coming to Him in living faith and humble submission.

E. A.

Third month, 1867.

Notwithstanding I have not been so much engaged in the discipline of the church, as might have been best, yet it is like marrow to my bones in my old age, to see the young and rising generation engaged therein; for we have been plough-

ing and sowing, but neglecting to keep up the hedge, the wild beasts have got in and devoured our labour.—*Peter Davis.*

For "The Friend."

### 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 report *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 *their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

CHARLES YARNALL,  
SAMUEL BETTLE, JR.  
Committee of Correspondence.

Philada., Third mo. 1867.

#### 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, with a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Solicited for "The Friend."

### Some Queries concerning the Order and Government of the Church of Christ.

Query 1st. Whether Christ, who is the Head, Lord, King, &c., hath not appointed a spiritual order and government to be in His church and congregation?

Query 2d. Whether a spiritual order and government is not useful, profitable, and necessary for the well being and right managing of this spiritual body and holy society in the faith and life of our Lord Jesus Christ? In natural societies, natural government and order is profitable and necessary; and is not spiritual government as profitable and necessary in spiritual societies?

Query 3d. And did not Christ give power of government to his apostles and ministers, at the first publication of his everlasting gospel? All power was given him in heaven and in earth;

and did not He who had all power given Him power to His apostles and ministers to preach his everlasting gospel to the world, to gather his sheep out of the world, and to water over them, oversee them, reprove, exhort, admonish, build up in the holy faith, and cut off and cast out that which was unholly, and would dispute against, but not submit unto the spiritual life, and power of Truth?

Query 4th. Did not Christ give them gifts and answering, spirits of discerning, that they might be eyes to the body; and quick ears, that they might hear for the body? For though the Lord had given every one an eye and an ear, as themselves; yet every one is not made by the Lord an eye or ear unto the body; but this appointed for, and given to those to whom the Lord pleases, who hath ordered all things wisely, carefully, and tenderly for the good of all.

Query 5th. Were there not tithes given the suitable to their offices and services in this kind as pastors or shepherds after God's heart, according to the promise of the new covenant, overseer or bishops, such as watch for the soul; such were not only to lay the foundation, but also carry on the building even to perfection, even till they were able to present the gathered and quickened souls a chaste virgin to Christ? And were they not to watch against, testify against, and in the power and authority of the Lord strike at, all that was contrary, and would endeavour to interrupt, overturn, and destroy the work, which was of, in, and from the Lord?

Query 6th. Whether the body and common members of the churches were not to hearken these, (He that knoweth God, heareth us—John, 4th, 6th;) to obey them in the Lord, submit to this ministry, and their work in it, the Lord; to receive the word of truth and his exhortations and admonitions, milked out of them from the breast of life? And were they that did hearken and obey, commended? And were not the other that were not subject, but slighted them and their ministry and authority, testified against as disorderly and unruly?

Query 7th. Were there not some reliques of this order and government all along the apostasy in the true church and ministry thereof? For there hath been a church and a ministry all along the apostasy, blessed be the name of the Lord though not so visible and outwardly glorious, many (who have erred from the spirit and word of Truth, and are out of the holy understanding) would make it. It is true, the church hath been as in a wilderness, desolate, as a woman forsaken as a widow, bereft of her husband, stripped of her children, her visage marred, her witnesses mourning, nothing of her beauty, former estate or glory to be discerned or found out; yet all hath been preserved in the root, and there hath been so shootings and sproutings of it forth, which hath been inwardly felt by that which is of God in the heart, though not outwardly seen by man's eye. Thus the witnesses have had a ministry, have had the testimony of Jesus, even the spirit of prophecy, all this dark night of apostasy, and it have spoken moriourly to the world, and to captivated souls, which that which was of God his hath hearkened to; and there hath been bowing and subjection of spirit in the Lord. Read this, and praise the name of the Lord, his mercy to his former generations, ye who now gathered into his pure light and living power from whom the night is past, and on whom day, the everlasting Day spring from on high, risen.

Query 8th. After the apostasy, doth not God renew his commission, and send forth his an-

## THE FRIEND.

THIRD MONTH 16, 1867.

We are glad to observe that the vice of intemperance has so far attracted public notice, as to rouse many in several parts of the country to efforts for its restraint or extirpation. In common with many other immoralities, this has been greatly increased by the late war, so that although the legislature of the United States has taxed all spirituous liquors so heavily, that it was supposed the increased price would diminish their use, there is almost universal testimony that drunkenness was never so prevalent before, nor its deplorable consequences more destructive of the comfort of families or peace of society.

Commencing with occasional and small indulgence in the poisonous beverage, the habit of using it comes on insidiously, and often without creating alarm, until the miserable victim finds himself mastered by his cruel enemy; his body enfeebled; his mind confused; his moral sense blunted, and with all his remorse and resolves, unable, by his own strength, to resist the importunate demands of his depraved appetite.

A large share of responsibility for the wretchedness and crime that results from this monster vice, rests upon the community; which, notwithstanding it suffers so severely from its presence, is content to allow the representatives it empowers to legislate for it, for the sake of the small revenue derived from the licensing of taverns and drinking houses, to multiply places whence the poison is indiscriminately dispensed; which, after all said in their defence, are nothing better than traps for enticing and catching the unwary, and are sinks of sin.

It has been long a mooted point how far the aid of the law should be invoked in order to curb or destroy intemperance; and experiments have been repeatedly made so to regulate traffic in spirituous liquors as to prevent access to them by the multitude, and thus shut out the continued temptation to partake of them. In those States where the intelligence and moral principles of the people have had sufficient sway to enable their governments to enact and enforce laws which, without being altogether prohibitory, prevent the common sale and use of intoxicating drinks, great good has been effected; drunkenness has been rendered much more rare, many poor inebriates have been rescued from their downward course, and many heretofore wretched homes have been made once more the abode of content and plenty. Certainly where the interests at stake are so vast and vital, it is the duty of the State, as well as of every citizen, to make use of all proper means for extirpating the source of so much misery and crime, and one of these is the prohibition of the sale of ardent spirits, except under the most stringent regulations. To allow any one, for a stipulated sum, however large that may be, to sell to whoever may come a liquid poison that may stimulate to madness and murder, and must, if indulged in, lead to woe and shame, is a disgrace to the country, and to the boasted intelligence of the people, and will continue to inflict on the community that tolerates it a just retribution in the poverty, expense, and degradation that attend wide spread intemperance.

The whole nation has been exposed to shame and reproach by scenes in its legislative halls, enacted by men sent there to promote and defend the interests of the country, but whose indulgence in habits of intoxication, show they are unable to govern or take care of themselves. Some of

the exposures made by the public gazettes of the revolting language and disgusting conduct of some of these would-be statesmen, are heart-sickening; and it is gratifying to know that decided measures have been taken to prevent the recurrence of such disgraceful conduct; and that a temperance society has been established at Washington, in which many of the members of both Houses are associated. Although past experience has not realized the anticipations once entertained of the effects to result from the pledges given by those who join such societies, yet they are worthy of encouragement, as instrumentalities in saving some who probably would otherwise have been lost, and in awakening others to the magnitude of the evil they are intended to overcome, and the danger of tampering with it in its stealthy approaches.

At a Congressional Temperance Meeting, recently held in the Hall of Representatives, several Senators and members of the House spoke in strong terms on the subject for which they were assembled. Among others, ex-Governor Yates, of Illinois, who is now a Senator and noted for his talents and eloquence, but who has been ruining himself and his fair character by becoming a slave to his appetite for strong drink, rose, and after informing the audience that he had signed the pledge, and was now, he trusted a free man, read to them the following reply received from his wife to a letter he had sent to her, conveying intelligence of his act and his resolution to forego the use of intoxicating drinks hereafter.

"MY DEAR RICHARD: How beautiful is this morning; how bright the sun shines; how sweetly our birds sing; how joyous are the children; how happy is my heart! I see the smile of God. He has heard the prayer. Always proud of your success, you have now achieved that success which God and angels will bless. It is the shining summit of human aspirations, for you have conquered yourself. All who love you will aid you to keep the pledge. I love you, my dear —"

The effect on the audience of such a touching delineation of the relief and joy of heart felt by a loving wife at the escape of her husband from a vice that was ruining him, and fastening wretchedness and shame on her and their children, must have been deep and thrilling, and it may be hoped would induce other intemperate husbands to go and do likewise.

The heart of man is deceitful above all things, and desperately wicked. There is no true and reliable reform effected in him but through the operation of Divine Grace, applying the remedy where the evil lurks and the tempter whispers his lies. As the individual members of a community experience this transforming power, immorality and folly must cease within it; and every human agency that promotes attention and submission to this all-powerful regenerator, is sure of the blessing of Him who came to seek and to save that which was lost. Nothing can be availingly substituted for co-operation with this heavenly gift, and therefore the only reformation that will be radical, and permanently arrest the great evil of intemperance is the spread of a practical belief in the religion of Christ.

## SUMMARY OF EVENTS.

FOREIGN.—The Paris *Monitor* states, that by this time all the French troops must have left Mexico, and that the departure of Maximilian from Vera Cruz was to have taken place on the 8th inst.

Dispatches from the East report that the Christians in Thessaly have entered into negotiations with the Turks for securing their religious independence. The Eastern question is becoming more complicated. A general rising of the Christians throughout Turkey is feared.

or they are all but one) to preach His everlasting gospel? And doth not He give them power to preach to the world, and to gather those, that are the everlasting voice through them, into assemblies, separated in spirit, nature, and appearance from the world? And have they that authority and gifts as well to build up a plant? And ought not those that are gathered by them, as well to be subject to the gift, spirit, power, and authority of the Lord in them, as the former to the former ministers of the Lord? Oh, that the world knew them; Oh, that the world knew the appearance of God in them! Surely then they would bow to the word of Truth, and the glorious appearance thereof; and happiness, both inward and outward, would break forth upon the earth. There would be no misery, sorrow, nor distress in nations, if the dissipations of life from God had but their course to the earth; yea, nations and persons, that are now deadly sick, would soon be healed, did they eat of the leaves of the tree of life, which are pointed by God for their healing, and can easily all those wounds and repair those breaches, which the wisdom or councils of man cannot heal or repair. And oh, that they that are gathered together keep and be preserved in that sense and affection, which they had and received from the Lord in the day of their conviction. Oh, how beautiful, how precious, how glorious was the ministry and ministers of God in their eye then! And to those that are still there, they are still precious; and to those that grow there, they are more precious. But those that enter into, or ensnared in another thing, which leadeth from the true Spirit, lose the sight and sense which they then had, and instead thereof are filled with judgments and wise reasonings, which to them seem very strong and undeniable, though they, and the true spiritual eye, sense, and understanding easily pierces through them, and preveth those who abide single in it, to the Lord. Against this holy order and government appointed by God, there may arise in some hearts such objections as the following.

Objection 1st. But is not this a turning away from the measure of life in a man's own vessel to another man's measure? Answer.—Waiting on the Lord in his ordinances and appointments, and in the ministry which he hath set up, the measure of life in Him teacheth; and it is not a turning from the measure, but a subjecting to the Lord in the measure of his life, so to teach and to be taught. The measure of his life taught me thus to do at first, and teacheth me to do so still; and will do so still, all that hearken to it. It did not so subject in the apostles' days to the ministry then, and another thing now to the ministry. But Christ is the same to-day as yesterday; His life the same, His spirit the same, His truth and teaching the same; and that of God whose conscience within answers the pure voice of Him as it comes to the ear without. If life speak through one vessel, and its voice be not heard or owned another vessel, the pure ear (in that other vessel) is not at that time open, but there is something there that obstructs. And if the pure ear of the sheep be not open to hear the voice of the Shepherd, but it is accounted strange, it is much the other ear in that vessel be not found to hear the voice of the stranger, and to look upon the voice of the Shepherd, in agreeing with it, and answering to that, which now goeth for the voice of the measure of life in that heart. That hath an ear, let him hear; for it is speaking taken in this snare, and the danger thereof very great.

(To be continued.)



Advices from the Cape of Good Hope bring the sad intelligence that Dr. Livingstone, the celebrated African explorer, has been killed by the Caffres.

The British ministry have postponed the day fixed for the presentation of the Reform bill, from the 11th to the 18th of this month. They promise to bring forward a liberal measure.

The case of the United States against the confederate steamer *Alexandra*, has been decided in the Admiralty Court in favor of the United States.

The government, in reply to an inquiry in the House of Commons, stated that it was considering the subject of assuming control of telegraphic dispatches in England. The main agitation has been renewed in Ireland. Disturbances have broken out in many places. The insurgents have torn up rails and blocked the roads between Cork and Dublin, suspending railway travel between those cities. The various bands of Fenians appeared to be well supplied with rations, and they seem to have risen suddenly over a large part of Ireland. Many collisions between the insurgents and the military and police are reported, in which the former were usually dispersed. Large quantities of ammunition have been discovered and captured by the police. The Fenians strip private houses of all guns and other weapons. In the county of Tipperary the insurgents have mustered in strong force, and troops with artillery have been sent against them. A Dublin dispatch of the 11th inst. says: "The Irish Fenian Council, which has been secretly in session in this city has been discovered, and its members have been arrested."

A royal proclamation announces the termination of martial law in Spain.

An attempt was made to assassinate the king of Italy near Milan, but it failed.

The cable system here has taken place in the island of Mytilene. All the houses on the island are in ruins, and hundreds of lives have been lost.

A dispatch from Constantinople states that the Sultan has made concessions, which are satisfactory to the people of Servia, and promises to carry into effect the firman of 1856. The Cretan deputation has reached Constantinople.

The following were the Liverpool quotations on the 11th inst. Middling uplands cotton, 13d. Middling Orleans, 13½d. Breadstuffs and provisions quiet. Consols, 91. U. S. 5-20's 74½.

A Florence dispatch of the 11th says, the elections for members of the Italian Parliament have generally resulted in favor of the republic, which has carried a majority of the electoral districts.

The latest reports from the scene of disturbances in Ireland, represent that order has been re-established. There had been no fresh conflicts between the armed police and Fenian bands, who are fleeing to the mountains and hiding from the pursuit of the military.

Advices from Mexico state that General Juarez was at San Luis Potosi on the 21st ult. The Emperor Maximilian was at Queretaro, with an army of 10,000 men. He has determined to command in person. It does not seem probable that he will leave the country unless he should be defeated in the field.

**UNITED STATES.—Congress.**—The Senate has passed a joint resolution appropriating \$500,000 for the support of destitute persons in the South and South-west, to be expended under the superintendence of the Freedmen's Bureau. This appropriation is intended especially for the relief of the disloyal portion of the inhabitants of the South, among whom it was feared there would be actual starvation unless relieved in this way. Senator Wilson has introduced a bill for the purpose of a bill to provide for the more efficient government of the rebel States, which provides for a registration of votes, and then the call of conventions for the purpose of amending the existing or framing new constitutions, and forming a new loyal civil government in each State. It is supposed that this bill, or one of similar tenor, will soon pass both Houses, as a supplementary bill to the reconstruction act.

The joint resolution appropriating \$50,000 for the Paris Exposition purposes, was passed.

The House of Representatives has adopted a resolution instructing its Judiciary Committee to continue the investigation of the charges against the President, with a view to his impeachment. The House has also adopted a bill to repeal the act, conferring on Alexander A. Alexandria in the District of Columbia, to Virginia. Charles Sumner offered resolutions in the Senate, declaring certain former guarantees necessary in the reconstruction of the rebel States; after debate the resolutions were laid on the table by a vote of 36 to 10. A bill introduced by the Judiciary Committee, as a supplement to the reconstruction bill, (similar to that before the Senate) passed the House by a vote of 117 to 27.

**Philadelphia.**—Mortality last week, 261. The mean temperature of the Second month, 1867, according to the record kept at the Penna. Hospital, was 40.21 deg. The highest during the month was 55 degrees, and the lowest 17 deg. The amount of rain during the month was 2.5 inches. The average of the mean temperature of the Second month for the past seventy-eight years, is stated to be 39.67 deg. The highest mean during that entire period (in 1857) was 41.03°, and the lowest (in 1815) was 24 deg. The mean temperature of that and the three past winter months was 32.24 deg; and that of the previous seventy-seven winters was 31.66 deg.

**The Freedmen.**—A statement from the Department shows that 32,622 whites and 24,238 colored people in the South, will need food from some source before the next crop can relieve them, and that 170,700 rations per month will be required for the next five months. Gov. Wells, of Louisiana, has issued a proclamation declaring the act of Congress for the more efficient government of the rebel States, in full force in that State. General Howard has ordered the Chief of the Municipal Police at Memphis, to be prosecuted for arresting negroes and employing them to planters for stipulated sums. It is alleged that he arrested many negroes and released them from jail without trial, by employing them to planters for sums of money ranging from ten to fifteen dollars. It would be appropriate, on New Orleans, if the municipal election was allowed to be held in that city on the 11th inst., Gen. Sheridan has issued orders that no polls shall be opened on that day, and the election will be postponed until the district commander under the reconstruction law is appointed, or special instructions are received concerning the case.

**The Freedmen.**—The Legislature of Tennessee has provided by law for a common school system for the State, without distinction of colour. Congress having imposed upon the District of Columbia the duty of making adequate provision for the schooling of the children within its limits, without distinction of race or colour, the schools in the District which have hitherto been supported by northern associations have been discontinued. Sixty Catholic priests have arrived in New Orleans to open schools for the freedmen. In his speech on the Reconstruction bill, Senator Wilson, of Massachusetts, asserted that since the passage of the Civil Rights bill, in the spring of 1866, there had been officially reported 50 fewer than 375 murders of freedmen, and 100 fewer than 1000 cases of arson, and that these and they believed were but a small part of the murders and outrages actually perpetrated.

**Missouri.**—The lower house of the Legislature has passed a bill to amend the constitution so as to allow negroes to vote: yeas 76, nays 46.

**Maryland.**—The bill which passed the House of Delegates to call an convention to frame a new constitution failed to receive the requisite two-thirds vote in the Senate.

**Boston.**—Mortality last week, 85. It is estimated that since the State constables commenced their seizures of liquors, they have secured 75,000 gallons, valued at \$250,000.

**Massachusetts.**—Massachusetts has 4759 public schools, and 355,233 school children, with 231,665 pupils in attendance for the last year, and 962 male, and 4895 female teachers.

It is stated that a Russian general, recently deceased, had deposited in the Bank of St. Petersburg, a sum of £8000, to remain at interest until the year 1925, the anniversary of the death of the Emperor Alexander I. It is to be given to the author of the best history of that sovereign.

The Governor of Illinois has signed the bill making eight hours a legal day's work in the State, in the absence of contracts to the contrary.

The Town Council of Clifton, C. W., have directed that the remaining portion of the C. W., at Niagara, shall be blown up, for its present dangerous condition.

**The Markets.**—The following were the quotations on the 11th inst. New York.—American gold 135. U. S. sizes, 1881, 108½; ditto, 520, 1665, 107½; ditto, 5 per cents, 97½. Superior State Flour, \$8.50 a \$9.85. Shipping Oil, \$10.40 a \$11.50. Baltimore Flour, common to fair extra, \$10.20 a \$11.50; trade and family and \$12.00. No. 1 Chickens, \$2.00. No. 2, \$1.75. Canada red, \$2.65; California wheat, \$2.95 a \$3; amber State, \$3.05. Western oats, 64 a 67 cts.; State, 70 cts. Western rye, \$1.20; State, \$1.35. Corn, \$1.10 a \$1.12. Middlings uplands cotton, 29 cts. Cuba sugar, 101 a 12 cts. **Philadelphia.**—Superior flour, \$8 a \$8.75; extra, \$9 a \$10; finer brands, \$11 a \$16. Pennsylvania and \$2.00. No. 2, \$1.75. No. 3, \$1.50. No. 4, \$1.25. California, \$3.15 a \$3.20. Rye, \$1.30. Yellow corn, 98 a 99 cts. Oats, 63 a 64 cts. Cloverseed, \$8 a \$9.

Timothy, \$3.50. Flaxseed, \$3.25 a \$3.30. The arrival and sales of beef cattle reached about 1650 head, mar, dull and prices lower. Extra selling at 16 a 17 ct fair to good, 14 a 15½, and common, 12 a 13 cts. per about 7000 sheep sold at 8 a 8½ cts per lb. gross extra, and 7½ a 7½ cts. per lb. for common to fat. Hogs sold at \$10 a \$11 per 100 lbs. net, about 37 were disposed of.

#### RECEIPTS.

Received from Celina T. Pratt, Pa., per L. Penn \$1, to No. 52, vol. 40; from J. W. Satterwhite, L. Penn, to No. 52, vol. 41; from J. Thomas, L. Penn, to No. 52, vol. 40, and from J. Heacock, L. Penn, to No. 56, vol. 40; from I. Moore, Pa., per Mary C. Moore, \$2, vol. 40; from E. Worth, Jr., Pa., \$2, to No. 27, vol. 41; from M. Fritchman, L. Penn, \$2, to No. 19, vol. 40; from C. A. Weaver, N. Y., per H. Knowles, Agt., vol. 40.

Received from Adam Fritchman, Muscatine, L. Penn, for the Freedmen.

The Annual Meeting of the "Haverford School Association," will be held at the Committee-room of A Street Meeting-house, on Second-day, Fourth month 1867, at 3 o'clock, P. M.

PHILIP C. GARRETT, Secretary.

#### FRIENDS' BOARDING HOUSES.

The frequent enquiries that have been made by Friends' Boarding Houses, by persons coming to rest in Philadelphia, have induced Friends of the West District to place a book at the Book Store, No. 109 No. Teoth street, with a list of such boarding houses as it could hear of. Any Friends that may have been omitted will please to leave their names and address as soon as they will be entered with those already registered.

A part of the book will be devoted to persons desirous of situations. In which any Friend can enter his name and address, without charge.

#### CORN AND POTATOES FOR SEED, FOR FRIENDS IN NORTH CAROLINA.

Letters received from different persons represent great need of the above named seed; and how time some aid of this kind would be. Liberty for the purpose may be sent to M. C. Core, 1312 Filbert St., Philadelphia Seed to GALEB WOOD, 524 South Second St.

#### WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intended to send children as pupils, will please make early application to Durbé Knight, Superintendent, (at Chestnut Street Road P. O., Chester Co., Penna.); or to Chas J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, — JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES BLAIR, Secretary, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, at Mt. Laurel, N. Y., on the 10th of Second month, 1867, HETTIE S. BORTON, daughter of Joseph and Elizabeth E. Borton, in the 21st year of her age. At the commencement of her illness she expressed conviction that she should not recover, and that yet her all would be well. After giving much suitable vice to the family, she said her day's work was done, and she only waited for her Redeemer's time for her departure. She was always patient through great suffering. Not being able to lie down, she often spent nights in talking of heavenly things, with an expression of perfect peace resting on her face. Thus she passed away, entirely conscious, and through me without suffering at the last. Just before the close she said to the Lord with all my heart, soul, and strength.

At the residence of his son-in-law, in Philadelphia, on the 8th of Eleventh month, 1866, in the year of his age, ALBERT SWIFT, M. D., a member of Monthly Meeting of Friends of Philadelphia for Western District.

WM. H. PILE, PRINTER, No. 214 Park street, between Dock and Third.



# THE FRIEND.

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## Insect Enemies—the Curculio.

(Continued from page 226.)

The fruit which has been punctured by this insect falls to the ground, into which the grub of curculio after a time enters and forms a kind of cell in which it undergoes its transformation. When the earth is numerous the curculio sometimes is found almost as cellular as a honey-comb. The effect of drought upon their development is favorable, and if very long continued the grubishes.

The plum crop fails for a series of years, and for a single season will be abundant. I have seen full crops of nectarines, apricots and plums, year after year for ten years in succession; but all these crops, except one, were the result of most persistent fighting the curculio. The year of that exception had been preceded by a local drought, several weeks during July and August, it did not raise in that neighbourhood. Showers were often threatened, so that farmers hurried to reap their hay and grain; but the rains did not come. The earth became as dry and parched as it had been in flower pots and under cover.

Almost every one will remember an occasional crop of plums coming to maturity. I have heard of many such instances; and where there has been a chance to investigate, have found that they had been preceded by a summer drought in the spring before.

My plans of fighting the curculio are simple. Destroy all in the embryo condition, if possible. Every fruit, whether nectarine, apricot, plum, apple, pear, or quince, containing a grub of the future curculio, falls prematurely from the tree. The grub remains in the fallen fruit long enough to give plenty of time for its destruction. All our domestic animals, horses, cattle, hogs and sheep, will eat these fruits if they have the chance. Poultry are also recommended, and are not to be depended on except for cherries, where it is impossible to use animals for this purpose, let all these young fruits be gathered by hand as soon as possible after they fall, and then destroyed. They may be fed to the stock or trod. Let there be no exceptions on the whole. Some apple or cherry tree may stand in an out-of-the-way place, an unsuspected breeder of this pest for years. If the fruit on such a tree is not valuable enough to have it attended to in

this way, cut it down at once. By all means cut down all useless or superfluous cherry trees, and see that the remaining trees of this fruit stand where the hogs and poultry have free access. Form neighbourhood associations—fruit grower's clubs, where all shall do the same thing. Do this faithfully a single year, and the benefit will be so apparent, in more and better fruit, that it will be done the next year as a matter of course, and every succeeding year the labour will be less and the benefit greater.

Plant plum, apricot and nectarine trees—plant orchards of apple, pear and peach trees. Have fruit so plenty, and of such valuable sorts, as not only to pay the expenses of the extra labour but leave a handsome profit after using all you want of the best for yourself and family. If you have not destroyed all the curculios when grubs, or if your neighbours have not joined you, or they come upon your young fruits, then at them with the canvas. If this is properly managed your fruit can be brought to full maturity as certainly as if there were no curculios. The canvas with wooden stretchers is so contrived as to fit closely around the trunk of the tree as it lies extended upon the ground. If the trees are small, the first, second, or third crop, a canvas six feet square will be large enough. On striking the tree so as to give it a quick jar, the curculio instantly falls on the canvas, and can be there destroyed. Shaking merely will not answer; though the wind often shakes trees violently the curculio is not affected by it, but a jar alarms it instantly; when it falls upon the canvas feigning death—an instinct of self-preservation common to insect life. Dr. Trumble states that this plan of destroying the curculio was devised by the late David Thomas, of Western New York, and that of all the many contrivances that have been resorted to it is the only one that has stood the test of experience. He says if the curculio is to be conquered, the destruction of the embryo in the punctured fruit must be the chief remedy, and the canvas the adjunct.

If your trees are full grown, a larger canvas—ten or twenty feet square—will be required. This can easily be managed by one person, with the help of a small boy. Middle-sized trees can be jarred sufficiently with a common mallet, provided you can afford to cut off a good-sized branch to make a stump on which the blows may be directed. The edges of this stump should be carefully pared so as to leave a convex surface to receive the blows. With proper care such a stub will last during the season. The branch should not be less than one inch in diameter, or the stub would soon be split to pieces. Old trees lose their elasticity, and cannot always be jarred enough with the mallet to cause the curculio to let go; in this case the common mop-stick used against the limb, as shown in the plate, answers perfectly. It should be properly padded to avoid bruising the bark.

One of my young apricot orchards was an object of special interest on several accounts. It was so situated that all the curculios that attacked the young fruit had to come from a distance

Every day some of these would be found on the outside rows, but so systematic was the warfare made upon them, that they never got within these rows. Every punctured fruit in that orchard was destroyed, but the next year it would be the same thing, the curculios coming from a distance. The boys with the canvas would go over that orchard, with others, in the mornings, and I would make my calls at intervals during the day, to assure myself that no mischief was going on.

Nothing has been said as to the jarring process for saving apples, pears, or cherries. Young trees of these fruits just beginning to bear, may be easily jarred with the hand; but larger trees will be found very unyielding to any thing except the mop-stick to the branches. The plums, apricots, and nectarines, will be enough for any one to take care of by this troublesome process; and if all the young fruits on the farm, and especially on all the neighbouring farms have been properly disposed of the year before, there will be little occasion for its repetition. What the curculio will then take of such fruits will hardly be missed. I have sometimes found great benefit from jarring young pear orchards for three or four days, and especially the trees bearing the very earliest kinds.

Dr. Trumble devotes some pages to an examination of the various empirical remedies which, from time to time, have been proposed for the mischief done by the curculio and other insects. Whale oil soap, sulphur, lime, tobacco-water, &c., and mixtures containing these and other ingredients have been extensively employed, but as our author believes without any appreciable benefit.

Much has been written about planting fruit trees so as to lean over water as a means of preventing the deprivations of the curculio. On the 25th of July, 1863, I was one of a party to visit the vineyards of Dr. Underhill, at Croton Point, on the Hudson river. While here, we visited the doctor's plum trees, planted round an artificial pond. They stand at an angle of about 45°, and so close to the edge of the bank that the greater part of the branches are over the water, so that when the fruit comes to maturity on these trees a boat will be necessary to gather the greater part of it. In a very careful examination of those trees having fruit on at this time, we found it badly punctured by the curculio. On the plums high up in the trees, and especially on those branches leaning furthest over the water, it was impossible to see whether the crescent mark was there or not; but wherever near enough to be examined, we could see no difference between those plums hanging over the water and those over the land. They were just as badly marked with the punctures of the curculio as were the plums on some trees at the neighbouring station of Croton; just as badly stung as in Newark and other places I have visited this year on purpose to see the extent of the ravages of the curculio. Gentlemen who have often seen these trees other years, have told me that they have always had a similar experience. Planting fruit trees in this way will certainly diminish the number of

curculics; but as long as millions of young apples are permitted to lie undisturbed on the ground in the orchards in the neighbourhood, to bring forth their vast armies for the next year, it will hardly be worth while to dig such ponds and plant trees round them in such an awkward position for the little good they would do. The embryo curculio in the fruit that falls into the water will perish undoubtedly; but that water, or the fear of it, will not prevent the parent using that fruit."

Paving under and around apricots and other fruit trees has been advised as a preventive, but Dr. Trimble demonstrates that the benefit to be realized in this way is very small indeed, and the expense too great to admit of general application.

Selected for "The Friend."

### Some Queries concerning the Order and Government of the Church of Christ.

(Continued from page 231.)

Objection 2d. Is not the least measure of life in any vessel (if subjected to, waited on, and believed in) sufficient to instruct and build up into a perfect man in God?

Answer.—The sufficiency of the grace of God, turned to, and waited upon, there is nothing in my heart either to undervalue myself, or to teach others so to do. Nor when God did appoint a ministry to gather and build up his church, do I believe he did intend therein to undervalue the sufficiency of his grace; yea, I verily believe, that the grace of God, turned and hearkened to, and followed by any soul in the darkest part of the earth, hath sufficiency in it to save, and will save that soul, though there be none outwardly to minister to it, or help it. Yet this I also believe, that as there is a sufficiency in every measure of life to the work God hath appointed for that measure; so there is a greater sufficiency in the growth and fuller proportion of life; and the lesser, the weaker, the poor, the afflicted, the babes, are to be helped by the stronger, especially in their darknesses, afflictions, temptations, &c. And so the greater and stronger in the life, spirit and power of the Lord, is a strength and blessing to the weaker; which the weaker making use of in the guidance of the Spirit of the Lord (in the sense and benefit of the sweet help and relief which often the Lord pleaseth to give forth thereby) will find just cause, and be often drawn to bless the name of the Lord for. The measure of life in the vessel teacheth to be subject to the Spirit of the Lord, and his life in others; which the measure of life in any never refuseth, but still knoweth (when awake and living in the vessel) its own, and hath (at least) a secret sense of it, and unity with it. But that which pretends to set up the measure of life as a teacher, otherwise than God hath appointed, and in opposition to the teaching and ministry which He hath appointed, and to his gift in those vessels, which is as well for the building up and perfecting of the body, as for the gathering; that is another thing in that vessel that doth so, than the measure of life; another spirit, another nature, another ear, than that first heard. And though it seem to cry up the sufficiency of the measure of life, and to plead for that (and perhaps the creature thinks it is really so); yet this is not the intent of the spirit in the vessel, but to cry up itself, and to make its voice go for the voice of the measure of life; and so such err from the faith, the truth, the Spirit, the measure of life, and are in the nature and spirit, and measure of another thing; which is indeed death, though they see it not, but look upon themselves as gloriously living, and abiding in the pure doctrine and principle

above others. Now to help these a little out of the snares and deep entanglements of the enemy, if the Lord please, I would earnestly press the consideration of this upon them. Did not the apostles preach up the measure of life, the grace of God in their day, Christ within, the word of faith nigh in the mouth and heart, the anointing within, its sufficiency to teach all things, &c.? And yet did they so preach it as to overthrow the ministry, or the gifts of service either towards them that were without, or them that were within? Had they not power over them in the Lord? Were they not to teach them, to instruct them, to build them up in the holy faith, and also to watch against wolves and devouring spirits, which would strive to enter the flock in sheep's clothing (and as preachers of righteousness) to make a prey of the innocent life in the upright-hearted if possible?

Objection 3d. But those who have ministered from the Lord, and whose ministry I have felt and owned, and in the distress and affliction of my soul have had recourse to, hoping that they might have a sense of my condition, and give me proper advice; yet they, instead thereof, have turned me to the witness that wounded me, counselling me to wait on the Lord there. And have they not also told us, that if they themselves should turn from the things they have declared, this truth would abide for ever; to wit, that man is to keep to the measure of life in his particular?

Answer.—It is true; a man is to keep to the measure of life in his own particular. They taught this then; they teach it now. We practised it then; we are to practise it now. In this measure of life we received them then; and in this measure of life (if we abide still in it) we shall receive them now, and feel their growth in the ability, gift, and power of the Lord. And when any come to them for advice, they are to wait on the Lord, to feel in him their state who come, and to give forth what the Lord gives them; whether words from the Lord to the party concerning his state, or directions to retire in, and wait for, his more immediate appearance in their own measures. For when we feel the presence and mighty power of God in them, we are too apt to look at them, and then a word may come (proper to our estates) to recall us to retire to our measure. And when we feel immediate relief from the Lord, and his appearing to us in our retirements in our own spirits, then we may be apt to despise the gifts and service of others; and then another word may come from them, proper to our state then, to warn us not to despise prophesying, or the gifts, power, and authority of life to others. Now both these are proper, useful, and weighty in their seasons, when given forth by the Spirit of the Lord. Nor are they contradictory one to the other, but subservient in their seasons and places, which that is of God feels; but that which is erred from God, and joined to another (under a false representation and belief of things) feels not but finds a seeming difference, and sets them at variance one with another, as if they could not stand together. And this is the false nature, the false spirit, the false appearance of life, which appears as if it were the measure of the pure true life; but is not. This is the false woman, the false wisdom, whose heart is as snares and nets, and her hands bands. Whose pleaseth God (abiding in the measure of his truth) shall escape her; but the sinner (that departs therefrom) shall be taken by her. Therefore fear the Lord, come to that which first convinced; to the first truth, to the first sense, to the first love, &c., and all these imaginations of the wind, and subtle devices of the enemy, will

fly away, and the poor entangled soul be delivered as a bird out of the snare of the fowler.

(To be continued.)

*A Year's Work of Dram-Selling.*—Carefully compiled statistics show that sixty thousand live are annually destroyed by intemperance in the United States.

One hundred thousand men and women yearly sent to prison in consequence of strong drink.

Twenty thousand children are yearly sent to the poor-house for the same reason.

Three hundred murders are another of the yearly fruits of intemperance.

Four hundred suicides follow these fearful catalogues of miseries.

Two hundred thousand orphans are bequeathed each year to private and public charity.

Two hundred million dollars are yearly expended to produce this shocking amount of crime, misery, and as much more is lost from the same cause.—*Young Reaper.*

*Clinching a Sermon.*—I heard a sermon of from a venerable itinerant preacher, on benevolence. I thought the effort very lean, but the thing impressed me a little. "Go," said "and do something after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something, and word and God's word for it, you will be a better and a happier man." I knew a poor widow living on the edge of some woods about a mile from home. Her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty ended with the words were uttered; but when the sermon the old white headed preacher was done, the solution was to go and do something. Next I visited the cellar, and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon started for the cottage of the widow. A load of wood for which I paid three dollars, preceded me. The hour's drive brought both loads in front of house, and when my explanation was given, they were wet eyes and warmer hearts in the part. The widow wept for joy and the children joined in, while I, finding my feelings too much for strength, had to give way also to tears. The was one that gave me a new spiritual start, when the preacher came back I thought the course one of the most eloquent I had ever listened to. The change was in myself, not in his preaching.—*Late Paper.*

For "The Friend"

### Domestic Life in Palestine.

By MARY ELIZA ROGERS.  
(Continued from page 222.)

"When we reached the bottom of the valley and had passed a bold, projecting, and overhanging rock which causes an abrupt turn in its course I was startled with delight and surprise at the picture before us—the loveliest I had seen in the East.

"No wonder that Biblical topographers again calling Urtás the site of the gardens of Sennacherib, and no wonder if Solomon selected this valley for his especial retreat, and made this the site of his pleasure-ground. It may have been more magnificent in his time, when the now fallen and shattered columns supported stately buildings and the terraces were paved with the new sintered tesserae; but it could not have been more beautiful and refreshing even in those golden



ys; for here the pomegranates still yield their casant fruit; the vine flourishes; the fig-trees forth their green figs around the fountain of urdens—the well of living water. Vegetable arrows, cucumbers, melons, and tomatoes carpet the bed of the valley with their broad leaves and glossy fruits, and fields of lentils, beans, potatoes, millet, and patches of golden maize, blossoming bacco and sesame in excellent order, proclaim the agricultural skill of the successor of Solomon higher up in the valley is a splendid orchard, here peach, apple, pear, and plum-trees flourish by side with the more common fruits of the antry, watered by sparkling streams which inter at the gardens and orchards like silver threads. "The pleasant sound of the rushing waters—the songs of the goldfinches—the sight of the blossoming and fruitful trees in the garden below, closed by steep hills, covered with aromatic herbs—the breezy air, laden with the heliotrope scent of the fig-trees, and tasting of the wild herbs and herbs around—delighted us. King omon could scarcely have enjoyed such scenes re completely, when he, long ago, went into the garden and invited his beloved to come and the pleasant fruits. 'Awake, O north wind! come, thou south! blow upon my garden, at the spices thereof may flow out.'

"We rode up the valley to see the three great ls, one above the other, which collect the ings of the neighbourhood. The largest and est is 682 feet long, and 50 feet deep; the it is 423 feet long, and 39 feet deep; the per one is 380 feet long, and 25 feet deep, ar blue water half filled these tanks—a pre- us reserve for the dry season. The bottom of upper pool is higher than the top of the next, so with the second and third. They are ily formed of excavations in the rock, and ily of immense hewn stones. These are called om's Pools; and he perhaps thought of, m, and of his gardens at Urtás, when he said, 'I made me gardens and orchards, and I planted es in them of all kinds of fruits; I made me als of water, to water therewith the wood that ogeth forth trees.' No doubt the fountain and ans which supply these pools found their way n the valley of Urtás to the Dead Sea, and ed their sweet waters in the bitter lake, till a on's hand restrained them, and led them n these great reservoirs, and built the famous t round hill-sides, over plains, and across val- es, to convey the water to the Temple on Mount ariah. Even now the fountain opposite to the usque-el-Aksa is still supplied. Sometimes, it, ure, the supply is scanty there, owing to the eless keeping of the aquaduct; for men water ir horses at the various openings, and other- wise the water, before it can reach the city, ery new Pasha does his best to enforce strong asures to prevent this abuse, but generally es up the attempt after a short time.

"We rode homeward, following, as nearly as we could, the course of the aqueduct. At every ings we saw the running water framed in a es of delicate maiden-hair and moss; at several es these places women were, contrary to the law, shing their clothes, and filling their water-jars strikes me, that there may have been a chariot- ed by the side of this aquaduct, in ancient es, and it may have served as a sort of coping parapet to it. No chariot-road is to be found re now, and in some places the path is difficult or for a mule; yet, when we consider what age the torrents of one winter will effect, we wonder that the torrents of centuries have t proved even more destructive than they have. "Roads in this land must have required pecu-

liar attention and care. In the Talmud it is said that, before the going up of the tribes, three times a year, to Jerusalem, the roads leading to it were prepared. 'Prepare the way of the people; cast up the highway, gather out the stones, take up the stumbling-block out of the way of my people.' I can imagine the kind of preparation required in obedience to this command; how the rocks, and stones, and *débris* of the hills, washed down by the winter rains, were cleared away; how the tree-trunks were gathered up and supported; and the broken edges of the road and the holes formed by the bursting of springs were blocked up; and I see, in fancy, the chariot-roads winding round terraced hills, and through vineyards, pleasant gardens, and pasture-land in the plains, as they did in the days when such kings as Solomon the magnificent ruled, or when Uzziah the lover of husbandry reigned. (See 2 Chron. xxvi. 10, 11.)

"It was dusk when we reached Taliyibeh. We found that some poor Jews had been employed there throughout the day, to make a sort of veranda or shelter of reeds in front of the little stone house, and it proved a very pleasant retreat. The reeds used were from the banks of the Jordan. They are about an inch and a half or two inches in diameter, and twelve or thirteen feet in height, with a plummy tuft at the top, like a miniature palm-tree. It is very likely that this kind of reed is referred to in the history of the Crucifixion, where it is said, 'And straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink.' Matt. xxvii. 48.

"Thoroughly tired, but well pleased, I went to my tent; and, according to the advice of the Aræusian nurse, bathed my feet and arms with milk and vinegar, to allay the irritation caused by the musketoes, which had tormented me in the convent at Bethlehem. It proved an effectual remedy, and I recommend travellers to try it."

"On September 11th, Miss Creasy—who had long been resident in Jerusalem—took me to see Philip's Fountain, which is about two hours south-west of Jerusalem. We started early, with one kawass, and rode over the rocky hills to the Convent of the Cross before the dew had disappeared."

"We entered the Wady-el-Werd, or Valley of Roses—well named; its broad bed, for above a mile, is like a thicket of rose-bushes, cultivated for making rose-water and conserves. Beyond this garden, which attracted thousands of birds to feast on its crimson berries or pips, we found fig-orchards, blackberry-bushes, and walnut-trees. On our left hand we saw the remains of an ancient building, large hewn stones, excavations in the native rock, a few fallen columns, and a small stone fountain called Ain Yalo, or the Spring of Ajalon. We were following the course of the ancient road 'which goeth down from Jerusalem to Gaza.' Long ago, Queen Candace's eunuch traversed it, riding in his chariot; but the Romans kept 'the way' in repair then; no chariot could pass it now. It is little better than a track for mules, and runs along a sort of terrace half-way up the hill on the left-hand side of the valley. Rugged rock ledges were above and below us, and a few flocks were feeding on the scanty herbage and thorus, but down in the bed of the vale there were thrashing-floors and stubble fields. About a mile beyond Ain Yalo we came to Ain Haniyeh, a fine spring of pure water, commonly called Philip's Fountain. Two pilasters, with richly-carved Corinthian capitals, flank a semicircular apse, formed of very large, carefully-hewn stones. From a deep, arched recess or niche, in the middle of this apse, a large body of water gushes and falls with great force into a small basin, which

overflows into a stone reservoir below, and then forms a narrow stream which finds its way into the valley. I climbed over immense blocks of stone, assisted by a shepherd boy, and gathered some of the maiden-hair and mosses which festooned the arched mouth of the fountain. Indications of a much larger apse can be traced just beyond; and exactly opposite the fountain, at about forty paces from it, there is a fragment of the shaft of a column nearly six feet in diameter, but only about five feet high. A few shafts of smaller columns are to be seen in a neighbouring field. The villagers around carry away the hewn stones which are found here to build their little watch-towers, or to repair their houses. Local tradition says that this is the very fountain to which the eunuch referred when he said to his teacher, Philip, 'See, here is water! What doth hinder me to be baptized?' Some boys and girls, wilder looking than the shaggy goats which they led to drink at the fountain, crowded around me as I sat on the great column sketching the scene before me. My horse, in the mean time, less obedient than the chariot of the eunuch, had broken away from the block of stone to which he was tethered, and was running at full speed into the valley. Loud cries and shouts from the boys brought, from all directions, volunteers to pursue the runaway, and, after some little time, the frightened animal was caught, in a circle of the noisiest, wildest looking little fellows I ever saw, and to whom the few piasters which I distributed was a fortune.

"We returned by a rather different route, and passed another fountain, more simple than the others, but very picturesque, and formed chiefly of blocks of unheun stone. Women were washing their linen shirts and veils in the reservoir, and a number of rough, desperate-looking men were lounging idly round it. They looked over my paper while I sketched the fountain and a few figures. One of them said, 'If we were to fetch all the men of the valley, and all the men of the hills, they could not do that.' They seemed, by their remarks, to fancy that drawing was a sense or faculty peculiar to the Franks. They were clamorous for backshish, and followed us for some distance, muttering, grumbling, and disputing among themselves. After they had given up the pursuit, I found that I had lost my pocket-book, containing papers of value. I galloped back to Philip's Fountain, though the rays of the sun were very powerful. I explained my loss to the shepherd boys, now my firm allies, then I rode back to the other fountain, where I found the group of men who had followed us, standing as if in consultation. I felt certain that they had my book. I told them I came from the English consulate, and asked them to help me in my search. They so positively declared that my book was not lost there, that I felt more convinced than ever that they had found it. Presently I tried the effect of a small piece of gold, which I offered to the finder. In a moment one of the men drew my book from his girdle, and rather hesitatingly placed it in my hands. I feared he might repent, so I immediately gave it to the kawass to take charge of, and we very thankfully rode away. These men were all fully armed, and dressed in coarse scanty clothing. They looked as if a trifle would excite them to mischief and to deeds of daring. When we were far enough from them, we sat down and took our lunch, which we had provided before setting out. We rested under a walnut tree during the hour of noon, and did not reach the Taliyibeh till three o'clock, where we were anxiously awaited, for the Gaza road is not considered a very safe one. In the



arched recess at the back of the house, figs from Urthás, strung together, were hanging in the sun to dry. One of the servants, sitting in the shade, was busy stripping off the flag-like envelopes of large ripe ears of Indian corn, or maize. She told me that she was going to make a mattress of the dried husks for one of the men-servants; and added that poor people, who can not afford to buy cotton wool, make their beds of the outer skins of onions, thoroughly dried and sweetened by exposure to the sun, and sewed up in coarse linen cases."

(To be concluded.)

#### REGIMENT.

In trouble and in grief, O Lord,  
Thy smile hath cheered my way;  
And joy hath budded from each thorn  
That round my footsteps lay.

The hours of pain have yielded good,  
Which prosperous days refused;  
As herbs though scentless when entire,  
Spread fragrance when they're broken.

The oak strikes deeper as its boughs  
By furious blasts are driven;  
So life's vicissitudes the more  
Have fixed my heart in heaven.

All gracious Lord! what'er my lot  
In other times may be,  
I'll welcome still the heaviest grief  
That brings me near to thee.

#### MORNING THOUGHTS.

##### FOR A LITTLE CHILD.

Night is over—light is streaming—  
Through my window-pane 'tis come;  
And the sun's bright rays are beaming  
On my own dear, happy home.  
God has watched me through the night;  
God it is who sends us light.

Night is over: some poor children  
Have been homeless, sleepless, ill;  
God has let me rest so sweetly

In my chamber warm and still.  
Lord, I thank thee for thy love;  
Raise my morning thoughts above.

Night is over: Heavenly Father,  
Wilt thou help my heart to pray;  
Help my weakness, guide me safely,  
Watch and keep me all the day.  
Take away my love of sin;  
Let Thy spirit rule within.

*Dangers of Mining.*—A return of the number of deaths from explosions of fire-damp and other causes in the British mines during the ten years, from 1856 to 1865, has been published by the government. The total number of deaths from violent causes in these ten years was 9916. The deaths caused by falls of coal and earth from the roof of the mines amounted to 2935, from explosions, 2019; accidents in shafts, 1710; miscellaneous causes, 2254. It seems from these returns that in the absence of any unusual calamity, such as the shocking catastrophes of the latter part of the year 1866, by which multitudes perished, the average destruction of human life in the mines of Great Britain does not exceed one thousand persons in each year.

We also visited the girls of a charity school, and a tendering time it was, I think I never saw more general tenderness amongst children. Their mistress was also tendered. Ah, I do believe the feet of the Lord's messengers will be turned to look after children who are not of this fold. What abundant labour and care has been bestowed on the children of our Society, and how have some of them cast it behind their backs!—  
*Sarah Stephenson.*

*Washing the Disciples' Feet.*—At the further wall of the transept of St. Peter's is the high throne of the Pontiff; against the left-hand wall, under the great copy in tapestry of Da Vinci's fresco of the "Last Supper," is a row of raised benches; on these are already seated thirteen pilgrims, representing the twelve apostles and one other personage, but who this thirteenth individual is intended to represent is a question and a difficulty still unsolved by Roman Catholic ritualists. The pilgrims are dressed in a uniform of white—white flannel coats, and white caps, in shape pyramidal, or conical.

After a lapse of about a quarter of an hour, a procession moves forth from a side door, at the right of the throne. The Pope enters, clothed in his gorgeous robes and wearing a silvery mitre on his head. I fixed my eyes intently upon him now. One piece of vestment is taken off, and then another; the mitre is taken off and put on again. Then the Pope rises—a fine, erect and portly old man. I saw him take the linen apron from the cardinal-attendant; he girt himself with this, drawing the strings round to the back, and then to the front again, in the most approved and homely fashion. Then, turning to the right, he proceeded, with all the pomp and ceremony of his high state, towards the raised benches on which the thirteen apostles sat. Approaching the first of the apostles, the Pope inclined a little (not very lowly, for the foot of the apostle was very nearly on a level with the hand of the Pope.) A Cardinal handed to the Pope a napkin; the Pope dipped this in a basin of water, borne by another Cardinal; he gently touched the instep of the foot, and then drew the napkin across the foot to wipe it. A third Cardinal then, on bended knee, handed to the Pope a bouquet of violets, which the pontiff presented to the apostle. Another Cardinal handed to his master two medals—a gold and silver medal—which the Pope presented to the apostle, in perpetual memory of the occasion. The same form is repeated for the thirteen apostles; each is allowed to kiss the pontiff's hand, and thereupon the Pope returns to his place.

This is the great "humility" of the pontiff. The simple deed of the meek and lowly Jesus is, in its bare simplicity, an example to all men; but in the caricature which I saw enacted in the transept of St. Peter's, there was not one single line of real resemblance traceable throughout it all. The one was an example to be contemplated, and in spirit to be copied; the other was a sight—to be seen. I have seen it, and am satisfied.—*Exchange.*

#### A Lion in his old age.

When a young lion reaches the age of two years, he is able to strangle or pull down a horse or an ox; and so he continues to grow in strength till he reaches his eighth year, and his talons, teeth, and mane are perfect, and he grows no more. For twenty years after he arrives at maturity his fangs and talons show no signs of decay, but after that he gradually becomes feeble, his teeth fall him, and he grows "cubbish." He is no longer a match for the tremendous buffalo; he is overmatched even by the peaceful ox, so he prowls around the cattle kraals, and snatches a lamb or kid just as he did when he set out with his parents nearly thirty years before. A woman or a child at night shares the same fate. His strength and sight now decline more and more, till the mighty lion grows lean and mangy, and crawls about from place to place, eating any offal he can pick up, and despising not even so small an animal as the field-mouse; so

he starves and dies, or is fallen upon and slaughtered by a few cowardly hyenas; or, discovered unable to move, beneath a tree, and knocked the head by some wandering hunter.

For "The Friend"

#### Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 228.)

"4th mo. 7th, 1798. Deep calleth unto de Lord God Almighty lend Thy supporting according to Thy wouted kindness, with Thy pending children, for with Thee are their w springs, Thou blessed Leader and Feeder."

"29th. The language of grateful acknowledgment to the Lord, my God, arose in my heart at this manner. Thou hast been with me passing as through the valley and shadow of de Thou hast been with me when in the wildern surrounded as by fiery, flying serpents; w passing through the waters of affliction, they h not overwhelmed me, and when as through flames, they have not kindled upon that part w is found worthy of preservation. Glorious L let that grow and flourish before Thee, but utterly consume all that is contrary to Thy w preserve in every future dispensation, and g that my soul may be united to Thee, its Bel Original, in a perpetual covenant never to broken. All that I have ever witnessed to good, hath been from Thee, nothing belong me, but as received of Thy free grace. M return all unto Thee with the heavenly th 'Take unto Thee thine own power and re for Thou art worthy; and let my soul rejoice in the exaltation and advancement of Thy ki dom."

"6th mo. 7th. A good meeting to-day, beca the Lord drew near to teach me in silence, waiting upon Him my spirit was strengthe and refreshed. He is above every other tenc how can I sufficiently adore His greatness His goodness. \* \* Oh my never falling Heli perfect in me the work of sanctification and demption, that I may be united to Thee, t God of infinite purity and perfection, in unintrupted harmony, every thought, word and ac being brought into the obedience of Christ, over blessed Saviour, 'for whosoever is bor God sinneth not, his seed abideth in him.' body state of immaculate purity, a state prep for Heaven, to join the angelic choir in the th of 'Thou art worthy, O Lord, to receive blas and honor, dominion and power, now and fore Hallelujah! Hallelujah!'

"7th mo. 6th. This morning arose early, w was favored to be admitted as into the press of my Lord; what a season of sweetness to soul; but of short duration. So clear and speakably precious a vision, was not for me enjoy long, while in the present mode of be or at least not until I am more and more fit and prepared through the operation of the and the hammer; that every thing may be bro into subjection to the perfect will of my Heav Father; then may my soul be reunited to H in a glorious and perpetual harmony."

"8th. Went to Newtown meeting this morn ing, in order to attend the burial of one of t valuable members (Joshua Evans) who died t terday, very suddenly, being out in the morn early at work, and before eight o'clock, the s morning, a corpse. He was interred at Hadd field this afternoon, a very large number atten ing of Friends and neighbours. A very sole event it appeared, and a good degree of solemn prevailed in the meeting, held afterwards on t occasion. There seemed reason to believe t

though so awfully sudden a transition was his, on time to eternity, yet that he was not found unprepared, having devoted his time and will to the best of Masters; [he] had visited nearly all the meetings on this continent in the work of the ministry."

"9th. Having performed the before-mentioned due engagement, I returned home this day. Oh, my soul, persevere in the desire of following the heavenly Leader, that peace may be thine forever, with the redeemed already centered in perfect bliss."

"22d. In company with my dear friends R. J. and A. H., I attended Frankford meeting, where I humbly believe He, whom I wish ever to serve, honor and obey, was pleased to help with little help to discharge the duty, I apprehended called for at my hand, and peace was the result. Oh, my Heavenly Father, grant that I may be more skillful in praising Thee. After meeting we went to dine with my dear and honored friend, W. Wab, who with his precious wife received us with much cordiality. Attended the afternoon meeting. N. W. felt like a father in the Truth, that I may ever be under the care of such a spirit seemed baptized into sympathy with me, believing his exercises are unspeakably great account of his dear children; how could I wish they were what he could rejoice to see them; however, as the Lord hath lain His forming hand upon me, I trust he will never forsake, but visit me individually and renewedly, from time to time. Oh, if it stand good with Thy ever blessed will, O Lord, bring them forward to tread in his steps, in devotion to Thee, which I doubt not they will do, if they resign to the operation of Thy holy hand. I may again remark the singularity of these dear Friends to me, a poor sinner. Oh, dearest Father, bless them altogether. They were at their country seat, every thing in due order, and beautiful to behold, but what lightened the pleasure greatly, was the life of us sweetly felt there by me.

"8th mo. 4th. Oh the solemnity of being appointed a representative from the select Quarterly Meeting to that of the Yearly Meeting. O Lord, my God, stretch forth Thine arm of power, and keep me in safety, that I fall not, nor bring dishonor to that cause, which is the most blessed of all others—dearest Father, Thine is the kingdom, and Thine is the power, and to Thee belongeth glory ever and forevermore."

"9th mo. Our Yearly Meeting was adjourned on account of Friends being so generally out of the city, the yellow fever having appeared: Oh, precious God, deal with us yet in a little mercy, that it stand good with Thy perfect will."

"12th. How many unspeakable favors am I indulged with! Oh, my most bountiful ever-merciful Creator, and most condescending Redeemer, in deep abasement of self, vile self, how I crave to be made pure, thoroughly so, that my heart may gush forth in tears of deepest and profound gratitude to Thee, thou almighty, thou perfect author of all good. Accept, dearest Father, my fervent breathings this evening for preservation and redemption. Thou ever adorable and gracious King of glory, assist, if it be Thy will, my feeble endeavors to serve Thee, in entire attention and perfect obedience."

"1st mo. 1799. Another year commences: O dearest Father make me Thine forever, if Thou wilt condescend to own me, Thou source of infinite purity,—prepare my heart, my every faculty to Thy service, and grant me strength to pursue through all opposition, and only as Thou art entered."

"1st mo. 27th. This day entered my twenty-

ninth year. Oh, infinite Father, my soul breathes to Thee for preservation, that Thou wilt be pleased to guide me by Thy heavenly will, and give strength to resign my own, in pure and simple obedience; if Thou should withhold the discovery of Thy counsels, I shall be miserable; therefore my spirit reaches forth unto Thee in humble desire to be more and more acquainted with them, and to be wholly Thine, to live, move, and act under Thy own influence. Oh, Thou blessed God of power, much hast Thou done for me, I am bound to acknowledge, and also that weakness is mine, but with Thee is the perfection of strength. Glory, honor, dominion and power, are Thy due, now and forever. Amen."

(To be continued.)

For "The Friend."

In the published "Proceedings of the Academy of Natural Sciences of Philadelphia," is the following letter from Dr. G. Lincecum, of Texas, containing a history of the "small black erratic ant," as follows:

"The small black, crooked running ant, so common in everybody's yard, and on almost every growing twig in spring time and summer, is called, in my catalogue of the ant species, the erratic, or crazy ant. He is No. 5 in my notes on the various types of ants. In this species, the formic acid odor is very strong when the ant is crushed. He is quick in his movements, does not make paths, but travels in scattered files, in the same direction, sometimes several hundred yards; moves quickly on a general course, running very crooked the whole route, giving his path a broad range, travelling two or three times the distance to his place of destination. All along the range of their path, at unequal distances, are depots or station-houses, at which they often call as they pass along, giving the whole affair quite a business aspect. Or it may be that what I have deominated depots or station-houses, will turn out, on a more careful investigation, to be a line of regularly constituted and well organized confederate cities, among which there is carried on a rapid and extensive commerce. At any rate, there can be no doubt of the fact that they are engaged in an extensive and well-established, reciprocal intercourse throughout the entire line of their cities. Cripple one of them on the route of his travel, and you produce the wildest excitement, and the invalid will be visited and examined by perhaps 500 of the travelling throng in the course of two or three minutes. If the case is a curable one they work with him until he is on foot again, when he moves onward with the crowd as before. If he dies, they remove him from the range of the great thoroughfare, and business rolls on again.

They sometimes wage war with the red-headed tree-ant, (he is the No. 4 of my catalogue, and may be fully described in some future article,) and the conflict is generally quite disastrous. Notwithstanding the fact that they are always able to bring to the field more than ten times the number of their red-headed foe, they often meet with defeat.

I was spectator to a battle, or rather to a field fight, between these two species of ant, that continued four or five hours. Small parties were engaged in the deadly conflict at sunrise, when I first observed them. They were fighting in the wagon road, and their numbers were rapidly increasing. At the time I was called to breakfast, they were in considerable force on both sides, and when I returned I found both armies greatly augmented. Reinforcements were constantly arriving, and the battle was raging over an area of eight to ten feet in diameter. The discipline and

modes of battle of the two species are entirely different. The method of attack, by the little black ant, is aimed altogether at the feet and legs of the foe; and as they greatly outnumber the red-heads, by engaging them two or three to one, they succeed in maiming and rendering large numbers of them unfit for service. The red-heads seem to aim only at decapitation, and this they accomplished with dexterity and surprising facility. Reinforcements were momentarily arriving to both armies. Thousands were already engaged, and the bloody strife was raging over the entire area of the battle-field.

Being controlled only by two forces,—desperation and death—the scene was terrific beyond any powers of description. In all directions, everywhere, were seen the dire effects of relentless war. The battle-field was already thickly strewn with the dead and dying, over whom, in regardless tramp, swept the furious antagonism. Here indeed was, for once, at least, full manifestations of the unmistakable, genuine "bug of war." Violently struggling and gnashing their jaws; clinging together and wallowing on the ground, in companies, in squads and single combat, the direful contest fiercely raged. Dispatches had been sent off by the black ants for their entire reserve to be forwarded immediately, and they were pouring out by the million from the gates of their great city,—distant about 60 feet,—and hurrying toward the battle-field. They were evidently making a forced march, and their numbers were so great, that by the time they had progressed 20 to 30 feet, their line of march suggested the idea of a broad black ribbon trailing on the ground, and there seemed to be no end to them, for they were still flowing out from the city in countless thousands.

At this crisis their army on the battle-field gave way and was routed, and in a general panic commenced a retreat. Soon, in their disorderly flight, they met their reinforcements and communicating to the front ranks their total and disastrous discomfiture, the panic became universal, and reinforcements and all fled precipitately into the city. In five minutes there were no black ants to be seen above ground. The news of the great battle and its disastrous results seemed to have been spread around to those even who had not been engaged in the battle, but who were busied in their daily avocations. At all events, from some cause the black ants immediately disappeared entirely from the top of the earth in that vicinity. Not so on the battle-ground. The victors occupied the ensanguined field, and were busily employed for several hours. Many of them were attending to the wounded, which were numerous, and whom they carried into the shade of a large clod of earth, that had been turned up by some heavy road wagon, to get them out of the scorching sunshine, which was pouring down in great force, it being now nearly 11 o'clock. Much the larger portion of them were gathering up and packing off the decapitated bodies of the black ants, and carrying them up a post oak tree, in which they had their city, and which also stood near by. Upon these headless victims of the bloody strife they intended, as I supposed, to have a grand feast.

The food of this species of insect is various. He is quite fond of vegetable oils, sweet saps and honey. He collects his sweets from the tender buds and glands and blooms of plants, and in great quantities from the aphid—vine fretter or plant louse. These plant lice have their inflected beak inserted in the tender bark of the buds and twigs of the growing plants, vines and the like, where, in dense clouds they cling, sucking the



swart sap. Among these masses of plant lice is ever found great numbers of the erratic ants, carefully and gently walking through the ranks of the sap-sucking pests; busily engaged in licking up the honey dew, which is nothing more than the transparent excrementitious fluid, that is momentarily dropping from the countless aphides. To facilitate the process of collecting these precious sweet drops, the ant exceedingly applies its antennae to the bloated sides of the plant louse, who obligingly turns up his tail and delivers the sweet little transparent drop, which is thankfully received and licked up by the polite little teaser. From observations on this peculiarity in the character of the erratic ant, have originated the occasional accounts we have seen published in the newspapers about the ant's milk cows. As far as my observation goes, the erratic ant is the only one of the genus that visits and collects the excrementitious droppings of the aphids.

Besides the great quantities of food collected from the aphids, or plant lice, by these courageous and extremely industrious little creatures, the oak family of trees affords them large supplies. The post oak (*Quercus obtusiloba*) and the black-jack (*Quercus nigra*) particularly. They will travel a long distance from home to visit a thrifty-growing tree of either of these oaks. And, as these trees yield their supplies all the time of the green foliage, they generally establish a chain of depots along the line of travel, from their nearest city to the food-giving tree. Or it may be, that finding the selected tree capable of supplying food for great numbers, they have, instead of depots, extended their cities along the range of the great thoroughfare, and thus, by the addition of city after city, strengthen the confederacy, and increase the facilities for procuring provisions for their great and extended realm.

This is no fiction, or fancy sketch, in the history of the contrivances of these thoughtful little emmets. It is sometimes a hundred yards or more from the mother hive, or city, to the tree that their commissaries have selected; and at various distances along the road, they do erect new establishments, at first, thinly scattered on the route, which are, however, seen to increase annually all the way to the tree, if it remains alive,—and these are either depots, places of deposit for their surplus accumulations of their stores of provisions, or they are confederated communities. Be it either way, the fact that they are carrying on a well regulated and thoroughly understood system of friendly, reciprocal intercourse cannot be denied; that is, as far as any one line of depots, or cities, as I prefer to call them, are concerned.

Coming across any one of their great thoroughfares we find them streaming along in both directions. Take either end of this road, and you may trace it to its terminus. It may be some distance, but you will find it if you persevere, either in a terminal city, or a live tree: and that it is not connected with any other range of cities, (I prefer the term cities,) which, as I think, further and more careful investigation will decide these peculiar ranges of ant nests to be.

In large towns and cities constructed by the human species, where they have cut down and destroyed the forests, these sagacious little ants would have to evacuate such places, if they possessed no reasoning powers to enable them to adapt themselves to other conditions and circumstances. The ant finds that the march of civilization has crushed out and destroyed all his resources for subsistence; and viewing arrogant man as the prime cause of this great loss, he quickly decides to hold him accountable, and

force him to make good the damage. To execute this grand retaliative resolve, he forthwith transports his eggs and young ones, with their nurses and teachers into the intruder's kitchen, into the little crannies and cracks, in the timbers about the dairy and dining apartment, and particularly beneath the hearths in the dwelling. In these newly-established homes they become more thrifty than they were while in a natural state. Finding provisions abundant and very convenient, they are encouraged to labor more, and they increase at a ratio unprecedented. Soon their numbers are so great that they are to be seen in all portions of the house, sucking and carrying away every thing greasy or sweet that is not heremetically sealed. They cut and destroy window curtains and articles of clothing that are starched.

(To be continued.)

For "The Friend."

## A Poor Wanderer.

One day last winter, when the cold blasts of the north had sent the thermometer down below zero, as I was walking briskly onward, my eye caught sight of a poor fly, lying on its back, apparently dead, from the overpowering effects of the cold.

It was but a common act of pity to stop and pick up the inanimate, perishing insect. Placing it in the palm of my hand I breathed on it, and soon was rewarded by seeing evident symptoms of returning animation: so closing my hand I carried it to my sitting room, where I thought the warmth of the stove would keep it alive till more genial weather would enable it safely to return to the open air.

Closing the door behind me, I opened my hand: the little insect had so profited by the sheltering warmth, that it seemed quite restored, and, poising itself for a moment on my palm, it darted towards the aperture. In one of the panes there was a small opening scarcely larger than the fly: by some mischance it alighted on that pane, and, darting through the opening, was again in the freezing atmosphere which had so nearly proven fatal to it, and in which it doubtless soon perished!

Can we draw a lesson from this incident? We have seen youth, leaving the care and counsel of the parental roof—the warmth of whose love had rendered childhood and adolescence happy—exposed to the chilling blasts of temptation and sin, till that love for goodness and truth, which was there fostered, and which once warmed and comforted their hearts, has been apparently deadened and killed within them.

Under such a sad condition, proberance, the love of our all-merciful Heavenly Father has loved one of these, and by placing him on a bed of sickness, or by some other of those manifold ways in which he reaches the hearts of the children of disobedience, has the love of the wanderer been again aroused, and he once more brought to feel how precious is that love which has followed him, and which willeth not the death of any, but that all should return, repent and live. But, alas! have not some, in the strength and vigor of newly formed resolutions—trusting to themselves—but not leaning on Him in whom alone can be found sufficiency of strength—rushed again into those dangers from which they had been rescued, and miserably perished in the very sins from which, in mercy, they had been plucked for a season, as brands from the burning?

Reader! hast thou known the call of redeeming mercy to arouse thee to seek remission of sins and amendment of life, and under the precious, tendering influence of that call hast thou entered into

covenant to serve the Lord in all the ways of his requirements? If so, how hast thou kept thy covenants? Hast thou dwelt low and humble, a trustful of thyself, and seeking of the Lord, Redeemer that thou be kept, as in the hollow His holy hand, from the storm and tempest which will otherwise prove too great for thee? O the cold, chilling spirit of the world deaden thy heart, till thou art in danger of perishing those very ways thou once turned thy back upon! There is but one hope for thee, or for any; a side all trust in self, seek in the depth of humility, aid of Him who is able to save them the uttermost that come unto God by Him, saying He ever liveth to make intercession for the one here abiding thou wilt be safe. Let this also thy daily watchword: "I will pay Thee my wages which my lips have uttered, and my mouth hath spoken when I was in trouble." Psalm ix 13, 14.

Selected for "The Friend"

Neither would a person, in going through houses of the Quakers, find any portraits either themselves, or of any of their families or ancestors, except in the latter case, they had been taken before they became Quakers. The Quakers never had their portraits taken without their own knowledge and consent.

Considering themselves as poor and helpless creatures, and little better than dust and ash, they had but a mean idea of their own image. They were of opinion also, that pride and conceit would be likely to arise to men from a view, and ostentatious parade, of their own person. They considered also, that it became them, as founders of the Society, to bear their testimony against the vain and superfluous fashions of the world. They believed also, if there were those whom they loved, that the best method of showing their regard to these, would not be by having their fleshy images before their eyes, but by serving their best actions in their thoughts, worthy of imitation; and that their own members in the same manner, should be perpetuated in the loving hearts, and kept alive in the edifying conversation of their descendants, than in perishing tablets of canvas fixed upon the walls of their habitations. Hence no portraits are to be seen of many of those great and eminent men in the Society, who are now mingled with the dust.—*Clarkson's Portraiture of Quakerism.*

A *Monster Telescope*.—In the ensuing paper there will be ready for trial one of the most important telescopes which have been the offspring of the scientific and constructive skill of our country. The legislature of Victoria having voted the sum of £25,000 for the construction of a large reflecting telescope, to be erected at Melbourne for the purpose of effecting a thorough survey of the nebulae and multiple stars of the southern hemisphere, the President and Council of the Royal Society (whose advice and co-operation had been requested) selected M. Grubb, of Dublin, the eminent optician, to construct this important instrument. The form which has been selected by M. Grubb and the *savans* appointed to him by their suggestions, (the Earl of Ross, Robinson, and M. Warren de la Rue,) is known among *cosmologists* as the Cassegrainian telescope. It differs from the Gregorian form in appearing a very slight degree, but to an extent which offers on it some striking advantages over the latter. In the Gregorian the reflected image is received upon a small concave speculum; in the Cassegrainian the surface of the small mirror is convex. By this apparently slight difference is conveyed



enter shortness by more than twice the length the focal of the small speculum, more light, and better defined image in consequence of the small convex speculum correcting the aberration necessarily present in the large concave mirror. The eye of the telescope now under notice is of the enormous diameter of four and a half feet, and of proportional length. The diameter of the speculum is but six inches less than that of the tube, four feet, being four and a half inches in thickness, and weighing about twenty-seven hundred-weight. We learn from the address of Lieutenant-General Sabine, the President of the Royal Society, that although the first speculum which was cast was so nearly perfect as would have made not many years ago almost inestimable, M.ubb, in consequence of two small blemishes on surface, which could have been ground out in it, broke it up without hesitation. The second being amply rewarded him, for it turned out to be faultless. A duplicate speculum has since been successfully cast. The grinding was performed by a polishing machine and steam-engine constructed for and belonging to the telescope, which will accompany it to Melbourne. The weight of the telescope, when completed, will be about ten tons, and it will be moved by clock-work. We need scarcely add that it is mounted temporarily.—*British Journal of Photography.*

For "The Friend."

#### Gather up the Fragments.

An account of Joseph Pike; and how he grew from stature to stature in the Lord.

We have every reason to be assured, that early piety is peculiarly pleasing to our Father in Heaven. It was the word of the Lord to His prophet, "Go cry in the ears of Jerusalem, saying, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wast out in the wilderness, in a land that was not built," &c. How lamentable it is, that this prelude early season, this fair morning of life, should be devoted to any thing short of the Supreme; or any thing short of what the dear Lamb of God suffered and bled to purchase for us. "I have no greater joy," said the inspired apostle, "than to see my children walk in the truth." This sight can be more engaging to all who love the Lord Jesus, than to behold young persons in bloom of their years, devoting themselves to religion of Him "who only hath immortality, dwelling in the light." These know, also, that through obedience to Christ alone, and His faithful and true witness manifested within, that salvation of any can be wrought out. And the advantage of setting out early on a journey or pilgrimage, for which the whole of life is any too long to accomplish. For we cannot describe the visitations of the Holy Spirit. We not command one of the days of the Son of God.

Through mercy, some give themselves early to pursuit of religion, as was the case with the interesting subject of this essay. He did not receive the all-important work for "a more convenient season," neither for old age; nor, what is perhaps still more common, till the bed and hour death. Which, as a dear young Friend on his bed remarked, "is a time when all worldly things will be saved," whether the new birth unto righteousness had been the labour of their lives or

Joseph Pike was instructively set forth the New Testament growth in grace: "First the seed, then the ear, and then the full corn in the sheaf." For he, through submission to the effectual working of the Redeemer's power, grew to be first

a young man; then a strong man; and then a father in the church,—a pillar in the Lord's house, which should go no more out. There can be no doubt that some young persons have, through obedience to Christ Jesus, and the faithful maintenance of his cross, become ripe for the heavenly kingdom before others of like age, have at all set their feet in the narrow way, which alone leadeth thither. There are the third, sixth, ninth, and eleventh hour calls. But we believe no one of these has so much the promise of the life that now is, with the earnest of that also which is to come, as the first and earliest. The being espoused to Christ, before the dew of youth is wasted and disobedience hath hardened the heart. For,

"Grace is a plant, where'er it grows,

Of pure and heavenly root;

But fastest on the youngest shoots,

And yields the sweetest fruit."

Well, what is there to hinder this "sweetest," first-fruit offering? What are all the pleasures of earth, compared with those which are unfading and eternal at the Lord's right hand? What is the memorial of any worldly joy, but vanity and vexation of spirit? How true is the distich:—

"Some pleasures live a month, and some a year,

But fastest on the youngest shoots,

And yield the date of all we gather here."

Such is our gravitation to the wrong, that the world's seductive influence, with its dreading laugh, is very powerful for evil; and calculated to "much disturb the bias of the purpose," even after the heart is stirred, and some faint resolutions are begotten to look away therefrom, and to seek the kingdom of heaven first and before all. But may what remains of this resolution be strengthened. May the solemn reflection that this world, with all its short-lived and unsatisfying enjoyments is fast passing away from us; that we cannot be heirs of two kingdoms; and, not least, that "Whosoever will be a friend of the world is the enemy of God," induce all to renounce the fleeting fascinations of time, and every youthful lust, and with full purpose of heart yield themselves to Christ Jesus; and thus lay up treasure where neither the world, nor sin, nor Satan, can ever more disturb or lay waste. For truly solemn is the undeniable, daily-taught lesson—"Life is short; death is certain; judgment awful; God is just."

Joseph Pike's autobiography thus proceeds:—"Before I was seven years of age, the Spirit of the Lord began to work in my mind, and strove with me, to bring me out from childish playfulness and vanities. His holy light in my soul, as I soon after found it to be, convinced me that I ought not to give way to, nor do this, or the other thing which presented; and when at any time, I did what I should not have done, it brought upon me trouble and condemnation, even in those early days, as it hath always since, when I did anything that offended the Lord. \* \* \* Though I did not presently know that it was the Lord's spirit which I felt working in me, as Samuel knew not the Lord's voice, when a child, yet being convinced in myself, by its holy convictions, that I ought not to do those things which brought trouble upon me, and also, that when at any time I refrained from doing what caused this trouble, I had sweet peace and satisfaction of mind, it made me the more attend to its dictates, and drew me off from many childish actions which youth are prone to; whereby I grew into sobriety beyond many of my age, until I came to be about nine years old.

But in a little time after, I began by degrees to lose this condition; and I well remember how the enemy of my soul worked in a mystery, insinuating into my mind, 'What harm or evil is

there in things which are accounted innocent diversions.' And being a lively, active temper, this bait took with me; so that my mind was drawn off from attending to the convictions of the Lord's Holy Spirit in my heart, which did often bring trouble and condemnation upon me. Beginning to love playful pastimes, I lost that inward sweetness and peace which I had before enjoyed; and by endeavoring to stifle these secret reproofs, I grew harder, until, from a desire to keep company with other wild boys, I took delight in getting out into the streets to play with them, so that I grew very wanton, although my dear parents endeavored to restrain me. After I had been associating with such companions, when I came to be a little stiller, the Lord's judgments would seize me, and bring me under great trouble of soul; then I would resolve to refrain, and do so no more. Yet perhaps the next temptation that offered, I could not withstand, but fell into the same snare again.

Thus it was with me until I came to be about twelve years of age; although, to the praise of the Lord, I was preserved from any wicked or gross actions, or even very bad words, yet my mind was drawn away into vanity and wildness, and I was far from being so sober as I ought to have been.—*Friends' Library.*

#### Not worth a Straw.

Perhaps a straw is not as worthless as you think. Let us see. Straws are the stems of wheat, rye, oats, and barley. In order to wave to and fro in the wind, and yet bear up the heads of grain, they must be both light and strong. Let us see how lightness is secured. They are made hollow; you see, like quills; and yet not hollow through the whole length, for every now and then we find a knob or joint, which helps brace up the sides and make them strong. The outside is hard, and looks shiny, as if it had been polished. It is polished, and that keeps the weather and the insects from damaging it, besides adding to its strength. Polish! But where does it get polished? God gave these plants the power of drawing up through their roots this gummy sort of varnish from the earth.

It is flint. There is nothing like it on the stem of the sweet pea or the currant bush, because they do not need it. But does it not show God's wisdom and knowledge in giving this power to one plant where it is needed, and withholding it from others where it is not? So, you see, that a straw even can show the wonderful power of our Creator, God, and speak his praise.

In prosperity the true christian is taught to be watchful and humble, and to consider that "the Lord hath given," and the Lord can "take away." To adversity, how happy he is, if he do but remember, that "this also is the Lord's doing." In all that he does, his design is ever to do good, —his motive the glory of his Maker.—*J. B.*

## THE FRIEND.

THIRD MONTH 23, 1867.

#### SUMMARY OF EVENTS.

FOREIGN.—The Reform bill, which the British ministry is about to lay before Parliament, will give the right of suffrage to rate paying householders of ten years' residence, to men paying £1 yearly taxes, or having £30 in a savings bank, or £50 in the funds, and to all members of the learned professions, and graduates of the universities. The bill also provides for a £15 franchise in the counties. The Fenian troubles continued in Ire-

land, but every outbreak appears to have been promptly put down by the armed police. Arrests of the insurgents have been made in all parts of the country, and large quantities of arms have been seized by the police. Some of the French refugees from the British Isles, who fled to the Wicklow Mountains, south of Dublin, where they are perishing from the extreme cold. There has been a great fall of snow in Ireland. It was feared there would be general rising of the disaffected people on the 17th, but the day passed without any unusual manifestation. Large bodies of troops were sent to Liverpool to guard against any further rising of the people in that city; no disturbances, however, occurred on the 17th, and the city was entirely tranquil. The emigration to America from Cork, for the last few days, has been extremely large. Many of the emigrants were recognized as being connected with the recent disturbances near Killenry.

The *Paris Monitor* of the 16th says, in an official article, that Marshal Bazaine and the last of the French troops, left Mexico on the 10th inst. General Castelnau, aid-de-camp of the Emperor Napoleon, who a short time ago was ordered on a special mission to Mexico to confer with Marshal Bazaine and the Emperor Maximilian on Mexican affairs, has returned to Paris. His dispatches have been received, which announce that the Turkish government has consented to the return of the Cretan exiles. The Candian deputies to the Turkish government have reached Constantinople. Earl Derby says, officially, that the forces of Turkey are to leave Belgrade, the capital city of Servia, and that the country will be practically neutral. The British ambassador at Constantinople writes, that Turkey will hasten the reforms in favor of the Christians in Candia and elsewhere in her dominions.

In the general election recently held in Spain, the candidates favorable to the government were mostly successful.

The Anglo-American Telegraph Company has had a meeting to consider the proposed reduction of charges on the Atlantic cable. The Atlantic Company refused to assent to any reduction, and the movement consequently failed.

The Banks at Amsterdam and Berlin have reduced their rate of discount on the 14th inst. The result of the latter is half of the Italian elections are to be repeated. The result is exceedingly doubtful. Garibaldi is at the head of the opposition party.

The Paris Exposition will be informally opened on the first of Fourth month. The inauguration ceremonies will take place at the 15th day.

It is asserted that France, Austria and Russia, have made a joint proposition to the Turkish government for the cession of the island of Candia to Greece.

The Liverpool cotton market was active on the 16th, with sales of middling uplands at 13s a 134d. Breadstuffs quiet. Consols, 91. U. S. 5-20's 74.

Veracruz dates of the 5th inst., and City of Mexico to the 26th ult., have been received. Veracruz was surrounded by the Liberal forces, and would probably fall into their hands as soon as the French all leave. Over 11,000 French troops had embarked prior to the first inst. There was no communication between the City of Mexico and Veracruz. Maximilian was reported to be at Queretaro on the 20th ult., with a large army. The Liberal army, under Gen. Escobedo, was in the vicinity, and a battle was considered imminent.

The United States Consul-General at Havana, informs the State Department that the Spanish authorities are vigilant and active, all over the island, to discover and thwart any slave expedition. It is believed no such expedition has been recently fitted on.

**UNITED STATES.—Congress.**—The Supplemental Reconstruction bill was amended in the Senate and passed by a vote of 38 to 2. The Joint Committee on Reconstruction has been instructed to examine carefully into the affairs of the Printing Bureau of the Treasury Department. The Senate has passed a bill for the sale of the State, the Collector of New York. The House of Representatives considered the Senate joint resolution appropriating one million of dollars for the relief of the destitute in the southern States. It met with considerable opposition, and was not finally disposed of. Resolutions have passed both Houses appropriating \$500,000 to go into effect on the 1st of next month, for the more efficient government of the rebel States, and \$75,000 for

the relief of destitute colored people in the District of Columbia. The Supplemental Reconstruction bill received further amendment in the House, and on the 18th had not been finally disposed of. The Senate resolution for the investigation of the affairs of the Printing Bureau of the Treasury Department, and to prevent the sale or use of intoxicating liquors in the capitol buildings, were adopted by the House of Representatives.

**The South.**—General Grant has published, for the information and government of all concerned, the late act of Congress to provide for the more efficient government of the States of Virginia, North Carolina, South Carolina and Texas, be forthwith disbanded, and that the further organization, arming or calling into service of the said militia forces is prohibited until the same shall be authorized by Congress. The same act prohibits the whipping or maiming of any person as a punishment for an offence against the laws of any State, civil or military authority in any State lately in rebellion until the civil government of such State shall have been recognized by Congress. In pursuance of these provisions, Gen. Schofield announces that no such punishments will be permitted in Virginia.

A committee of the Virginia Legislature recently at Washington to confer with the President and leading members of Congress. On their return they stated that they had been kindly and respectfully treated, and express the opinion that it would be expedient to accept the terms proposed in the Reconstruction bill, promptly and in good faith.

**Philadelphia.**—Mortality last week 257.

The Legislature has passed an act allowing colored persons to ride in all public conveyances throughout the State, and imposing penalties on those who refuse them the right.

**Miscellaneous.**—The Mississippi Legislature has appropriated \$20,000 to be expended in the defence of Jefferson Davis.

The weekly dispatch of the 13th says, to-day has been the coldest of the season. The thermometer at St. Paul, Minnesota, marked 25 deg. below zero. In Milwaukee it was 12 degrees below this morning.

Dispatches from the west report disastrous floods in many places, attended with great destruction of property and loss of life. At Cincinnati, on the 12th, the river was higher than at any time since 1856. The depth of water in the channel was 54 feet 6 inches. The houses in the lower part of the town were under water. The Ohio river, it is stated, in many places was thirty miles wide, and vast numbers of cattle, sheep and hogs, had been drowned. The low lands of Arkansas have been flooded. At Helena, 27 persons were frozen, seen floating down the river at Bridgeport, Ala., on the 12th inst. The suffering and loss of property at Chattanooga and all along the Tennessee river, were very great. At Chattanooga the water was from twelve to twenty feet deep in the city, and many of the houses had fallen or been undermined. The river at Trenton, on the 18th, was forty-three miles wide, opposite Memphis. The destruction of live stock and other property is reported to be immense.

The *Charleston Mercury* acknowledges that the experiment of negro testimony in the courts "has been attended with more than the usual success. The department, however, appears to be fully impressed with the obligations placed upon them, and their evidence has been generally given with an evident desire to tell the whole truth and nothing but the truth. There is but little tendency to prolixity and discursiveness, and the testimony given in the late criminal trials has been clear, intelligible, and to the point."

The following were the quotations on the 18th inst. *New York*.—American gold 134. U. S. sixes, 181, 109½; ditto, 5-20, 1865, 107½; ditto, 5 per cents, 97½. *Superfine State flour*, \$9.20 a \$10.30. *Shipping Oil*, \$11 a \$12.10. *Baltimore flour*, common to fair extra, \$10.65 a \$11.90; trade and family \$12.30 a \$16.65. *Common spring wheat*, \$2.25 a \$2.50; *Canada white*, \$2.25 a \$2.50; *California*, \$3.05; *Canada white*, \$3.20. *Canada barley*, \$1.20 a \$1.25.

*Western oats*, 66 a 67 cts.; *State*, 71 cts. *West mixed corn*, \$1.19 a \$1.20; *southern yellow*, \$1.23. *Middling uplands cotton*, \$2 a 2½ cts. *Carolina rice*, 3 cts. *Philadelphia*.—*Superfine flour*, \$3 a \$3.75; *fine brands*, from \$9 a \$16.50. *Pennsylvania red* wheat, \$2.70 a \$3.10; *southern*, do. \$3 a \$3.15; *California*, \$3.15 a \$3.20. No. 1 spring wheat, \$2.85. *Rye*, \$1 a \$1.40. *Yellow corn*, \$1.10. *Oats*, 65 a 67 cts. *Clover seed*, \$8.25 a \$9. *Timothy*, \$3.50 a \$3.65. *Flaxseed*, \$3.20 a \$3.25. The arrivals and sales of beef cattle were small, reaching only about 110 head, prices were fully one cent per lb. higher, extra selling at 17 a 18 cts.; fair to good, 15 a 16½, and common, 13½ a 14½ per lb. Sheep were scarce and higher, about 5000 a 6000 at from 8½ a 9 cts. for good to prime, and 8 a 8½ common to fair, per lb. gross. Hogs sold at \$10.5 \$11.50 per 100 lbs. net, the latter prices for prime co.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee to superintend the Boarding School at Westtown, will be held in Philadelphia on Sixth-day the 5th of next month, at 2 o'clock P. M.

The Committee on Instruction and that on Admissions meet on the same day, the former at 10 o'clock and the latter at 11 o'clock A. M.

The Visiting Committee attend the examination of Schools, commencing on Third-day morning closing on Fifth-day afternoon of the same week.

SAMUEL MORRIS, Clerk.

For the accommodation of the Visiting Committee convenances will be at the Street Road Station Westtown, the 1st of the month, to meet the train that leave Philadelphia at 2.30 and 4.45 P. M.

#### TRACT ASSOCIATION.

The Annual Meeting of the Tract Association Friends, will be held in the Committee-room of A Street Meeting-house, on Fourth-day evening, the 2d instant, at 8 o'clock. Friends interested in the object of the Association are invited to attend.

MARK BALDWIN, Secretary.

Philada. Third month, 1867.

The Annual Meeting of the "Haverford School Association," will be held at the Committee-room of A Street Meeting-house, on Second-day, Fourth month, 1867, at 3 o'clock, P. M.

PHILIP C. GARRETT, Secretary.

#### CORN AND POTATOES FOR SEED, FOR FRIENDS IN NORTH CAROLINA.

Letters received from different persons represent great need of the above named seed; and how tin some aid of this kind would be. Money for the purpose may be sent to M. C. COPE, 1312 Filbert St., Phila. Seed to CALES WOOD, 524 South Second St.

#### WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others likely to send children to the pupils will please make early application to Dabur Knight, Superintendent (old Street Road P. O., Chester Co., Penna.); or to Charles J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSHUA H. WORTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, at CHARLES ELIAS, 602 Market Street, Philadelphia, or to any other Member of the Board.

**MARRIED**, on the 14th of Second month, 1867 Friends' meeting-house, Croppwell, New Jersey, CATHARINE DECOU, of Trenton, to RACHEL, daughter of JOSEPH J. TON, of the former place.

At Friends' meeting-house, West Caln Fifth-day, the 23d of WILLIAM E. DISNER, of ARA M., daughter of Phineas Ash.

On Fourth-day, the 13th inst., at Friends' meeting-house, East Caln, JESSE LARKIN, to RACHAEL daughter of Jacob Dinger.

WM. H. PILE, PRINTER,

No. 214 Pearl street, between Dock and Third.



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For "The Friend."

## Small Black Erratic Ant.

(Continued from page 238.)

One way to destroy the erratic ant, is to lay a greasy rag or recently laid aside greasy one. By either of these experiments multitudes of them will be attracted, and when sufficient numbers of them have collected on the bait, hold in the flame of burning shavings or other quick combustible, repeating the experiment frequently. If the bone or rag be left undisturbed, it will be long until they have extracted every particle of the oil from it; and should there be any scraps of flesh remaining on the bone when it is laid aside, it will be found that in a short time, they have cut the flesh to pieces, and after extracting the oil it may have contained, dropped down in the form of dry powder, showing conclusively that they do not subsist on flesh, or dry food. They treat the kernels of any of the oils in the same way. Hence I conclude that they subsist on a fluid diet, and that they, like honey bees, are provided with an internal sack, pouch, in which to transport their stores to the cells.

This day, 22d August, I observed the erratic in great numbers, carrying something in their cells, and, as it was a visible something they were packing home, I was curious to know what might be. So I robbed a couple of them of their freight, which, on being exposed under the microscope, turned out to be the carcass of the smallest—almost microscopic—black ant, the No. 1 of my catalogue. After making this discovery, I examined quite a number of them, and found the abdomen of all alike torn open and emptied—embowelled. They were bringing them from the cook house, where the poor little ones had been filling themselves with waste up that had been spilled there. This circumstance had been discovered by some of the spies of the erratic ants, and now, as it had been liked by the little ants, there was no way left for them to possess themselves of the rich treasure to wage war upon the smaller ant, and tear out of their full sack. And this they had already accomplished before I discovered them, and were now carrying home their lacerated carcasses, to have them sucked and dried of their blood and contained fluids.

This type of ants is very numerous, courageous, and exceedingly thrifty and belligerent. He will

engage in battle with any of the other types. They occasionally succeed in capturing the large, red, agricultural ant. (*Myrmica mofraciens*, S. B. Buckley.) I did not know then how they had managed to take him; but they had one of these big red fellows very secure when I first discovered them, and were making a great parade around him. They were clinging two or three to every leg of the large ant, and great numbers were parading and ranting on each side of the road, as they slowly and laboriously moved along with their giant captive, who seemed to be not only in great distress, but very loathe to be carried in the manner and the direction they were so unceremoniously dragging him along. The little black warriors had already deprived him of two or three of his feet, and they were sawing away at the remainder of his legs and feet, whilst he was clinging with his large jaws to a piece of oak leaf; and that the little black fellows were hauling him, leaf and all, to some terrific fate, was manifested by the prisoner in all his actions. I had not time then to wait and see how the affair terminated. Since that case, however, I have witnessed a good many similar ones. It occurs quite frequently.

The agricultural ant, in his foraging excursions, travels over a wide range, and will not turn his course for anybody. So, when in his course, he falls into a range of confederate cities of the erratic ant, he walks on as carelessly among them as if there was no one at home; and, as a general thing, the sagacious little braves suffer him to pass unmolested, paying but little attention to him. But sometimes he needles too much, and, putting on airs, contrary to their propriety, they consider it a national insult, and, instantly, all that portion of the confederacy are up in arms. Large companies attack him forthwith. It is, however, always a dangerous experiment, and very often results in failure. At the best, there is to the erratic ant, in these cases of daring, great loss of life. When they make the attack, the giant intruder, at first, seems to regard it as an affair of a trifling nature, and with but little concern, strikes about amongst his diminutive assailants without any apparent anxiety. He occasionally snatches up one of the most venturesome, and, as if to frighten the rapidly-increasing hordes, or to show off his great strength, he breaks the backs or heads of half a dozen or so, but does not kill near as many as he might.

The news of this giant invader of the confederacy soon spreads to every city, each of which sends out its quota of warriors; and it is surprising to note how promptly and with what haste they stream along on the road to the troubled city. The field around the red monster begins to blanch with the accumulating regiments of the invaded nation; and now, when it is too late, the great red monster begins in earnest to crush and slay every one that comes in range of his death-dealing jaws; and, by means of his great strength and power to crush and destroy every one upon whom he can clamp his ponderous jaws, he often succeeds, with the loss of one or more of his feet, perhaps, in extricating himself from the dangerous thralldom. But more frequently, the daring

little blacks pitch into the strife in such multitudes, and seizing him by every foot, and leg, and horn, and weighing him down by their numbers, overturn him, clip off his feet, gnaw at his throat, saw at his waist, and, finally, in the course of half a day, succeed in rendering the giant foe harmless. And now, with a grand display of their numbers, they drag the now helpless victim about in triumph for a time, and then as many as can get a hold of the dying red ant pierce him in the joints of his coat of mail, and suck from his trembling, agonized, prostrate body all the vital fluids, leaving the perfectly-dry skeleton on the plain, as a warning to all such adventurous intruders.

About the first of October, or as soon as the atmospheric temperature begins gradually to lower, the thoughtful little erratic ant, who is, indisputably, a practical meteorologist, goes diligently to work, deepening his habitation. A knowledge of the meteorological indications obtains with all the species of the ant genus. Hence, we find that, during the summer season, they throw out from their cells only black dirt—soil; then they are excavating apartments near the surface, both for convenience to the foraging laborers, whose duty it is to bring in the supplies, and to obtain a higher temperature for the purpose of hatching and nurturing the young. But, as soon as the signs of approaching winter supervene, we see them throwing up clay, and, among the larger types of the genus, borings of the limestone rock, even. Thus we learn that they are preparing cells or apartments at a greater depth. With a perfect knowledge of their physical powers of resistance to the atmospheric changes which are to take place during the winter, they construct their winter quarters. Accordingly, if we take pains to ascertain the truth by examining the facts for ourselves, we shall find them excavating their winter apartments at a depth below the line of change—to where the temperature is uniform at about 48° Fahrenheit. Here, with the addition of the vital warmth of the swarm, the temperature of their winter quarters maintains an uniform heat of about 69°. In this the community remains comfortable and active throughout the season of inclement weather.

16th March, 1862. This was quite a gala day with this species of ant. At all their holes everywhere in this vicinity, might be seen great numbers of their diminutive, white-winged queens frisking about, around the entrance to their cities, in a very antic style. All the drones, or male ants, were out, too, running very rapidly to and fro, chasing the queens, who suffered themselves to be overtaken, receiving the embrace of their lovers quite naturally and very often. Many of the neutrals were out also, who were engaged in transporting their eggs and young ones, in all stages of growth, from one hole to another, running rapidly with the tender, maggot-like looking things, to prevent them, as I thought, from being injured by the sun, which was hot for the season. Others, again, who were not carrying the young, would dash up behind the nearest queen, and, in a playful manner, seize her by the extreme tips of her folded white wings with his calliper-like



mandibles, raise her from the ground, and rush headlong into the nearest hole with her. The queens did not seem to relish this piece of rudeness, but they submitted to it with good grace, and soon came frisking back to their lovers again. I saw hundreds of them carried forcibly into their holes, in the same playful style, by the workers, who, not unfrequently, snatched them rudely from the embrace of the males. The males or drones of the erratic ant, unlike most of the other species, have no wings; on which account it becomes necessary for the queens to receive their embraces previous to taking their flight, which they all do instantly, after they are satisfied with their lovers.

The queens or mother ants of this species are not more than half the size of the workers and nurses of the cities to which she belongs. She is not so large as a small flea, and yet she takes her aerial voyage alone, and, if the wind is strong, she may continue her flight many miles. When she descends to earth again, she immediately cuts off her wings, which are no longer useful, and goes to work to establish a new city.

Just think of the great powers possessed by this small, almost microscopic insect. Let us recount some of her known attributes. Poised on her tiny white wings, all alone, and charged as she is, in embryo, with myriad nations and kingdoms of her species, destined to flourish and perform their parts on the future life stage, in the grand conflict for subsistence, she confidently commits herself to the swift winds, and, while in search of her new home, continues her aerial flight, perhaps, for hundreds of miles. She lights at last, however, and, cutting away her wings, which are no longer necessary, commences the work of excavating and preparing cells and apartments for the coming generations. And now, supposing it to be true, that this is the only ant of that species on the face of the globe, such is her wonderful prolific powers, that it would require but very few short years for her to re-produce, and fill our yards, and paths, and hearths, and sugar barrels, as thickly with the countless millions as we now find them."

Selected for "The Friend."

#### Some Queries concerning the Order and Government of the Church of Christ.

(Continued from page 234.)

If the enemy should directly cry out against God, or his Christ, or his grace, or the measure of his truth, he would easily be espied, and turned from. Therefore he teacheth to cry up these in a wrong spirit and judgment, and after a wrong manner, to undermine, betray, and lead the heart from that secretly, which openly it would never hear any thing against. Now those that are thus deceived, are exceedingly to be pitied, and their deliverance from their entanglements and captivities to be breathed after, and waited for. For I may say, in truth and upright sense of heart, there are many that look towards Sion, who yet are ignorant of the devices and sleights of Satan, to entangle them in their way; and some are caught in his snares (like foolish birds catching at the chaff, which makes the bigger show, instead of the wheat,) losing the substance for a shadow; the life and power in the heart, for a notion and conceit in the brain. And these are wise in their own eyes, so that indeed it is very hard to reach or recover them; yea, much harder than it was at first, because they are become more rooted and settled in the wrong ground (yea, in a worse earth) than they were when they were first reached to by the power of truth. Yet over these there is a deep lamentation, and for these a

sore travail, which the Lord God bless and prosper, for their recovery unto that from which through mistake they have erred.

Objection 4th. If any man hath received a gift of ministry, he hath received it of the Lord; and its end being to gather to the Lord, they that by it are gathered, are to be delivered up to the Lord, that he (as king, priest, and prophet) may govern, &c.

Answer.—The end of the ministry is not only to gather, but also to preserve and build up what is gathered, even to perfection. And the soul being (especially at first, if not for a long time) weak and bashful, not so fully acquainted with the measure of life (having had but some touches and demonstrations of it, but not being gathered fully into it, nor rooted and settled in it;) I say, the soul, in this state, hath as much need of the ministry to preserve, direct, and watch over it in the truth, as to gather it out of the world. Therefore the Father, in his tender mercy and love, hath appointed those who are grown in his life (and in the power and authority of his Spirit) to oversee, watch over, instruct, and take care of the flock, so as they may give to him an account of their souls; and in their care, diligence, and faithfulness, they are owned and blessed of the Lord; and the other in their holy fear, reverence, and subjection. Now this is right order for God, where-in the safety of the flock consists; but out of this is danger and confusion, which the measure of life teacheth to avoid.

Objection 5th. But in case of doubt or difference, which shall be the judge; the measure of life within, or the testimony of others without? Shall I judge as I feel the thing in the measure of my own life? Or shall I submit to others against my own sense and judgment, because I have an esteem of them, as being much above me in growth, sense and understanding of truth?

Answer.—It is a great matter to judge aright, and to discern and know the measure of truth, (the voice, motion, and judgment thereof) from all the enemy's false appearances, and from all the deceits of the heart. This is most certain; Jerusalem (the heavenly building, the church of the first born) is at unity with itself. Truth is pure, eternal, unchangeable, always the same; and the same in every member, in every vessel, throughout the whole body. And this I may say concerning its appearance in this our age, was ever the like unity known and brought forth since the days of the apostles? How hath the Spirit been one, the demonstration and testimony of truth one, the doctrine one, the conversation and practices one in us all! Why or how so? Because we have had our begetting, birth, and teaching from the same life, the same Spirit; (the same fountain springing up, and opening in us all, that have been gathered into its nature and power.) Now from this fountain,—from this spring of life,—never issueth any thing that is contrary to the life in any. Therefore if there appear a contrary, there must be a waiting to feel who is erred from, or at least not yet fully gathered into, the measure of life. And such as are of an inferior stature and growth in the body, are (in an especial manner) to watch and wait in sobriety and fear, till the Lord clear up, and make things manifest; and likewise in the mean time to take heed of an hasty concluding, according to what riseth up in the understanding or judgment (though with ever so great a seeming clearness and satisfaction) as if it must needs be of and from the life in the vessel. It is not an easy matter, in all cases, clearly and understandingly to discern the voice of the Shepherd, the motions of God's Spirit, and certainly to distinguish the

measure of life from all other voices, motions, and appearances whatsoever. Through much growth in the truth, through much waiting on the Lord through much fear and trembling, through much sobriety and meekness, through much exercise of the senses, this is at length given and obtained. And yet there is a preservation in the meaning to that which is lowly and submissive, looking to the Lord continually, and not trusting to own understanding, sense and judgment. But this which is hasty and confident, and so ready to plead for its own sense and judgment, according to the measure of life, as it calls it; that is commonly out, entered into the erring spirit, pleading and contending for it knows not what, and is very apt to judge and condemn others in that very respect, wherein itself is most justly and righteously judged and condemned by the Lord, even by pure life and Spirit in his people. This then in my heart to say in short to this objection; the measure of life judge freely in thee at a time concerning any thing, and that judgment will stand forever. But be thou wary, wait the Lord, that thou mayest be sure thou dost not mistake in thy own particular, calling that which the Lord and his people know to be otherwise. For if so, thou departest from the union and bond of the Spirit, and from the true sense and judgment, and givest deceit an advantage over thee, even to lay a foundation of destruction. Likewise those who are to watch over thee in the Lord (to lay his truth before thee, to reprove and reprove thee, as occasion is) that they may give an account of thy soul to him, cannot do it with joy and rejoicing in his presence, but with grief and lamentation of heart; which is not at all profitable, but very unprofitable for thee.

(To be concluded.)

For "The Friend"

#### Insect Enemies—the Apple Moth.

Kirby and Spence speak of the apple moth one of the enemies of the apple in England. Reaumur gives its history, and says: "It is species of moth common in Europe, the caterpillar of which feeds in the centre of our apples, occasioning them to fall." Another writer says: "This moth is the most beautiful of the beautiful tribe to which it belongs; yet, from its habits being known, it is seldom seen in the moth state and the apple grower knows no more than man in the moon to what cause he is indebted the basketfuls of worm-eaten windfalls in the stillest weather." This moth measures scarcely three-eighths of an inch in length, and about five-eighths across the expanded wings.

Dr. Trimble observes: "As the result of experience, founded upon close observations for a number of years, and extended through large portions of several States during the summer fall of 1864, I have come to the conclusion that this apple worm, as it is generally called, is destructive to apples, pears and quinces as curculio, but not so to the stone fruits. We shall have subdued the latter we shall have cherries, plums, peaches, apricots and nectarines without much further trouble from insect enemies but we must conquer both the curculio and apple moth before we can secure the apples, pears and quinces. Although the apple moth is an important insect, it seems to have become as widely extirpated as the native curculio. The caterpillars, both butterflies and moths are nearly all vegetable feeders. Many species feed on one kind of plant as the silkworm on the mulberry; some on two or three, as the tent caterpillar, which will grow to maturity on the apple and wild cherry, but starve on the pear. Other caterpillars will

discriminately on the leaves of many trees or ants, provided these leaves come early enough. The larva of the apple moth, like the grub of the curculio, has usually a fruit to itself, the parent grub depositing but one egg in a fruit, and it is supposed that another apple moth will seldom deposit that egg. The first part of the life of the caterpillar is usually passed in feeding on the blemish of the fruit near the blossom end, and while there it is quite small. Afterwards it will be found in and around the core. The holes filled through the pulp are tunnels for passage only, not excavations made in feeding—the contents being a mere pumace, and not the castings of the insect. This indicates that the chief food of the caterpillar requires it to be found in the core, gnawing the seeds, and is in limited supply; and we seldom meet more than one in each fruit. If the whole pulp of the fruit were suitable food, most of our apples and pears would afford ample nourishment for a dozen of these worms.

The apple moth, like most other moths and butterflies, has a great number of eggs to dispose of. She will have the appropriate nidus for her young if she can find it; and how far she will go in pursuit of apples, pears or quinces, if there should be none near her native tree, or if they have been all appropriated by others, before she is ready, is a difficult question to decide. One of the most interesting subjects of contemplation to the naturalist is to watch the movements of the insect in the dusk of summer evenings. They slowly creep up to a plant or tree, as a steamboat to land—merely touching, then on again to other, and again and again, till they find what they want, deciding as they go, whether the leaves at some point those trees after an intervening water, will be the proper food, or will appear plenty enough for the little ones that are to issue from their eggs.

Kirby and Spence say, that the progress of the insect as a fly was at the rate of fifteen or twenty in a year. Dr. Fitch, in his valuable account of the wheat midge, says, that the spread of this insect along the country bordering the St. Lawrence and Lake Ontario, was at the rate of about one mile a year. But the history of the appearance of these two insects, like that of the apple moth, in the different parts of the country which they have visited, shows that they had no fixed rate of progress. Speculations as to where the insect came from, or when it arrived, or at what rate it can travel, will avail but little as to the apple moth pest. It is here, it is all over our country wherever apples and pears are cultivated, many places appropriating half these crops every year, and it is rapidly increasing. While the two great enemies have been subdued in a measure by parasites, nothing of this kind made much impression on the apple moth; from its habits of life we have little reason to expect for relief in that direction. We must help ourselves, and the sooner we begin the better.

The moth deposits her egg at the blossom end of the young fruit; and just within the calyx is a tender spot, where the minute larva finds an easy entrance to the interior. In that part of the fruit these darker spots it will be found feeding until it is a quarter or one third grown, making an excavation. This part ceases to grow or expand, and there will soon be a depression. On after this the caterpillar makes its way to the centre or core, making excavations involving seeds. Dr. Trumble says the full-grown caterpillar is usually from five-eighths to three-quarters of an inch in length, and about one-eighth in

thickness, being nearly double the size of the grub of the curculio. It is of a reddish colour, often a decided pink, and has all the characteristics of a caterpillar; six true legs at the head end of the body, and eight pro or fleshy legs. The head is sometimes dark-brown and sometimes glossy black. It is to some extent a silk-making caterpillar. Throw it off suddenly from its resting place, and it will often let itself down with a cord as a span-worm does. This will never be done by the grub of a beetle or the maggot of a fly. It will not go into the ground, as the grub of the curculio does, but will climb up the body of a neighbouring tree.

"One who is curious to ascertain the winter homes of insects, will find many species secreted under the scales of the bark of trees. In separating these scales of apple or pear trees in search of the larva of the apple moth, he will find lady bugs, spiders, flies, collections of the eggs of spiders, nicely arranged together in nets made of the finest materials, many kinds of small beetles, &c. That a large number of the apple worms conceal themselves under the scales of the bark of the trees in an apple or pear orchard is certain; but where they go when the trees have none of this rough bark is not so clear. They do not form their cocoons upon the ground or in the grass. Though caterpillars, they are totally without the coating of hairs that prevents so many of other species from becoming the food of birds, and would be most tempting morsels for both birds and poultry. Ants also would be formidable enemies of such worms. To ascertain how their instinct of self-preservation would manifest itself, I have often collected a number and placed them in the vicinity of a tree. They creep about at random for a little while; but if not too far off, most of them will soon be seen going in the direction of such tree.

"In the spring of 1860, when the seventeen year locusts were coming up out of the ground, I often tried this experiment with them, and uniformly with the same result. Put them down any where within ten feet of a tree, their course would soon be directed towards it; and no matter how often they fell back in struggling over the grass and other obstructions, nothing diverted them from their path. Whether they could see or not is hard to say. Until within a few minutes they had never been in day light; eyes to them, in all their seventeen years experience under ground, would have been as useless as to the fishes in the Mammoth Cave. How long the apple-worm caterpillar will creep about—how many trees it will ascend and descend in search of this place of concealment, I do not know; but this instinct would indicate a perseverance till the end was accomplished. If we had no way of trapping this enemy it would teach us to keep our trees clear of all rough bark, let the poultry have free access to the orchards, and protect the birds."

(To be continued.)

Daniel Wheeler in a letter to his son Joshua, under date of 12th mo. 12th, 1829, says: "To hear of thy welfare in those things that are of eternal consequence, is the principal desire of my heart for thee; without this, worldly prosperity will avail nothing in the great day of account. But little is enough, when our desires are bounded by moderation; and I am fully persuaded that no good and necessary thing will be withheld from them that walk uprightly. As for myself, I can truly say, that when I began business, I had no artificial wants, and my real wants were very few. I never studied to keep up appearances, and had like other people; all around me knew that I had

but small means, and I made no other pretensions. I endeavoured, I think, to the best of my ability to seek the Lord, and positively did not look beyond a sufficiency of food and raiment; and although an utter stranger to business in every shape, yet my way was made prosperous; though perhaps what I thought prosperity, would be despised by most in the present day, and probably by many in that day also."

#### Farmers' Wives.

We apprehend that many can acknowledge that the following applies as well to citizens' wives as to farmers' wives:

"Did you ever think of the amount of thought requisite to plan three meals a day for three hundred and sixty-five days in succession? To prepare enough and not too much, and for those living at a distance from the village, to remember that the stock of flour, sugar, tea, &c., is replenished in due time? Do you ever think of the multitude of her cares and duties? She must rise early to prepare breakfast or oversee it. Perhaps there are children to wash, dress, and feed, or to get ready for school with their dinners. There is baking, sweeping, dusting, making beds, lunch for the men, may be—dinner and supper to be made ready at the proper time—the washing, starching, folding and ironing of clothes—the care of milk, including the making of butter and cheese—and the inevitable washing of dishes. In autumn there is the additional work of picking, preserving, canning of fruit, drying apples, boiling cider, making apple sauce, with the still more unpleasant task which falls to her lot at butchering time. Then there is haying, harvesting, sheep-shearing, &c., when more help is needed, bringing an increase of her labours. Twice a year comes housecleaning. By the way, of all the foes a housekeeper has to contend with, dirt is the greatest. She may gain a complete victory, and think to repose upon her laurels after her semi-annual engagements—but it is only temporary. The enemy soon returns, and even daily skirmishing does not keep it at bay.

"There is the mending, too. Sewing machines are great blessings, but they can't set in a patch or darn the stockings. I do not mention these things by way of complaining of woman's lot in general, or asking for her any rights which she does not possess. I don't know as there is any remedy in the present state of the world. It seems to be one of the evils of life which must be borne as we bear other ills—but what I do ask is a due appreciation of the important part that woman acts, and a concession that her labours, mental and physical, are as great, all things considered, as those of the other sex. Women are not so childish that a little sympathy now and then, or acknowledgment of their efforts and sacrifices, makes them imagine their ease worse than it is. I tell you, men and husbands, 'It doth good like a medicine,' and many a poor, crushed, broken-down wife and mother is dying for want of it."—*Vermont Farmer.*

Men do not become drunkards suddenly. The work of their degradation is gradual. At first they take a social glass; they take a glass for social reasons, not dreaming that the time will come when their appetite for strong drink will be irresistible; and, with more frequent indulgence, the habit increases, and at last carries them beyond their own control. They sip and sip, always declaring that they could stop well enough if they wanted—but, they never stop. They slide down, step by step, till their life is blighted. Their noble powers are wasted. They have lost the

errand of life; and even if men at a late period do return, their life as gone.—*Beecher.*

“It is not in man that walketh to direct his steps.”—*Selected.*  
Jer. x. 23.

Our Father! through the coming year  
We know not what shall be;  
But we would leave without a fear  
Its ordering all to Thee.

It may be shall toil in vain  
For what the world holds fair;  
And all the good we thought to gain,  
Deceive and prove but care.

It may be it shall darkly blend  
Our love with anxious fears,  
And snatch away the valued friend,  
The tried of many years.

It may be it shall bring us days  
And nights of lingering pain;  
And bid us take a farewell gaze  
Of these loved haunts of men.

But calmly, Lord, on Thee we rest;  
No fears our trust shall move;  
Thou knowest what for each is best,  
And Thou art Perfect Love.

—*Gaskell.*  
*Selected.*

#### TABLE MANNERS. FOR THE CHILDREN.

In silence I must take my seat,  
And give God thanks before I eat;  
Must for my food in patience wait,  
‘Till I am asked to heed my plate.

I must not scold, nor whine, nor pout,  
Nor move my chair or plate about;  
With knife, or fork, or napkin rias,  
I must not play—nor must I sing.

I must not speak a useless word,  
For children must be seen, not heard;  
I must not talk about my food,  
Nor fret if I don't think it good.

My mouth with food I must not crowd,  
Nor while I'm eating speak aloud;  
Must turn my head to cough or sneeze,  
And when I ask, say, “If thou please.”

The table-cloth I must not spoil,  
Nor with my food my fingers soil;  
Must keep my seat when I have done,  
Nor round the table sport or run.

When told to rise, then I must put  
My chair away with noiseless foot;  
And lift my heart to God above,  
In praise for all his wondrous love.

—*Home Songs.*  
For “The Friend.”

#### Sarah Cresson.

Extracts from her Letters and Diary.  
(Continued from page 227.)

“First mo. 5th, 1799. I endeavored to labour this evening, according to ability, with a young and tender youth—J. W. Oh, my Heavenly Father, condescend I beseech thee, if it has no present good effect on his mind, to preserve him from harm, let it return unto Thee to thy blessed keeping. \* \* Oh Father, permit me to ask Thee once more to keep my soul, shield me from the arrows of the tempter, I pray Thee in humility, (I trust,) Amen.”

“1st mo. 1799. Am afraid I offended my Heavenly Benefactor, my gracious, infinite, condescending Lord, in expressing something like being averse to bearing testimony to His name; repaired or endeavored to repair to the footstool of grace, to ask forgiveness, and humbly hope I was not shut out. Oh what condescension it is that we are employed to stand for the dignified cause of our God. Lord, preserve me from drawing back, when Thou art willing to influence; the work is Thine, the power is Thine, to Thee be-

length glory and honor, to me blushing and confusion of face.”

“2d. My soul admired the indulgence of my Heavenly Father, how He deals with His depending children, in condescending love and mercy ever to be adored.

“O Lord, sorrow almost overwhelms my heart. Gracious and long-suffering God! I pray Thee extend a little mercy, if Thou please, to a poor suppliant, and let me not have more to bear than I can endure with a degree of christian resignation, that Thy name be not dishonored, nor my poor soul become a castaway at last. All my sufficiency is of my God, my bountiful Father, Protector, and Lawgiver; rejoice, O my soul, in this, and let self be abased as in dust and ashes.”

“2d mo. 1799. Oh my soul, thou art bound to acknowledge the goodness of thy God, in that He was pleased to interpose by his own almighty arm of power. He forsook thee not in the hour of great extremity, though abased as to the very dust. His arm rescued thee from becoming a prey to the devourer. Let me forever commemorate thy condescension, O Lord, thy infinite love; and Oh let me serve Thee with all humility while here on earth, and every day bless Thy name. Oh keep near unto thy poor servant, give me my daily bread, and deliver me from evil, for Thine is the kingdom, the power and the glory, now and forever. Amen.”

“3d mo. 21st. A day of singular trial, but my gracious Heavenly Father forsook not. I desire to be a grateful receiver of such adorable mercy, condescension, and love; magnified forever be Thy name. O God, Thou shalt have the praise of Thine own works forever, incense shall be offered unto Thee forever. Oh let it, I humbly pray Thee, ascend from my heart; prepare the altar and the sacrifice, my Lord, and my God.”

“4th mo. 19th. Our Yearly Meeting concluded this day under (to me) a comfortable degree of the calming influence of Divine love: my soul for this and every blessing desires to magnify Thy name, Oh my God, for though deep travail and exercise of mind was, I believe, permitted to many, through the several sittings, yet the Lord, in His wondrous goodness, failed not to afford the influence of His own all-sustaining presence, which, from time to time, broke through the clouds, and refreshed the laborious traveller. For all this may Thou have the praise, and the acknowledgment formerly made may be now adopted: ‘Great is the Lord, and greatly to be feared in the assembly of His saints.’ The company of our endeared friend Mary Milfin, at this solemnity, hath been truly strengthening and encouraging.

“How beautifully upon the mountains are the feet of those who have faithfully borne the glad tidings of peace, and who are qualified to say unto Zion, ‘Thy God reigneth.’

“The cloud which has long been as on my tabernacle, seems lifted up for a short season this morning, and in silent adoration renewedly I was strengthened, feeling that ‘Great and marvellous are Thy works, just and true are all Thy ways, Thou king of saints.’”

“10th mo. 1799. I felt this day but just able to say secretly, as Thomas did, ‘My Lord and my God,’ and also, ‘Lord I believe, help thou my unbelief.’

“Thou eternally blessed Giver of all good, renew my faith and patience, that in low seasons, when visions of light and glory are withheld, my love towards Thee may be no less fervent, even when all seems closed up as in one scene of gloomy darkness. Thou knows, I often tread the path of hidden adversity, and I avail myself of an assurance, that my provings, conflicts, and trials of

whatever nature, are all open to Thy view, and that with Thee there is everlasting strength. Thou can deliver to the very uttermost; Oh, ha compassion on my infirmities, dearest Lord, as clothed me if Thou pleasest with the garment Thy free spirit.

“A desire is raised in my mind for an increase of faith, love and charity.”

“18th. Oh the excellency of silent worship when favored with the enjoyment of it, how I soul delights in it.”

“1st mo. 1st, 1800. The last year ended as the state of my mind painfully. A few mornings ago I awoke with a sense, a convincing sense this nature, to wit, a separation from the divine Source is the source of misery—because I do love my God enough, I am disturbed with the cumbering things of this life. It is because I not love Him constantly and entirely I am perplexed. Oh the pure love that unites us God in a holy harmony, how desirable, how high worthy our pursuit as candidates for immortality! Oh, my Heavenly Father, Thou fountain strength, of life, and of light, inspire we more zeal, with more devotedness of mind; y another year has commenced with a solemn less to me, in attending the burial, and paying the duty to the remains of my honorable and beloved cousin Samuel Emlen. He departed this life 30th of 12th month last, being confined to house about two weeks. ‘Blessed are the dead who die in the Lord, yea, saith the Spirit, that rest from their labours, and their works do follow them.’ Lord, enable me to follow him, in dedication to the dearest of causes, according to my pacity. Much remains for his survivors to do but oh, happy, thrice happy for his dear spirit! I have no doubt it is gathered home long desired; released from the painful clogs mortality, to scar in the blissful regions of eternal glory, and forever to bless, to magnify the name of Jehovah his God, whom he so fervently loved.”

“3d mo. Oh the conflicts of my mind, the distress that often pervades it from causes best known to my God. If thou, dearest Father, see'st best for me to be thus tried, be pleased to grant me resignation until the design is perfected.”

“6th mo. 2d. My beloved friends Sam Smith and Richard Jordan, embarked from New York for Liverpool, in company with G. Johns and arrived safely and well at the expiration thirty days, and were twenty-four days from home to land.”

“10th mo. 18th. My endeared and long absent relative and friend Thomas Scattergood, arrived at New York. A passage of forty-six days. I thankful for his preservation. The Lord been his refuge in his long and arduous travel England and other parts; my spirit rejoiced I was permitted to see his face again, and what more, of far more consequence, I feel a degree ability to rejoice in spirit under the precious influence which cement and qualifies to mingle feelings in tender sympathy and divine union  
(To be continued.)

For “The Friend.”

Extracts from Letters received by the Friends' Freedmen's Association.

The following specimens of letters written by the children of the Freedmen, scholars at Danville mission, are of interest as indicatively advancement in education and intelligence.

M. C., monitor and scholar at Danville, wr 2d mo. 28th, 1867:

“I go to the night school, I study geogra-



arithmetic and spelling and reading, and I list the teachers in day school. It is very thankful to me to have a school to go to, I feel kind to the friends who sends us books and necessary things to help us to learn, beside good and kind teachers. I give much thanks to Friends at the North for the presents I have received from them. \* \* \* I wish I could do something to reward you all; as I am not able to reward you all I hope our Heavenly Father will reward the slaves are all free. I am nineteen is old the 27th of next October."

His sister L. C., writes 2d mo. 24th, 1867: "Knowing that you is the friend of the freedmen, we give you much thanks for what you and the rest of the Friends has done and yet a blessing for us all. \* \* \* I think so much of teachers, they are good and kind teachers to and all the rest of the scholars. I have three classes goes to day school beside myself, and two others goes to night school. My mother have a living children with her, we live one mile in the school-house, and it is a pleasant walk to me. I will be seventeen years old the 25th next September. I feel thankful for the lessons I have if I never get any more. I just know letters when I come to this school. My father a slave, but my mother was free and bound till she come of age. My father tends the land and rents the place, gets all the crops and is \$150 a year for the place."

B. C. writes, 2d mo. 28th, 1867: "I believe that you have a loving feeling for freed people. I think the people in Philadelphia and England are very kind for sending all so many books and clothes and pretty things. We gets cards when we say a text out of the Bible, and we learn a text every morning, studying geography, arithmetic, and spelling, read in the New Testament. I am in the class; we have read to the eighth chapter of Genesis. We has a fine school. \* \* \* My father is to night school, his trade for making a sup is a blacksmith, he works very hard; he has half dollars a month to pay for house rent; we two rooms and a little garden. We have to two dollars and a half for a load of wood; a far and a half for a bushel of meal; twenty-cents for a pound of bacon; ten cents flour for pound, and the goods are very high here and is glad for clothes at this time; and our expenses is so great here that my father is not able give me all the clothing that I need, and I am glad for the shoes and clothes which were given me. I have got two brothers and one sister; sister is named Julia Lincoln C., she is named after the president Abraham Lincoln, who set us free, and Miss E. gave her a dress for its name, and my father's oldest child. I am nine years old. We is all glad that we is free." (The geography of these letters is given unaltered; others of similar import but not so correctly filled, were received with them, all express kindness for the favors bestowed upon them.) B. C. H., teacher at Thomsville, N. C., writes date 3d mo. 14th, 1867, to a member of Association:

"I inclose a statement of the way in which I disposed of the ten dollars thou intrusted to me distribution among the destitute freedmen. I have visited many of the little huts of the freedmen—finding numbers of them getting along and doing much better than I had expected—some of dozen families have procured for themselves comfortable homes by their own labour and industry, but I have found that many others, widows and one woman with large families of young children, are in a worse condition than I had antici-

ated; from all appearances they are in a suffering state. \* \* \* \* \*

"I give thee some of my expressions, as nearly in their own language as I can. When I gave them a little food telling them the source from whence it came, they exclaimed with tearful eyes, 'We cannot be half thankful enough to our Maker and to those good men in the North. Ought not all we darkies to try how good we can be, leaving off all our old negro habits and striving to become an enlightened, honest, industrious and useful people. We must procure to ourselves a good name by our upright walkings before God and man. Just to think how much those good people of the North and England are doing for us, they who never have received any of the benefits of our labour.'"

For "The Friend."

Do we try to understand each other?

"Well, I cannot understand him!" Then, dear friend, that may be thy deficiency, not his fault. Indeed, it may be no fault in either, but simply difference in mind and character. Yet this puzzled expression, "I can't understand him or her," too often conveys a tacit reproach, as if the one in question was without the pale of understanding. Granted, there are cases where people do strange and inconsistent things, things at variance, not only with their words, but with their general lives; but is this past understanding? That man or woman must know little of the wiles of the Enemy, who is not aware that he often gains an outpost by surprise; it may be when its guard is on duty at some opposite pass, to which he has lured it, for it is his cunning stratagem thus to deceive the unwary respecting their true points of weakness; and when one point to the left is felt to be weak, we have need to look to the right also, lest the Enemy get entrance there. It is a true and good maxim, "At the point of danger a double guard should be placed," but none is to be withdrawn from any other post under our charge; we must earnestly and humbly look to the Captain of our salvation for fresh help for our need, having faith in His words,— "Seek and ye shall find."

It is the great delight of the Enemy by any means to war the Saviour's work; and he often does this by making stumbling blocks where he has won a moment's foothold in the pathway of Zion's pilgrims. But, as it has been well said, if we see these we have no excuse for stumbling over them. If we are ourselves, humbly endeavouring to walk in "the way," though we may mourn over them as dis honouring to our good Guide, and lest they hinder others from joining the pilgrimage, while we go round them we have one lesson to learn from them, to "consider ourselves lest we also be tempted," and one thing to guard against, to which they naturally influence us, and that is *discouragement*. If these stumbling blocks discourage us, then our "eye" is not "single." We are looking to the way and to our fellow pilgrims, not "looking unto Jesus." Do they weaken our faith in man? It may be that is just the reason why they are permitted, for we must "cease from man." We are nowhere told to have faith in man, but to have faith in God.

But it is not in the matter of stumbling blocks only, that it is hard for us to understand one another. Pilgrims have very different gaits, even when they know they "have here no continuing city," and are seeking "one to come." And he, to whom grace and power is given, "to run and not to be weary," regards with something of misgiving the slow pace of some fellow traveller, fearing he cannot have "laid hold on the hope

set before him." While he, bowed under a sense of weakness, accepting it in humility, as his Master's will for him, looks with equal doubt on the other, thinking that apparent progress is not always real. And so in this secondary matter in which they differ, is lost the one great point of sympathy between them, pilgrims from the same "world lying in wickedness," to the same glorious "city prepared for them," "eternal in the heavens."

Great is the variety of natural character, but how much is this increased by the bent of education and surrounding influences; and we can scarcely measure the power of these; nor the effect this atmosphere through which we look, must have upon all we see. But as the *ae look* of all atmosphere is heightened by distance, and is scarcely perceived close at hand, let us try to get very near in spirit to every fellow-pilgrim; and if any thing in their garb or gait seems strange to us, then, as we draw close to them, and see just how it is, the strangeness may disappear, and we may see cause to commend the very things we "could not understand" from afar. It is an old truth, full of ever fresh force, and needing constantly fresh application, that there are varied gifts for varied service in the church of Christ. "If the whole body were an eye, where were the hearing?" "The eye cannot say to the hand, I have no need of thee, nor the head to the feet, I have no need of you." And the more deeply and spiritually we are imbued with the feeling that "God hath set the members of the body as it hath pleased him," the greater will be our reverent fear of letting our poor, personal opinions, rise up to think or speak of that which may be in His ordering; and the more humbly, and carefully, and prayerfully will we seek to be gathered into His great love, into His tender Spirit, by which we may often discern a measure of His love and blessing resting on many ways, where before, through our blindness, we had not seen them. May we not, at times, close up our own power of appreciation and sympathy for others, by the summary conclusion,— "we don't understand them?" Would it not soften and enrich our own hearts, and be fairer and kinder to them, to *endeavor* to understand them! Think of their character, their influences; put our souls so far in their soul's stead, as to go deeply into feeling with them, and we will find this power grow surprisingly with use, and we may, by it, be brought into something of that "bearing one another's burdens," which the Apostle calls "fulfilling the law of Christ." We cannot do this of ourselves. The strong selfish notions, that man pure love, are too deeply rooted in their native soil,—the deceitful and desperately wicked human heart—to yield to our weak efforts. But there is One, whose name is Love, to whose open ear the pleading cry of every variety of human want and need arises, and whose "tender mercies are over all His works." And when He "who purged our sins," "shall appear," in full dominion, "we shall be like Him; for we shall see Him as He is." Transforming indeed is such vision of "His glory and His beauty;" but through all the many hours of our pilgrimage, we need His emphatic charge, "Watch and pray, lest ye enter into temptation!" Thus may we be brought by His grace, who "Seeth not as man seeth," who "looketh on the heart," to try also through His love and power, to view things more and more as He vieweth them, and if we fall into any error toward others, through our ignorance and weakness, to be very sure that it is upon the side of patience, and tenderness, and all charitableness.

Third month.

For "The Friend."

## 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 report 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 their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

CHARLES YARNALL,  
SAMUEL BETTLE, JR.  
Committee of Correspondence.

Philada., Third mo. 1867.

## 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?

For "The Friend."

## Gather up the Fragments.

UNSANCTIFIED ZEAL.

The author of Pilgrim's Progress, in the case of Christian and Hopeful, warns us of the danger of being drawn aside by the varied by-ways that beset our pilgrimage journey from the city of Destruction to that of Zion. One of these, being so plausible, and perhaps withal so common nowadays, we would forcibly urge on our readers to be especially on their guard against. We allude to religious activity, or to superficial, unsanctified readiness to engage in works ostensibly religious.

On this subject Anthony Benetuz thus writes to Samuel Pethergill: "I may with pleasure say, that there continues to be a great shaking amongst our dry bones; the hearts of many amongst us, especially the youth, are touched with love and zeal for God; may they abide the trial better than I have done, and escape the many snares which the enemy seems to strengthen himself to lay in their way. The world and the flesh allure on the one hand, and when that is in measure overcome, another dangerous snare presents, from a kind of

enthusiastic spirit, which I apprehend very much prevails, and often, too often, presents itself amongst the sons of God, even in otherwise honest-hearted ones. A mixed fire, in a great measure proceeding from the passions of the creature being warmed and raised by that which has the appearance of zeal, and even in some, I have feared, from the melody of their own voice, which makes the creature imagine it is on the mount, when its fruits, its spirit, and its brethren's religious sense declare it is not. And this spirit, not being sufficiently leavened by that meekness, diffidence, and doubt which accompanies the true gospel, is impatient of contradiction, and very apt to smite at the honest fellow-servant, when put on re-examining its attainment, prospect and foundation."

Such is the deceitfulness of the human heart, with the unparalleled deceivableness of the man of sin, the son of perdition, who "as God, sitteth in the temple of God, showing himself that he is God," that when our Holy Redeemer's humbling, subjugating, baptising hand is laid upon us, we call each to putting the mouth in the dust if so be there may be hope, then it is that this Transformer "with all power, and signs, and lying wonders," seeks to get up a likeness which shall cheat and draw aside from simple dependence on the arresting, quickening Spirit of the dear Saviour that first visited and awakened; and in childlike, faithful obedience to whose inspeaking voice alone consists our safety. Oh! how many souls have been beguiled through his subtlety, from an holy growth and settlement in the Truth, and from the simplicity that is in Christ, and which his saving union, had it been kept to, would have preserved them in.

The stripping chamber, with the still further reducing furnace of adversity, which all acceptable men must, in the Lord's full time, endure, are truly painful and humiliating; and to our esseking souls so intolerable, as without great watchfulness, to be gotten out of too hurriedly. But oh, what need there is to "endure chastening;" to "let patience have its perfect work;" to experience that baptism which, *thoroughly cleaning the floor of the heart*, enables, perhaps more than any thing else, to say to the heavenly Chastener and Purifier, I am in Thy hand; do with me what thou wilt. Turn and overturn as Thou seest meet: only, dearest Father, take not Thy Holy Spirit from me, nor leave me till in possession of that hope which maketh not ashamed, because of Thy love being shed abroad in the heart.

There cannot be a greater truth than that "there is no power but of God." And, says the Psalmist, "All my springs are in Thee. The Apostle Paul to the Corinthians declares: "By the grace of God I am what I am." While very emphatically the dear Saviour and Lawgiver himself, in the character of the Vine and the branches, has left this testimony: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." "For without me ye can do nothing." Who, also, in the prepared Body when giving a farwell charge to his disciples, declared: "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This, we believe, is the indispensable qualification for every religious call and service. Upon which only we have any reasonable ground to look for the subjoined promise and blessing: "When He putteth forth His sheep He goeth before them." And, "They shall never perish, neither shall any man pluck them out of my Father's hand."

That well instructed scribe unto the kingd of heaven, Isaac Pennington, thus concurred writes: "I freely confess all my religion sta in waiting on the Lord, for the riches of Spirit. \* \* \* I am become exceeding poor and miserable, save in what the L pleaseth to be to me by his own free grace, I for his own name's sake, and in rich me And, if I have tasted any thing of the Lo goodness sweeter than ordinary, my heart is will so far as the Lord pleaseth, faithfully to point others to the same spring; and not discoura witness against the least simplicity, and true sire after God in them. But, where they h lost the true living child, and another thing got up in its stead, (which, though it may its image to the eye of flesh, yet is not ssaue thing in the sight of God,) and, where nourisheth itself by praying, reading, meditat or any other such like thing, feeding the car part with such a kind of knowledge from So tures, as the natural understanding may gat and grow rich by; this, in love and faithfu to the Lord and to souls, I cannot but tes against, wherever I find it, as the Lord draw forth my spirit to bear its testimony." \*

And, he continues, "ye must come out of y knowledge, into the feeding of an inward p riple of life, if ever ye be restored to the true u with God, and to the true enjoyment of l again. Ye must come out of the knowledg wisdom ye have gathered from the Scriptu into a feeling of the things there written of, pleaseth the Lord to open and reveal them in hidden man of the heart."

We think the day calls for pressing home, ticularly upon some of our younger men, the unalterable requisition of Christianity,—a whole-hearted submission to Christ Jesus, unhesitating obedience to His quickening Sp in the heart, as the only safe foundation to b the spiritual house securely upon. The provi dends and waves must sooner or latter over every other. If we mistake not there is a giv ing disposition to find an easier or shorter p to heaven, than by the cherubim and flam sword, the dreaded self-denial and the daily c with the lowly sitting at Jesus' feet as a teach and a little child; which He, who is the unce geable way ever pressed, and ever imposes u all His faithful followers. Just as though could dwell and reign with Christ in hea without walking with, and suffering for, and knowing Him here on earth—the school-p of trial and probation and sanctification.

as though we could sing the song of the hund and forty and four thousand, without in me learning it now while in the body, living redce from the earth, or having our affections set on the Lord alone. No, it is here we must for sin; and here experience, through the washin regeneration and the renewing of the Holy Gh the garment of righteousness and true holi put on, experience a being born again of incorruptible seed and word of God, if we are permitted, through mercy, to see His pe reigning kingdom. But do we thus seek heav The blissful End, by the prescribed way? not new and refined notions of liberty, and altered expectations above the cross of Christ muted expectations? Is there not a calling in g tion, any need of the "low self-denial and wul full restraint" of our honorable forefathers, de jing "them rigid and narrow, of prejud mind?" With a virtual dischief of the Cap of our salvation's own words: "Straight is gate and narrow is the way that leadeth unto and few there be that find it?" is there n



ong temptation to, if not a practical turning le from "The standard of ancient simplicity," too unmodish for these enlightened times? a yielding with too much self complacency e spirit of the following censorious, but too rropriate lines:—

These days are long past, and new light rises o'er us,  
No longer we suffer such hardship and loss;  
The march of refinement now opens upon us,  
And points other ways than the way of the cross.

longer we talk of meek, patient endurance,  
Of low self-denial and watchful restraint;  
Of confident hope, and exulting assurance,  
And the triumphs that wait on the steps of the saint."

The Apostle Paul exhorted the youthful Timothee to "abstain from fleshly lusts that war against soul." So we must abstain from all such ering hopes, and delusive fancies as these, if would be preserved from the many by-paths, leading at first almost imperceptibly astray, erge more and more from the narrow way of t, till causing such to compass a mountain in wilderness, will, it is to be feared, unless they and turn again to the Lord, finally land on the barren wastes of an empty profession, re there is neither dew, nor rain, nor fields of ing.

ut though we thus write, we at the same time ve, that it is not the design of Him, who ed us up to be a people, to suffer the chris- doctrines and testimonies, which have been og maintained by this religious Society, to o the ground. Let us then rally to first ciples, and steadfastly keep to the marked ility, distrust of self, and chaste zeal of the day. For "modified Quakerism, as sayeth a Barclay, will not stand the fire." It is estimony of that worthy seer, Samuel Fother- just before he was removed from the church ant: "As I have lived, so shall I die, with most unshaken assurance that we have not wed cunningly devised fables, but the pure, g, eternal substance." "Let the aged," he uragely continues, "be strong; let the le aged be animated, and the youth encour- for; for the Lord is still in Zion; the Lord will be Zion." And still later, when on the bed- th, he declares, "It is not only the washing generation, but the renewing—the renewing e renewing of the Holy Ghost, that makes and women for God." May we all, younger older, seek to become experimental witnesses is "renewing of the Holy Ghost," and thus e clothed upon with the new heart and the spirit, which the Lord hath promised to put in those that fear Him, and that keep his rites and testimonies; that He may dwell with e bless us, and through His living power e us to become a help and blessing to others.

For "The Friend."

he power of Divine grace is often manifested e hearts of very young children, tenderly softening them and restraining them from cipation in those things which would injure in their spiritual life; and as this blessed is submitted to, it brings with it a holy joy eace, compared with which the ordinary pleasures of childhood are tasteless and unplea- A remarkable instance of this is to be found e case of Mary Ellen Beck, who died at ring, England, on the 26th of Tenth month, aged six years, and respecting whom there notice in the Annual Monitor for 1866. In tie that it would be interesting and instruc- to these readers of "The Friend" in whose s the book has not fallen, the account has ranscribed.

"The bright and happy life of this dear child will long be remembered by those who knew her; and it is thought a few remembrances showing the well-spring of her happiness, will not only be interesting to such, but may be helpful to other little children who, like herself, have strong wills to overcome, and yet are equally the subjects of His love, who taught her thus early and in secret to go to Him for the help she needed. As the result of this it was, for a long while previous to her decease, very seldom found needed to correct her; and if at any time she was overtaken with a fault, a word or a look would often be sufficient to remind her of her own wish to do better, and the silent tear showed that further discipline was needless.

"Once, while on a visit to her aunt, a young friend stayed from meeting with her and on her retiring to bed asked her if she would not say her prayers; she replied, 'I like to be alone when I do that.' That she understood prayer to be the speaking of the heart to God was evinced by a little circumstance related by a friend. 'One evening,' she says, 'I was going down stairs from my own room, after dear little Nelly had been put to bed, when I heard her engaged in audible prayer; the sweetness of the voice caught my ear and I could not for some time catch the words, fearing to make a sound lest I should disturb her. The first words I clearly heard were, "Make me Thine—I want to know that I am—I want to be one of the lambs of the Lord Jesus Christ—Amen." There was much more that I did not hear distinctly, but it was all said in a low tone, and in the sweetest voice, and there was a long pause between the last word and the "Amen." She was extremely fond of poetry. The same friend adds: "She ran to me one day, singing with such perfect gaiety yet sweetness, and looked up to me with these words of a hymn she was singing: "What! shall we all meet to part no more? Yes, we shall all meet to part no more."

"The following extract is taken from the letters of a friend: "Another day she saw Ryle's little hymn-book on the table, and began running the leaves over, to see if her favorite hymns were there. On finding the one commencing, 'I heard the voice of Jesus say,' she exclaimed, 'Oh yes, here is one. Oh it is such a beauty, do thee know it?' 'Yes, Nelly dear, but will thee read it to me?' which she did, astonishing me by the feeling way in which she did so. I said, 'It's very beautiful, Nelly, one of my favourite hymns.' 'Oh!' she said, 'I'm so glad of that, because it is one of mine, too.' On looking a little further in the book, she exclaimed, 'Oh, here (her eyes beaming with delight) is my favourite hymn, my own most precious hymn.' I asked her what it was. She said, 'Don't thee know? this one,' pointing to 'Just as I am.' I asked her to read that too. She said, 'Oh no! I couldn't read that to thee, it is too precious. I only read that when I am alone,' and she kissed the book again and again and pressed it to her bosom, with the tears in her eyes. Her feelings seemed almost too deep for words. I said, 'Tell me, Nelly darling, why that hymn is so precious to thee.' She hesitated a little and then replied, 'I never talk about or read that hymn to any one, it is too precious; but I will tell thee, but thee must not tell any one. It is because I always go to Jesus just as I am. When I feel myself naughty I tell Jesus. I do, because thee know, I cannot make myself good, only Jesus can.' I said, 'Then Nelly feels she can tell Jesus anything.' 'Yes,' she replied, 'everything. Why should not I tell Him?' quickly adding, 'Oh, I'm so glad I have seen that little book, and that thee

have it; but shall we go down stairs now?' evidently not wishing me to ask her any more questions. I do not think I shall ever forget the beautiful simplicity and implicit faith of this dear little child. At tea she sang to us, 'I want to be an angel;' and I could not help thinking how ripe and ready she seemed to join the heavenly fold.'

"It was a great pleasure to her to sit on her father's knee and read verse by verse with him in the Testament. The hope was expressed that she would read it to herself every day, but it was not known that she did so, till it was casually found out that this was her practice every morning.

"The evening she was taken ill she had joined in repeating some hymns, when she suddenly began singing in her own bright manner, 'I think when I read that sweet story of old,' &c. Little was it then thought that the call would soon be given to this precious one, 'to see Him and hear Him above.'

"In that beautiful place he has gone to prepare For all who are washed and forgiven."

"After retiring to bed that night, violent sickness came on, which proved the commencement of scarlet fever. It was a very painful illness, and the little complaint she made was very striking to those around her, and not less so her dissatisfaction with herself, saying on receiving a message, expressing pleasure in hearing of her patience, 'I have not been very patient lately.' She retained throughout her usual unselfishness, and thoughtfulness for others; this was especially shown in her consideration for her mother, and her desire that her little brother who was ill at the same time, should have the first attention. The day before she died she earnestly wished to have the right text for the day read to her. The date was not remembered and it was consequently omitted. Her wish however had been so strongly expressed, that though in the extreme pressure of the time it was overlooked, yet, almost the first thing after her eyes were closed in death, her mother turned to it and read: 'Though I walk through the valley of the shadow of death I will fear no evil.'

"Her affectionate disposition showed itself touchingly to the last. A few hours before her death she exclaimed, 'Mother, father, I do love you so very much.' 'And do thee love Jesus?' asked her mother. 'Yes.' 'And does Jesus love thee?' 'Yes.' 'And do thee think he is going to take thee to Heaven?' 'I don't know.' 'Would thee like to go?' 'Yes.' After this the power of articulation failed, though she still made signs that she would like to be kissed. Quietly, peacefully, she slept in Jesus. A scrap of an unfinished note to a friend with whom she had lately been staying, was found on the day of the funeral, containing only the words, (how full of meaning now,) 'I have got safe home.'

## THE FRIEND.

THIRD MONTH 30, 1867.

### SUMMARY OF EVENTS.

FOREIGN.—A treaty has been concluded between Prussia, Bavaria, and the Grand Duchy of Baden, which gives to Prussia the command of the armies of the two latter countries in time of war. The conclusion of this treaty has given offence to France, and the Emperor in consequence is endeavoring to effect a confederation between France, Holland, Belgium and Switzerland. It is officially announced that Belgium will not enter into the proposed confederation.

The insurrection against the authority of the Turks is reported to be spreading rapidly throughout Thessaly.



In the Corps Legislatif of France, Minister Rouker stated that the emperor was in favor of the partition of the papal debt amongst the Catholic Powers, each of them assuming its share of the burden, and guaranteeing its payment. A debate took place in this body in regard to foreign affairs. The policy of the emperor was sustained by an overwhelming majority. A debate on the British Reform bill has been postponed until the 25th inst. The Chancellor of the Exchequer promised to bring in a liberal reform bill for Ireland. Arrests of Fenians continued to be made in Ireland. Some of their leaders are in prison awaiting trial.

Count Bismark has refused to protest against the abolition of Poland into the Russian Empire.

The concessions of Austria have satisfied the Hungarians. On the 18th, the members of the newly created Hungarian ministry took their oaths of office in the presence of the Emperor of Austria and the National Diet.

The Italian Parliament was inaugurated on the 23d, at Florence, by king Victor Emmanuel, who delivered the usual speech from the throne.

A Vera Cruz dispatch of the 15th, says, that the last of the French troops left Vera Cruz on the 12th. A fleet of gun boats and iron clads were on the 15th, but they were expected to sail on the 16th. The Liberals were at the meeting the city, having possession of the railroad and water works. It was expected that in a few days Vera Cruz would be in their possession.

Active operations have been resumed against the Paraguayans. The allied fleet had shelled the fortifications of Humaita.

A dispatch from Constantinople states that the Turkish government denies that the European Powers have made any proposition for the cession of the island of Candia to Greece. It is further stated that the Porte will never consent to give up the island to Greece.

General Kosuth, now residing in Berlin, has written a letter protesting against the arrangement made between Hungary and the Emperor of Austria. A London dispatch of the 25th says: "In the House of Commons this evening, the debate on the Reform bill was resumed. Gladstone made a speech in which he declared against the government plan of reform, and opposed the second reading of the bill. Midding up-lands, &c.; Midding Orleans, 1834. Breadstuffs quiet. Consols, 91. U. S. 5-20's, 74 1/2."

UNITED STATES.—Congress.—Senator Wilson, of Mass., has introduced a concurrent resolution declaring "that common justice, sound public policy, and the national honor unite in recommending that Jefferson be brought to a speedy and public trial, or that he be released from confinement on bail or on his own recognizance." The Southern Relief bill finally passed both Houses after it was amended by striking out the special appropriation of one million of dollars, and authorizing the Secretary of War, through the Freedmen's Bureau, to apply so many of the means as may be necessary of the unexpended balance heretofore appropriated to supply freedmen or refugees with provisions or rations. The House of Representatives passed a joint resolution prohibiting the further issue of Agricultural College scrip to the States lately in rebellion, nearly 270,000 acres having been already delivered to South Carolina on the authority of the President. The joint resolution to suspend the further proceedings under the act to appoint Commissioners to pay loyal slave owners for slaves enlisted in the United States army, has passed both Houses. The supplementary Reconstruction bill, which passed both Houses, was returned by the President with his veto. He asserts that the existing conditions of loyalty and republicanism, and yet Congress, by its legislation, proposes to treat these as a nullity, and to force negro suffrage upon the South regardless of the wishes of her citizens. On the bill being again laid before Congress it was passed over the veto without debate, the vote in the Senate being 40 yeas and 7 nays; in the House, 114 yeas and 25 nays. On the 25th inst., the House of Representatives, by a vote of 88 to 31, adopted a concurrent resolution that Congress shall adjourn on the 28th inst., to assemble again on the "first Wednesday of May, the first Wednesday of June, the first Wednesday of September, and the first Wednesday of November next." Secretary of the Senate and the Speaker of the House shall, by joint proclamation ten days before either of these dates, declare that there is no occasion for their meeting.

New York.—Mortality last week, 415.

Philadelphia.—Mortality last week, 298.

Southern Items.—A Richmond dispatch says, that

General Robert E. Lee is strongly in favor of the people voting for a convention, and that every man not actually disfranchised, should not only take the necessary steps to prepare himself to vote, but to prepare all his friends, both white and colored, to do so. He advocates co-operation of all the people, official and citizens, should be prompt, and that their chief object should be to get back into the Union as quickly and quietly as possible.

One of the most remarkable meetings ever held in South Carolina, took place on the 15th inst., the occasion being the adoption of the passage of the bill enfranchising the colored population. By invitation, General Wade Hampton and other prominent South Carolinians addressed the meeting, and also two colored orators. It is stated that the sentiments expressed were highly honorable to both sides, that the negroes were gratified with the spirit of patriotism and union which they have been met, and the white citizens are equally pleased to find the colored identified with the true interest of the State.

A dispatch from Selma, Alabama, states that the largest meeting ever witnessed in that city took place on the 15th inst. Resolutions were unanimously adopted which express the feeling of the sentiment, and recognizing the right of Congress to prescribe the terms of reconstruction and readmission of the seceded States into the Union, and urging that the people of Alabama should forthwith accept the terms of restoration.

Colonel Bonford, Assistant Commissioner of the Bureau for the State of North Carolina, says that there are many persons in North Carolina suffering from want of food, of which number two-thirds are white.

The Supreme Court of Tennessee has rendered a decision sustaining the franchise law of the last session of the legislature.

The Legislature of Virginia has passed a law providing for the payment of the first 7th month next and 1st mo. 1868, at each period of two per cent. interest on the principal of the public debt, that being the interest which the State feels obliged to pay until there is a settlement of accounts between Virginia and the new State of West Virginia. The legislature has passed a law prohibiting the removal of place where polls are held, and its provisions are very stringent.

The Maryland Legislature has appropriated \$100,000 for the relief of the destitute poor in the South. A bill has passed calling a convention to frame a new constitution for the State.

General Robert E. Lee, in command in Louisiana and Texas, has issued an order in which he says that no general removal of officers will be made, unless the present incumbents fail to carry out the provisions of the law, or impede the reorganization, or unless the delay in reorganizing necessitates a change.

The Freedmen.—The late Charles Avry, of Pittsburgh, left \$150,000 in trust, to be devoted, according to the best judgment of the executors, to the education and elevation of the colored people of the United States and Canada. Of this sum \$25,000 have been paid to Oberlin College, which is to furnish free tuition to fifty of its most needy colored students who may apply for it. A ship load of colored emigrants that left Charles Town, West Virginia last autumn, has been heard from. Three died on the passage, but the rest fared well and have entered upon the lands allotted by the government to emigrants, viz., three acres to every single adult, and twenty-five acres to every family. Gen. Howard estimates the number of rations that must be issued to the colored people in the South, for the next 12 months at \$2,535,000. The cost of Tennessee, Alabama and Florida in the border country of Tennessee, Alabama and Georgia, and also in Mississippi, have increased the previous destitution and suffering.

Miscellaneous.—The whole number of passengers landed at New York during the past year was 294,357, being 37,006 more than the year preceding. A bill for the relief of the Freedmen has passed, by a vote of 63 to 22, a resolution to submit to the people the question of extending the right of suffrage to women.

The Legislature of Massachusetts has ratified the amendment to the Constitution of the United States. The Council of British Columbia has unanimously voted for the admission of the province into the confederation of the British North American Colonies.

The Markets, &c.—The following were the quotations on the 25th inst. New York.—American gold 134. U. S. sixes, 1881, 108 1/2; ditto, 5-20's, 1885, 107 1/2; ditto, 10-40's per cent, 97 1/2. Superfine Sugar, \$9.75 a 10.75. Shipping Oil, \$11.50 a \$12.00. Bulk Sugar, \$10.00 a 10.50. Cotton, \$11.40 a \$12.00; finer flour, \$3.13 a \$3.17.25. No. 2 Milwaukee spring wheat,

\$2.83; white California, \$3.10 a \$3.12; white Canada \$3.25. Canada barley, \$1.22 a \$1.25. Western \$1.37. State oats, 74 a 75 cts.; western, 65 a 68 cts. Yellow and mixed corn, \$1.17 a \$1.18. Middling lands cotton, 31 a 32 cts. Philadelphia.—Super flour, \$8.25 a \$9; extra, \$9.50 a \$10.50; finer bran \$12 a \$17. Pennsylvania red wheat, \$2.75 a \$3. California, \$3.20 a \$3.25. Western vey, \$1.46 a \$1.50. Yellow corn, \$1.09 a \$1.10. Oats, 67 a 68 cts. 10 cts. \$9 a \$9.75. Timothy, 67 a 68 cts. About 1200 head cattle arrived and were sold at 17 cts. for extra, a few choice at 18 1/2 cts.; 15 a 16 1/2 for to good, and 14 a 14 1/2 cts. for common. About 6 sheep sold at 9 1/2 a 9 3/4 cts. per lb. gross, for extra, 8 1/2 a 9 for common to fair. Hogs sold at \$11 a \$12, 100 lbs. net.

## RECEIPTS.

Received from J. Stafford, O., per R. B. Fawcett, vol. 40; from Phileas S. Yarrall, Pa., \$2, vol. 39; from Susannah S. Thomas, \$3, to No. 31, vol. 41; J. B. Oliver, Mass., for N. Breed, \$2, vol. 39, and for Purinton, \$2, vol. 40; from R. Smith and J. W. S. M. O., per Ephraim Smith, \$2 each, to No. 30, vol. 39; from J. D. Harrison, Pa., \$2, to No. 27, vol. 41; Mary A. Smith, R. I., \$4, to No. 28, vol. 41.

A meeting of the "Philadelphia Association of Friends for the Instruction of Poor Children," will be held at the Committee-room of Arch Street meeting-house, Second-day evening, the first of Fourth month, 1867.

MARK BALDWIN, Secy.

Phila., 34 mo. 27th, 1867.

## WESTTOWN BOARDING SCHOOL.

A State Meeting of the Committee to superintend the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, the 5th of next month, at 2 o'clock p. m.

The Committee on Instruction and that on Admissions meet on the same day, the former at 10 o'clock and the latter at 11 o'clock a. m. The Visiting Committee attend the examination of Schools, commencing on Third-day morning closing on Fifth-day afternoon of the same week.

SAMUEL MORRIS, Clerk.

For the accommodation of the Visiting Committee convenances will be at the Street Road Station, Second-day, the 1st of the month, to meet the train that leaves Philadelphia at 2.30 and 4.45 p. m.

## NOTICE

To Teachers and others interested in Primary Schools.—The important bearing of elementary tuition upon character and success of the scholar, is now generally recognized by parents and teachers. But the method making primary schools as efficient as this recognition demands, have not, as yet, been established. To profit in this, is the object of the notice, viz:

Any reports, statistics, documents either public or private; opinions of teachers, or others; journal publications; results of experience, or facts, brought light on the main points in Elementary, or Grammer school instruction; especially in regard to the age of pupils to begin school studies; the best time of day to begin school; the number of studies, and of the which can be advantageously carried on during school term; how much time may be safely spared study daily, between schools; the work half strict plan; alternating of half year's labors study, &c.; may be sent, or references for further same, may be sent to W. WASSER, Germantown, Teachers' Association of Friends of Philadelphia.

## WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intend to send children as pupils, will please make early application to Dabre Knight, Superintendent, (at Street Road P. O., Chester Co., Pa.), or to Philip J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

There is a mistake in the first obituary notice published in our issue of the 16th inst.; it should have read "at the residence of Mrs. M. J. on the 10th of September, 1867, HETTIE T. BORTON" &c.

[We often find difficulty in reading notices of deaths, in consequence of the imperfect manner in which the letters are formed.—Ed.]

# THE FRIEND.

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## The African Elephant.

For "The Friend."

Samuel White Baker, the celebrated traveller and explorer of Central Africa, makes the following observations respecting the elephants of that region:

"The elephants in central Africa have very superior tusks to those of Abyssinia. I had shot considerable number in the Basut country on the border of Abyssinia, and few tusks were above 10 lbs. weight; those in the neighborhood of the white Nile average about 50 lbs. for each tusk in a male elephant, while those of the females are generally about 10 lbs. I have seen monster tusks 160 lbs., and one was in possession of a trader which weighed 172 lbs. It is seldom that a pair of tusks are of equal size. As a man uses the right tusk in preference to the left, so the elephants use with a particular tusk which is termed by the traders 'el Hadam,' (the servant) this is usually more worn than the other, and is usually ten pounds lighter; frequently it is broken, the elephant uses it as a lever to uproot trees, to tear up the roots of various bushes upon which he feeds.

"The African elephant is not only entirely different from the Indian species in his habits, but also differs in form. There are three distinguishing peculiarities. The back of the African elephant is concave, that of the Indian is convex; that of the African is enormous, entirely covering the shoulder when thrown back, while that of the Indian variety is comparatively small. The head of the African has a convex front, the head of the skull sloping back at a rapid inclination, while the head of the Indian elephant extends a flat surface a little above the trunk. The average size of the African elephant is larger than that of Ceylon, although I have occasionally shot individuals in the latter country equal to things I have seen in Africa. The average height of female elephants in Ceylon, is about 7 feet 10 inches at the shoulder, and that of the males is about 9 feet; but the usual height of the African variety I have found, by actual measurement of females, to be 9 feet, while that of the males is 10 feet 6 inches. Thus the females of the African are equal to the males of Ceylon." Baker elsewhere gives the following measurements of one of these animals which he killed by a single ball with ten drachms of powder, fired in a heavy rifle at about twelve paces distance.

From tip of trunk to fleshy end of tail, 26 feet, half inch. Height from shoulder to forehead, in a perpendicular line, 10 feet 6½ inches, girth of forehead 4 feet 10¼ inches, length of one tusk in the curve 6 feet 6 inches, ditto of fellow tusk, (el Hadam, the servant,) 5 feet 11 inches; weight of tusks, 80 lbs. and 69 lbs.—149 lbs. He asserts that the statements sometimes published that elephants attain the height of fifteen feet, is simply laughable ignorance. He says the difference of a foot in an elephant's height is enormous; he appears a giant among his lesser comrades. Observe the difference between a horse sixteen hands high and a pony of thirteen hands, and the difference of a foot in the height of a quadruped is exemplified.

The habits of the African and Asiatic elephants also differ materially. "In Ceylon, the elephant seeks the shade of thick forests at the rising of the sun, in which he rests until about 5 p. m., when he wanders forth upon the plains. In Africa, the country being generally more open, the elephant remains throughout the day either beneath a solitary tree, or exposed to the sun in the vast prairies, where the thick grass attains a height of from nine to twelve feet. The general food of the African elephant consists of the foliage of trees, especially of mimosas. In Ceylon, although there are many trees that serve as food, the elephant is nevertheless an extensive grass feeder. The African variety, being almost exclusively a tree-feeder, requires his tusks to assist him in procuring food. Many of the mimosas are flat headed, about thirty feet high, and the richer portion of the foliage confined to the crown; thus the elephant, not being able to reach so great a height, must overturn the tree to procure the coveted food. The destruction caused by a herd of African elephants in a mimosa forest is extraordinary; and I have seen trees uprooted of so large a size, that I am convinced no single elephant could have overturned them. I have measured trees four feet six inches in circumference, and about thirty feet high, uprooted by elephants. The natives have assured me that they mutually assist each other, and that several engage together in the work of overturning a large tree. None of the mimosas have tap roots; thus the powerful tusks of the elephants, applied as crowbars at the roots, while others pull at the branches with their trunks, will effect the destruction of a tree so large as to appear invulnerable. The Ceylon elephant with its feebler tusks, cannot destroy a tree thicker than the thigh of an ordinary man.

The elephant is by far the most formidable of all animals, and the African variety is more dangerous than the Indian, as it is next to impossible to kill it by the forehead shot. The head is so peculiarly formed, that the ball either passes over the brain, or lodges in the immensely solid bones and cartilages that contain the roots of the tusks. I have measured certainly a hundred male tusks, and I have found them buried in the head a depth of twenty-four inches. One large tusk that measured 7 feet 8 inches in length, and 22 inches in girth, was embedded in the head a depth of 31

inches. This will convey an idea of the enormous size of the head, and of the strength of bone and cartilage required to hold in position so great a weight and to resist the strain when the tusk is used as a lever to uproot trees.

The brain of an African elephant rests upon a plate of bone exactly above the roots of the upper grinders; it is thus wonderfully protected from a front shot, as it lies so low that the ball passes above it when the elephant raises his head, which he invariably does when in anger, until close to the object of his attack.

The character of the country naturally influences the habits of the animals: thus Africa, being more generally open than the forest-clad Ceylon, the elephant is more accustomed to activity, and is much faster than the Ceylon variety. Being an old elephant hunter of the latter island, I was exceedingly interested in the question of variety of species, and I had always held the opinion that the African elephant might be killed with the same facility as that of Ceylon, by the forehead shot, provided that a sufficient charge of powder were used to penetrate the extra thickness of the head. I have found, by much experience, that I was entirely wrong, and that, although by chance an African elephant may be killed by the front shot, it is the exception to the rule. The danger of the sport is, accordingly, much increased, as it is next to impossible to kill the elephant when in full charge, and the only hope of safety consists in turning him by a continuous fire with heavy guns, and this cannot always be effected."

The bullet used by Baker in his elephant hunting, was a blunt cone, composed of a mixture of nine-tenths lead and one-tenth quicksilver, which he informs us is both heavier and harder than lead alone.

"The temple shot, and that behind the ear, are equally fatal in Africa as in Ceylon, provided the hunter can approach within ten or twelve yards; but altogether the hunting is far more difficult, as the character of the country does not admit of an approach sufficiently close to guarantee a successful shot. In the forests of Ceylon an elephant can be stalked to within a few paces, and the shot is seldom fired at a greater distance than ten yards; thus accuracy of aim is insured; but in the open ground of Africa, an elephant can seldom be approached within fifty yards, and should be charged the hunter, escape is most difficult. I never found African elephants in good junction, except once, and on that occasion I shot five, quite as quickly as we should kill them in Ceylon."

Baker's love for elephant hunting amounted almost to infatuation, and sometimes brought him into great danger. On one occasion he had wounded a large elephant by repeated shots, neither of which proved immediately fatal. After one of the shots the animal fell upon his knees, but recovering with wonderful quickness, was instantly in full charge upon his assailant. "Fortunately I had inspected my ground previous to the attack, and away I went up the inclination to my right, the spurs hard at work, and the ele-



phant screaming with rage gaining on me. My horse fell as though made of wood, and clumsily rolled along in a sort of cow-gallop; in vain I dug the spurs into his flanks, and urged him by rein and voice; not an extra stride could I get out of him, and he reeled along as though thoroughly exhausted, plunging in and out of the buffalo holes, instead of jumping them. \* \* I kept looking round, thinking that the elephant would give in: we had been running for nearly half a mile, and the brute was overhauling me so fast that he was within ten or twelve yards of the horse's tail, with his trunk stretched out to catch him. Screaming like the whistle of an engine, he fortunately so frightened the horse that he went his best, although badly, and I turned him suddenly down the hill and doubled back like a hare. The elephant turned up the hill, and entering the jungle he relinquished the chase, when another hundred yard's run would have bagged me. In a life's experience in elephant hunting, I never was hunted for such a distance."

On the following morning the natives found the poor elephant lying dead in the jungle. They had a great feast upon the flesh and carried off the tusks also.

"The natives of Central Africa generally hunt the elephant for the sake of the flesh, and prior to the commencement of the White Nile trade by the Arabs, and the discovery of the upper White Nile to the 5° N. lat. by the expedition sent by Mehmet Ali Pasha, the tusks were considered as worthless, and were treated as bones. The death of an elephant is a grand affair for the natives, as it supplies flesh for an enormous number of people, also fat, which is the great desire of all savages for internal and external purposes. There are various methods of killing them. Pitfalls are the most common, but the wary old males are seldom caught in this manner. The position chosen for the pit is, almost without exception, in the vicinity of a drinking place, and the natives exhibit a great amount of cunning in felling trees across the usual run of the elephants, and sometimes cutting an open pit across the path, so as to direct the elephant by such obstacles into the path of snares. The pits are usually about twelve feet long, and three feet broad, by nine deep; these are artfully made, decreasing towards the bottom to the breadth of a foot. The general elephant route to the drinking place being blocked up, the animals are diverted by a treacherous path towards the water, the route intersected by numerous pits, all of which are carefully concealed by sticks and straw.

Should an elephant, during the night, fall through the deceitful surface, his feet become jammed in the bottom of the narrow grave, and he labours shoulder deep, with two feet in the pitfall so fixed that extrication is impossible. Should one animal be thus caught, a sudden panic seizes the rest of the herd, and in their hasty retreat one or more are generally victims to the numerous pits in the vicinity. The old elephants never approach a watering place rapidly, but carefully listen for danger, and then slowly advance with their warning trunks stretched to the path before them; the delicate nerves of the proboscis at once detect the hidden snare, and the victims to pitfalls are the members of large herds who, eager to push forward incautiously, put their feet into it like shareholders in bubble companies. Once helpless in the pit, they are easily killed with lances.

The great elephant hunting season is in January, when the high prairies are parched and reduced to straw. At such a time, should a large herd of animals be discovered, the natives of the

entire district collect together to the number of perhaps a thousand men; surrounding the elephants, by embracing a considerable tract of country, they fire the grass at a given signal. In a few minutes the unconscious elephants are surrounded by a circle of fire, which, however distant, must eventually close in upon them. The men advance with the fire, which rages to the height of twenty or thirty feet. At length the elephants, alarmed by the volumes of smoke and the roaring of the flames, mingled with the shouts of the hunters, attempt an escape. They are hemmed in on every side—wherever they rush, they are met by an impassable barrier of flames and smoke, so stifling that they are forced to retreat. Meanwhile the fatal circle is decreasing; buffaloes and antelopes, likewise doomed to a horrible fate, crowd, panic-stricken, to the centre of the encircled ring, and the raging fire sweeps over all. Burnt and blinded by fire and smoke, the animals are now attacked by the savage crowd of hunters, excited by the helplessness of the unfortunate animals thus miserably sacrificed, and they fall under countless spears. This destructive method of hunting, ruins the game of that part of Africa, and so scarce are the antelopes, that, in a day's journey, a dozen head are seldom seen in the open prairie."

Notwithstanding this wanton and improvident destruction, Baker found the elephant was still numerous in the region bordering upon the Victoria and Albert lakes, near the equator. In his voyage upon the latter lake this noble animal was seen at times upon its margin, whether it had come to drink or cool itself in the water. They sometimes discovered the elephant almost completely immersed, only the tip of its trunk being elevated above the surface.

Selected for "The Friend."

#### Some Queries concerning the Order and Government of the Church of Christ.

(Concluded from page 242.)

Now for a close; there are some considerations springing up in my heart concerning unity, which I find drawings here to annex, in true love and tenderness, for the use and service of others, which are as follows: 1st. Unity in the spiritual body, which is gathered into and knit together in the pure life, is a most natural and comely thing. Yea, it is exceeding lovely to find all that are of the Lord of one heart, of one mind, of one judgment, in one way of practice and order in all things. 2d. The Lord is to be waited upon for the bringing forth of this in the body; that as there is a foundation of it laid in all (the life and spring being over all), so all may be brought by Him into the true and full oneness. 3d. The Lord is to be acknowledged and praised in the bringing of it forth (so far as it is brought forth) and to be waited upon for the further perfecting of it. 4th. A watch is to be kept (throughout the whole body, and in every heart) for the preserving of it, so far as it is brought forth, that the enemy, by no device or subtily, cause division or difference in any respect, wherein there was once a true unity and oneness. For the enemy will watch to divide, and if he be not watched against, in that which is able to discover and keep him out, by some device or other he will take his advantage to make a rent (in those that are not watchful) from the pure truth and unity of life in the body. For he that in the least thing rends from the body (in any respect or particular which was brought forth by the life) he in that respect hearkens to another spirit (even the dividing spirit) and by its instigation rends from the life itself, and so doth not keep his habitation,

nor his unity, with that which abides in its habitation. Now it is also in my heart (for the perfection of this close) to mention a few things (of the same love and tenderness) which I have found helpful to me towards the preserving of me unity with the body. Perhaps it may please the Lord to refresh some others by the mention them, and to make them useful and helpful them also.

1st. The first is, the pure fear of the Lord. This poiseeth and guardeth the mind, keepeth down fleshly confidence and conceitedness (which is very apt to spring up,) making it wary a considerate either of what it receives or rejects of what it practiseth, or forbeareth practising, causing it to wait much, try much, and consult much with the Lord, and with his ministers a people, and preserves out of that suddenness a inconsiderateness of spirit, at which the enemy often enters. For truth is weighty, and will be a trial; and the more it is tried in the balance, the more manifest its nature and ways appear; the enemy's appearances and likenesses are van so; but their deceit, by a thorough trial, can to be made manifest.

2d. The second is, humility of heart. This very precious, and of a preserving nature. Yea in this state the Lord helpeth and teacheth; and the soul also (in this state) is fit to receive the help and teachings of the Lord. That which lifted up and conceited (ready to justify its own way, and condemn even the whole body) is neither fit to be taught by the Lord, nor doth the Lord delight (but rather disdain) to teach it. And not being taught by him, it must needs be liable to err; yea, to hearken to that spirit, whose voice is more pleasing and suitable to the erring mind than the Lord's voice is.

3d. A third great help, which in the testimony of the Lord I have had experience of, is sobriety of judgment. Not to value or set upon own judgment, or that which I account the judgment of life in me, above the judgment of others, or that which is indeed life in others. For the Lord hath appeared to others, as well as to me; yea, there are others who are in the growth his Truth, and in the purity and dominion of life, far beyond me. Now for me to set up, hold forth, a sense or judgment of a thing in position to them, this is out of the sobriety which is of the Truth. Therefore, in such cases, I to retire, and fear before the Lord, and wait upon him for a clear discerning and sense of his Truth in the unity and demonstration of his Spirit with others, who are of him, and see him. And that will prevent the rents which the want of this sobriety may occasion. The last thing which I have now to mention is, tenderness, meekness, coolness, and stillness of spirit. I wrap up together, because they are much of a nature, it go much together. These are of an uniting, preserving nature. He that differs and divides from the body cannot be thus; and he that is fit cannot rend or divide. This is the pure heaven wisdom, which is peaceable and keepeth peace; but the other wisdom is rough, stiff, but clamorous, ready to take offence, ready to give offence; exceeding deep in the justification others; and darts (in this temper) appeal to Lord, as if they were right in its ways, but wrong by others; as if it did abide in the measure of Truth and life, which others have departed from. And how can it be otherwise? How can a wrong eye, the wrong spirit, the wrong wisdom, but judge wrong, justifying the wrong practice and condemning the right? But such shall fall (if they come to the true touchstone, even



measure of life indeed) that they are not in the tenderness, which proceeds from the life, in the true meekness and gentleness, in the true boldness and stillness; but rather in the reasonings, noises, clamours, and disturbances, which proceed from another spirit, mind, and nature than that which is of the Truth. And in coming back to this wisdom to the pure wisdom, from the extended measure of life to the true measure, and becoming tender, meek, cool, and still in it, they shall there feel their error from the Spirit I power of the Lord, and therein own their condemnation therefor from him; and also justify him who have abode in the power, and been aided by the Spirit and pure measure of life, which is from God, and in God, while they have departed from it. For though the spirit of error bereaveth they have been deceived and beguiled) hath made them believe that they have truthfully abode in the principles and doctrines of the Truth, while others have departed; yet that will vanish, as Truth comes again to be felt, and they shall speak in them, and the measure of life to be again in them, and to redeem them afresh to his holy nature, and pure living sense. And as he is who is not deceived about Truth; who is of the pure nature, and in the power of it; who the true eye sees, the true ear hears, the true heart understands; who is of a right spirit, walketh uprightly before the Lord, and among people. The blessing of the Seed, the peace, the comfort, and joy which is from the Most High, shall descend upon him, fill his vessel, and come with him, to the satisfying of his heart, and overflowing of his cup, in the midst of his brethren, and in the very sight of his enemies. O Lord God, of his tender mercy, who is the Shepherd of the sheep, watch over, preserve, mightily defend all his from all devouring spirits, and inward devices and deceits of the enemy; carrying on and perfecting the work of his goodness, love, and mercy in them, to his own glory, eternal, everlasting praise. Amen.

ISAAC PENNINGTON.

*Professor Tyndall on the Sun.*—Professor Tyndall recently delivered the last of the series of lectures on the sun, at the Royal Institution, London, choosing for his subject the phenomena of "Spectrum Analysis." The object of the lecture and experiments was to explain the principles which of late years have enabled men to ascertain the metals and other substances contained in the sun. There was a crowded attendance. Professor Tyndall began by explaining that light travels in waves. He obtained a slice of white light, by means of a slit in front of a slit lamp, and decomposed, or "unrolled," the ray of light by passing it through a prism. He further took a small glass wheel, painted with the colours of the spectrum, and threw a magnified image of it upon the screen. When the wheel was made to revolve rapidly, all the colours appeared, because they were thrown into the air all at once, and a white circle of light actually occupied their place. The lecturer then explained that the only difference between the sun's rays is the rapidity of their waves, the red being the slowest, yellow, green, and blue coming next, and the violet the quickest. Colours of this kind depend, therefore not so much upon the intensity, as upon the light which falls upon them. Professor Tyndall then showed how different ignited vapours threw off different rays, and was placed between the carbon points of an electric lamp, and the rays of the ignited gas, when decomposed by a prism, threw brilliant bands of green light upon the screen. Zinc

produced red and blue bands, and it was proved that each metal, when ignited, always throws out its own rays, and none other. These facts having been clearly proved, Professor Tyndall threw the spectrum of the electric light upon the screen, and interposed the flame of burning sodium in the path of the rays. The flame cut a black band out of the yellow part of the spectrum on the screen, leaving all the other colours untouched. This simple experiment gives the clue to the method by which the substances in the sun are ascertained. The sun, a vast molten mass, represents the electric light in the experiment. The photosphere, or burning luminous atmosphere of the sun, represents the ignited vapours placed in the path of the rays. As the sodium experiment proves that ignited vapours "tend to absorb the rays which they themselves emit," the vapours in the photosphere of the sun absorb certain rays. Consequently, by the aid of good prisms and a screen upon the surface of the earth, numerous black bands are seen in the solar spectrum, and those black bands correspond exactly with the spectra of many known metals. Hence it is known with certainty, as Professor Tyndall stated, "by we poor crawling insects upon the surface of the earth," that iron and seven or eight other metals exist in the sun. In spectrum analysis proper a screen is not employed, but a slice of light is thrown upon a prism, and the decomposed rays are examined by the aid of a telescope pointed at the prism; by good instruments made in this way, several thousand dark lines in the spectrum of the rays of the sun have been seen and mapped. The sodium experiment closed the lecture, which was listened to with attention, and warmly applauded throughout.

The state of our Society not a little reminds me of that of a large machine or mill, which was made skillfully, and set a going admirably, and went well at the first; and when one wheel broke, the master took it away and supplied its place; and when any part of the machinery was worn away through much service, the master took care the work should not suffer thereby, but raised up other instruments. But at length the dry rot or some terrible mischief gets in and spoils it, so that the sound parts can hardly act or work, because of the number of unsound members. In such case surely the machine must undergo a thorough repair; surely every member of the body must come under and submit to the reforming and refining hand: even the *sound parts* must, as it were be taken to pieces for the sake of the rest, that all may be re-established in their several places, and according to their different capacities, by the ordering of the great Workman, whose workmanship they are.—*John Barclay.*

For "The Friend."

### Insect Enemies—the Apple Moth.

(Concluded from page 243.)

The apple moth larva, it is stated, can be found in this stage at least nine months of the year. Those that come out of the later apples and pears remain as caterpillars through the fall and winter, and many of them till quite late in the spring; then during two or three weeks they will be found in the pupa or chrysalis state. In the Sixth month the cases will often be seen, the moth having escaped. In taking off scales of bark at this time, or even in approaching a tree, the moth will often flutter away almost unperceived. It is so nearly the color of the bark as seldom to be noticed when at rest. This is stated to be characteristic of many moths; though not Chameleon-like, or having the power to adapt them-

selves in color to the object on which they rest at the time, they are so strikingly like the bark of the trees on which we find them as nearly always to escape our notice. This insect in its pupa state, like many others, will be found torpid and apparently helpless in its cocoon; but when its time comes to escape from this condition it has some locomotive power, and by a kind of wriggling motion forces itself to an outside opening. This is a necessity to the perfecting of the wings, which could not be expanded in so confined a space. The life of this insect as a moth is short. If it came to this last and perfect condition early in the season, the fruits would not be ready for it, and it would die before fulfilling its mission. Nature makes no such mistakes. The fruits will be ready for the moths when the moths are ready for the fruits. In a few weeks the caterpillar from the egg of the moth will be matured, and found in its cocoon under a scale of bark appearing as a moth in the Eighth month, and living as a caterpillar not half as many weeks as the winter caterpillar did months; the one living in a temperature below zero, and frozen solid as ice; the other enduring the hottest weather of our climate.

With the view of ascertaining conclusively what benefits are rendered to fruit growers by the birds frequenting our orchards, Dr. Trible has killed a great number of the several varieties, common in his neighborhood, and examined the contents of their stomachs. He thus convinced himself that they fed largely upon the very insects which are most injurious to fruits, and that they ought by all means to be protected. He observes: "The killing of so many birds has been a most repugnant task; but I have nerved myself to it in the cause of science. I felt there was a want of such information, and once procured it could not be wanted again. The comparatively few thus sacrificed would become martyrs for the good of the many. Many of these investigations have been of surpassing interest, from the consciousness that such knowledge, if properly disseminated, would create a public sentiment even stronger than law, for the protection of the birds." The Baltimore oriole, the Downy woodpecker, the chickadee, wren, catbird, cedar bird, bobolink, and sparrows are enumerated among those whose services to the orchard are most valuable.

For the purpose of trapping the apple worm Dr. Trible recommends ropes of hay, to be wound around the trunks of the trees as soon as the fruit shows signs of the worms being at work, say from the middle to the end of the Sixth month. He found that considerable numbers of the worms, when the trees were much infested, sought the concealment afforded by the bands of hay, which he says should be examined and the worms destroyed every two weeks during the warm weather, the earlier broods of worms becoming moths, and producing a second crop. If the orchard is pastured the bands must of course be placed out of reach of the animals. Sometimes it may be necessary to place them round the limbs, and in that case the scales of bark on the trunks of trees below them should be scraped off.

As has been already observed, every fruit that has been destroyed by the curculio falls to the ground with the young grub within, and continues there long enough to give the vigilant fruit grower ample time to destroy it. In the case of the apple worm, however, the case is different, as many of them escape from the fruit before it falls. For these some kind of trap is needed, and the rope or band of hay is the best that Dr. Trible has been able to devise. The care of a large

orchard in this way would be attended certainly with no small trouble and expense; but if our author is not greatly mistaken it would be amply repaid. With one more quotation from his pages we shall close the remarks upon the apple moth.

"August 25d. I have to-day been examining my various hay-ropes traps that were applied on the 14th of last month. I find that they should have been attended to sooner. About one in five of the worms have gone through their transformation and become moths, leaving only the empty pupa case. Ninety-seven had taken refuge under one of these hay ropes on an apple tree; forty-two under another; twenty-seven under another, and six under one that had been applied to a single branch of a tree. When three coils were made of this rope the worms were mostly found between the first and second coil, counting from the ground. They do not secrete themselves in the hay, but *under* it. If there are scales of bark on the tree, some use them also as an additional covering; but most of these had dug out little excavations, saucer-shaped cavities, in the bark, round the edges of which they had made their silken cocoons, and this cocoon lies in the little dark protected space between the little concavity and the hay rope, bound to the bark on one side, but not usually having any connection with the hay on the other. This contrivance seems peculiarly attractive to these worms. The tree was large, and old enough to have the body well covered with scales of bark, under which they usually conceal themselves; but upon a careful examination only one could be found either above or below that was not immediately under the rope. \* \* \* If the hay rope will catch ninety-seven out of ninety-eight that take to the trees, it will prove an effectual way of getting rid of this most formidable enemy, and it is hardly possible to find any other material so cheap or so easy of application. In examining the trap, all that is necessary is to slip it up the body of the tree a few inches, and all the little cocoons, with the worms inside of them, are so perfectly exposed that nothing remains to be done but to crush them with the palm of the hand, either with or without gloves; then push the rope back again to the same place, or lower if necessary, to make it as tight as it will bear without breaking. One rope will last the season if carefully managed."

For "The Friend."

It is very consoling to find there are still watchmen on the walls of Zion, who are quicksighted enough to discover the enemy afar off, even when clothed in his most attractive garb. The language in the piece entitled, "Gather up the fragments," is peculiarly adapted to the present day, when creaturely activity, I fear, is mistaken for godly zeal. There is great danger of growing in the branches, ere we have known of taking deep root downwards, which produceth, first the blade, then the ear, after that the full corn in the ear. For what is not of Christ's own spirit and begetting, will assuredly wither, and in time become as the chaff of the summer threshing floor, and if we are not furnished with the equipments of the great Head of the Church in mercy bestows on His little, humble, faithful ones, we shall, in time of trial and besetment, be likely to desire conditions of peace, when the accuser of the brethren cometh against us with his twenty thousand.

All the valiant in Israel have had to dwell in the back part of the desert, as Moses did, ere their enemies were subdued, and they prepared to run the Lord's errands. They had to dwell alone and keep silence, in order to experience the washing of regeneration, and the renewing of the

Holy Ghost; passing through its purifying, sanctifying process; the leaven of the kingdom had to be felt to leaven the whole lump, in order to make them clean vessels and dedicated servants, either to go at His bidding, or to tarry at Jerusalem until He came. Then and then only is it safe to rise up as Mary did, when her Lord and Master called for her.

*Periodical occurrence of Drougths.*—A writer in the Agricultural Report of the Patent Office calls attention to the periodical return in certain localities of years of scanty harvests, and of drougths. In confirmation of his views in regard to the periodical occurrence of such seasons, he refers to a statement of the State Superintendent of Education in relation to the statistics of Montgomery county, Md., that "four remarkable drougths have occurred within the past century; the first in the summer of 1806, the second in the summer of 1822, the third the summer of 1838, the fourth in the summer of 1854,—an exact period of sixteen years interval." A list of the famines and periods of scarcity in France during the last three centuries, shows also a regularity in their recurrence, one year of want having in general occurred for every six years of plenty; and in parts of Illinois, it is stated on good authority, that every seven years is marked by drougth. Further observations are wanted to prove the regularity of the returns of such unfruitful seasons, which in the economy of nature may be an appointed means for the recuperation of the soil, by bringing to the surface deep lying valuable salts suitable for the nutrition of plants; and the preservation and comparison of such statistics may lead to interesting and important results. In corroboration of the belief that future harvests may be made more abundant by occasional periods of drougth, reference is made to the unusually dry and parched condition of the soil in the summer of 1854, which was followed in 1855 by extraordinarily large crops. The existence of a law of this kind, however, can only be determined by the patient collecting of accurate information in regard to these subjects, by observant farmers for a considerable number of years.

For "The Friend."

#### Gather up the Fragments.

*Some account of Joseph Pike; and how he grew from stature to stature in the Lord.*

It cannot be too much impressed on the younger, nor on those that are older, that the foundation of the spiritual building, so far from being carelessly, or without labour laid, must, through a thorough yielding and submission to Christ Jesus, the ever-living Rock and Foundation, be deeply grounded upon Him as "the chief corner-stone," lest the winds and the waves prove, when it is too late, that it be but on the sand of pharisaical righteousness, or that of a fruitless profession, which must be swept away. The precepts "strive to enter in at the straight gate," &c. "Work out your own salvation with fear and trembling," &c. "Fight the good fight of faith," &c. "Labour for that meat which endureth unto everlasting life," &c., have lost neither their force nor application. Our early Friends seemed greatly intent upon this labour and warfare with an earnestness, inwardness, and zeal that showed their appreciation of the unspeakable price paid for them; and the inestimable value of that crown laid up in heaven for the patient, humble, faithful pilgrim. They were not only careful to remove the old rubbish—to put off the old man with his deeds, but to *dig deep* and to get down to the Rock, Christ;

that thus the superstructure might be safe, and that they might experience the new man to put on which after God is created in righteousness and true holiness. Thus Joseph Pike writes of having his inward state and condition reached when he was about thirteen years old, the ministry of William Edmondson, as to his *very soul pierced*, so that he could not but cry out in the meeting under a sense of sins, and of the Lord's terrors and judgments.

He was not one that expected to be saved without sanctification and holiness, or to enter heaven without first experiencing, through the washing of regeneration and the renewing of the Holy Ghost, the new birth unto righteousness.

The Lord's heavy judgments were continued to him until he became obedient to His divine will and good spirit, which finally gave him dominion over the temptations which had so beset him, caused great sweetness and comfort to flow in his needy soul.

Thus through submission to the Lord's righteous judgments, and His overturning, chastening Hand, Joseph Pike was gradually brought under the discipline of the cross, and began to grow from stature to stature in his crucified, risen and glorified Lord. Proving what has been said, that those whom the Redeemer is pleased to honor, are usually called to one or another to the heaviest trials. As was Apostle Paul's experience; of whom the Master said, "I will show him what great things he must suffer for my name's sake."

The account of him thus proceeds: "He may be allowed to make a cautionary digress concerning parents. If they have any regard for the good of their children, they should keep very strict hand over them, especially when they are prone to wildness, as I was; for, had not parents been careful over me, I had been wiser than I was. And although my dear mother would never indulge me in any evil practice, being prudent, discreet woman; yet she loved me exceedingly, which I well knew, and therefore some measure I presumed upon it, and vent abroad at some times, which I should not have done, had she corrected me oftener. \* \* \* From my own experience I can say, that by giving at first to small hurtful things, the enemy advantage, gradually stealing in, and drawing away the mind into greater evils. \* \* \*

I now saw, in the light, that if I persisted in vanity and wildness, I was in the way of destruction; and when the terrors of the Lord were upon me, I would take up fresh resolutions to reform and avoid such conduct. But these resolutions came to nothing, being made in my strength; for, perhaps, the very next temptations would prevail, and then again, the Lord's righteous judgments laid hold upon me; thus I repeated made work for repentance.

"At this time, 1669, [in his thirteenth year] had no afternoon meetings in the room where meetings for public worship were held, but had evening meetings, which were held at Friends alternately. William Edmondson, of Senalls, that worthy and honorable Friend father in Israel, was concerned about this first visit Friends of this province, and had an evening meeting at Cork. To this meeting I went with great heaviness and sorrow upon my mind, under a mournful sense of my repeated transgressions against the Lord; and also with anxieties, that He would be pleased to forgive me, and for the time to come, grant me power and strength over the temptations of the enemy. I clearly saw that I was not capable, by any means of my own, to preserve myself from the least



reachably to the saying of our blessed Lord, Without me ye can do nothing." I sat down in a meeting full of sorrow; and William Edmond's testimony so reached my inward state and condition, and pierced my very soul, that I could not refrain crying out in the meeting, under a sense of my sins, and of the Lord's terrors and judgments, which I then felt beyond what I had ever before experienced. And I was, at this time, as truly baptized by the powerful preaching of the word of life by him, as those were, to whom the apostle Peter preached, Acts vi. 37. Then, I felt, *we're my sins, and the sinfulness of them, before me*; and in the agony and bitterness of soul, I secretly cried unto the Lord, for the pardon and remission of them, with humble prayers unto Him, that He would be pleased to bless me by his Holy Spirit, to walk more circumspectly for the time to come, and do his holy will, and that I might truly serve and worship him in spirit and in truth.

"But the Lord's heavy judgments continued on me for a considerable time, how long I cannot exactly remember, but I believe for some months, until I became obedient to his divine light and good Spirit in my soul, without which I could not perform anything that was acceptable to God. And I have since found by living experience, that although our Lord and Saviour Jesus Christ, by his sufferings and death, placed us all and mankind in a condition capable of salvation, yet the completion thereof was, and is, our obedience to his Holy Spirit, a measure of which, according to Scripture, he hath given to us, "to profit withal," that we may thereby work out our own salvation.

"After the baptizing power of the Lord had thus descended upon me, I had dominion given me over those temptations, which had before so often prevailed upon me, and I grew easier in spirit, and I great sweetness and comfort. My companions rejoiced at this alteration; and when I passed down in the street, I have overheard them say to another, "What's the matter with Joe? he won't speak to us;" at which I rejoiced greatly in my heart, with humble thanks to the Lord, that he had given me so much power and victory over the temptations into which I had before so often fallen. Then did I begin to love the Lord, and I delighted to turn my mind inward, and diligently to wait upon him, by the help of his Holy Spirit, by which I gradually grew in experience and knowledge of the things of God. Oh! then how did I love to go to meetings; and I longed for the meeting days; and there, then, endeavored to have my mind inwardly exercised towards the Lord, whom I loved with all the powers of my soul. Oh! how near and dear to me were the faithful ministering servants of the Lord, as also other faithful Friends whose company I greatly delighted, and loved to hear them speak of the things of God; my mind being wholly taken off from the vanities, sins, and pastimes of the world, all was nothing to me! And when I could, I went into some proper place to wait upon the Lord, and there I poured out my soul unto him, with overflowing streams of joy, that he had so mercifully wrought his great change in me; and I may say, with humble thanksgiving and praise to his holy name, that he was pleased to accept of my tender offering of a broken heart, in returning upon my soul the sweet incomes of his divine power and living presence, and of the overcoming of my spirit with unutterable joy. I have gone to meetings, and whilst there, a living faith attended, and all assurance has arisen in my soul, that if I diligently waited, with my mind inwardly exer-

cised towards the Lord, I should feel his living presence; and according to my faith, the Lord hath broken in upon my spirit with unexpressed comfort.

"The remembrance of such seasons is renewed within me at this time, for which my soul is melted into tenderness, with humble thanksgiving and praise to his Holy and Divine Majesty, that he has kept me alive in spirit now to old age, to bear this testimony for him from my own experience, that His holy Truth waxes not old, as doth a garment; for although I am decayed in body, and through the weakness thereof, seem to be near the brink of the grave, yet to the praise of the Lord, I can say, I am as strong in him and in the power of his might, and feel my spirit as zealous for his Holy Name and testimony, as at any time of my life; for which, all that is within me magnifies and extols, even with my mouth in the dust, the holy and eternal name of the Lord of heaven and earth, who liveth for ever and ever."

*Strength of the Beetle.*—This insect has just astonished me by its vast strength of body. Every one who has taken the common beetle in his hand knows that its limbs, if not remarkable for agility, are very powerful; but I was not prepared for so Sansonian a feat as that I have just witnessed. When the insect was brought to me, having no box immediately at hand, I was at a loss where to put it till I could kill it; but a quart bottle full of milk being on the table, I placed the beetle for the present under that, the hollow at the bottom allowing him room to stand upright. Presently, to my surprise, the beetle began to move slowly and glide along the smooth table, propelled by the muscular power of the imprisoned insect, and continued for some time to perambulate the surface, to the astonishment of all who witnessed it. The weight of the beetle and its contents could not have been less than three pounds and a half, while that of the beetle was about half an ounce, so that it really moved a weight one hundred and twelve times its own. A better notion than figures can convey will be obtained of this fact by supposing a lad of fifteen to be imprisoned under the great bell of St. Paul's, which weighs twelve thousand pounds, and to remove it to and fro upon a smooth pavement by pushing within.—*Professor Goss.*

For "The Friend."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 244.)

"Tenth mo. 26th, 1801. The Kingdom of Heaven is within you! Oh blessed declaration, deeply interesting to weary pilgrims, a heavenly harbour in times of storm, an asylum in seasons of distress—the kingdom established even on earth, where terror cannot enter."

"1st mo. 28th, 1802. Whatever may be the avocations of the day, whatever may be the pursuits and views of others, may I enjoy the evidence of a life hid with Christ in God."

"31st. Oh my God, Thou only knowest the depths of my trials, and from Thee only cometh my help; replenish my heart, blessed Father, with Thy grace, teach me to do Thy will, that so my movements of an outward nature, as well as religious, may please Thee, Thou infinite, pure, and holy One. Bless me, Oh Father thyself, and let me rejoice in Thee, however unseen, or unknown my condition may be to mortals."

"2d mo. 2d. I know that I have sinned; remove iniquity from me, my Heavenly Father, through the mediation of Jesus Christ; give to

know Thee more and more, to conform to Thy glorious image in meekness, humility, and forbearance; not judging rashly in my own will of others, but judging for Thee with righteous judgment, that so Thou may be exalted, and I abased."

"6th. I accompanied (with Sarah Harrison) our beloved friend I. Hall, as far as Burlington, on his way to New York, with a prospect of taking shipping for his native land, having peacefully accomplished his visit.

"I am grieved with the spirit of pride, which continues to attend me. Search me, Oh Lord! Thy power can do it away; holiness is Thine forever; diffuse of it, if it be Thy holy will, among Thy disciples.

"A day of prosperity, tranquillity, and ease, seems to be the general state in this city. Ah, favoured city and our country! Humbled under a view of it, Lord, our gracious Benefactor, give us grateful hearts, that we never forget Thee, from whom all our blessings flow. An impression of late caused me to rejoice in a sense mercifully given of atoning blood, not of bulls or of goats, but of the Lamb slain. My sins had lately weighed me down, the old nature revived, but herein is my rejoicing, when faith is given, to see the Fountain for cleansing."

8th mo. 10th. I think I can say my rejoicing is this, that God reigns, and that in Him is my confidence. Increase my love towards Thee, blessed Father, that I may feel more for my fellow beings; teach me, Thou merciful One, to have compassion for their weaknesses, to pity them in their failures, and to breathe for their restoration and establishment in pious concern for themselves; that through an increased engagement of mind, they may see things as they are and seek to praise Thee as they ought."

"9th mo. 6th. Many suggestions have of late been infused into my mind, weakening my fervency, reducing my feelings; but thanks be to my Heavenly Father, I think He has helped me with a little of His power, unto which spirits are subject."

"10th mo. 30th. My heart has been humbled under a sense of the favours dispensed to me; that of health is thankfully acknowledged. Ah, how can any intelligent being count the laws of religion rigorous, thereby esteeming our Heavenly Father hard or austere! I feel his indulgence; I know Him to be more gentle in His dealings than the sons of men."

"22d. I attended Pine Street Meeting; as I walked along the street I was made sensible of some of my deficiencies; that I had fallen short of the mark of the righteous standard. Gracious Father, cleanse from every secret fault; let not sin have dominion over me; keep me humble, let pride in every shape be wasted. The state of the meeting was to me low and exercising, great poverty was experienced, and many intruding thoughts. However I was desirous of being thankful that I was strengthened to keep to the exercise, in seeking after living water from the eternal Fountain. Not an instrument was engaged in vocal labour, but I hope divers were united inward suffering, and a sense of sorrow for prevalent insensibility. Thou only, Oh Lord, canst quicken and give life, and enable to do all things for Thy name's sake.

"This afternoon in meeting my mind was bowed in fervent desires for our dear young Friends, who are very near to me under the influence of gospel love."

"1st mo. 6th, 1803. I have lately seen measurably the purity of gospel ministry; and that if the poor ministers are not careful with a godly



care, the people may be deceived by the working of our own imagination, and the product of it, and be induced from an appearance of that which is divine, from something so like the real (save only that it is counterfeit) to accept it, and so bow down to something that is not of God. These apprehensions have been suggested, not in the spirit of judging any, but for my own instruction, and it has given me satisfaction to observe some of those who are highly favoured of God, so deeply dependant upon the living eternal Fountain of good, as to remain unmoved with the cravings of the people, who seek to hear the declarations concerning Christ, and will not come unto Him, and His blessed appearance in themselves."

"25th. In all the conflicts, exercises, and trials of the day, I find no redress but in prayer. Ah, Lord God! give me access, I crave of Thee, Thou immortal and everlasting One. Thou only art acquainted with the variety I meet, and Thou only art my Redeemer. O bless Thee for Thy mercies past, and humbly bow for more."

"2d mo. 3d. The enemy seeks to disturb, to betray, and to destroy; but I find a retreat in God, a glorious asylum, a holy privilege, and I long for others with whom I have to do, to possess the same advantage. My soul is oppressed with a sense of the state of estrangement from Him who is eternal."

"5th. I have been humbled this day in retrospect, it being the anniversary of my admittance into the select Quarterly Meeting; as in the solemn office of a gospel minister. The hand of my God has been with me from the day of my espousals unto the present time. The recollection of that day tendered my heart; I acknowledge the goodness of Him who liveth and reigneth, and is forever worthy; who sought me out when I asked not for Him; who found me when I sought Him not; who humbled my soul with the glorious illuminations of His love; whose immortal splendor was so displayed that I bowed before the Throne, and through the sacred influence of His own power, I declared allegiance to the King of Kings. Ah, then I knew an entering into the warfare, and had it not been for Divine compassion, often renewed, I must long ere this have fallen in the combat,—have fallen a prey to my adversary. My soul bleeseth Thy name, oh Thou Shepherd of Israel! Thou mighty and holy One, that Thou hadst regarded my low estate. Often having been in such weakness endeavouring to oppose those natural propensities which opposed my becoming united to Thee; much suffering have I endured amidst various vicissitudes, but Thou hast been merciful to forgive my sins, and even after many departures, Thou hast reduced and brought me into favour with Thee, where there is life. Thus have I found the Fountain set open for sin, and have been humbled. I have been in weakness and fainting, in perils, through sorrow and distress, but Thou, oh my Heavenly Father, hast been near to protect Thy poor, weak, and helpless creature. I ascribe all goodness to Thee, blushing and confusion of face belongeth unto me. Various have been Thy dispensations, sometimes shall I say to the amazement of Thy creature; but oh, I have seen Thy hand amidst all, and bow and worship. I could not understand them always whilst under them, yet have I through Thy light been given to see they were according to Thy perfect wisdom and goodness. I called upon thee out of the depths, and Thou answered me in the secret place of thunder. Thou proved me at the waters of Marah. I commemorate Thy mercy, Thy great condescension con-

tinued to me, notwithstanding my many mistakes, yea, even though I provoked Thee, as in the wilderness, after Thou displayed Thy power for the bringing my soul out of Egyptian darkness, Thou hast redeemed and brought back. I have known it repeatedly. Thy power has been all in all to me, my sanctification and redemption, so far as I have been brought. I ascribe all to Thee, who art in all and through all, working Thy own designs for those whom Thou dost humble. And now I pray Thee to continue Thy fatherly care, oh dearest Father, Thou eternal Bishop of souls; proceed in the work of redemption, bring down all in me that would set itself up; waste and destroy it, purify daily by the word of Thy power, cleanse me thoroughly, increase a fitness for Thy work and service, which is perfect freedom; bestow wisdom, humility, and devotedness, that I may know how to move before the people, that I may do all for Thy honour alone, and serve Thee cheerfully without reserve. I again implore Thy aid. I seek to bring glory to Thee, and to be helpful to my fellow probationers; so be it, amen. Dominion is Thine, and Thou wilt reign; and Thy children who are united to Thee, and one to another in the everlasting covenant, rejoice when Thy cause is advanced, which is and will be ever glorious.

(To be continued.)

*Medical Missionary Conversation—Leprosy.*—At the third meeting for the season of the students of the Edinburgh (Scotland) Medical Missionary Society, Professor Sir James Y. Simpson, Bart., taking as his text the miracle of the healing of the leper, spoke of leprosy as a disease prevailing since before our Saviour's time down to the present in this and other countries, but now principally in the East. He referred to the old leper-house in Edinburgh, which was situated behind the present post-office, from which patients, having once entered, never came out, and at the gate of which a gallows was provided to execute those who attempted to leave. He stated that at the present time there were three cases in Scotland, and that in Norway and Canada it was prevalent. After giving some further interesting details and statistics, the learned baronet referred to the religious bearing of the subject, and concluded with an earnest appeal to all present to remember that they were afflicted with a spiritual leprosy, which one but the Great Physician could cure. Dr. Leechman, from India, referred to what he had seen of leprosy in India and elsewhere, and stated that he had preached to a company of lepers in Ceylon, they standing on one side of a narrow arm of the sea, and he on the other. The resident missionary had informed him that many of these lepers had gladly received the gospel.

For "The Friend."

#### Religious Instruction, according to the Bible, and the Epistles of George Fox.

The writings of our early Friends on religious subjects, are remarkable for the fairness and the fulness of their expositions of Scripture doctrine. They show that the readings and quotations used were not for any sectarian or "private interpretation;" but for the vindication of the Truth, as it is in Christ Jesus; thus making true their own declaration, and ours, that "Quakerism is Primitive Christianity." The enlarged and benevolent views they held concerning the obligations of the church and of parents towards children and others in order for their training, as christians, are not only striking, as considered in comparison with the sentiments of that age; but are in advance of

our example, in this day of abundance, as to material means of carrying out such training, propose to offer some extracts for the consideration of Friends, hoping that the individual conventional bearings of them, may claim attention which their weight and authority mand.

Y. W.  
Germantown, 3d mo. 24th, 1867.

*Samuel Tuck's Selections from the Epistles of George Fox.* York, 1825.

G. F. quotes Exod. xxiii: "And they shall serve the Lord their God, He will bless their bread and their water;" and Prov. xxviii: "And a faithful man shall abound with blessings."

"So you may see they that are in the faith and in the holy Seed, who keep in the way of the Lord, and command their children and household to do the same; they have the blessings first heaven above, and the blessings below, yea, blessings of the eternal inheritance, and of the kingdom of God; and that was their chief inheritance, that all the faithful seed of Abraham should possess their household and their children who did command their children and household to keep the way of God, that they might inherit the blessing. David saith: 'Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth the seat of the scornful: but his delight is in law of the Lord, and in his law doth he meditate day and night.' Now here is the condition them that do enjoy the blessing, they must keep from the counsel of the ungodly, and the way of sinners, and the seat of the scornful: now here you may see David's instruction, how people might inherit the blessing.

"Levit. x. 'That you may put a difference between the holy and unholy, and between the clean and unclean, and that you may teach your children all the statutes, which the Lord hath spoken unto them by the hand of Moses.' And it is so in the Old Testament, that they might learn the statutes there. Surely much more they should learn the commands of Christ in his New Testament.

"And in Deut. iv. 9, 10, they were to 'teach their sons, and their sons' sons; and again, they were to 'teach their children, that they might learn to fear God all the days that they lived upon the earth,' &c. This they were to teach their children; and again, in Deut. xi, it was the command of God, that they were to teach their children the commandments of God; and they were to speak of them, when they sat in their house, and when they walked by the way, when they lay down, and when they rose up; and in Deut. x. Moses told them, that 'the word was nigh them in their mouths, and in their hearts, that they might do it.' And David said: 'Come, you children, hearken to me, and I will teach you the fear of the Lord. Oh fear the Lord, you saints there is no want to them that fear Him.' Psal. xxxiv. 9, 11. 'Ye that fear the Lord, trust the Lord; He is their help and their shield.' Psalm cxv. 11.

(To be continued.)

## THE FRIEND.

FOURTH MONTH 6, 1867.

However much our consciousness may teach to the contrary, we are apt to forget that, owing to our lapse from the condition in which man was originally created, we are naturally prone to sin and also that, because the great majority of man

d have loved, and still love darkness rather than light, and therefore are rebels against the will of their Creator, the whole world lies in wickedness, and is intensely hostile to the government of Christ, and to the pure and holy life which He enjoins on his disciples.

The chief end of christianity is to redeem man from the spirit and vain conversation of this world, to liberate his soul from the dominion of its evil passions and propensities, and to bring it into inward, spiritual communion with his Father and Saviour. Keeping these things properly in view, we can readily understand, that, being our first nature strongly inclined to do evil, we are subjected to the insidious and potent temptations of the enemy unwearied in his efforts to deceive and prevent us from escaping from his toils, and living in the world at enmity with the Almighty and his Son. Hence, we must inevitably be lost if we are dependent for salvation on our own powers; that our only hope of escape rests on the unfeigned mercy of our Saviour, our willingness to cooperate with the measure of his holy Spirit bestowed to the soul as a light, guide and helper, and our carefully avoiding conformity with the evil and vain customs of the unregenerate community around us.

Inspired by the pleasures of time and sense, we are unwilling to believe that the christian's life is a warfare, waged in the midst of the enemy's camp; that we walk amidst gins and pitfalls, and that there is nothing more likely to draw us from the necessary watchfulness unto prayer than the subvert the work of Grace, than conformity with the ways and maxims of the servants of him whose rules in the hearts of the children of disobedience. Hence professing christians have so readily allowed themselves to comply with the wrong manners, the changeable fashions, and the refined amusements of the world, that where from conscientious scruples, stand aloof from it, and bear a practical testimony against them being inconsistent with christian purity and holiness, they are looked upon, even by high professors, as being unreasonably austere, fond of superstitions, and are charged with undue importance to trifles, and making of things matters of religion which were not intended to be brought within its jurisdiction. The Apostle commands the believers in Christ to "neither by eat or drink, or whatsoever ye do, to bring glory to God." Showing that our duty is to that omnipresent Being is never to be forgotten, or forgotten, in any transaction however trivial, and that we are not at liberty to depart from those vain habits or customs which are from and gratify the world's spirit; nor to engage in anything that leads from the purity and simplicity of the Truth, however it may be considered lawful and proper, or of no account by those who have not submitted to the transforming power of the gospel. It is in *little things* as we are called, in declining to conform to the fashions, vain manners or fashions, and common prejudices of general society, that young converts, perhaps more especially among our own members, often find their faith and love most truly tried; and all past experience proves that are tests, at which very many stumble, and becoming firmly grafted into the true Vine, to bear the fruits of the Spirit.

cause, owing to a variety of intermingled elements, no precise, immovable line of demarcation can be drawn between harmless and hurtful conformity in these things, a plausible but vicious mode of argument is resorted to in relation to the due of certain observances, or as to the evil attending to departures from certain manners or

habits generally observed; and conclusions are arrived at, which, though apparently a fair sequence from the premises taken, are contrary to the recorded testimony of the most devoted servants of Christ, and are always found to be in accordance with the desire to throw off restraint and gratify the longings of the carnal mind. Sin enfeebles the understanding as well as blunts the conscience; and such is the complex character of man's physical and intellectual being, as well as of his relations to his present and future existence, that if he relies on his reasoning faculties to discriminate between what is right or wrong in those things that relate to his salvation—even in those that may be thought insignificant—he will almost inevitably make some fatal mistake. It is requisite that they all,—great and small,—shall be examined in that light which Christ alone can shed upon them, and which He gives abundantly to the obedient soul; by which their real and their relative worth and influence will be shown, and a right decision come to. By this light we see how false is the standard by which the world judges, and detect not only the worthlessness, but the impurity of much that it rates high, the mere ideal worth of very many of those things that captivate its votaries, and the intrinsic value of a great deal that it despises or derides.

The theorist who starts out with assuming that all our knowledge rests on the impressions made on the brain through the intervention of the senses, and that we are not bound to believe anything we do not understand or cannot be demonstrated, may reason logically and satisfactorily to those who admit his postulates, but his views will be contracted and his creed very brief. So, likewise, if in treating of religion, its nature, office, and requirements, we confine ourselves to the abstract truths that belong to it as a mere system of ethics, it is easy so to darken counsel by words that do not seem without knowledge, as to confound the distinction between those things which promote and those which betray it. Thus, if content with proving that there is no sin in the harmony of sounds, or in any particular posture of body or motion of the feet, we may satisfy ourselves with the propriety of singing and dancing; and, inasmuch as it must be admitted there is no inherent evil in shuffling printed pieces of pasteboard, we may contend there is no danger in the pastime of card playing.

By similar processes of superficial reasoning on the abstract character of words, dress, and acts, much may be said that appears specious, in defence of conduct and conversation sanctioned by habit and the voice of the multitude, but which will not bear the light of that Word which divides between the joints and the marrow, and is a discernor of the thoughts and intents of the heart, and which also experienced servants of the Most High have proved, and declared to be evil in tendency, and preventing a growth in the life of religion. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." The operation of this spirit on the soul is the groundwork and efficient cause of all true religion. It teaches those who are obedient to it that nothing is little or unimportant that affects directly or indirectly, the subjugation of self-will and the purification of the heart: that the disciple of Christ must not be conformed to the world, but transformed, and come out from all the evil that is in it, be separate, and touch not the unclean thing. There is, therefore, much wisdom in the following extract from one of the Yearly Meeting epistles.

"It is worthy of general remembrance that no affection of singularity was the cause of a de-

meanor both civil and religious in our forefathers, or in the faithful of this day, different in many respects from the conduct of those among whom we dwell, but they, beholding the unprofitableness, and insincerity of the salutations, customs, and fashions of the world, and regarding the example of our blessed Saviour and his followers, with the frequent testimonies recorded in Holy Writ to the necessity of a self-denying life and conversation, together with the law and testimony revealed in their hearts, retained in view the injunction of the apostle, not to be conformed to this world, but to be transformed by the renewing of the mind, that we may prove what is that good and acceptable and perfect will of God. May an uprightness of heart, as in the sight of God, ever attend this simplicity of appearance; that none by a conduct inconsistent therewith, may furnish occasion for the testimony to be evilly spoken of or despised."

## SUMMARY OF EVENTS.

FOREIGN.—The steamship Great Eastern sailed from Liverpool on the 26th ult., for New York, which city she is expected to leave on the 15th inst., on her first trip to Brazil. As she was about sailing the captain accidentally slipped, instantly killing two men and wounding several others.

In the House of Commons the proposition of the government to guarantee the Canadian railroad loan was agreed to. The Manchester advices are unfavorable. The market for goods and yarns is depressed, and prices have a declining tendency.

A dispatch from Odessa reports a terrible storm on the Black Sea, in which several vessels were wrecked, with some loss of life.

The coronation of Francis Joseph, Emperor of Austria, as king of Hungary, will take place in Pesth, in the second half month next.

The newly elected Parliament has accepted a constitution, the provisions of which are mainly in accordance with the plan proposed by Count Bismarck.

Accounts received from Athens report that there had been no fighting in Candia for two months. The Grecian government has requested the leading Powers of Europe to interfere for the prevention of further bloodshed in the island.

Ex-Governor Eyre, of Jamaica, was arrested in London on the 28th ult., and after a short examination was released.

The Reform bill passed to a second reading in the House of Commons, without a dissenting voice. The debate on the question has been fixed for the 8th inst.

The early sale of the Grand Duchy of Luxembourg to France, by Holland, is spoken of as probable. Count Walewski has resigned the Presidency of the French Corps Legislatif. Placards hostile to Prussia and favoring an alliance with France, have been posted up in the streets of Luxembourg. The Prussian commander of the Fortress of Luxembourg, has complained of the insult offered to his government.

The latest intelligence from the City of Mexico are to the 13th ult. The Liberal guerrillas surrounded the city, and prevented provisions from entering it. The army of Maximilian, composed of 8000 men, was at Queretaro, where it was besieged by Gen. Escobedo with a superior force. Vera Cruz was closely besieged by the Liberals. The great Paris Exposition was formally opened on the 1st inst. The day when the exposition opened, the different national commissioners stood on a platform over the sections allotted to their countries. Turks, Japanese, Russians, Moors and Persians, wore their national costumes.

Regret is generally expressed by the British press, and in political circles, at the proposed sale of the Russian possessions in North America to the United States. The revenue of Great Britain, for the last fiscal year, exceeds the expenditures by £2,500,000 sterling.

The Liverpool cotton market is firm at 15s 13½d. for middling uplands, and 13½d. for middling Orleans. Breadstuffs firm and unchanged. Consols, 91. U. S. 5-20's, 75.



**UNITED STATES.—Congress.**—The two Houses adjourned on Seventh day, 30th ult., until the first Fourth-day in the Seventh month. The President, by proclamation, has required the Senate to meet on the first inst., to receive and act upon such communications as may be made on the part of the Executive. The President has approved and signed the resolution appropriating \$500,000 for the expenses of carrying out the reconstruction bill into effect. The House resolution to restrain the issue of Agricultural College scrip from the States lately in rebellion until they are represented in Congress, passed the Senate. A bill for a survey of a ship canal around the Falls of the Ohio, passed the Senate. The House of Representatives passed the bill to reimburse the colored Indians for expenditures for war purposes. Also, the Senate resolution relative to the collection and payment of money due to colored soldiers, sailors and marines. Also, the bill authorizing the American Atlantic Cable Telegraph Company of New York to establish telegraphic communication between the United States and Europe via the Bermudas and Azore Islands. All constituting eight hours a days' work for all laborers, workmen or mechanics in the employ of the government, passed the House. This body also adopted a resolution declaring that the present Collector of the Port of New York is unfit for the position and should be immediately removed.

**Cession of Russian America.**—The President has sent to the Senate a bill for the cession of that which Power surrenders to the United States its sovereignty over all Russian America and the adjacent islands. The price to be paid by the United States is about \$7,000,000. The territory covers 334,000 square miles, but its chief value consists in its fisheries and the fur trade.

**The President.**—It is believed that the bills which passed both Houses have become laws by the President's signature. Among them those giving privileges to the Atlantic Telegraph Cable Company—appropriating \$1,000,000 for the relief of the destitute in the South, and that prohibiting further payments under awards for slaves enlisted in the army. The Judiciary Committee of the House of Representatives will sit on the next week in the impeachment question, and then adjourn to the Fifth month.

**The South and the Freedmen.**—A mass meeting at Savannah on the 1st, consisting chiefly of colored people, adopted resolutions promising to maintain the laws passed by Congress for the restoration of the South and the unity of the Union; to induce Congress to take prompt and effective measures to reorganize the State on the Congressional basis. Similar meetings have been held in other places. Gen. Sheridan has removed from their respective offices and appointed others to fill them, Andrew S. Herron, Attorney General of the State of Louisiana, John T. Monroe, Mayor of New Orleans, and Edmund A. Bell, Judge of the First District Court of the city of New Orleans.

A convention to organize a Union Republican party, has been held in North Carolina. Fifty-three counties were represented, one half of the delegates being white and the other half colored. The proceedings were harmonious. The resolutions adopted, cordially accept the reconstruction plan of Congress, and favor the election of delegates to the Congress by the government and not to the States, endorse the Civil Rights bill, and favor impartial suffrage without any property qualification or distinction of color.

Fifteen hundred freedmen have applied to the American Colonization Society to be sent to Africa within the next eight months, in the hope of better education.

The levees on the Mississippi have given way in many places, causing inundations of the lower valley.

**Philadelphia.**—Mortality last week, 278.

**St. Louis.**—A dispatch of the 31st ult. says: "The Lindell House, the largest building of its kind on this continent, if not in the world, was totally destroyed by fire last night." The loss of the property is estimated at \$1,500,000. On the first inst., a meeting was held in St. Louis to adopt measures for rebuilding, at which \$650,000 was subscribed for that object, and committees appointed to solicit additional subscriptions.

**Exports.**—During the six months ending 12th mo, 31st, 1866, the domestic products exported from the United States amounted to \$172,061,129. The largest item was cotton, \$51,750,318; next gold and silver, \$23,796,131; breadstuffs were valued at \$20,379,104; petroleum and oil, \$17,240,573; provisions, \$14,252,471; tobacco, \$11,842,297, &c.

**Indian Affairs.**—L. W. Bogy, late Commissioner of Indian Affairs, in the name of the government, has very recently had important interviews with the Yantico Sioux, Santa Cosas, Winnebagoes and Omaha tribes of Indians, having in view further provision for their com-

fort and welfare, without cost to the government, beyond present appropriations for those tribes under treaty stipulations with them. A favorite idea is to provide for them, out of this fund, a sufficient quantity of cattle, so that they may begin to raise stock and abandon the chase. The Indians, it is thought, will accept of this mode of life, and the government will be made without any expense to the government, it is deemed worthy of being put into practical operation.

**The Markets, &c.**—The following were the quotations on the first inst. New York.—American gold 134. U. S. sixes, 1881, 109; ditto, 5-20, 1865, 108; ditto, 10-40 5 per cents, 98. Superior State Flour, \$9 1/2; \$10 60. Shipping Ohio, \$1 45 a cask, \$2 10; timmer flour, common to good extra, \$11.25 a \$12.50; trade and family, \$13 a \$17.22. White California wheat, \$3.15; No. 2 Milwaukee spring wheat, \$2.47. West Canada barley, \$14.21. Rye, 71 cts. Chicago oats, 67 a 68 cts.; Jersey, 72 cts. Rye, 15 cts. Corn, yellow and mixed, \$1.19 a \$1.21. Middling uplands cotton, 30 1/2 a 31 cts. Philadelphia.—Superfine flour, \$3.25 a \$3.50; extra, \$9.50 a \$10.50; finer brands, \$12 a \$17.50. Pennsylvania rye bread, \$3 a \$3.25; Yellow corn, \$3.20 a \$3.25. Rye, \$1.45 a \$1.50. Willow corn, \$1.10, 70 a 71 a 68 cts. Cloverseed, \$3.50 a \$11. Timothy, \$3.25 a \$9.50. Flaxseed, \$3 a \$10. The arrivals and sales of beef cattle reached only 1500 head, 1300 of which were fat, 200 fat, 100 fat, 100 fat, and common 13 a 14 cts. per lb. net. About 5000 sheep sold at from 8 to 9 1/2 cts. per lb. gross. Hogs, \$11.50 a \$12.25 per 100 lbs. net.

**Miscellaneous.**—The records of the Post-office Department show that in the Dead Letter Bureau there have been 600,000 dead letters destroyed in the last year, and 31 cts. Philadelphia.—Superfine flour, \$3.25 a \$3.50; extra, \$9.50 a \$10.50; finer brands, \$12 a \$17.50. Pennsylvania rye bread, \$3 a \$3.25; Yellow corn, \$3.20 a \$3.25. Rye, \$1.45 a \$1.50. Willow corn, \$1.10, 70 a 71 a 68 cts. Cloverseed, \$3.50 a \$11. Timothy, \$3.25 a \$9.50. Flaxseed, \$3 a \$10. The arrivals and sales of beef cattle reached only 1500 head, 1300 of which were fat, 200 fat, 100 fat, 100 fat, and common 13 a 14 cts. per lb. net. About 5000 sheep sold at from 8 to 9 1/2 cts. per lb. gross. Hogs, \$11.50 a \$12.25 per 100 lbs. net.

The Montgomery (Ala.) Mail has been examining the last census to see how the white and colored voters will stand. It finds 36 counties in which the whites will have majorities, and 16 in which the negro vote will preponderate. The majority of white voters in the State is estimated at 11,492.

#### RECEIPTS.

Received from R. Plummer, O., per A. Garrettson, Act., \$2; from A. W. Van A., Coward, Id., for A. P. Party, \$1; from T. Van, A., for D. Green, \$2; to No. 26, vol. 41.

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Saturday the 12th inst., at 4 P. M.

SARAH LEWIS, Secretary.

#### NOTICE

To Teachers and others interested in Primary Schools.

The important bearing of elementary tuition upon the character and success of the scholar, is now generally admitted by parents and teachers. *Methods of making primary schools as efficient as this recognition demands, have not, as yet, been attained.* To promote this, is the purpose of the notice, viz:

Any reports, statistics, documents either public or private; opinions of teachers, or others; journals or publications; results of experience, or facts, throwing light upon the main subject of Elementary Grammar school instruction; especially in regard to the age proper to begin school studies; the time rightly to be spent in school daily; the number of studies, and the kind, which can be advantageously carried on during one school term; how much time may be safely spent in strict study daily, between schools; the working of half-time plan; alternating of the teacher's labors and study, &c.; may be sent, or references for finding the same, may be sent to Y. WARNER, Germantown, for Teachers' Association of Friends of Philadelphia.

#### BRITISH ANNUAL MONITOR FOR 1867.

One hundred copies of this interesting little work have been received, to be sold for the benefit of "The Friends' Freedman Association of Philad." They may be obtained by applying to M. E. Shearman, Actuary, No. 501 Cherry St., (2d story.) Price 50 cents a copy. Applicants by mail will please enclose 8 cts. additional, for postage.

A few copies of the "Annual Monitor," for 1866, remain on hand and may be purchased at 25 cts. a copy. Third month 30th, 1867.

#### ASSOCIATION OF FRIENDS OF PHILADA. IN ITS VICINITY FOR THE AID OF COLOUR FREEDMEN.

A Stated Meeting of this Association will be held at the meeting-house, corner of Arch and Fourth street on Third-day evening, the 16th prox., at 7 1/2 o'clock which all Friends interested in the cause are invited.

#### BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual meeting of the "Bible Association of Friends in America," will be held at the Committee room, Arch Street Meeting-house, on Seventh-day evening, the 13th inst., at 8 o'clock. Friends generally invited to attend.

Fourth month, 1867.

#### WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intended to send children as pupils, will please make early application to Dubé Knight, Superintendent, (add Street Allen P. O., Chester Co., Penna.); or to Cha. J. Rood, Treasurer, No. 304 Arch St., Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR WEST TOWNSHIP, PENNSYLVANIA, PHILADELPHIA. Physician and Superintendent, —JOHN H. WORTON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, at his residence in Carmel, Columbia Co., on the 8th of Seventh month, 1866, PIERRE GAMBLE, of Harrison Gamble, in the 42d year of her age, a loved member of Middleton Monthly Meeting. She labored, during a protracted illness, the same path and cheerfulness that had marked her useful and exemplary life, ever looking at the bright side, and making the most of every untoward circumstance or event, gave evidence as her strength failed, of a conceit have all things in readiness for the solemn change, parting suitable advice to each member of her far charging them to endeavor after stillness, especially the last; and exhorting them to take up the cross, endeavor to be good, that when they died they might be best prepared to meet their Creator. It was necessary to be industrious in order to provide for body, yet there is nothing worth living for in this world to be prepared to leave it. The day before she was remarked, "If I can only be where He is, and attain the lowest seat in His kingdom, it is all I want and at another time she expressed a fear of passing through the dark valley of the shadow of death after a pause, added, "I need fear no evil, for He will with me."

—, on the 19th of Seventh month, 1866, HANNAH, widow of Jacob Lishman, in the 70th year of age, an esteemed member of Chester Monthly Meeting in Jersey City.

On the morning of the 3d inst., at her late residence in this city, ELIAS COZINS, a beloved member of the Southern District Monthly Meeting, in the 58th of her age. She had for a considerable time, struck with much bodily disease, which rendered her helpless, and for nearly nine years she had been unable to go down stairs. During this period, though a constant sufferer, and often near to death, she manifested a patient and resignation. Her uniform cheerful kind and tender sympathy for others, and deep religious concern for the welfare of Society, were instructively endeared her to a large circle of friends who este it a privilege to be with her. Gratitude for the goodness and mercy of her Heavenly Father, seemed to illumine her spirit, and often rose to great heights of celestial ardor. "I have so much to be thankful for. Her sufferings continued till the close of life, and it able to express but little immediately preceding her death, that could be understood, it is believed was sensible of the near approach of death, and anxious to be released, remarking, "Oh if my life had only been spent in doing good to the world, I would have needed for a little clearer evidence of acceptance; after which her purified and redeemed spirit was released from its suffering tenement, and we were believed, has joined that countless number which surround the throne, not one of whom can say "I am." She was the daughter of John and Susanna Cozins, was born in Dublin on the 15th of 4th mo, 1808.

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# THE FRIEND.

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## A Midnight Dawn.

During the earlier part of existence there is usually a keen realization of the force and freedom of human will; we feel practically that we are not yet done growing, and in youth we seem to do, to dare, to endure greatly, to make ourselves all that we would fain be. But, as years advance, they draw around us a net-work of confining circumstances, fettering our actions, and interfering even with mental freedom. One day only succeeds but *inherits* the other. We are oppressed with a sense of loss and irrecoverableness. If one fair season, one golden opportunity has been let slip through error or misadventure, we know that it is gone for ever; no wave brings us our wrecked treasure upon its mountain, no soft autumnal "after summer" will widen us with the flowers that were smitten to a blight in spring.

But it is far otherwise in that kingdom which is not cut off "with observation," and whose laws so subtle as to evade it; that great mysterious kingdom wherein the Spirit of God works upon spirit that is in man; here there is nothing possible, because *all is miraculous*. As the very foundations of our faith are laid in events utterly transcending the limits of human experience, so is the humblest transaction of spiritual connected with much that the natural man can neither know, because it needs a spiritually discerned. An answered prayer is true a miracle, as that of Elijah's bringing fire from Heaven, the healing of a broken limb is as wonderful, as merciful a work, as the lifting of a diseased body, the raising up of a dead in trespasses and sins is as great an exhibition of God's power, as the resurrection of the dead. And in all that is connected with God's Kingdom on earth, there is a latent power which may, at any time, at a *time known to God, though hidden from us*, assert itself in wonder and power and in beauty, and make water to spring in the desert, and a spiritual wilderness to blossom and blossom as the rose.

And among these marvels and glories which, at the long intermittent yet splendid blossoming of the occasion, occasionally gladden the Christian to its very depths, there is none more wonderful, more affecting than that of the awakening of a human soul which age and poverty and ignorance, perhaps even vice, have long held fast

bound in misery and iron. \* \* \* Here and there an instance occurs, to the delight of the Christian philanthropist, of a person brought up in utter ignorance and rudeness, and so continuing till late in life, when the petrifying influence of time and habit will be all at once broken up, and the spirit drawn with alarming and irresistible force out of the dark hold in which it has so long lain imprisoned and torpid, into the sphere of thought and feeling.

"In the most signal of these cases, the influence seems to breathe with such power on the obtuse intellectual faculties as almost to create anew; the contracted, rigid soul seems to soften, to grow warm, expand, and quiver with life."

\* \* \* And to a devout man it is a spectacle of most enchanting beauty, thus to see the immortal plant, which has been under a malignant blast during sixty or seventy years, coming out at length in the bloom of life."

This powerful description of a late and sudden conversion is so exactly illustrated by a story, which was not long ago told me by a friend, long "of every friendless name the friend," long familiar with every phase of human suffering and human degradation, that I have written it down, as nearly as I can remember, in the words she gave it in, so that her experience may work here.

"It is now many years since I became interested in an old woman of sixty, named Jane Ware, then living in the almshouse at ———, where she might have been very comfortable, had she not been unfortunately addicted for many years to the use of opium, the love of which had gained such terrible mastery over her, that she seemed to have lost the power of resisting the strong habitual temptation to indulge in it. Often had she given up her laudanum bottle into my hands, and as often had she procured herself a fresh one. One day, after a severe attack of *délirium tremens*, she called me to her bedside, and once more implored me to take the fatal bottle. I said I would do so on one condition only—that she would leave the almshouse where she had so long lived in comfort, and go to live in the Union, where the necessary restraints of the institution would make it impossible for her to indulge in her besetting weakness. I felt in urging this step upon her that I was putting the sincerity of her repentance to a severe test, but I felt also that hers was a case that admitted of no compromise. Good was struggling in her soul, and if it was ever to emancipate itself from enthralling evil she must be content to *lose her life*, that is to say, be content to resign its little all of earthly solace and comfort, so that she might save that very life in winning to itself its Saviour. I set before her in a strong light the danger she was now incurring in adding year to year and sin to sin, and urged her to place a barrier between herself and the temptation that so many broken resolutions had proved her too weak to resist effectually. My words prevailed. She gave up the laudanum bottle, allowed me to send for a cart to remove her, and, with a heart sorrowful and yet rejoicing, I saw my poor friend settled for life in the workhouse. But the worst part of the trial was yet to

come. As soon as the first great excitement of the change was over, a deep melancholy took possession of her mind, joined with such an overpowering craving for the accustomed stimulant that I feared her very reason was becoming unsettled. She would weep like a child, entreat me to give her back her bottle, and altogether it appeared as if her misery of mind and body might actually drive her to commit suicide. Her punishment, in the words of scripture, seemed to be greater than she could bear. At last this distressing state of mind passed over, but she still remained far from peace and comfort. A deep and almost despairing conviction of sin took possession of her heart, a sorrowful compunction for her many failures, a sense of a soul too heavily weighted with transgressions, too thoroughly stained with evil, to hope to be freed, or to be cleansed. "Who shall bring a clean thing out of an unclean?" Often would I speak to her of that love which goes deeper than our deepest sins, often would I direct her to the precious blood of Christ, and to the love of Him who gave it, to the end that none who believe in Him should perish. The more she was able to realise this love, the more the sense of the greatness of her own sin grew upon her. "Oh, to be forgiven!" she would often say to me; "oh, but to know that Jesus Christ has said, even to me, 'Go in peace, thy sins are forgiven thee.'" What shall I do after sister H——, to know this? I could but direct her to the cross of Christ, and to patient waiting there upon Him who is able to satisfy the desire of every sorrowful soul, who has given his word that He will not quench the smothering flax nor break the bruised reed.

"About this time I was called away to London, when, after some little interval, I returned to ———, and resumed my visits to the Union. I found that a great and abiding change had passed over poor Jane. Her mind was now filled with quietness, with peace, and the full assurance of pardon. She told me, in her own simple touching way, that her prayers were now full of light, that the words of the Bible seemed quite different, that all things around her seemed to repeat these words to her soul, 'The blood of Jesus Christ his Son, cleanseth from all sin.' Need I say that we now praised and magnified the precious blood together? Need I say that that aspect of the poor room, cold and bare of earthly comfort, seemed transmuted as we sat within it and spoke together of that which no earthly standard can mete, no earthly line can measure, that which is without length or breadth, without depth or height, 'the love of Christ which passeth knowledge?' She now expressed a strong desire to learn to read, and, with a little help, taught herself to do so, chiefly by going over and over the fourteenth chapter of St. John, a part of scripture which she always connected with her conversion. Not long after this, from some change in the arrangements of the workhouse, Jane lost a little room which she had hitherto enjoyed to herself, and was obliged to exchange it for the 'general ward,' a large room full of the most disorderly people. This was a great trial to her, so great that she

almost thought of quitting the workhouse. I entreated her, however, not to expose herself again to the risks of self-guidance, but to remain, under whatever trials and difficulties, in the place where God had shewed her so much grace and mercy. She agreed to this, and took her place among the inmates of the general room, always quiet, always ready and helpful.

(To be continued.)

For "The Friend."

Extracts from Letters received by the Friends' Freedmen's Association.

A. H. E., writes from Salisbury, N. C., Third month 18th, 1867:

"The work among the Freedmen is and has been, provoking to jealousy and emulation many of the white inhabitants, who now plainly see that the negro children are beginning to excel in the elementary branches of instruction.

"Our teachers ought to be living examples to the Freedmen of piety, truth, honesty, sobriety and temperance. We feel conscious how weak and dependent we are, on our Divine Master, for life and health, and all things; and He has not withheld his blessing from our labours as the christian department of both parents and children under our care, evinces.

"From many parts of the neighbourhood the freedmen come to us for advice about schools, to buy books, garden seeds, garden tools, &c. Thus we have opportunities of speaking a kind word of counsel or of encouragement to such as are depending under great adversity. Some young men who studied under our care during the winter have hired themselves to farmers, here and there, and have sent back for books, intending to commence little schools on evenings and on First-days; five such schools have been established within twenty miles of Salisbury.

"Hence our friends may rejoice with thanksgiving, that their mission field at Salisbury may be compared to a grain of seed becoming a great tree. I wish that our dear friends in England and Ireland could know how the Lord hath blessed their liberality as a means of opening the eyes of thousands to whom the Bible has been a sealed book. We need their fervent prayers that God may graciously bestow his blessing on their bounty, and that we may be found faithful in all things.

"There is much anxiety and great difficulty on the part of many to find out long lost relatives. Some, carried away in youth by speculators, are returning to the scenes of happier days, then they had father, mother, brother or sister, to whose attentive ear they could tell their sorrows and find their grief assuaged by tender sympathy. Some have lately arrived from more southern States, without any furniture and very scant clothing and bedding. While very many of our scholars and neighbours have gone to Texas or other States. A few attend our school who have not seen their families for several years. Their hearts silently yearn for those objects of tenderest affection who were sold down South, but they have neither the means to go to them nor to bring them back again. \* \* \*

"The clothing and tools sent by our friends have proved a timely blessing to many who were in extreme need without prospect of relief. The demand for such assistance exceeded the supply furnished for them, but we have endeavored to attend to the wants of the more needy cases to some extent. We have to guard against imposition by those who are not real subjects for sympathy.

"From accounts of those who live out in the rural districts we fear that there will be, in all

probability, great scarcity of bread before the coming harvest is ripened."

The Superintendent writing from Yorktown, Third month 26th, 1867, gives a sad account of the effects of the late stormy weather:

"A brook swollen with the heavy rains, got dammed up and overflowed a part of Acretown. As this occurred suddenly, and in the night, it occasioned much distress and suffering in the camps generally. One house owned by an old man and woman, was submerged to the eaves—their pigs, turkeys and hens, being in a pen, were all drowned, and they narrowly escaped the same fate. Several other coloured families were driven from their cabins, some located in a hollow, losing their little all. The ground-floors of their cabins became mud-pools and brooks; and so long did the storm continue that fuel, with many of them, was quite out of reach, and as their only dependence as a means of sustenance had in their daily efforts at labour or digging sassafras-root, many laid day and night on their poor beds with nothing to meet the demands of hunger.

"I visited many during the storm and heard their sighs and tales of poverty. I expended in food, which I distributed among them, about 850, which very providentially remained of the poor funds sent to me from time to time. My funds are now exhausted, but the storm is over, warm weather has come again, and I hope the worst is past."

For "The Friend."

"The meek will He guide in judgment and the meek will He teach His way." In contemplating our approaching Yearly Meeting, this language has been presented, accompanied with the desire, that those who may be permitted the privilege of assembling with their friends on this important and interesting occasion, may seek to know their spirits imbued with that weakness which does not proceed from natural amiability, but which is learned in the school of Him who said, "I am meek and lowly in heart." In an especial manner may those upon whom rests the ark of the covenant, who are bearing burdens for the church's sake, be clothed with it as with a garment, that they may know the Lord to guide them in judgment, and to teach them His way, furnishing them with that wisdom which is profitable to direct, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." As this wisdom is permitted to rule in the church, nothing will "be done through strife or vain glory," but a measure of "the meekness and gentleness of Christ" will mark the deliberations of the body.

This promise of the Most High remains to be true, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." These things will I do unto them, and not forsake them." May those who feel themselves to be indeed blind and incapable of directing either their own steps or the affairs of Truth, be strengthened and encouraged to commit the cause of their dear Redeemer, and their own souls, to the keeping and guidance of the Shepherd of Israel, in humble, living faith that as they endeavor to keep their eye singly turned to Him, and there is a willingness to wait His time, until He make darkness light, and crooked things straight, He will lead them in a safe path, and preserve the Ark unharmed. No effort to make a way, ere His preparing hand has gone before and opened it, can prosper; but where He leadeth

it is safe to follow, though it be in a path we have not known, for "all the paths of the Lord mercy and truth unto such as keep His covenant and His testimonies." E. A.

Fourth month 3d, 1867.

Sir Isaac Newton.

The following curious and entertaining letter written by Newton's former assistant, Humphrey Newton, gives an interesting description of personal appearance and habits of the great philosopher between the years 1684 and the beginning of 1689:

"In the last year of King Charles II., Isaac was pleased, through the mediation of Walker, then schoolmaster at Grantham, to see for me up to Cambridge, of whom I had the opportunity, as well as honor, to wait on for about five years. In such time he wrote his '*Principia Mathematica*,' which stupendous work, by order, I copied out before it went to the press. His carriage then was very meek, sedate and humble, never seemingly angry, of profound thought, his countenance mild, pleasant, and comely. I cannot say I ever saw him laugh once, which was at that passage which Dr. Staley mentioned in his letter to your Honor, who put me in mind of the Ephesian philosopher who laughed only once in his lifetime, to see an eating thistles when plenty of grass was by.

always kept close to his studies, very rarely was a visiting, and had as few visitors. \* \* \* I never knew him to take any recreation or pastime, either riding out to take the air, bowling, or any other exercise whatever; thinking all hours lost that were not spent in his studies, to which he kept close that he seldom left his chamber, except term time, when he read in the schools as he Lucasian professor, where so few went to him, and fewer that understood him, that ofttime he did in a manner, for want of hearers, read the walls. \* \* \* So intent, so serious upon studies, that he ate very sparingly, nay, ofttime he has forgot to eat at all, so that, going into chamber, I have found his mess untouched which, when I have reminded him, he would reply, 'Have I?' and then, making to the table would eat a bit or two, standing, for I cannot ever saw him sit at table by himself. \* \*

very rarely went to bed before two or three of the clock, sometimes not till five or six, lying about four or five hours, especially at Spring and fall the leaf, at which times he used to employ about six weeks in his laboratory, the fire scarcely going out either night or day, he sitting up one ni and I another till he had finished his chem experiments, in the performance of which he most accurate, strict, exact. What his aim might be, I was not able to penetrate into, but his pains his diligence at these set times made me think aimed at something beyond the reach of human art and industry. I cannot say I ever saw him drink either wine, ale, or beer, excepting at me and then but very sparingly. He very rarely went to dine in the hall, except on some public days, and then if he was not minded, would very carefully, with shoes down at heels, stoops unaided, surplice on, and his head scarce combed. \* \* \* When he has sometimes taken turn or two (in his garden) he has made a sudden, turned himself about, run up the stairs to another Archimedes, fall to write on his desk standing, without giving himself the leisure draw a chair to sit down upon. \* \* \* His br furases, *pro re nata*, he made and altered himself without troubling a bricklayer. He very seldom sat by the fire. \* \* \* He never slept the day-time that I perceived; I believe

ged ye short time he spent in eating and  
 ping. \* \* \* His bed maker in a morning has  
 times found both dinner and supper scarcely  
 ed, which the old woman was very pleasantly  
 mumpingly gone away with. \* \* \* His thoughts  
 e his books; though he had a large study  
 on consulted with them. When he was about  
 ty years of age his grey hairs were very comely,  
 his smiling countenance made him so much  
 more graceful."—*Late Paper.*

For "The Friend."

### Gather up the Fragments.

ABIGAIL BACKHOUSE.

the language of the Apostle Paul in one of his  
 epi. is, "Knowing therefore the terror of the  
 Lord, I persuade men," &c. "For the love of  
 the Lord, ye are constrained," &c. We have thought  
 it was much instruction contained in it, as  
 forth the ground of the labors, fastings,  
 and sufferings, which he underwent for  
 love of souls, and for the precious cause 'sake,  
 which all he had, and all he was in this world,  
 made wholly subservient.

Perhaps we are not far out of the way in pre-  
 ating that from having felt the terrors of the  
 Lord, with the constraining love of Christ, is the  
 motive of the author's in our day in leaving us  
 many precious memorials of the life, conver-  
 sions, tribulations, blissful prospects, and happy  
 moments of those, who, having finished their course  
 in joy, have left us the encouraging invitation  
 to follow, as we endeavored to follow  
 the same. It is from love to our souls. Having  
 been under the same bondage of sin and corrup-  
 tion as we are, and having witnessed through  
 the mission and obedience to "the saving arm  
 of the Lord revealed," ability to walk in the new  
 living way, unto the heavenly kingdom, they  
 wish to be partners with them in the forgive-  
 ness and mercy which are in Christ Jesus, our  
 living and ever adorable Lord. These help  
 constitute the "great cloud of witnesses," with  
 whom we "are compassed," who have lived to  
 praise, and died in Him. Oh! that the listening  
 and the open, contrite heart with the willing  
 ear, might be ours: that we might be provoked  
 to emulate such as have escaped, through the  
 grace which is of faith, the contagious of  
 sin, and be induced early like these, to  
 leave every weight, and the sin which doth so  
 burden us, and run with diligence the race  
 before us; having respect not to the honor  
 of fading, unsatisfying world, but to Jesus the  
 Author and Finisher of our Faith, and to the  
 recompense of reward laid up in the man-  
 ner of never-ending and inconceivable joy.

Abigail was the worthy example of the subject of  
 the essay, taken from Youthful Piety. In perus-  
 ing which we were particularly interested with  
 conflict of soul she endured, with her un-  
 der sorrow for the past, when laid on the bed  
 of death. In her fervent prayer to the Lord that  
 would blot out her sins, both of omission and  
 commission, for His dear Son's sake. In her  
 self confession of her practical ignorance of  
 true self-denial and daily cross, which con-  
 sists in the submission of our wills, on all occa-  
 sions, to the will of our holy Redeemer. In her  
 wrestling, as a poor lost creature, after  
 broken heart and contrite spirit, which the  
 Lord would accept and bless. In the re-  
 ceivable change, through mercy, though at the  
 death hour, which took place in her feelings.  
 In the resolutions formed, in this new life she had  
 to live, to be a self-denying servant of a  
 -renouncing Lord. In her resignation re-  
 signing her children; with the expressed desire

that they might be brought up in the fear of God,  
 and most decidedly as Friends.

The honest hour of death, with the solemn  
 prospect of entering upon an unrealized eternity,  
 might try, (if not shake) the foundation of many  
 us, as was the case with this dear young woman.  
 May the admonition conveyed by her sore con-  
 flict, and truly anxious struggle, sink deep into  
 our souls. That whether the opportunity of re-  
 pentance and turning to God, at so late a period,  
 be granted to us or not, we may through the living  
 sacrifice of obedient hearts, and a steady keeping  
 to the law of the spirit of life in Christ Jesus,  
 experience the saving oil of heavenly grace to  
 replenish our lamps for the "midnight cry,"  
 "Behold, the Bridegroom cometh."

Abigail Backhouse was carefully brought up  
 by her parents, but it does not appear that she  
 fully experienced the blessings of true religion,  
 until near the close of life. In the 4th month,  
 1841, she was attacked with illness of an alarm-  
 ing character. On the 20th, desiring to hear  
 that passage read, "Him that cometh unto me,  
 I will in no wise cast out," she remarked to her  
 sister, "Although I have not said much, I have  
 not been insensible to my danger, and I feel as  
 though I might die at any time. I do not seem  
 to have that sense of acceptance which I should  
 like. Dost thou think there is any hope for me?  
 I know that I have neglected to do many things  
 that I ought to have done, and I feel sorry now.  
 But, then, is there not a difference between feel-  
 ing very sorry for our sins, and feeling a sense of  
 the love and mercy of God in the pardon of them?  
 I ought to have thought more about these things  
 sooner. I feel that I love God; but I know that  
 I ought to have loved him more." Her mind  
 being brought under great exercise and concern  
 for her salvation, she prayed with much fervency  
 as follows: O Lord God! thou who seest us alto-  
 gether as we are: thou knowest to many sins  
 of omission and commission. Thou knowest that  
 I have suffered the world, the flesh and the devil  
 too much to draw my affections from thee. O  
 Lord, I am very sorry. Be pleased to look down  
 upon me, and to blot out my sins, for the sake  
 of thy dear Son, Jesus Christ; and if it be thy will,  
 that at this time I should lay down my life, ob-  
 be pleased to grant me an admittance into that  
 city, where there shall be no more sin.

To her husband she remarked, "Where much  
 is given, much is required; but where little is  
 given, little is required. I have not been faithful  
 in the little; but how true it is that all we can do  
 of ourselves is of no avail—I see that if I recover  
 I must do very differently to what I have done."  
 "I have often heard of people making good res-  
 olutions on a sick-bed, and forgetting them when  
 restored to health." The engagement of her soul  
 on her own account continued to be fervent, and  
 she was much tried with a sense of desertion of  
 heavenly good, and much cast down—and on the  
 5th of Fifth month, desiring to be left alone, her  
 attendants overheard her earnestly petitioning for  
 mercy; and on their returning into the room she  
 said to them, with clasped and trembling hands,  
 "Oh, the feelings of my mind are beyond all de-  
 scription. Oh, my sins are so great—it seems to  
 me as though not one action of my life had ever  
 been accepted. I thought I knew what it was to  
 take up the daily cross—I talked about it and I  
 heard others talk; and I thought I knew as much  
 as they did; but now I see that I knew nothing  
 about it. I never did know what it was to take  
 up the daily cross, to be divinely directed; and  
 therefore what can I expect now? Dost thou  
 think there can be any mercy for me?" She was  
 reminded that it was a mercy to be enabled thus

to see herself a sinner, and that all her own right-  
 eousness could avail her nothing; that nothing  
 short of the Holy Spirit could effect this work,  
 and that a broken and contrite heart, God would  
 accept,—she replied, "I do indeed see myself to  
 be a poor lost creature, and can most earnestly  
 pray, God be merciful to me a sinner; but then  
 my sins are so great." It was remarked that they  
 were not greater than the remedy provided, nor  
 than Christ was both able and willing to forgive,  
 and that it is declared, he willeth not the death  
 of any, but that all should return to him, repent  
 and live. "That," she rejoined, "is a comfort  
 to me, and also the promise, Him that cometh  
 unto me I will in no wise cast out—Oh! that He  
 may have compassion upon me." She soon after  
 supplicated very earnestly, "God be merciful to  
 me a sinner—Oh, pardon me, I beseech thee,  
 most merciful God. I am very unworthy, but  
 pardon me, I pray thee; blot out all my sin for  
 thy Son's sake." Much more was said that can-  
 not be recollected; but the anguish of her spirit  
 did not seem to be abated, and with much feeling  
 she said, "O, my feelings are distressing—dost  
 thou think my prayers will be heard?" It pleased  
 the Lord, whose ways are not as man's ways and  
 whose wisdom is unsearchable, to withhold from  
 her any sensible evidence of acceptance, and still  
 to try her with desertion; and it being proposed  
 that all present should sit down in silence around  
 her bed and wait upon the Lord; after a time of  
 stillness a very solemn feeling spread over the  
 company, and it pleased the Lord in a remarkable  
 manner to make known his power; to open the  
 door of access to his footstool in prayer; and to  
 speak the word of peace to her troubled and faint-  
 ing soul. After a season of solemn silence, she  
 said to her sister, "I believe it right for me to  
 tell thee what a very remarkable change has taken  
 place in my feelings. Such a flood of divine love  
 and mercy is poured into my soul, as I never be-  
 fore had any conception of. I never compre-  
 hended the possibility of any one, in this state of  
 existence, being favored with such feelings. Oh  
 what a mercy! It is inexplicable! Such love!  
 I can now fully believe that my sins are forgiven  
 for Jesus' sake: a broken and contrite heart has  
 been accepted."

The change in her feelings was apparent in her  
 looks—heavenly joy beamed in her countenance,  
 and gratitude to Him who had thus revealed his  
 blessed light in her soul, shined in her heart.  
 "If I am permitted to recover," said she, "I  
 hope I shall be strengthened to be a self-denying  
 servant of the Lord." Under the feeling of the  
 new life she had begun to live, and of the joys of  
 God's salvation, she rejoiced in the prospect of  
 the Lord's will being done in her and by her;  
 saying, "If it is his will to take me to himself  
 now, I can truly say, I am resigned. I have never  
 done anything to deserve such a favor, it is all  
 mercy, free unmerited mercy." Alluding to the  
 parable of the labourers who were sent into the  
 vineyard, she said, "They received every one a  
 penny—even those who had just entered, received  
 the same as those who laboured long—Oh! what  
 a mercy that I have been invited to enter at the  
 eleventh hour—that I have been permitted to en-  
 ter! I was so very unworthy; but I feel that a  
 grace has indeed been granted me." Next  
 day she said, "It comes near to a mother's feel-  
 ings to part with her children, but I can now say  
 I am perfectly resigned: I leave them to the Lord  
 and to the care of their relations. It is my de-  
 sire that they should be brought up in the fear of  
 the Lord, and most decidedly as Friends."

It pleased the Lord to permit the peaceful and  
 joyous state of her mind, to be interrupted by in-



tervals of cloud; in which, for the trial of her faith, the light of his countenance was withdrawn, and a fear raised lest something still stood in her way to final acceptance. At these times she was strengthened to make her appeal to Him in whom she had believed, and at length he was graciously pleased again to appear and dispel the darkness, giving her indubitable evidence that, although thus tried and proved, she stood accepted in his sight. A short time before her close, being asked if she continued to feel comfortable, she replied, "Yes—very—indeed," and soon after her spirit was released from its earthly tenement to join the company of those who having come out of great tribulation, have washed their robes and made them white in the blood of the Lamb." She died the 7th of Fifth month, 1841, aged 27 years.

*The Depths of the Sea.*—Our investigations go to show that the roaring waves and the mightiest billow of the ocean repose, not upon hard and troubled beds, but upon cushions of still water; that every where at the bottom of the deep sea the solid ribs of the earth are protected, as with a garment, from the abrading action of its currents; that the cradle of its restless waves is lined by a stratum of water at rest, or so nearly at rest that it can neither wear nor move the lightest bit of drift that once lodges there. The uniform appearance of these microscopic shells, and the most total absence among them of any sediment from the sea or foreign matter, suggests most forcibly the idea of perfect repose at the bottom of the deep sea. Some of the specimens are as pure and as free from sea-sand as the fallen fresh snow-flake is from the dust of the earth. Indeed, these soundings almost prove that the sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showders of these minute shells; and we may readily imagine that the wrecks which *straw its bottom, are, in the process of ages, hidden under this fleecy covering, presenting the rounded appearance which is seen over the body of the traveller who has perished in the snow-storm.* The ocean, especially within and near the tropics, swarms with life. The remains of its myriads of moving things are conveyed by currents; and scattered and lodged in the course of time all over its bottom. This process, continued for ages, has covered the depths of the ocean as with a mantle, consisting of organisms as delicate as hoar frost, and as light in the water as down in the air."

We may not inaptly supplement the above with a passage of a report made by Dr. L. Taylor, of a Bible Society Mission to British Columbia:—"We sailed for San Francisco at nine o'clock on the evening of the 23rd day of April, and we had scarcely cleared the harbor, when we saw the most wonderful exhibition of the inhabitants of the deep that can perhaps be witnessed in any part of the globe. They were about the ship in millions, of all shapes and sizes, and in their gambols, each, from the intense brightness of the phosphorus, seemed to leave behind it a track of fire. Myriads of the smaller fish moved together in shoals, which, from the cause just named, the phosphoric radiance, created a phenomenon never witnessed in northern latitudes—viz: patches or spots unbroken, from a few square yards to several acres, resembling white fleecy clouds, and sometimes looking like a field covered with newly-fallen snow. Occasionally they assumed a narrow longitudinal form, and appeared like the milky way in the heavens; and as we gazed on their varied forms, wrapt in wonder and astonishment, the sublime language of the Book of Job was suggested, "He maketh a path to

shine after Him; one would think the deep to be hoary." "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep."—*Late Exchange.*

## WALKING IN LIGHT.

When we seek with loving heart,  
Each to act a childlike part,  
Daily duty, daily care,  
For our Lord to do or bear;—

All his pleasure to fulfil,  
Do or suffer all His will—  
Serve Him here with earnest love,  
Till we dwell with Him above,—

When the ransomed look before,  
View by faith the heavenly shore,  
Catch the echoes of the song  
They shall join in there, ere long,—

Then, of small account appear  
Every mortal toll or tear;  
Homeward hastening day by day,  
What are trials by the way?

He the great High Priest, draws nigh,  
Brings for every want supply;  
Healing oil, and cheering wine,  
Living water, bread divine.

Then together all rejoice,  
Singing praise with heart and voice,  
Finding, ere our work be done,  
Present heaven on earth begun.

Often by our Saviour blest  
With a sweet sabbatic rest,  
Every burden we can bear  
To His heart, and leave it there.

And arising, onward haste,  
When that blessed hour is past,  
Ready, with uplifted hands,  
For the Master's next commands.

Ready at His midnight call,  
Joyfully to part from all—  
Then, with Him, the festal door  
Enter, to go out no more!

## COURAGE.

Stand by your ground, your ghostly fears will fly—  
Hell trembles at a heaven-directed eye—  
Choose rather to defend than to assail—  
Self-confidence will in the conflict fail—  
When you are challenged, you may dangers meet—  
True courage is a fixed, not sudden heat;  
Is always humble, lives in self-distrust,  
And will itself into no danger thrust,  
Devote yourself to God, and you will find  
God fights the battles of a will resigned.  
Love Jesus! Love will no base fear endure—  
Love Jesus! and of conquest rest secure.

*A curious Clock.*—The *Examiner* quotes the following passage from John Wesley's journal:—"On Monday, April 27th, 1762, being at Lurgan, in Ireland, I embraced the opportunity which I had long desired, of talking to Mr. Miller, the contriver of that statue which was in Lurgan when I was there before. It was the figure of an old man standing in a case, with a curtain drawn before him, over against a clock, which stood on the opposite side of the room. Every time the clock struck, he opened the door with one hand, drew back the curtain with the other, turned his head as if looking round on the company, and then said with a clear, loud, articulate voice, past one, or two, or three, and so on. But so many came to see this (the like of which all allowed was not to be seen in Europe) that Mr. Miller was in danger of being ruined, not having time to attend to his own business. So as none offered to purchase it, or reward him for his pains, he took the whole machine to pieces."

Selected.

For "The Friend"  
"Looking unto Jesus!" Not in doubtful apprehension, now and then; but in loving faith in every trouble and in every joy. Does it press heavily? Poor heart, thou canst not get up under it; but in depending faith, look thou Jesus, and in His time "He will bear both it thee." How did He answer the longing cry the looking unto Him of afflicted ones when was a man amongst them? How, when over that surrounding multitude, arose the cries of blind men by the wayside, He stood still before the rebukers, and asking "What will ye shall do unto you? In His unfailling compass healed them. The measure of their faith was measure of their relief. And though the pignorant disciples, who could see such a way, but who were none the less His disciples would more than once have silenced the prayer of the needy or the suffering, when did He turn away? How hard it is for poor blind human hearts to comprehend the infinite compassion of the love of Jesus! How slowly they with this precious grace; and how marvellous His followers in His very presence, should be dared to rebuke those who looked to Him. How like His compassion to the suffering, His forbearance and patience with the ignorant untempered zeal of his disciples.

"Oh that in His humility  
Our spirits may be clad!  
That we may have the patience  
Our suffering Saviour had!  
A heart more disengaged  
From earth and earthly things,  
Which thro' life's varied trials  
To Jesus simply clings."

*Killing of a Cougar.*—An English traveller relates the following incident which occurred his excursion from Vancouver Island to the Maritime Prairies. He and his companion stopped to their horses at Olympia "city," a small collection of wooden houses situated at the head of Puget Sound; proceeding on their journey they were near sun down, to a small log cabin close stream, where they spread their blankets for night. The next morning as they were sad up to resume their journey, they heard shouts and yells come pealing down the valley. The settler with whom they had lodged, saw his rifle and rushed in the direction from which the sounds came, and the Englishman and companion followed as quickly as they could secure their horses. The shouting ceased, a little while they discovered the cause of commotion. It was a large cougar or panther which lay dead and bloody near a bullock, which it had dragged down and killed. The ferocious animal had evidently fastened on the back of bullock's neck and killed it by biting through the cervical vertebrae. Whilst the cougar feasting on his prize, a German farm-labourer happened to pass near it. The barking of his dog attracted the German's attention, and before he was aware of his danger, he found himself upon the panther. The beast showed symptoms of anger at being thus disturbed, showing teeth, growling and lashing its sides with its tail and the poor German terribly frightened, afraid or unable to run, seized a rail from a fence against which he backed, and screamed loudly for help. As soon as the settler got enough he shot the panther and relieved the German from his terror and danger. The panther's skin to be very destructive to the flocks of sheep kept by the Puget Sound Company.

Goodness is likeness to God; for God is good.

For "The Friend."

These Friends who attended the last two Quarterly Meetings, held in Philadelphia, are of what transpired therein in relation to interesting and instructive memorial of a late loved Friend. For the information of other Friends, I will briefly recount the facts to which desire to refer.

In the memorial as sent up from the Monthly Meeting, there occurred, in a quotation taken from a letter, a passage wherein the necessity of frequent prayer was dwelt on. It spoke of prayer as the bread of life; as necessary to the life of the soul, as bread is to the body.

This passage was objected to by some members of the Quarterly Meeting as being in conflict with the language of our Lord, wherein He claimed Himself the title of "the bread of life." The memorial was referred by the Quarterly Meeting to a few Friends verbally appointed, who made me slight alterations in this and other passages, and returned the document to the next Quarterly Meeting, which passed it, and sent it to the printing for Suffering's.

I have earnestly desired that all the circumstances this meeting might learn from this circumstance a lesson of charity, forbearance, and love. In thus writing, it is not my wish to reopen in any way past subjects of difference. Let bygones be bygones. May I also remember the admonition, "Consider thyself, lest thou also be tempted." It is not at all our wish to write in the hope that the injustice of hasty criticism—of condemning a brother sister for a word—of hastily charging Friends with holding unsound sentiments, may be so impressively taught us all by this circumstance as soon to be forgotten.

Here was a Friend who wrote, and a Monthly Meeting which passed, a sentence, thought by some members of the Quarterly Meeting to contain an unsound doctrine or inference; and yet unfriendly it would have been to have charged her with having departed from the Christian path of our religious Society. J. W. Phila., 4th mo. 2d, 1867.

## Philadelphia.

For "The Friend."

A few items gleaned from the annual message of the mayor to the city councils may probably interest some of our country readers.

The total funded debt of the city 1st mo. 3d, 1867, was \$35,165,621. The expenses of the city during the year 1866 amounted to \$6,492,204, and the receipts for taxes during the same period were \$5,084,539. The taxation required to pay the annual interest on loans, and to make the annual appropriation to the sinking funds for their redemption, will be for this year \$2,681,445. The property held by the city is of great value, and were it not for the eleven millions of debt created for war purposes, would represent a total exceeding the whole debt.

The entire police force consists of 843 men. The number the mayor deems entirely too small for a city with 700,000 inhabitants, scattered over so large an area as the incorporated city. He strongly urges that the force should be increased. During the year 1866, 43,226 arrests were made by the police, which is a large increase over previous years. The greatest increase is in the cases of intoxication and disorderly conduct, which alone numbered 26,079. Of the arrests arrested 40,504 were white, and 2,722 are coloured.

The number of fires reported by the Fire Marshal in the past year was 591. The value of the property destroyed was estimated at \$3,192,197.

The Police and Fire Alarm Telegraph was instrumental in restoring 3081 lost children to their homes, 2487 missing animals to their friends, and many strayed or stolen animals to their owners.

The attention of Councils is called to the conditions of the works for supplying the city with water. They are no longer adequate to meet its rapidly increasing wants. Several times during the summer the demands upon the works exceeded their utmost capacity, and the reservoirs were almost exhausted. The Schuylkill water is deteriorating, and it is feared will not be much longer available as a source of supply.

There are 374 public schools in Philadelphia, with 77,164 scholars. The cost of their support last year was \$877,758.

The admissions to the Blockley Almshouse in 1866 were 5989, and 3509 paupers remained in the house at the commencement of the present year.

The Building Inspectors report that 2570 buildings were erected last year, 1913 of which were dwellings, and 657 for other purposes.

## Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 254.)

"Second mo. 10th, 1863. My beloved friend R. Jordan left this city to take several Quarterly Meetings on his way home. He arrived in this place about the 28th of 10th month last, from a visit in Europe. What a mercy he experienced preservation, and is restored to those to whom he had been made dear in the covenant of life. After attending our Quarterly Meeting in the 11th month, he paid a visit to New York, then returning he found his mind bowed here, and continued about eight or ten weeks, diligently attending meetings, until since our Quarterly Meeting in this month, wherein, and at the black's meeting he had good service, in the flow and enlargement of the gospel. Great was the instruction yielded to my understanding (in which others shared) through his patience, dedicated sufferings, and labours, while abiding in his appointed allotment in this place. I trust the reward now on departure is adequate thereto, for of a truth Thou art just and equal in all Thy ways, 'Thou King of saints.'"

"6th mo. 13th. O Lord, my eternal all! help me to bear my daily exercises with more serenity and composure, with more patience and meekness, that Thy name may be exalted, that Thy power may be in dominion."

"50th. I remembered this day the sacred injunction, 'Walk before me, and be perfect.' I desired a renewal of strength, a renewal of liberty to pursue the design.

"I have been ready to say in my heart, with tears of gratitude when queried with, 'Hast thou lacked anything?' in returning from a journey: 'Nothing, Lord.' Thou hast been with me from my infancy, and supported me from childhood, [and] art not wanting still to support. Oh that my dwelling may be nearer to Thee, hearing Thy internal voice, which is the voice of perfect wisdom, saying, 'This is the way, walk thou in it,' when turning to the right hand or to the left. The day calls for diligence, and 'as thy days, so will thy strength be,' I am convinced, if there is entire and perfect dedication witnessed, and a right and fervent application to the only Source of Wisdom, by which alone qualification is received to act in the church, to the honor of its cause."

"12th mo. 6th. Rejoice not against me, Oh my enemy, I am sensible I have done wrong; I

know I have given way to impatience, and have thereby procured bitterness to my grief, which does not come from my merciful Lord. I know His grace can sweeten my affliction, can mitigate my woe, and has done it, and also enable to endure with religious fortitude that which I cannot remove, or relieve myself from. I ask Thy forgiveness, Father of mercies; restore unto me the light of Thy countenance, that I may live before Thee. O Thou, who hast delivered in times of great extremity, save Lord, I beseech Thee; my soul reacheth unto Thee; through Jesus Christ, I can pray unto Thee.

"It is a long time since I here made my last note. I now may in commemoration of my Heavenly Father's goodness say, that I was this day so humbled with a sense of it, that I could almost have prostrated myself in the street of the city. Lord, forsake me not!

"I am the Almighty God, walk before me, and be thou perfect.' A command given to Abraham, but not confined to him; not confined to one individual, nor to one generation, but has been continued from one to another. And, gracious Father, I have, time after time, been reminded of its import, and this day it has been renewed to the humbling of my soul; but oh how imperfect my obedience, yet Thou dost bear with me.

"I have been in a favored state of mind of late, borne above some close trials, under which I must have sunk had this support been withheld. I have experienced spiritual help also, through means of one of the Lord's faithful ambassadors from a distant land, when I thought I could not derive consolation from such a channel. Ah, my God, it is Thy doings, and marvellous in my view; Thou gavest to know precious fellowship, a divine communion, and truly our fellowship is with Thee and Thy dear Son."

"6th mo. 20th, 1864. Accept this morning, most gracious God, the tribute of gratitude for returning health, and for others of Thy favours freely conferred on Thy dependent. Ah, my soul, trust in the Lord, lean on the arm of His righteousness, which, when its transcendent greatness and beauty are known, will remove thy own out of sight, for as that righteousness arises in the surrounding horizon, thy own will still fade. Blessing and honour, dominion and power, are Thine, and belongeth to Thee, Thou eternal Father, and with Thy dear Son, forever."

"10th mo. 12th. In meeting this day endeavored to worship, and all that I could experience of it, as I thought, was simply saying in my heart, 'Thou that art, and wast, and art to come,' felt also a small degree of spiritual union in the service of a gospel minister. How excellent is Thy loving kindness, Oh, my God! a crumb from Thy hand demands my most grateful acknowledgments."

The following is an extract from a letter addressed to Sarah Cresson by her esteemed friend John Wigham, dated Edinburg, 5th month, 6th, 1865.

"It seems long since I had a line from my dear Sarah, which induces me to take up the pen to tell her [that] that near sympathy and precious fellowship which was instantaneously begotten the first opportunity I had of being in thy company is not diminished by time, nor distance, nor I trust ever will; though various have been our trials since we have been so far separated,—no doubt apportioned to us in infinite wisdom by Him that does all things well. I esteem it a favour still to feel through all a love to the brethren, a continuation of that inseparable union of spirit with those that love the Lord, in which I

dearly salute thee, and wish thee well on thy way. Dear Sarah, I feel myself fast going down the hill. Sometimes I think it is not far to the journey's end, and a hope is revived that He that has been my Helper, will not leave me till that end come; at other times I feel such weakness that I am ready to adopt the language, 'I shall one day fall by the hand of Saul.' Oh pray for me when thou canst, that my faith fail not. Thou art young, and may have considerable to do in the Lord's work, let not diffidence or unprofitable dismay prevent the day's work keeping pace with the day; thy humble thoughts of thyself may sometimes be ready to draw a conclusion that little can be expected or required from thee, but remember the Lord chooses for His employ those who have no strength of their own, and does not fail to administer a sufficient portion of His strength to enable His dependents to do His will."

(To be continued.)

For "The Friend."

### Domestic Life in Palestine.

BY MARY ELIZA ROGERS.  
(Continued from page 236.)  
AN ARAB WEDDING.

"I was invited to a wedding in the Sikhali family, Christian Arabs of the orthodox Greek community. At about eight o'clock, A. M., I was led into their church, a domed building, lighted from above, and gaudy with highly-coloured, distorted copies of ancient Byzantine pictures; for the Greeks, though not allowed to have images to assist them in their devotions, may have pictures, provided they are not too life-like! The body of the church, unnumbered by stalls or chairs, was already nearly filled with wedding guests, holding lighted—home-made—wax tapers; one was placed in my hands. In the centre of the church, at a lectern, stood a priest, and, immediately before him, the bride, closely shrouded in a white izzar. A many-coloured muslin veil entirely concealed her features. The bridegroom by her side, who was only seventeen, wore a suit of sky-blue cloth, edged with gold thread, and a handsome crimson and white shawl girdle. He had only once seen the face of the bride, and that was six months before, on the day of the betrothal.

"The service was in Arabic, and rapidly uttered in clear but monotonous tones. The most important part of it seemed to be the Gospel narrative of the marriage at Cana, in Galilee. While the priest was reading it, bread and wine were handed to the young man. He gave some to the girl, who, in taking it, was very careful not to expose her face. Immediately afterward, she held out one of her henna-stained hands, and a jeweled ring was placed on her finger. Two crowns, made of gilt foil, were brought by the bridegroom's man and bride's woman, and placed on the heads of the now married pair, who joined hands, and with their two attendants walked round and round in the midst of the people, who made way for them and sprinkled them with rose-water and other scents as they passed, singing, and shouting good wishes. By the time the circuit had been made seven times, the veils of the bride and bride's woman were quite saturated, and the two men submitted, without the slightest resistance, to have bottles of scent emptied on their turbans. As the excitement increased, the sprinkling became general, and I came in for my share. Thus ended the ceremony.

"While this was going on, a continual shrill screaming accompaniment was kept up by the female friends of the bride, who were crowded

together in the latticed gallery overhead. There were very few women in the body of the church, and those were near relations of the bride or bridegroom. Presently the men formed a procession, and with the bridegroom in their midst, walked out of the church. A pipe-bearer, carrying a handsome chibouque, was in attendance, and he handed it to the bridegroom whenever the leaders paused to dance, or to sing some wild extravagant love-song. Rose-water was poured on his head from the roofs or windows of the houses under which he passed. Etiquette required that he should look quite calm and composed in the midst of the noise and excitement. I was told by Saleh that he preserved his dignified demeanor throughout the day, while his friends and fellow-townsmen were feasting and making merry round him, and singing bridal songs.

"In the mean time, the bride, with her female attendants and companions, all veiled, and shrouded in white, walked very slowly toward her home—the home of her childhood; for she was not to go forth to meet the bridegroom till after sunset. I accompanied her. We all carried our tapers, although it was the third hour, that is, about nine o'clock, A. M. We paused now and then while one of the professional singing women improvised a solo, suitable for the occasion. All the women took up the words, and joined in chorus, as we walked on again. One verse was in allusion to the presence of a daughter of England at the wedding. It was regarded as a favorable omen. The chorus was a prayer for the peace and happiness of the English girl. We mounted a broad, covered stone staircase, and, passing through a corridor, entered a large, many-windowed room. The bride was led to a sort of throne, made of cushions and embroidered pillows, and I was placed by her side. Her white izzar and veil were taken off. She looked dreadfully faint and fatigued. She was not more than fourteen years old, with an oval face, rather large lips, and black, delicately-arched eyebrows. Her eyes were shut; for custom makes it a point of honor for a bride to keep them closed from the time she leaves the church till the moment she meets the bridegroom at night. She sat in state, in a kneeling posture, resting on her heels, while the palms of her hands were placed flat on her knees, as some Indian deities are represented. Her head-dress was almost concealed by strings of pearls, festoons of small gold coins, diamond—or paste—rosettes, and flower sprays. Her long hair, twisted with braid, hung down her back in nine plaits, heavy with little gold ornaments and coins. She wore a purple velvet jacket, very open in front, showing her rrape shirt and her chest, which was actually adorned with little bits of leaf-gold! Her necklace, or collar of gold coins, was very beautiful. Her skirt of white and yellow silk almost concealed her full, yellow silk drawers. Her hands and arms were checkered with deep orange brown henna stains; but what struck me more than all, was the glossy, shining lustre of her skin.

"While I had been intently watching and observing the bride, the company of women had quite transformed themselves. They had thrown off their white izzars and veils, and now appeared in all the colours of the rainbow—in all sorts of combinations. The faces of many looked as glossy as the bride's. Nearly all of them had very large dark eyes, with the edges of the eyelids blackened with kohl. Their mouths were rather wide, and revealed large, very perfect white teeth, which glistened as the teeth of wild animals do. Their complexions were generally dark, but brilliant and clear. They came forward, one by one, to

kiss the bride's hand; but she remained quite passive, and did not answer any salutations. Dancing and singing commenced. A woman kept time with a tambourine, and two or three dancers stood up in the centre of the room, and attitudinized gracefully but voluptuously. The began very slowly—advancing, as if reluctantly and timidly, toward some imaginary object—the retreating, only to advance again, gradually quickening both step and action. The lookers on sat round on the matted floor, in a double row, clapping their hands in harmony with the tambourine and singing wild, passionate songs, to melodies of a minor key, in two-four time. As soon as one dancer was tired, another stood up and replaced her; and four of them worked themselves up into such a state of excitement that they looked as if they were dying, when at last they gave way. Some of the younger girls wore white calico dresses, with small gold spangles sewed all over them in clusters; others had on white thin muslin skirts, over blue or red silk trousers, and red calico velvet jackets; and when they danced, they held in their hands embroidered shawls, which they waved about gracefully. Sweetmeats, fruit-cakes, and various dishes were served at mid-day.

(To be continued.)

Samuel Tuke's Selections from the Epistles of George Fox. York, 1825.

(Continued from page 254.)

"And you may see all along in the Old Testament, they that feared the Lord were commanded to teach and instruct their children in the way of the Lord, that they might walk in it, and inherit the blessing; which was a better portion than outward riches which will pass away; for 'they make themselves wings and fly away.'"

"It is well pleasing to the Lord, 'for children to obey their parents'; and the bishops or elders were to 'rule well their own houses, and to have their children in subjection, with all gravity and likewise the 'deacons were to rule their own children and their own houses well.'—Tim. i. 3. And likewise you may see the good report of the widows bringing up children, 'which followe every good work,' &c. And in Titus, such a were elders or overseers, their children were to be faithful, 'not accused of riot, or unruly'; and the aged women were to be of good behaviour as becometh holiness, &c., and teachers of good things; and that they teach the younger women to be sober, &c., and 'that the word of God be not blasphem'd.'"

"So you see what care, both in the Old and New Testaments, the faithful parents had to teach their children the way of the Lord; and the Lord hath a confidence in all of them that fear Him, and are of the faith and seed of Abraham, that they will not only admonish the children and household, but 'command the children and household after them, to keep the way of the Lord,' &c.—Gen. xviii.; and to keep out of the wicked ways of the world."

LONDON, 23d of 12th month, 1683.

Dear Friends of the Monthly Meeting of Charlestown, in Ashly Cooper River, in Carolina.

I received your letter, dated the sixth day of the Eighth month, 1683, wherein you give a account of your meeting and of the country, and of your liberty in that province; which I am glad of, though your meeting is but small; however, stand all faithful in truth and righteousness that your fruits may be unto holiness; and yet end will be everlasting life. And be ye patient of virtue, modesty, chastity, and sobriety.



showing forth the fruits and life of christianity in your lives and conversations, that they may reach righteousness, truth, and holiness to all people in that dark wilderness; that you may answer the Truth both in them that are called christians, and in the Indians.

And your desire is, that you may prize your purity, both natural and spiritual, and the favour at the Lord hath given you, that your year is taken instead of an oath; and that you do serve in assemblies, juries, and other offices, without swearing, according to the doctrine of Christ; which is a great thing worth pricing. And take heed of abusing that liberty, or losing the savour of the heavenly salt, which seasons your lives and conversations in truth, holiness, and righteousness.

For you know, when the salt hath lost its use, it is good for nothing but to be trodden under the foot of men. For we here are under persecution, betwixt thirteen and fourteen hundred in prison; an account of which hath lately been delivered to the king; besides the spoil and havoc which is made of Friends' goods, by informers; and besides the great spoil of the two-thirds of our estates, and upon the city pound a month acts, and for not going to a steeple-house; and besides many are imprisoned and prenuored for not swearing allegiance, both men, women, widows, and maids; many are fined and cast into prison as rioters, meeting to worship God. And we are kept of our meetings in streets and highways, in many places of the land, and beaten and abused.

I therefore prize the liberty, both natural and spiritual, that you enjoy. And many are cast into prison because they cannot pay the priests' dues; and also many are cast into prison by the pope's writs, *de excommunicato capiendo*. So at present we are under great sufferings, persecutions, and imprisonments: but the Lord's mercy is over all, and that supports his people.

And that have great liberty, both natural and spiritual, be valiant for God's truth upon the earth, and spread it abroad, both among them that are called Christians and Indians; turning them from darkness to light, to Christ Jesus the Son of God, whom God hath set up for an ensign of the gentiles or heathen, and to be his nation upon the ends of the earth. So seek the good of all, and the profit of all, and the salvation and the glory of God above all; and the glory of his Name and Truth in your day and nation; and live in love, and in the Truth, and the love of it, and "overcome evil with good," and "hold fast that which is good;" and you can try all things.

And so with my love to you all in the holy city of life, Christ Jesus, that reigns over all, in his sanctuary, in whom you have all life, peace, and salvation; in Him the Lord Almighty preserve and keep you all, holy, pure, and true, to his glory Amen. G. F.

## THE FRIEND.

FOURTH MONTH 13, 1867.

Within a few days we received a pamphlet of six pages, entitled "A brief reply to Thomas' Pamphlet, entitled 'An enquiry into the right place and authority of Holy Scripture,'" Daniel Pickard. Published at Gloucester, and, 1867.

Having seen the pamphlet to which this is a reply, "it having been printed for private circulation only," we cannot speak of it as a whole,

but from the extracts contained in the "Reply," it appears to be a reiteration of the sentiments respecting the Scriptures, and the belief of our early Friends concerning them, originally published by Dr. Ash; against which Philadelphia Yearly Meeting has issued its protest. It is altogether painful to have to refer to the controversy still going on in our religious Society, in relation to maintaining the truth as originally promulgated by its founders, and the modifications of belief and practice introduced of latter time, but our love for the principles of Friends, and our duty as Journalists, will not allow us to withhold from our readers such facts as we apprehend show the progress of change, and such views as may encourage those who love primitive Quakerism to stand faithfully in maintaining it, in the meekness of wisdom. We therefore make the following selections from the extracts from T. Bewley's work, given in the pamphlet before us; not because we attach particular importance to the opinions of their author, but because his testimony adds to the cumulative evidence of the prevalence of similar sentiments among the members in his native land. Surely these and other palpable departures show that Friends here, and in all other Yearly Meetings, cannot be too watchful and firm, to contend, in the right spirit, for the fundamental principles of their christian profession.

"There is a matter closely connected with the subject of this paper, which it is needful to advert to, and which appears to have had a tendency to induce many among us to 'set the Scriptures below their right place.' I refer to the words of R. Barclay in the 3d Proposition of his Apology, where he attempts to prove Holy Scripture to be but a secondary rule." The words are "They are only a declaration of the fountain and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate and primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit from which they have all their excellency and certainty." "It may be well doubted if there be as many lines in any other work by a member of our religious Society, which have had a more injurious effect on our own members, or which have tended more to depreciate our Society and its principles in the estimation of other christian believers than these."

T. Bewley's views are shown to be unsound by D. Pickard, who also proves by extracts from the writings of G. Fox, Wm. Penn, I. Pennington, R. Claridge, and other of our primitive Friends, that their faith on this point was identical with that of Barclay.

In the following we have italicised those portions which indicate the apparent general acceptance of these opinions among those members with whom T. Bewley is accustomed to associate.

"There possibly may be some who would think it more judicious to allow this grave error of Barclay quietly to drop out of sight, instead of thus exposing and refuting it [a most lame and impotent refutation.] especially because there are now comparatively few prepared to defend it. But would not such a course be altogether unwise? It is often necessary not only to set forth a great truth, but also to expose a pernicious error. In the present case it appears especially necessary to do so, because Barclay's position has been and still is recognized as the official belief of our religious Society. It was, until the edition lately printed, set forth in the Book of Discipline and Advice in our [Dublin] Yearly Meeting, and

it forms a prominent feature in one of the tracts published by the Tract Association in Dublin. I trust the time is near at hand when we shall be prepared fully and officially to repudiate this mischievous dogma so derogatory to the word of God."

Barclay's Apology for the true christian divinity, has been repeatedly declared by the Society to be a full and true exposition of the faith of Friends. Not because they accept that faith from, or rest it on the views or opinions of any man, but because in that work the doctrines of christianity as recorded in the Holy Scriptures, as they understand them, and agreeably with the openings of the Holy Spirit on the minds of the faithful among them, are clearly set forth. Any, therefore, who repudiate Barclay, whether as individual members or as an organized body, depart from the faith of Friends, and have no right to their name. While Friends have ever accepted the Scriptures as being given by inspiration, and able to make wise unto salvation through faith, which is in Christ Jesus, they have held the immediate, inward light and guidance of the Holy Spirit in the heart, to be "more originally and principally the rule" to which the Scriptures are subordinate. We are slow to believe that any meeting in the organization of the Society will "fully and officially" deny this fundamental doctrine of Friends. We trust many are having their eyes opened to see the threatened danger, and will become concerned to unite with their brethren who have long been sensible of it, in patient, faithful labour and suffering for its removal. We should wish our readers to peruse the remarks of D. Pickard in his "Brief Reply;" but the press of matter on our columns, will not, at present, admit it.

In the notice of the meeting of "The Association of Friends of Philadelphia and vicinity for the relief of Coloured Freedmen," published in our journal last week, the time for the next meeting was incorrectly stated: it will be held at half past seven o'clock on the evening of Second-day the 15th inst. It is very desirable that all Friends interested in this work of truly christian charity should give their attendance.

### SUMMARY OF EVENTS.

FOREIGN.—A London dispatch says, there is a general distrust in political and financial matters all over Europe. A Paris dispatch says, notwithstanding the announcement that the negotiations looking to the acquisition of Luxembourg had been suspended, it is known that the Emperor hesitates to release Holland from her engagements.

At a recent meeting of the liberal members of Parliament, it was resolved to offer determined opposition to the reform bill introduced by the ministry. They propose to bring the subject to a test vote as soon as Parliament, and confidently expect to carry a majority of Parliament against the bill, in which event the members of the Derby cabinet will tender their resignations to the Queen.

In the House of Lords, the Duke of Buckingham, Colonial Secretary, said the prospective transfer of the Russian North American possessions to the United States was a matter of indifference to England.

Advices from Bombay state that the growth of cotton in that region has been greatly increased. The annual budget was presented to the British Parliament on the 4th inst. The excess of receipts over the expenditures for last year and the balance remaining in the Exchequer is officially stated at £2,500,000. The estimated income for the present year will exceed £69,000,000, and the estimated expenditures are £68,000,000. It is proposed by the government to retain the present tax on melt, and to impose a low duty on the receipts from marine assurances, and also on terminable annuities.

All hopes for the safety of Dr. Livingstone have been abandoned. Later advices from the Cape of Good Hope confirm, beyond doubt, the report of his death.

The Italian Ministry having tendered their resignations, Baron Ratazzi, President of the Council of Ministers, is charged with the duty of forming a new cabinet. The overthrow of the late government in Hayti is confirmed by Port au Prince advices of 3d mo. 14th. The first attempt of the revolutionary party, made on the 22d of the previous month, was suppressed by President Geffard, but a second, made a few days after, was successful. Geffard, finding that in his resignation, and subsequently embarked with his family on board a French man-of-war for Jamaica.

London dispatches of the 8th state that the prevailing anxiety and distrust in business circles had increased to a war panic. The uncertainty in regard to the future action of the French Emperor, and the great depression in and about a warlike policy had caused the public feeling in the House of Commons that alarming news had been received in Berlin from Paris, which caused the king of Prussia to send for Count Bismark at two o'clock on the morning of the previous day.

The new Italian ministry had been organized. It is composed of prominent members of both of the political parties.

The Liverpool cotton market had declined. Middling uplands, 12½ d. No. 1, red and California, white 13½ d. per cental. Western canal flour, 28s. 9d. per bbl. Oats, 3s. 4d. per 45 lbs. Consols, 90. U. S. 20's, 73.

UNITED STATES.—The following is a statement of the public debt of the United States on the 31st inst.

Debt bearing coin interest.	Total.
5 per cent. bonds, \$198,091,250 00	
6 per cent. bonds, '67 and '68, \$1,482,641 80	
6 per cent. bonds, 1881, 283,745,400 00	
6 per cent. 3-20 anns, 383,522,000 00	
3 year 7-30 notes, 582,330,150 00	
Navy Pension Fund, \$1,499,381,571 80	
Debt bearing currency interest.	
6 per cent. bonds, \$1,292,000 00	
3 year coupon int. notes, \$2,215,830 00	
3 year 7-30 notes, 582,330,150 00	
Matured debt not presented for payment, \$734,280,780 00	
Debt bearing no interest, 12,255,658 32	
United States notes, \$276,147,249 00	
Fractional currency, 29,215,494 96	
Gold certificate of deposit, 12,560,600 00	
	\$417,225,343 96
Total debt, \$2,663,743,374 18	
Amount in the Treasury, \$105,950,477 22	
Coin, \$105,950,477 22	
Currency, \$34,225,826 52	
	\$140,286,303 74
Amount of debt, less cash in Treasury, \$2,528,289,070 44	

The debt was reduced about \$26,000,000 during the Third month.

Philadelphia.—Mortality last week, 293.  
**Southern Items.**—In the case of Nicholas Carr, convict in a North Carolina court, and sentenced to be branded, the order has been rescinded by Gen. Sickles prohibiting the branding, on the ground that it comes within the law of Congress against maiming. The judgment of the court was amended, and the prisoner was fined \$2000 and ordered to be imprisoned for one year.

Gen. Scott, Commissioner of the Freedmen's Bureau in South Carolina, has issued a circular letter to the freedmen, deprecating a violent assertion of their supposed rights, and urging them to have recourse to the courts for the redress of wrongs. His letter refers to the recent strike at Charleston.

General Pope has issued an order assuming command of the Third Military District, comprising the States of Alabama, Georgia and Florida. He permits the present civil officers in those States to retain their places, on condition of good behavior, until their terms expire, and forbids all elections except those provided for under the Reconstruction act of Congress. G. W. Brown, a Justice circuit court in Alabama, has been arrested under the Civil Rights bill, and held to bail. The offence charged is causing a negro to be whipped for stealing.

Military commanders in the South have been instructed not to remove the State Governors.

The State Convention of Arkansas, sitting at Little Rock, has adopted a platform, approving the Congressional plan of reconstruction and readmission to the Union. The committee appointed to wait on General Ord, reported that he heartily approved the object of the Convention, and was desirous of co-operating with them.

Gen. Schofield, commanding in Virginia, has issued

an order providing for the registration of voters. None but loyal citizens and officers of the United States army will be appointed registering officers. It is stated that the Attorney-General's office will soon give a legal opinion as to whether General Sheridan had any right, under the Military Reconstruction act, to remove State officials from office in Louisiana. The President is reported to be of opinion that he has no such right under that law. If the Attorney-General reports to that effect, the recently displaced officers will undoubtedly be restored by the President.

**The Reconstruction Bill.**—Judge Sharkey and Robert J. Walker, on behalf of the State of Mississippi, filed an application to argue their claim for an injunction against the enforcement of the Military Reconstruction bill in that State. The court has fixed a day for their hearing.

**The Telegraph Line by Behring's Strait.**—The Russian American telegraph extension has been abandoned by the Western Telegraph Company. The essential cause is the great expense of submarine cables across the Atlantic. While it is possible to connect the most distant shores in this way, the company see no good in continuing an enterprise that is likely to become disastrous as a speculation merely. They believe it, nevertheless, for the interest of Russia, on the one hand and America on the other, in completing the international line.

**The Late Elections.**—In Connecticut, English, the Democratic candidate for Governor, is elected by a majority of 979 votes. For Congress, three Democrats and one Republican were chosen. The State Senate stands 11 Republicans to 10 Democrats, and the House 21 Republicans to 10 Democrats. In Rhode Island the entire Republican ticket was successful.

**Cold in the West.**—The weather is reported to be the severest ever known in Colorado and Utah. The snow is in many places twenty feet deep, and disastrous frosts are looked for in California and throughout the mountain districts. There has been a complete suspension of travel between San Francisco and the coast a great part of the month. No mails from the west had reached Salt Lake up to the 13th ult. At Kemball's, forty miles east of Great Salt Lake City, the thermometer ranged from 25 to 40 degrees below zero from the 12th to the 18th. There has been suffering and loss among the cattle and horses; the latter have died by thousands east of Salt Lake.

**The Lower Mississippi.**—Numerous breaks in the levees assure the devastation of the richest portion of South-western Louisiana. The overflow, it is believed, will cause great suffering among the poorer classes of whites, and will throw thousands of freedmen upon the resources of the Federal Government.

**Miscellaneous.**—The President, for some time past, has granted but very few pardons to those who were engaged in the rebellion, although there are a very large number of petitions for pardon before him.

Michigan refuses, through its Legislature, to restore capital punishment.

Late news from Montana says, that the mining operations of this season will be largely extended. It is estimated that the yield of the precious metals will reach \$36,000,000.

A submarine canal has been discovered in Turkistan, in Central Asia. It is of great extent, and is to be have been originally built for the purpose of conveying water to the Buzurg starting the coming season, and in the course of time and the water has been covered up by sand and alluvial deposits.

**Reconstruction.**—A Charleston dispatch of the 8th says: Governor Worth, of North Carolina, and Governor Orr, of South Carolina, have been in consultation with General Sherman here for a few days past concerning the general order here to be issued for the government of the Second Military District. Their conference has been harmonious, and Gov. Worth, on his return to Raleigh, will charge his State to reorganize promptly under the act of Congress.

**Russian America.**—The Senate Committee on Foreign Affairs reported in favor of the ratification of the treaty with Russia, and it was supposed the Senate would confirm it by the requisite two-thirds vote. Information in regard to the climate and productions of the region, lead to the conclusion that its acquisition may be of some value to the United States.

**The Market.**—The following were the quotations on the 8th inst. New York.—American gold 136. U. S. sixes, 1881, 109; ditto, 5-20, 1865, 108; ditto, 10-40 5 per cents, 98. Superior State flour, \$10.20 a 10.25. Shipping Oil, \$12.39 a \$13.35. Baltimore flour, common to fair extra, \$11.55 a \$12.50. Ohio family brands, \$13.35. a \$15. White California wheat, \$3 a \$3.40; white Canada, \$3.30; No. 2 spring wheat, \$2.60 a \$2.70. Canada barley, \$1.19.

State oats, 75 a 77 cts. Yellow and mixed corn, \$1.2 \$1.27. Middling uplands cotton, 25 cts. Philadelphia.—Superfine flour, \$8.50 a \$9.50; finer grades, \$10.50 to \$11.50. Pennsylvania red wheat, \$3.10 a \$3.30. Oats, \$1.70. Cloverseed, \$12 a \$13. Timothy, \$3.25 a \$3.5. Flaxseed, \$3 a \$3.10. The arrivals and sales of best cattle reached only about 1200 head. Prices advanced extra selling at 17½ a 18½ cts, fair to good, 16 a 17, and common 12 a 15 per lb. Sheep were in demand at higher rates, and sold at 17½ for roots to extra, and 9 to 9½ cts. per lb. gross for common to fair. Hogs sold at \$11 a \$12 per 100 lbs. net.

#### RECEIPTS.

Received from Rebecca Shaw, O., per Deborah J. Fawcett, \$1, to No. 6, vol. 41.

ASSOCIATION OF FRIENDS OF PHILADA. AND ITS VICINITY FOR THE AID OF COLOURED FREEDMEN.

A Stated Meeting of this Association will be held the meeting-house, corner of Arch and Fourth street on Second-day evening, the 15th inst., at 7½ o'clock, to which all Friends interested in the cause are invited.

#### NOTICE

To Teachers and others interested in Primary Schools.

The important bearing of elementary tuition upon the character and success of the scholar, is now generally recognized by parents and teachers. But the methods making primary schools as efficient as this recognition demands, have not, as yet, been attained. To promote this, is the purpose of the notice, viz:

Any reports, statistics, documents either public or private; opinions of teachers, or others; journal publications; results of experience, or facts, thorough on the main points in Elementary, or Grammar school instruction; especially in regard to the progress to begin school studies; the time rightly to be spent school daily; the number of studies, and the kind which can be advantageously carried on during a school term; how much time should be spent in school study daily; between schools; the working out time plan; alternating of half year's labour study, &c.; may be sent, or references for finding same, may be sent to Y. WARNER, Germantown, Teachers' Association of Friends of Philadelphia.

#### BRITISH ANNUAL MONITOR FOR 1867.

One hundred copies of this interesting title which have been received, to be sold for the benefit of "The Friends' Freedman Association of Philada." It will be obtained by applying to R. KNIGHT, Treasurer, Acton No. 501 Cherry St. (2d story.) Price 50 cts. ad. Applicants by mail please inclose 8 cts. ad. for postage.

A few copies of the "Annual Monitor," for 1866, main on hand and may be purchased at 25 cts. a c. Third month 30th, 1867.

#### WESTWON BOARDING SCHOOL.

The Summer Session of the School will commence the 6th of Fifth month. Parents and others intend to send children as pupils, will please make enquiries of Mr. R. KNIGHT, Superintendent, (Child St. Road P. O., Chester Co., Penna.); or to Chas. J. Allen, Treasurer, No. 304 Arch St., Philadelphia.

MARRIED, on the 27th of Third month, 1867, Friends' Meeting-house, Muncy, IAA J. PARKER to RAY F. daughter of John and Louisa Warner, all of Md. Pa.

—, at Friends' Meeting-house, West Calu, on Fifth-day, the 14th ult. RALSTON R. HOOP MARY, daughter of Isaac Yersler.

DIED, on Fifth-day the 23d of Eleventh month, BENJAMIN TAYLOR, aged 81 years, a member of Western District Monthly Meeting.

—, on Seventh-day morning the 26th of month last, LINDSEY NEWCOMB, in the 84th year of age, an esteemed member of the Western D. Monthly Meeting of this city.

—, on Fourth-day evening the 3d instant, SA C. MORTON, in the 59th year of his age, a much respected member of the Southern District Monthly Meeting of this city.

WILLIAM H. PILE, PRINTER,  
No. 422 Walnut street.



# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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From the "Sunday Magazine."

A Midnight Dawn.

(Concluded from page 253.)

But the change, as far as concerned her personal comfort, was very great. At the time of which I am now writing, above fifteen years ago, there was little classification among the inmates of the union workhouses, and the decent aged and the insane and weak minded, innocent child and respectable people out of work, were indiscriminately mixed with the vilest and most depraved characters. My experience of life has been a very varied one, yet I can truly say that I have seen more of abandoned wickedness and hopeless misery, has fallen short of what I encountered within the walls of the Union Workhouse. There was at the time I speak of such a want of moral check, that I have myself seen a woman in the very wantonness of iniquity, and idly teaching a little child of between ten or four years of age the most revolting language. Indeed, I have said enough as regards the absence of restraint upon the worthless, and the absolute dearth of comfort for the more respectable paupers when I say that the chief concern was vested in the person of a nurse, a woman drunken habits, violent in her conduct, and entirely profane in language. She stormed and raved down the large room, ordering all things as she will. At one side of the fire sat a gypsy boy, nearly ninety years of age, the very embodiment of old age and impotent malice. The sounds of his day after day were most familiar to my ears, and entering the ward were the voices of the nurse, and the gypsy, cursing and repeatedly sending the other to hell. There was nothing positively awful in this old woman's talk: her face, rigid and almost deathlike through extreme age, was still marked with the features of every evil passion, and her piercing black eyes still moved and peered with an expression of malignity that was scarcely human. 'Out with you, old cant,' was her usual greeting to me. 'Curse and your false talk; to hell with you I say, from my room.' I had no choice between being poor patient Jane uncomfortable, or hearing most bold names and words derided. I heard but and said little, but still that priceless verse, the blood of Jesus Christ cleanseth us from all unrighteousness would return from time to time upon my ears, and bring upon it a ray of heavenly hope. On the body of our Redeemer was wounded the tree for our sins, there came from his

pierced heart blood and water, blood to atone, water to purify. Who should limit the power of Him who came by water and by blood, or say that any heart is too dark or vile to be cleansed by his redeeming work, and enlightened by his sanctifying Spirit?

"I was called from home for a time, and my first visit on my return was to the Union. I missed the gypsy. 'Oh!' said Jane; 'she's gone.' I sat down and listened eagerly to what followed. It seemed that at midnight the voice which loudly or softly calls for all, called to her. She raised herself upon her straw bed, and called to the nurse. 'Dinah, I'm dying; send for sister H——.'

"Dinah answered her with her usual hard coarseness: 'Ye dying! none such luck.'

"'But Dinah, I am dying. I can see my whole life spread out before me—ninety years of sins—I see it all, Dinah send for sister H——.'

"'Well, gang to hell wi' ye, then,' was Dinah's rejoinder; 'best place for ye; ye ought to have been there long ago.'

"'Oh! Dinah,' pleaded the old woman; 'come to me and pray; send for sister H——.'

"'I tell ye I won't. Master would'n't send at this time of night, and she would'n't come.'

"'Then get old Jane up. She'd heard the lady talk often enough. She knows good words. I must ha' somebody.'

"'Well, said Dinah a little mollified; 'be quiet, and I'll read ye a prayer myself.' She took a Bible and read a few verses aloud, but was so continually interrupted by the wail of the poor old creature, 'Oh, my sins, my sins,' that in a fit of impatience Dinah went and brought old Jane to the bedside. At sight of her a softened expression came over the poor, hard, frightened face. Once more the eager voice repeated its tale of woe, 'Oh, my sins, my sins,' but now to a sympathizing ear, to a heart full of the love of Jesus, willing and ready to tell of that love in all its wondrous story.

"'Jesus!' exclaimed the gypsy. 'Who is He? Where? Sure, I never heard of him.' And yet how often had that holy name been spoken in her hearing, but to be driven from her with oaths and curses. Now those dull ears were opened, and she heard plainly, heard the story of the Cross, and of Him who gave himself there 'that all who believed on Him might not perish.'

"She looked upon Him whom she had pierced, and followed Jane's every word with eager, straining anxiety, followed her with intelligent mind, with awakened and thirsting heart. At length, among other texts, Jane repeated that memorable one, 'The blood of Jesus Christ cleanseth us from all sin.'

"The gypsy started as at a familiar sound. 'Why, that's what the lady said, Jane; say it to me again. My sins! I see them all, I see my life from its very beginning to its end, ninety years of sins. Say it to me again.'

"Jane repeated it to her again, with other words of holy and hopeful import, repeated to her every text she could remember, knelt down beside her and said the Lord's Prayer over and over again,

with the simple undoubting confidence of a child addressing its parent; at last she was so tired that she could speak no longer, and sat down for a few moments, exhausted on the bed.

"Then the gypsy again accosted Dinah, 'Come,' she said, 'thou knowest how to read, and thou'st often heard good talk, thou canst remember somewhat. Tell me about Jesus, whatever thou canst.'

"'But how,' I said to Dinah, who told me many of the particulars I am now relating, 'could you talk to her?'

"'Oh, ma'am, for the matter of that,' said Dinah, complacently, 'I managed to think of a good many texts, here and there, and to read out some just as they came into my mind, and when I came to one about Jesus and what He has done to save us, she would say, 'Say that again. Say that again?'

"It must have been a strange scene, the gypsy's eager face and imploring accents, old Jane's meek earnestness, Dinah's blundering and mechanical repetitions; in the midst of it the gypsy passed away, the long sealed fountain of her soul broken up as it were in a flood of penitence; her lips, even as they ceased to move, repeating the words, 'The blood of Jesus Christ cleanseth from all sin.'

"Old Jane lived four or five years after this in patient continuance in well-doing, ever in her homely simple way an instructor of those around her. She died in peace. A few years after the gypsy's death Dinah also died; the momentary impression she had received from it passed away; and her death was even as her life, hardened and reckless in the last degree. There is now left no living witness to this strange sudden dawn, this wondrous light from Heaven shining in a dark place; and except in my memory there probably remains no record of the kindling of this late-lighted lamp of penitence and faith. It is not for us to reason on such events, overpassing the limits of ordinary experience, or to seek to gauge their nature and limits by any preconceived standard of our own. They are the Lord's doings and must be wonderful in our eyes. His great spiritual kingdom is full of mysteries and of marvels, and He has Himself told us concerning it, that 'there are last which shall be first,' a truth which cannot be too hopefully borne in mind by all such as are called to labour among the wails and leavings of humanity."

## Improved Means of Obtaining Iodine.

As new processes of manufacture are gradually discovered and applied in the various departments of the so-called useful arts, and old materials come to receive new uses, it often happens that long-established methods become suddenly impracticable or unprofitable under the stress of new competitions. Thorough revisions of old processes, and sometimes fundamental alterations in great industries, are thus necessitated by a force of circumstances which no prerogative or routine, though of the stiffest, can resist.

As illustrating this proposition, certain recent improvements in the manufacture of iodine are



worthy of notice. Indeed, the whole history of the kelp industry, as practised upon the coasts of Scotland and Ireland, is worth recalling, because of the curious changes through which this branch of industry has passed.

The fused ashes obtained by incinerating various sea-weeds, and the alkaline salts obtained by bleaching these ashes, were formerly much used in England for making soap and glass. Before the discovery of the modern method of obtaining soda-ashes from sea-salt, and so long as heavy import duties were imposed upon barilla and other foreign alkalies, the preparation of ashes from sea-weeds, or *kelp*, as this ash was termed, was carried on in many localities with profit, simply for the sake of the alkali which the ashes contain. It has been estimated that the annual product of kelp in Great Britain was at one time as high as 25,000 tons. But, as new sources of alkali were discovered and as the duty upon the foreign article was reduced, the manufacture of kelp was gradually given up. It would, in fact, probably have disappeared from among the arts but for the discovery that from sea-weeds the important chemical and medicinal agent iodine can be more cheaply obtained than from any other source. Having thus come in to aid the declining kelp industry, the manufacture of iodine inherited, as it were, the old processes of the kelp-burner. Up to the present time the manufacture of iodine seems to have been conducted upon the alkali-makers' plan, in spite of the fact that iodine has long been by far the most valuable ingredient of the kelp, and the one for which the sea-weeds have really been worked.

M. Stanfield, in his patent process, now employed upon some of the Scottish islands, does away altogether with the preparation of kelp. Starting with the natural product, sea-weed, he endeavors to save all the useful ingredients which this raw material contains. Instead of roasting or burning the dried sea-weed at high temperatures in the open air, and so destroying the organic matter and losing a very considerable proportion of the iodine, which is dissipated under such conditions, he simply distills the dried weed at a low red heat in iron retorts. By operating in this manner there is obtained, as a residue in the retorts, a very porous charcoal containing the whole of the iodine originally present in the seaweed, together with the various alkali salts with which it is there associated. By simple lixivation with water all these salts may be readily removed from the charcoal, to be subsequently separated from one another by crystallization; the final commercial products are remarkably free from colour and are of unusual purity. It is noteworthy that even the small percentage of bromine compounds which sea-weeds contain is saved by the new process, and that for the first time in the history of the chemical arts bromine is obtained from this source upon a commercial scale.

The products of distillation, which pass off from the retorts in which the sea-weed is heated, are condensed in suitable receivers, and reworked for ammoniacal salts, oils, naphtha, tar, and so forth. The charcoal left after the removal of the salts is sold as a deodorizer. For filtering water and disinfecting sewage it is said to be a good substitute for bone charcoal, and to cost but a quarter of the price of the latter article.—*Nation*.

The volume of creation unfolds its pages, written in the only language which hath gone forth to the ends of the earth unaffected by the confusion of Babel.—*Sir Francis Bacon*.

Selected for "The Friend."

#### On Giving.

Many of the children of God lose in a great measure, yea, almost entirely, the privilege, and thus also the blessing to their own souls, of communicating to the Lord's work, and to the necessities of the poor, for want of a *regular habit of giving*. They may not be covetous, they may not be loving again this present evil world, and yet they scarcely in any degree act as *stewards* for the Lord, but as if they were already *owners*, because they only give from feeling, or under particular circumstances; and thus it comes, that life is gone before they are aware of it, without having made good use of that one brief life here on earth, in using their means for the Lord as they might have done. But this one brief life is now for ever gone. This sowing-time will never return. The harvest-time is now before them with that of the Lord, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

How, then, the christian should say, shall I act, in order that I may best use my means for the Lord? My reply is this—

1. Seek to keep it before you, that the Lord Jesus has redeemed us, and that, therefore, *we are not our own*, because we are bought with a price, even the precious blood of the Lord Jesus. *All, then, we have and are belongs to Him*—is at His disposal; and we have to look at our possessions as a faithful steward would, who is intrusted by a rich proprietor.

2. The *habitually* using our means, the *regularly communicating* as the Lord prospers us, is next to be attended to. As much as it is practicable, we should seek to do this *weekly*, according to that word, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. xvi. 2.) If, through particular circumstances, this is impossible, then the first time we are able to ascertain how our business stands, how much our profession has brought us in, &c., we should settle before God, how much, accordingly, we can spend for the work of God, or for the poor.

3. With regard to the *amount to be given*, no rule can be laid down for others, because the whole ought to be done, not in a legal spirit, but from the constraint of love and gratitude to the Blessed One, who died for our sins, and to God the Father, who spared not His only begotten Son, but delivered him up for us. But take heed, esteemed christian reader, that for you do not lose the blessing, because it is not said, you must give the tenth part, or the fifth part, or the third part, or half, or three-fourths of what God gives you. The writer would set before himself nothing less than to stand habitually, with all he has, and with all the Lord is pleased to intrust him, as God's steward before Him, and to say, "Lord, thine is all I have; use it as Thou pleasest."

On this principle he has, by God's grace, been enabled to act for thirty-three years; and the unspeakable happiness and blessedness resulting from thus acting, he is unable to describe. If, however, the reader says, "I cannot do this" the reply is, then do what you can, and have grace for. Give the tenth part, or the fifth part, or the third part, or the half of what God gives you, even as you have now light and grace on the subject; only *fix the smallest amount* you purpose to give of your income, and do this regularly; and, as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an *habitual giving*, a *regular giving*, a *giving from principle and upon Scriptural ground*, and leave it to feeling only

and impulse, or particular arousing circumstance you will be certainly a loser. The smallest amount which is fixed to be given, may be continued gone beyond; but it is well you should fix it lowest amount, lest you should do nothing at all; or scarcely anything.

These hints are affectionately commended the children of God who may read this, by who, through the ordering of God, has met w numberless instances in which was verified t Words of God, which says, "There is that se tereth, and yet increaseth; and there is that wi holdeth more than is meet, but it tendet poverty. The liberal soul shall be made fat; he that watereth shall be watered also himself." (Prov. xi. 24, 25.)

#### The Sub-Treasury.

The following account of the vaults in the Treasury building in New York, is extracted from a statement published in a late paper.

"The vaults of the United States Sub-Treasury are said to exceed in size those of the Bank of England. The strong and burglar-proof man in which they have been constructed excites the admiration of all beholders. There are two these immense vaults, one at each corner of Pine street end of the rotunda. The rooms are perhaps twenty feet long by fifteen feet wide, ten or twelve feet high. They contain no wind there is but one door opening into each, and the lights are kept burning inside.

"Rows of cases are arranged around the sides of the room, each about two feet square, with iron doors attached. There is one door for each case and when the apartment has been filled with bundles of gold or bundles of greenbacks, the doors are closed. Each case will contain half a million dollars, put up in bags of five thousand dollars each. When a case is thus filled, the door is closed, and a seal is affixed in the presence of the Naval Officer and the Surveyor of the Port. It takes one hundred bags to hold half a million dollars. In the first vault entered, there were seventy-two compartments arranged round a room, which formed a tier somewhat higher than a man's head.

"Running over the top of these was a balcony with an iron railing in front; there was piled in this balcony, in one heap, six millions of dollars in five and ten dollar bills; one-half million of dollars in internal revenue stamps, fifty thousand dollars in fractional currency, put up in paper boxes, and five and one-half millions of United States bonds.

"The floor of the vault rests on thirty feet solid masonry, from the ground up. On the top of this granite there are two feet of wrought-iron and between the iron plates a space filled up with bullets. The sides and top of the room are composed of eight feet of granite and two of iron arranged in the same manner as for the floor. This safe, as it is called, was invented by Isa. Rogers.

"There are four doors to be opened, one of the other, before we can enter the safe. If one of these doors weighs two tons, and contains locks of different patterns, a lever is so arranged that after the doors are closed, four large bolts are thrown across the door-way, resting in sockets, which have been made in a pillar wrought iron.

"No good idea can be given to the reader of the locks and their operation, but a few remarks may be of interest. The first door is one of Dobb's Eureka locks; there is no key for this, and the outside combination wheel divided into the letters of the alphabet, the

ts, and fractions of figures. The combinations which may be made by this arrangement are endless, and no one can open the lock, showing back bolts, unless he knows the words, figures and fractions which have been used in locking the lock.

The second door contains an Islam lock, which is altogether different from Dobb's lock. The third door has L. Gale's Monitor lock, and the fourth door contains Gale's double Treasury lock. From one of these doors, after it has been opened, a portion of the lock is taken off, and under lock and key in some secret place. About this it would be useless to attempt to get the safe.

The second vault is much larger than the one described, but just as difficult to get into. There are one hundred and twenty cases in this vault where gold can be put and sealed up. At times we looked into the vault there were twenty, or forty-five millions of dollars in gold in the room, and twenty millions in paper-greenbacks, as they are paid into the Treasury, are put up in packages of one thousand bills, all of the same denomination. A package of one dollar bills contains one thousand dollars; five dollar bills, five thousand dollars; of five hundred dollar bills, five hundred thousand dollars.

In one small box we were shown six small packages, each of which contained one million of dollars. Money is handled in the Treasury building in a wholesale manner, packing trunks stand about full of it, large willow baskets on wheels are used to carry it in, &c. The sight of it comes so common that the clerks employed receive it with the utmost indifference, handling it they would so much brown paper.

The vestibule of the second vault is called book vault, and contains the cancelled obligations of the United States, a ton or two of payers' checks. All these books and checks are fully preserved."—*Late Paper.*

### Faith.

For "The Friend."

The following choice remarks of John Thorp, perhaps, in being revived, strengthen some of our bands, and confirm some feeble knees.

Remember it was through faith the walls of Jericho fell down, but the rams horns were used as instruments. Oh this *faith* to which all things are possible, which removes mountains, and which we should walk; and without which it is impossible to please God; let us contend for it, let us watch unto prayer that it may be increased, let us shall all the fiery darts of the enemy be smitten. I know Jesus is the author of this *faith*; I know it is the faith of the operation of the Holy Spirit; but yet I am verily persuaded that by standing upon and willingly yielding to this operation, and raising up and shutting our minds against the world, we shall experience an increase or diminution of the Holy Spirit. Abraham believed God (against all human probability) and it was counted to him, saith the Scripture, for righteousness. Lord, be it unto me, according to thy word, said the holy virgin Mary; she prepared, she conceived the Redeemer of mankind. Have faith in God, said the ever blessed Jesus to his disciples; and to Thomas, be not less than believing. "Said I not unto thee, that if thou wouldst believe thou shouldst see the Son of God?" It is not in my heart, may I say, to put any upon moving in the Lord's will in their own will or their own time, but I would recommend to thee, my dear friend, what I think to be necessary for myself, an unreserved

dedication of heart to God, a careful abiding with and attention to the blessed Master; it is in my heart to say to thee, whatsoever He saith unto thee, do it; no man by taking thought can add one cubit to his stature. I would have you, let the apostle, to be without carefulness; let us leave every thing to Him who hath all power; let us commit ourselves and our all, our children who are dear to us as our own lives, unto the Bishop of souls, who loves and careth for them more than we do; you, blessed be His holy name, saith all that is within me, hath not only died for us, but for our children. Oh that they also may be willing to die unto themselves, that they may live unto Him. 1793.

*Capture of Whales by Poison.*—The idea of employing poison in the whale fishery is no novelty. On the contrary, it is an idea which has been frequently suggested, and several attempts have been made to put it in practice. One of the most distinguished of toxicologists, Prof. Christison, of Edinburgh, has published a long account of experiments in this direction made, by his advice, by Greenland whalers many years ago, and has left his readers to infer that the failure of the efforts then made was to be ascribed rather to the operator's ignorance of chemical manipulation than to any defect in the plan itself.

As was natural, in view of the enormous size of the animals to be destroyed and of the evident necessity of employing a poison tolerably rapid in its action, Christison recommended prussic acid as the agent most likely to meet the requirements of the case, and to this same agent the attention of subsequent speculators has usually been directed. The matter has, however, been recently taken up from a somewhat different point of view by a Frenchman named Thiercelin, and with marked success. Discarding prussic acid and all other liquid poisons as unsuited for use with the harpoons and other apparatus at the whaler's disposal, Thiercelin urges that poison must be employed in the solid state, in order that it may be safely and readily thrown into the animal. The poison employed must, however, be a substance readily soluble in water, rapidly absorbable by the circulatory system, and powerful in its effects. Such an agent is found in the soluble salts of strychnine mixed with a small proportion of curare, the South American arrow-poison.

From a number of experiments made upon rabbits, dogs, and horses, it appears that this poison will produce death in the course of ten or fifteen minutes when administered at the rate of 4000ths of a grain for each pound of the animal's weight, provided it be blown in the state of fine powder upon the surface of a large wound.

On the assumption that the weight of whales varies from 100,000 to 180,000 pounds, the mixed poison was made into cartridges, each containing about 450 grains of the mixture, and these cartridges were then placed in the powder of the shells thrown by the common American bomb-lance. In theory, one such poisoned cartridge would be sufficient to kill a medium-sized whale, and two of them ought to destroy a whale of the largest dimensions. In order to test his plan, M. Thiercelin went on a whaling voyage to the Pacific Ocean. In the course of this voyage he succeeded in striking ten whales with the poisoned bombs, and had the satisfaction, in every instance, of seeing the animals die almost instantly with the usual symptoms of poisoning by strychnine. Whales appear, indeed, to be even more readily destroyed by this poison than most of the land animals. In several cases out of the ten the whale was dead in four or five minutes after the

introduction of the poison, and in no case did the animal live more than eighteen minutes after having been struck.—*Nation.*

Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 262.)

"Eleventh mo. 8th, 1865. As Thy goodness has spared me, O Lord, through the late calamitous season of sickness and mortality, accept the renewed offer of my service. But ah! what service have I to offer? I have nothing except Thou inspire it. Oh, condescend to lengthen my cords, and strengthen my stakes; renew my faith in Thee, and in the wilderness cause waters to break forth, and streams in the desert."

"6th mo. 17th, 1866. In seasons of difficulty and dismay, I have known a refuge in the Most High, and have been indulged with a belief in the superior aid of Divine power, and of the insufficiency of the help of man. So also give me to see and know Thee, my Heavenly Father, as my only place of safety when surrounded with the kind attention of my friends, lest I should by being off my guard, attribute excellency to any inferior object: let all be done with a view to Thy glory, and a proper reduction of the creature. Amen."

"9th mo. 8th. A renewed confirmation was this day vouchsafed to my understanding, through a divine evidence and blessing. 'That whosoever receiveth not the kingdom of heaven as a little child, shall not enter therein.' Oh, my God, my only Helper, scatter my soul's enemies, and let me, if good in Thy sight, find these clouds, in which I have laboured, to be but comparable to the dust of Thy feet, which mark the way of Thy omnipotence in subduing them. Refine the spirit of Thy creature, O Lord, that it may praise Thee, Thou art worthy, the Lord God, and the Lamb!"

"11th mo. 1866. Oh, the awfulness of my standing! The importance of the office of gospel ministry! Gracious Father and Bishop of souls, purify and preserve me, that I may walk with more propriety, and more consistently with the solemn station, especially that I may guardedly avoid giving my neighbour offence; that through my means the Truth may not be evilly spoken of, or Thy holy name treated with irreverence."

"12th mo. 15th. My compassionate Creator, I feel Thy rod in justice administered for unwatchfulness and inattention, not known to my fellow mortals. Had I carefully attended to the injunction of the accepted Mediator, 'Watch and pray,' I should not have had the devouring adversary so close upon me with an oppressive weight of temptation. Gracious God! hear me now while I call upon Thee, and deliver me from evil, for Thy name's sake, for Thy mercy's sake. I know Thou wilt do right with Thy creature, then let Thy dispensation of judgment complete the design; the just measure will be given; but oh, deliver me from the gulf of despair; this once more deliver my soul from temptation that I may praise Thee; \* I am an unworthy creature, yet hear the pleadings of my afflicted soul, for Thy Son's sake let me not lose all faith."

"20th. Thou glorious eternal Fountain of strength, Thou Prince of peace everlasting, stretch forth Thy unconquerable arm of power for my soul's deliverance; weak, thou see'st me, Thy creature, liable to be overcome of temptation and darkness. Thou blessed King of Israel enthroned in light ineffable, once more undertake for me; I desire, in purity of heart to trust in Thee."

"If Thou take from me the light of Thy presence, O Lord, I am undone; have mercy upon



me, then, whatever may be my trials, and Oh! forsake me not."

"I desire, O Lord, my God, with reverence, only to worship Thee, this is my supreme pursuit."

"Gracious God, fulfilling the precepts of Thy beloved Son! to forgive seven times, and even seventy times seven. Oh, preserve me from offending Thee again, lest I provoke Thy jealousy, and Thou shouldst turn from me, and withhold the saving strength of Thy right hand."

"An interval indulged me, in the presentation of these expressions: 'Stablish thy heart, for the evening of the Lord draweth nigh; attended with a hope He would be my consolation for whose absence I have deeply mourned, and whose favor and presence, I trust, I value and desire above all and every other consideration. Some weeks past I returned home from a journey into Maryland, and was thankful to that Power which was with me while out, to my admiration, which had preserved all at home, and let me see the fulfillment of a gracious promise, that all should be safe in His hand; my dearest possessions were so, and nothing failed of all that He had promised."

"My beloved brother, John A. Cresson, deceased the 18th of 8th mo, 1814."

"My dear nephew, S. Emlen Cresson, deceased 8th mo. 17th, 1819."

"5th mo. 15th, 1821. If possible, O Lord! be pleased to cause my revolting, depraved heart to adore Thee in the way of Thy judgments, and to experience the cleansing of that repentance which comes by grace."

"9th mo. 24th, 1821. This day on the high road, through a forest, between Port Elizabeth and Greenwich, I partook [of] a draught from a spring in my own mind, which I thought my enemy could not produce. As I am induced to believe it celestial, may the soul's enemy never close it. Precursor of a blissful day of deliverance."

"10th mo. 16th. Thou, most Holy One, be pleased to suffer me to intercede with Thee for the renovation of my corrupt untoward heart; meliorate and soften it, that I may retain a sense of Thy presence continually, of Thy unutterable goodness, Thy forgiving love, Thy unlimited mercy and omnipotence; for since Thou hast dignified to smile, all Thy creation has seemed to smile in my view, and the meanness to pour forth the melody of praise to God."

"Rejoice, O heavens, for the Lord hath done it; shout ye lower parts of the earth, for the Lord hath redeemed Jacob. He hath glorified Himself in Israel." How sweetly strengthening were these expressions to my soul, when they sounded in my inward ear."

"30th. Away all anxious thoughts and cares. Oh, let me know the sublime mystery of Jesus Christ crucified; let me be crucified to the world and the world unto me. In this knowledge remains profound peace."

"31. O God, be pleased to be my high tower, my fortress and deliverer, defend me from the assaults of the enemy, gather not my soul with the wicked, but let the fiery darts of the adversary pass by; while I am shielded by faith; let me mount higher and higher to understand the great deliverance of Thy right hand! Oh, I have felt the weight of my transgressions, my sins have been awfully heavy, redeem Thy servant out of adversity, that the soul Thou madest may not be lost. Amen."

"11th mo. 1st. O God, enthroned in light, dispel forever all darkness from the path of Thy dependant, according to Thy own perfect will;

lead me in the way of righteousness for Thy name's sake, and the sake of Thy glory."

"11th mo. 3d. 'Be careful for nothing, but in everything by prayer and thanksgiving, make your requests known unto God.' A disposition which I desire to experience and maintain."

"5th. 'Return unto us, O Lord, forgive our iniquities, heal our transgressions, and love us freely, so will we render unto Thee the calves of our lips.' Strengthen my soul, O God, to believe in Thy power to heal, to bind up and restore, notwithstanding the insults of the deadly foe, that like unto the stranger leper, I may return and give glory to Thee; that I may not be afraid to believe in Thy healing, or to acknowledge that Thou hast done it!"

"9th. My Saviour, be pleased to subdue all vain and wicked thoughts, let my weary soul be filled, and surrounded with a sense of Thy ineffable excellency, Oh Thou, who art, and wast, and art to come!"

(To be continued.)

*Eating When Exhausted.*—When the strength or nerve power is already worn out, or used up, the digestion of food only makes a fresh demand upon it, and if it be unable to meet the demand, the food is only a burden upon it, producing mischief. Our bodies here are compared to steam engines, the food being the fuel, and the steam produced the nerve power. The analogy holds good to a certain extent. If, when the steam is low because the fire is low, you pile in too fast a quantity of coal, you put out your fire, and if you have depended upon steam power to fan your fires, that is also extinguished.

Beyond this the comparison fails. You may clean out your furnaces, and begin again, but in the body the consequences of this overloading are dangerous, and sometimes fatal. No cause of cholera is more common than eating freely when exhausted.

The rule should be to rest for a time, and take some simple refreshment, a cup or part of a cup of tea, a little broth, or even a piece of bread, any thing simple and in small amount, just to stimulate the stomach slightly, and begin to restore its power. After rest, a moderate quantity will be refreshing.

Never eat a full meal when you are exhausted. Take first a small quantity of any thing simple which may be handy, and rest. Then, after a time, proper food will be a blessing, not a burden. The fires will burn, the steam will be up, and you can go on your way safely.

It is not amiss in this connection to say, that children would avoid many a feverish night, and many an attack of disease, if mothers would follow this rule.—*Observer.*

It is a living ministry that begets a living people; and by a living ministry, at first, we were reached and turned to the truth. It is a living ministry that will still be acceptable to the church, and serviceable to its members. It is an excellent virtue in ministers, a seal and confirmation of their ministry, to be found in the practice of that which they preach to others; such can in boldness say with the apostle, "Be ye followers of us, as we follow Christ."—*Extract from the Testimony concerning John Banks.*

Parents peculiarly have to plough and sow with tears, often feeling their own infirmities, and how little they can do; but the Lord often interferences for their help; and perhaps, when they are laid in the dust, brings about and fulfils all their petitions, even to the letter.

#### PRAYER.

When we yield up the mind,  
To scan the blessings which are hourly given,  
Whose satisfying fulness was designed  
To cheer our path to Heaven;

And when we ponder too,  
How Jesus from his glorious throne above,  
Came nature's saddest scenes to travel through  
On embassy of love;

Then fervid, grateful thought,  
May spring within us, and our knees may bow,  
And our tongues utter words of worship, fraught  
With feelings deepest good.

But highest range of thought,  
The utmost eloquence of mind and word,  
By grateful feelings, and by genius taught,  
Claim vainly to be heard.

True prayer is not man's own,  
It is not in his time, nor in his will,—  
But its unfettered utterance is known,  
When all of self is still.

There is no real prayer  
But that the Spirit to the mind bestows;  
A gift from heaven, it finds acceptance there,  
And teaches as it flows.

#### ANSWER TO "THERE IS NOTHING BRIGHT BUT HEAVEN."

Ah! say no more, there's nought but heaven,  
That's calm, and bright, and true;  
Say not, our only portion's care,  
That man is ever doomed to wear  
The cypress wreath of woe;  
Are there not pleasures of the soul  
To feeble mortals given?  
Feelings so pregnant with delight,—  
A joy so warm, so calm, so bright,  
To man allied to heaven,  
That the rapt spirit has forgot  
Its element of clay,  
Nor fondly wished its woes were o'er,  
The conflict pass'd, and gained the shore  
Of never ending day?

Oh say no more, there's nothing true  
But the bright scenes of heaven.  
Oh, there is truth in Mercy's page,  
Directing youth, consoling age,  
Declaring sin forgiven.  
Oh, say no more, there's nought but heaven,  
That's calm, or true, or bright;  
Bright are the beams the Saviour sheds,  
The radiance that the Gospel spreads  
Amid this realm of night;  
Though loud the blast, though dark the day,  
We oft have peace at even;  
If earth can yield such pure delight,  
Or bliss so sacred and so bright,  
How calm, how true, how bright is heaven!

*Hume and his Mother.*—It seems that Hume received religious education from his mother, early in life was the subject of strong and beautiful religious impressions, but as he approached manhood they were effaced, and confirmed delinquency succeeded. Maternal partiality, however alarmed at first, came to look with less and pain upon this declaration, and final love reverence seemed to have been absorbed in pride of philosophical skepticism; for Hume applied himself with unwearied, and unhappy with successful effort, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and, as he was returning, an express him in London with a letter from his mother, forming him that she was in deep decline, could not long survive. She said she found self without any support in her distress; that had taken away that source of comfort which in all affliction she used to rely on, and now she found her mind sinking into deep



did not doubt that her son would afford her a substitute for her religion, and she conjured a to hasten home, or at least to send her a letter containing such consolations as philosophy afforded to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night, and before he arrived his mother expired.

No permanent impression seemed, however, to have been made on his mind by this most trying event, and whatever remorse he might have felt at the moment, he soon relapsed into his ordinary of heart.—*Quarterly Review.*

Amuel Tuke's Selections from the Epistles of George Fox. York, 1825.

(Concluded from page 263.)

And it is desired, that all Friends that have children, families, and servants, may train them in the pure and unspotted religion, and in the awe and fear of God; and that frequently they read the Holy Scriptures, which is much better than to be gadding abroad. And exhort and admonish them, that every family apart may serve and worship the Lord, as well as in public. And that when they go to meetings, they may take their servants and families with them, that they may not go wandering up and down in the fields, to ale-houses, as many have done, to the dishonour of God, and to the dishonour of their sisters and mistresses' families, and to their own ruin and destruction. And therefore, for Christ's sake and his pure religion, let there be care taken to prevent all these things. For such an one as is not ruled well his own house, having his children in subjection with all gravity, how can he be the care of the church of God. I. Tim. iii.

Now, dear friends, consider old Eli's case, who admonish his children; but because he did not restrain them from the follies and the evil ways run into, therefore the Lord brought his judgments upon him, that he lost his children's lives, and his priesthood, and his own life. And you think that this was not written for an example, that others should be warned, hear, and be afraid? And was not the Gospel and the law given to restrain people from sin and evil, and to bring them to the glory of God? G. F.

#### To Friends in Pennsylvania.

Bednal-Green, 16th of 9th month, 1685.

Dear Friends,—I am glad to hear of the good early Meeting at Rhode Island, and that the Lord's power and presence was there among you: it would be very well to visit the generation the righteous, and to see how their seed and families do grow in their heavenly vineyards and plantations, and what heavenly riches they have laid up in store in God's kingdom; and to see what the wheat is gathered into God's garner; and that all keep in the worship that Christ set up in Spirit and Truth; and that all walk in the way of living way, over all the dead ways in the world; and that all walk in the pure, undefiled kingdom, that keeps from the spots of the world; and to see that all are guided in the pure and undefiled wisdom that is easy to be intruded, and in the love of God that can bear all things; by which the peevish, short, and brittle spirits may be kept pure; so that all may have their good conversation in Christ Jesus, all striving for unity in the Spirit, and the holy faith, that giveth and keepeth victory over the enemy; and so that all may have their hearts running into the earth and all things; "for to be carnally minded is death, but to be spiritually minded is life and peace;" and let all take heed of neglecting the commandment of God, but stir up the pure mind one in

another; and the Lord, with his eternal arm and power, preserve you diligent in his heavenly work and service in his vineyard, that it may not grow over with briars, thorns, and thistles, to choke the tender plants.

And so my desires are, that you may live and walk in Christ Jesus, and that you may answer the truth in all the professors, and the heathen; and prize your liberty, both natural and spiritual, while you have it; and labour in the truth, while it is day. Remember me to all friends, as though I named them; and as for the state of Friends here, we are under great sufferings, and spoiling of goods, and imprisonments; and they have of late increased in spoiling of our goods; but God is all-sufficient, who doth support us: glory to his Name for ever. So, with my love in Christ Jesus, to you all, in whom you have all eternal rest and peace with God. Amen.

G. F.

#### To Friends of the Ministry in Pennsylvania and New Jersey.

Enfield, 30th of 5th month, 1685.

Dear Friends,—With my love to you all, and all other friends, I was glad to hear from you; but you gave me no account of the increase of Truth amongst you, nor what meetings you have had amongst the Indian kings and their people abroad in the countries, and of your visiting Friends in New England, Virginia, and Carolina, nor of your travels and labours in the Gospel; though you have, in all those countries, liberty to serve and worship God, and preach the Truth. And I understand many have a desire to live in it, especially in Carolina; and you who travel now to visit Friends in those provinces, it is thought strange that you do not visit them; [those people who were seeking the Truth.] Therefore I desire that you may all improve your gifts and talents; and not hide them in a napkin, lest they be taken from you; and not put your candle under a bushel, lest it go out; and be not like the foolish virgins, which kept their name of virgins, but neglected having oil in their lamps: such were not diligent in the work of God, nor in the concerns of the Lord, nor in their own particulars. And therefore my desires are, that you may all be diligent, serving the Lord and minding his glory, and the prosperity of his Truth, this little time you have to live; and be not, like Adam, in the earth, but use this world as though you did not use it; for they that covet after this world, fall into divers snares and hurtful lusts; and therefore consider, that you are but sojourners here, that you may pass your time in the fear of God; and you being many, and having many of the friends of the ministry, going over into those parts; you may be a hindrance one unto another, if you [confine your visits to Friends, and] do not travel in the life of the universal Truth, that would have all men to be saved, and come to the knowledge of the Truth; and if you would have them come to the knowledge of Truth, let them know it, and where it is to be found. So I desire that you may be valiant for it upon the earth, that you may give a good account unto God at the last with joy. I desire that all Friends in the ministry may see this in Pennsylvania and New Jersey.

And if sometimes you should have some meetings with the Indian kings and their councils, to let them know the principles of Truth; so that they may know the way of salvation, and the nature of true christianity, and how that Christ hath died for them, who "tasted death for every man;" (and so the gospel of salvation must be preached to every creature under heaven;) and how that Christ hath enlightened them, who enlightens all that come into the world. And God

hath poured out his spirit upon all flesh; and so the Indians must receive God's Spirit; for "the grace of God which brings salvation hath appeared to all men." And so let them know, that they have a day of salvation, grace, and favour of God offered unto them; if they will receive it, will be their blessing.

My love to you all in the holy Seed of life that reigns over all. Amen.

G. F.

#### Domestic Life in Palestine.

BY MARY ELIZA ROBERTS.

(Continued from page 262.)

AN ARAB WEDDING.

"After sunset the mother and female relations of the bridegroom came to fetch the bride; and then she commenced crying and wailing bitterly. This is expected of her; and, whether she feel regret or no, she must show signs of sorrow on leaving her home, and must also appear unwilling to go forth to meet the bridegroom. This real or affected reluctance is sometimes carried to such an extent that the weeping bride has to be pushed and dragged along very ungracefully. I have witnessed ludicrous scenes of this kind. The veiled bride, whose eyes are still supposed to be closed—but she does peep about a little—is generally lifted on to a horse; and, though her new home may be only in the next street, she makes a tour through the town or village, riding very slowly, attended by a large company of women and girls, carrying flaming torches, and screaming and singing wildly.

"I have often lent my horse to a poor girl that she may thus ride in triumph, lifted up among the crowd of torch-bearers, to meet her bridegroom; and very often, just before midnight, I have been attracted to the window to see such processions pass by.

"On subsequent and persevering inquiry among Arab ladies, I found out how it was that the bride's face looked so lustrous. I learned that girls are prepared for marriage with a very great deal of ceremony. There are women who make the beautifying of brides their especial profession!

"A widow woman, named Angelina, is the chief artist in this department of art in Hâifa. She uses her scissors and tweezers freely and skillfully to remove superfluous hair, and trains the eyebrow to an arched line, perfecting it with black pigments. She prepares an adhesive plaster of very strong, sweet gum, and applies it by degrees all over the body, letting it remain for a minute or more; then she tears it off quickly, and it brings away with it all the soft down of hair, leaving the skin quite bare, with an unaturally bright and polished appearance, much admired by Orientals. The face requires very careful manipulation.\* When women have once submitted to this process, they look frightful from time to time they do not repeat it; for the hair never grows so soft and fine again. Perhaps this is one of the reasons why aged Arab women, who have quite given up all these arts of adornment, look so haggard and witch-like. In some instances this ordeal slightly irritates the skin, and perfumed sesame or olive-oil is applied, or cooling lotions of elder-flower water are used.

"The edges of the eyelids are blackened thus

\* Did David allude to this custom—which is evidently a very ancient one—when he prayed for the physical prosperity of his kingdom and said, "May our daughters be as corner-stones, polished after the similitude of a palace?" It is only as brides or wives that they could be recognized as corner-stones, helping to build up the nation, and it is then that their faces are made to shine.

—a little instrument, like a silver bodkin, is dipped in water, and then into a bottle or box containing an impalpable powder called *kohl*, made of antimony and carefully-prepared soot; the blackened point is drawn gently along between the almost closed lids of the eyes. Poor people use soot alone, and apply it with pins made of lignum vitae.\*

“The arms and hands, legs and feet, are bandaged with narrow tape or braid, like sandals, crossing and recrossing each other; then a paste made of moistened henna powder—the pulverized leaves of the henna tree—*Lawsonia*—is spread and bound over them, and allowed to remain on for several hours. When it is removed, the skin is found deeply dyed wherever the tape—which is now unbound—did not protect it. Thus a sort of checkered pattern is produced, and when it is artistically and delicately done—as Angelina can do it—the feet look, at a distance, as if they were sandaled, and the hands as if they were covered with mittens of a bright orange or bronze colour.

“Finally, early on the wedding-day, the bride is dressed in her bridal robes. Her hair is braided in what we call the Grecian plait. Small pieces of leaf-gold are stuck on her forehead and on her breast. Care is taken not to conceal any of the stars or spots tattooed on her face or chest in infancy. A line of blue dots encircling the lips is sometimes seen, and a spot on the chin is very common. A little rouge is added to heighten the colour of the cheeks when considered necessary.

“The Greek Catholic Church vainly pronounces anathemas, and threatens with excommunication those women who tattoo themselves, and use *kohl*, and henna, and rouge. They will persist in doing so while they believe that it adds to their beauty, and to their powers of attraction, and in vain the noisy processions at weddings and at burials are forbidden, so long as the people believe them to be propitious. Their respect for custom is stronger even than their fear of the church. If the priests persisted in carrying out their threats of excommunication for such offences, their congregations would soon be scattered; so they are lenient, and thus Greek and Roman forms of christianity are blended insensibly with ceremonies and practices so ancient that their origin even is unknown.

(To be continued.)

Be not discouraged, dear young Friends, who you have seen the necessity of taking up the cross in your dress and address, and have in some degree yielded obedience thereto. Regard not the frowns or the scoffs of a world which lies in wickedness, but acknowledge your allegiance to your dear Redeemer by a firm and steady compliance with His commands. This will preserve you from the deplorable effects of Satan's transformations, inspire you with holy resolutions, and enable you to maintain them all in godly conversation and purity of life and faith, adorning the doctrine of the gospel by a blameless demeanor. Mimic not fashions, nor cheat yourselves by saying, that you are not old enough or

good enough to appear in that simplicity which the truth requires; for thereby you will deprive yourselves of the good which the Lord has in store for all those who really love and obey him; and instead of becoming such members of the church militant as he designs you should be, weakness and blindness will come upon you, and in a day to come, deep sorrow and remorse. A consistent walking in conformity with the testimony of the society with which you make profession will dignify and enoble you in the eyes of all those who value uprightness and sincerity. Oh, none have ever had to repent an early sacrifice of their wills to God, or thought that they have too fully served him; but many when they have seriously reflected on, and come to see the beauty of holiness, and the excellency of a life of righteousness, have lamented that they had not sooner given up to divine impressions, and been more fully devoted to serve the Lord, and walk uprightly before him, whose ways are ways of pleasantness, and all his paths are peace.—*Extract.*

For "The Friend."

#### Extracts from Letters received by the Friends' Freedmen's Association.

From Fort Magruder, near Williamsburg, Va., M. A. F. writes, under date 3d mo. 23d, 1867, after acknowledging receipt of clothing for the freedmen:

“We are careful to visit each family as far as it lies in our power to do so, before assisting them, and have, in all, visited about 200 families this winter. We spent a day at Warro's Farm a short time ago, and found the people there in a very suffering condition; at King's Mill (about 3½ miles from here, on the James river,) we found many cases of great destitution. We are very thankful to you for the goods, and trust they have been distributed judiciously, as in every case we have known the persons that we relieved. Some of the goods we sold at a low price, as we are anxious that the independent spirit that most of them possess should be encouraged.

“Our school progresses finely, though the stormy weather for the past month has caused the attendance to be comparatively small. We devote two afternoons in the week to writing and one to sewing. The pupils manifest great interest in their various studies, and their general improvement is marked.”

H. S. B., Agent of the Am. Missionary Association at Beaufort, N. C., in a letter dated 3d mo. 25th, 1867, also expresses much gratitude for packages of clothing received, and continues:

“We have commenced on the distribution of them with great care and good earnest, giving the large woollen shirts and socks to infirm old women, with such underclothes as are adapted to their age; next in order we hasten to relieve the needs of such as are sick, after them all the ragged children among five hundred scholars, claim our care, and of these there are not a few.

“I would like to have the donors visit with me for one day, among these abodes of suffering—they would thank God for the privilege of giving where the needs of the people are so great.

“I add a report of my visits among the poor, written in the early part of this month.

“The winter has been unusually severe, and an untold amount of suffering has resulted from this unusual inclemency. Some families have been shut in their homes for days together by fierce winds, and compelled from necessity to burn their uncouth bedsteads and stools to keep from freezing. And even portions of their houses have been demolished to keep up the last spark till the storm

ceased. Sometimes a shivering child has come to the Mission-house barefoot, late in the winter night, for a handful of wood, to keep mammy at the baby from freezing. \* \* \* A great many families have nothing to eat in the shape of bread from week to week. In fact a great part of the sickness results from the refuse of fish and oysters eaten by them. There is a young woman in school now, perfectly healthy, whom we raised last year, from the borders of the grave, with nothing but little daily allowances from our table. To another, who has been sinking daily, with disease but want of vital energy, I fear our help has come too late. My heart bleeds for the afflicted family. Day after day has the faithful toiled, walking two miles into the country, grubbing ground all day to secure a crop next year for his family, while his little boy has stayed out of school to pick up oysters and clams, often with bare and bleeding feet, to keep the family from starving. Now, just as returning spring inspired them with new hope and courage, death creeps slowly into their dwelling—and it is real death from starvation. This is no uncommon instance. We can bear all our trials, sustain our labour in its varied phases, better than the daily and nightly visits among the abodes of languid hunger.”

The Superintendent writes from Yorktown Fourth month 1st, 1867:

“The packet of large type hymns has been received. They are highly prized, and just the thing needed. We have given one to each school in our First-day schools, and require them to commit them to memory, promising another hymn the same terms if well recited next week. The library is very successful; the books are eagerly sought for, read and listened to by those who cannot read. I frequently see large groups collected for this purpose. We give out the books to be returned every week at the close of our First-day school; this has already doubled the attendance at these schools. A large number who have attended our schools can read with understanding. Yesterday (First-day) we loaned fifty-two volumes. The people have very little reading matter, and this supplies them with Bible History, Pilgrim's Progress, and religious reading interest them more than any other.”

From Greensboro, 3d mo. 27th, 1867, M. B. F. a teacher, writes:

“At the First-day school we have had in attendance 118 scholars. James Dean, an enthusiastic coloured man, was superintendent who I came here, and still continues, opening school with singing, reading the Bible, and prayer. The school is divided into classes, according to the capacity of the pupils, having Testament classes, two in Bible Reader, and a class of children who are not sufficiently advanced to read; and these are taught orally. The Testament classes read one or two chapters, with such marks as the teacher deems proper; some let Bible History from a simple book called ‘The Child's Scripture Question Book.’ They also repeat texts of Scripture learned during the week and close by singing a hymn. They evince deep interest in the First-day school, and we hope much good may result. We think that, in our night-school particularly, there is also great intelligence and eagerness to learn, and it must be a source of the greatest encouragement to the friends who have been so untiring in their efforts to aid this people, to witness the progress of the adults, and their eagerness to learn to read the Bible.”

“The people are beginning to inquire, ‘if we are coming back, and if we think the Friends’

\* This process is probably referred to by Ezekiel xliii. 40. “Ye have sent for men to come from far; for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.” And it is written that Jezebel, “painted her eyes;” or “put her eyes in painting.” And Jeremiah says, in the fourth chapter and thirtieth verse, “Though thou deckest thee with ornaments of gold; though thou rentest thy face [or, as it should be written, *thine eyes*] with painting, in vain shalt thou make thyself fair;” &c. So we may regard the use of *kohl* as a very ancient custom.



ll continue the school here? They do not feel  
to support schools, and are indeed too poor  
near there will be great destitution and suffer-  
before the new crops can be harvested." "Our  
Our friend H. U., (an intelligent Freedman)  
gone by invitation to attend a convention at  
leigh, whose object is to re-organize the poli-  
cal basis of the State. I enclose a letter sent  
to him to his wife, descriptive of the proceed-  
gs there. It is as follows:

Raleigh, 3d mo. 27th, 1867.

"Dear wife: Our meeting met this morning at  
five o'clock, and continued until three and a  
half o'clock this afternoon, at which time it ad-  
dressed to meet again to-morrow morning at half  
of nine. We are now organized, and have  
elected a president and three vice-presidents, two  
of whom are coloured. There was from one  
hundred to one hundred and fifty coloured men  
and some hundreds of white men, among whom  
some of our ablest men in the State. In all  
committees of the convention one-half of them  
coloured. We are now holding a meeting in  
capital of our State, with and on an equal  
ing with our former masters; such an occur-  
rence never was known to exist, and we consider  
one of the noblest proceedings of the present  
age. There are ex-rebels from all parts of the  
State among the bystanders, looking on as if  
their heart was breaking. But, thank God, the  
lion is near at hand when the lion and lamb  
shall lie down together, enjoying the comforts of  
life. When the president was honored to the  
stage, he was escorted by a coloured man at one  
end and Judge Dick of Greensboro, at the other,  
and brought a look from the ex-rebel bystanders  
that was nearly capable of bringing pity from  
those who in years gone by they have tried to  
oppress and trample under foot."

**Razors.**—The following, says the *London En-  
quirer*, is an extract from a little work by Mr.  
Gibbsbury, a practical razor maker, of Bond  
street:—"The edge of a razor, a pen-knife, and  
every other very keen instrument, consists of  
a great number of minute points, commonly  
called teeth, which, if the instrument is in itself  
sound, and in good condition, follow each other  
through its whole extent with great order and  
regularity, and constitute by their unbroken regu-  
larity its excessive keenness. The edge of such  
instrument acts on the beard, the skin, or  
anything else, not so much by the direct applica-  
tion of weight or force, as being drawn, even-  
ly, along it; because by this operation, the  
teeth, of which it consists, pass in quick  
succession in the same direction and over the  
part of the substance. My readers will be  
convinced of this, if they will make the following  
experiment on their glove or on their hand, as  
well as by best. Let them hold the razor either  
perpendicularly or obliquely, and press on it with  
a considerable force in a direct line from right  
to left, and they will have no great reason to fear  
consequence. But let them move it from  
right to left, let them draw it toward them, or  
draw it from them, in the smallest degree, in the  
most manner, and it will instantly make an  
impression. When they have made this experiment,  
they will be convinced of the truth of what I  
have asserted, namely, that in the operation of  
drawing very little weight, and even very little  
force are necessary." Hence it follows that the  
razor will have the teeth of its edge set at  
work as regularly as a good saw, and the best test  
of using a razor is to examine the edge by means  
of a strong magnifying glass.—*Late Paper.*

For "The Friend."

### Letters of John Rutty.

The accompanying extracts from letters of John  
Rutty, under date 1761-2, are taken from a "Ken-  
dall's collection," and are sent under the feeling  
that they may find a field of present service  
among some of the readers of "The Friend."  
There is so much danger of our own pre-conceived  
ideas of things, warping the truth to the one side  
or the other, that we have great need to wait in  
deep reverence and meekness, stripped of self-  
will and mere habitual interpretation of things,  
for the clear arising of that Light which alone  
can unmask our own hearts, and show us the  
spring of our views and feelings, whether it be  
of God, or whether it be of man.

"I will say of the doctrine of immediate revela-  
tion, I never was so thoroughly convinced of it  
as in my late illness: never had so clear a sensa-  
tion of a Being, distinct from my own mind,  
immediately and instantaneously enlightening  
and ennobling my soul with the love of eternal  
truth and justice, as then; a time I cherish  
the remembrance of, with great delight, as having  
showed me the possibility of a complete victory  
over sin. I see now the necessity of deep mortifica-  
tion, as a proper discipline, penance, and even  
condition of our being admitted into the ocean  
of undisturbed happiness and glory."

"As to the languishing state of Zion, I have  
of late suffered more sensibly than ever in my  
life before, at times ready to be deserted by brethren  
I had an esteem for; however, blessed be the  
Lord, I am not left quite disconsolate. Upon  
perusing the holy records, I find the church has  
generally been in trouble; and often in more  
calamitous circumstances than any thou or I may  
have observed, and yet was never wholly forsaken;  
the prophets will furnish thee with numerous  
instances, which have yielded me considerable  
satisfaction. That we may be preserved from  
the general defection and corruption is the great  
spiritual object. But again, I consider we are  
perhaps more alarmed at these things than we  
ought to be, in expecting too much from ex-  
terials as a conformity to our refined way, which  
really can effect no more than circumcision to the  
Jew outward."

"Thy mentioning a certain virtue, suggests an  
observation of the too much prevailing neglect of  
reading the Holy Scriptures, even among some  
of our ministers. I am far from denying, on the  
contrary I commend the imploring Divine help;  
but at the same time we ought to be diligent  
in the perusal of these sacred records, comparing the  
frequent references and connections of the Old  
and New Testament. I need not tell thee that  
our chapters are, not unfrequently, badly divided,  
which if not attended to might prevent our having  
a right understanding of what is before us. Let  
reason be exercised, not to pride and ostentation  
of science, but as God's precious gift; and let no  
man of superior talents and opportunities cover  
his *spiritual idleness* under a specious claim to  
Divine inspiration."

"Give a man a due share of faith and love,  
and I will warrant for his obedience. Legal  
men among us have cried, Do this and avoid  
that, in order that thou mayest be accepted; but  
if I mistake not, God is teaching some better,  
and enabling them to lay the axe to the root of the  
corrupt tree. Come to meetings, says the pharisee;  
but love God, says the evangelical man, and I  
will warrant for the consequences; but he also  
saith, put away thy idols first."

In the heavenly building there are stepping-  
stones, as well as agates and carbuncles.

*Curious Custom.*—An English gentleman who  
has lately travelled in Palestine, recently gave a  
description of the curious scenes that are enacted  
in the church of the Holy Sepulchre.

He said that when you first entered the church,  
you would be surprised to see a party of soldiers  
with their swords by their sides and their guns  
stacked within reach. It seemed a sacrilege in  
such a holy place, and struck one rather un-  
pleasantly. But he soon found out the necessity  
for it. According to the law of the country,  
every sect is allowed to worship there, and as it  
is considered equally sacred, both by Christians  
and Mohammedans, all wish a time for their mode  
of worship. The law allows them an hour each.  
They commence at six in the morning. At that  
hour those who have the first privilege enter,  
bringing with them whatever is necessary to con-  
duct their particular religious rites. They go  
through their prayers and chants, and all is very  
quiet till about a quarter to seven, when those  
who have the privilege of the next hour begin to  
arrive. At first all is decorum; but presently  
the new comers begin to hiss and mock. As  
their numbers increase, and they become stronger,  
they shove and crowd; and as the time lessens,  
they get more and more bold. A few minutes  
before seven they proceed to more forcible de-  
monstration. They think if they can clear out  
these blasphemers a few minutes before the time,  
they have done so much good work for God;  
while the worshippers on the other hand think,  
if they can keep possession a few minutes after  
the time, they have done an equally good work.  
As some of the sects use torches, wax candles,  
staves or crooks, in their worship, they proceed to  
use these as weapons of offence or defence, and  
a regular *melée* ensues. Then come in the sol-  
diers, who separate the combatants by filling  
in between them, turning out those whose hour is  
up, and leaving the place in possession of the last  
comers. If blood is shed the church is closed for  
the day. Such scenes are occurring all day long,  
and the presence of soldiers is therefore abso-  
lutely necessary.—*Wellingford Circular.*

*Get Enough Sleep.*—We have often heard  
young men remark that four or five hours' sleep  
was all they wanted, and all that the human sys-  
tem required. The habit of going without sufficient  
sleep is very injurious. Thousands, no  
doubt, permanently injure their health in this  
way. We live in a fast age, when everybody  
seems to be trying to invert the order of nature.  
If folks will persist in turning night into day,  
it is not to be wondered at that few last out the  
allotted term of life. No matter what be a man's  
occupation—physical or mental, or living in idleness—the condition cannot last, depend upon it,  
without a sufficiency of regular and pure and re-  
freshing sleep. John Hunter, the surgeon, died  
suddenly of spasmodic affection of the heart, a  
disease greatly encouraged by want of sleep. In  
a recently published volume by a medical man,  
there is one great lesson that hard students and  
literary men may learn, and that is, that Hunter  
probably killed himself by taking too little sleep.  
"Four hours' rest at night and one after dinner  
cannot be deemed sufficient to recruit the ex-  
hausted powers of body and mind." Certainly  
not; and the consequence was that Hunter died  
early. If men will insist on cheating Sleep, her  
"twin-sister, Death," will avenge the insult.—  
*Late Paper.*

"Upon the whole I cannot forbear to add, that  
I wish myself more worthy of the sufferings of  
the present day."—*John Thorp, 1777.*



*The Nutrimet of Beer.*—People who drink their ale and beer, are very fond of telling how much *nutrimet* they derive from them. Because they are manufactured from grain, many have the idea that the concentrated virtues of the grain are in the drinks. This is an entire fallacy. Professor Liebig, one of the most eminent chemists in the world, assures us that fourteen hundred and sixty quarts of best Bavaria beer contains exactly the nourishment of a two-and-a-half pound loaf of bread. This beer is very similar to the famous English Alesop's, and our more popular American beer. The fact is, the nutritious portion of the grain is rotted before beer can be made; and if the fermentation of the beer has been complete, Professor Lyon Playfair declares that no nourishment whatever remains in the fermented liquor; and, as the English *Alliance News* says, "No chemist now disputes these assertions; for, except in flavour and amount of alcohol, the chemical composition of all kinds of beer is alike, and brewers must laugh to hear doctors advising porter as more nourishing than beer, when porter is nothing but beer coloured by burnt malt; and often when beer goes wrong in the making, and is unaleasable as beer, it is converted into fine porter, the mere colouring covering many defects."—*The Nation.*

This was the beginning of the work (visiting families) in which my good Master has since been pleased often to employ me; which has been very arduous, through deaths and deep baptisms. I think scarcely any service so much so; but He leadeth down to the bottom of Jordan, in order to qualify to feel the different states of individuals in families, and in this *abased* state to speak as the Spirit giveth utterance. And ah! for those humiliating labours, the reward is sure, and preciously sweet; though not always given in our own time, but in the blessed Messiah's, which is the best and right time.—*Sarah Stephenson.*

## THE FRIEND.

FOURTH MONTH 20, 1867.

Philadelphia Yearly Meeting began its session on Second-day the 15th inst. It will probably close on Fifth-day evening. We expect to give our readers some account of its proceedings in a future number.

### SUMMARY OF EVENTS.

**FOREIGN.**—The debate on the Reform bill occurred in the House of Commons on the 12th inst. Gladstone, the leader of the Opposition, offered an amendment to the bill fixing the rating at five pounds. After a long and very interesting debate, the amendment was rejected by a decided vote, the government majority being 21. The Liberal party have split on the Reform question, a portion of them supporting the bill as submitted by the ministry. A London dispatch of the 12th says, the fleet which sailed for Cadiz early this week, took out the peremptory demand made by the British government upon Spain for instant redress, in both the cases of the Tornado and the Victoria. To this summons the Spanish government has made an evasive answer in regard to the Tornado, but has given no answer whatever to the claim made in the case of the Victoria. The Grand Jury in the case of ex-Governor Eyre, of Jamaica, has ignored the indictment framed against that officer, growing out of his official conduct during the revolt in that island.

A Berlin dispatch of the 11th says, Count Bismarck has sent an energetic note to Paris, demanding of the Emperor Napoleon his reasons for arming. He says, Prussia holds France responsible for the consequences of such a step, and asks the instant cessation of warlike preparations. The Paris *Moniteur* of the same date con-

tains an editorial, the tone of which is pacific and tranquilizing. A sample of Luxembourg are decidedly opposed to the sale of the Grand Duchy to France. A Brussels dispatch of the 14th says: "It is reported that a proposition is now under consideration to make the Grand Duchy of Luxembourg neutral territory, in order to avoid a war between France and Germany." It is stated, however, that a demand for such a concession from Prussia, Bavaria and Baden will make common cause with Prussia.

The Cretan National Assembly has issued a proclamation declaring in favor of religious toleration and equal political rights.

A Vienna dispatch of the 15th says, dispatches have been received, there stating that Omar Pacha, with ships of war and large numbers of troops, has left Turkey for the purpose of joining in the movement to suppress the insurrection in Crete.

On the 15th inst., the Liverpool cotton market was active. Middling uplands, 12d; middling Orleans, 12½d. California, about 1½d. per 100 lbs. Russia, 3s. 6d. per 45 lbs. Consols, 90½. U. S. 5-20's, 74.

**UNITED STATES.**—The Treaty with Russia for the cession of Russian America to the United States has been ratified by the United States Senate. The price paid for the territory ceded is understood to be \$7,200,000 in gold.

**PHILADELPHIA.**—Mortality last week, 279. A census has been recently taken of the children of this city, under instructions of the President of the Board of School Controllers. The children enumerated include those only who are between the ages of six and eighteen years. The number of boys is 76,674, and of girls, 76,674. Of these, 76,674 attend the public schools, 12,739 private schools, and 11,863 are in parochial schools. At regular employment 20,902. Not at school or employment, 20,534.

**The United States and Mexico.**—The correspondence between the State Department and the Austrian Minister, relative to the position of Maximilian in Mexico, and the acts of our government thereon, has been communicated to the Senate by the President. It appears that the Emperor of Austria is anxious for his brother's safety in the event of his falling into the hands of the Liberals, and has requested the Austrian minister to apply to the American government to use its influence with President Juarez for the protection of Maximilian. The United States Secretary of State, in compliance with the Emperor's wish, immediately telegraphed to the United States minister to Mexico, who is now at New Orleans, directing him to communicate to President Juarez promptly and by effectual means, the desire of the United States government, that in case of capture of Maximilian, his support and aid, as well as humane treatment accorded by civilized nations to prisoners of war.

**Miscellaneous.**—The crevasses along the Mississippi near Baton Rouge are beyond control, and all attempts to close them have been abandoned. The richest sugar region in the State is ruined for the season. The most productive cotton region is also inundated. The Louisiana dates to the 19th ult. are received. The Helena Post tells of terrible suffering in that territory. During the late cold spell a man named McCurtis was frozen to death on horseback near Bannock, and five other men had their limbs so badly frozen that amputation became necessary. The temperature ranged from 40° to 27 degrees below zero.

James A. Byard, who resigned his seat in the Senate in 1864, in consequence of the test oath, has been appointed by the Governor of Delaware to fill the vacancy in the United States Senate caused by the death of Geo. R. Bidde.

Thirty Chinamen, working on the Pacific railroad through the Sierra Nevada mountains, in California, were buried and killed by a snow avalanche on the 22d of second month.

The Senate of Wisconsin has concurred, by a vote of 19 to 3, with the resolution of the Assembly proposing to amend the constitution so as to extend the suffrage to all persons, women included, over the age of 21 years.

**The Supreme Court and Reconstruction.**—Sundry persons proposing to represent the States of Mississippi and Georgia, having made an application to the Supreme Court praying for an injunction against the President of the United States and others to restrain them from putting the Reconstruction act in force in those States, the court gave a decision in the Mississippi case on the 15th inst. The motion for leave to file the bill was denied on the ground that the court had no power to issue an injunction to restrain the President in the exercise of his Executive duties. In the Georgia case leave was granted, and the case will be argued on its merits.

In the application on behalf of Georgia, the President is not made a party to the suit.

**Union Pacific Railroad.**—It is stated that this road being completed at the rate of one and a half miles per day. The cars now reach the town of Salina, 50 miles beyond Fort Riley, and 468 miles west of St. Louis.

**The Freedmen.**—At a meeting of the prominent citizens of Charleston, S. C., on the 24th inst., it was unanimously agreed that the freedmen should be entitled to some of their own colour on the white man's ticket to the convention and State Legislature. The meeting was composed in a large proportion of old Democrats and secessionists, and General Hampton sent a letter urging the policy of giving the negroes representation.

The freedmen in Louisiana have generally made contracts for the year. The farmers and planters are active, and are diversifying their crops.

Jefferson Davis' plantation, with that of his brother Joseph Davis, are now held by a former slave of Jefferson Davis, who has taken the property on a ten years lease. It is said the former slave will probably make \$30,000 the present year.

It has been a question whether coloured children would advance rapidly into the higher branches of learning. Some light is thrown on this subject by the report the superintendent of schools under the Freedmen Bureau, for the last month, ending 12th mo. 21st, 1866, from which it appears there were already 23,737 pupils in writing; 12,970 in geography; 31,692 in arithmetic and 1578 in higher branches, all rapidly progressing. It is also a noteworthy fact, that of 1400 teachers employed, 450 were coloured persons.

In Jackson county, Alabama, a coloured man named Johnson, has been appointed to the position of Military Reconstruction bill. The appointment was made at the request of a number of the prominent white citizens of the county.

A meeting composed of about 1000 freedmen was held in Augusta, Geo., on the 14th. Resolutions were passed, declaring that the loyal people of Georgia should give their support to the Reconstruction bill. The appointment was made at the request of a number of the prominent white citizens of the county.

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**The Markets, &c.**—The following were the quotations on the 15th inst. *New York*—American gold 13 U. S. sixes, 1851, 109; 10-20, 116.85, 108; 10-40, 116.85, 108; 10-60, 116.85, 108; 10-80, 116.85, 108; 10-100, 116.85, 108; 10-120, 116.85, 108; 10-140, 116.85, 108; 10-160, 116.85, 108; 10-180, 116.85, 108; 10-200, 116.85, 108; 10-220, 116.85, 108; 10-240, 116.85, 108; 10-260, 116.85, 108; 10-280, 116.85, 108; 10-300, 116.85, 108; 10-320, 116.85, 108; 10-340, 116.85, 108; 10-360, 116.85, 108; 10-380, 116.85, 108; 10-400, 116.85, 108; 10-420, 116.85, 108; 10-440, 116.85, 108; 10-460, 116.85, 108; 10-480, 116.85, 108; 10-500, 116.85, 108; 10-520, 116.85, 108; 10-540, 116.85, 108; 10-560, 116.85, 108; 10-580, 116.85, 108; 10-600, 116.85, 108; 10-620, 116.85, 108; 10-640, 116.85, 108; 10-660, 116.85, 108; 10-680, 116.85, 108; 10-700, 116.85, 108; 10-720, 116.85, 108; 10-740, 116.85, 108; 10-760, 116.85, 108; 10-780, 116.85, 108; 10-800, 116.85, 108; 10-820, 116.85, 108; 10-840, 116.85, 108; 10-860, 116.85, 108; 10-880, 116.85, 108; 10-900, 116.85, 108; 10-920, 116.85, 108; 10-940, 116.85, 108; 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For "The Friend."

Sarah Cresson.

Extracts from her Letters and Diary.

(Continued from page 265.)

11th mo. 10th, 1821. I could say with feeling in my morning devotion this day, as the poet says, 'Lead me through this day's life, or death.' My Divine Deliverer, aid me to trust in Thee. My friends continue to receive me with kindness, since I have moved about again; could be thankful for their uncerberian kindness, let me not incline to rejoice in that alone, in Thy free grace, in Thy omnipotence and mercy."

11th mo. Heavenly Father, let not the enemy triumph over me, for in Thee do I trust."

12th. Yesterday my mind was enlarged in respect to Him who worketh wonders through his ever adorable power alone; and my tongue testified of His mercies and judgments. At our meeting at Haddonfield, on First-day—a memorandum to me—my whole mind bowed in worship and admiration, the fire came down from heaven and met the offerings of united souls, I fully believe. Hallelujah!

"This day ardent were the breathings of my mind, that I might be kept in a firm and full reliance on the Divine arm of strength, my eye might be steady towards the blessed spiritual Leader, who leadeth His flock like a shepherd. It was our Monthly Meeting to-day, my mind was kept quiet; I had not attended for a long time before. My dear brother was not, taking care of his little children at home. I succeeded secretly for him that he might be with in spirit by Him who caused the bushes to burn, and not to be consumed, when Moses, on the other side of the desert, was keeping his shepherd's flock."

11th mo. 27th. When lately on a visit to my dear and family, and attending upon his dear children, I shed tears of joy in the revival language of Jesus Christ; it was conveyed, though silently to my inward ear. 'Daughter, be of good comfort, thy sins are forgiven thee.' Truly in one of my silent approaches at the altar, and to my Father in secret, who seeth in secret, this injunction spread in my view. 'O until I come.' I answered, with Thy help, I will. And this morning when the dawn of my new making eyes, my soul was attended with heavenly sweetness and gratitude, I said,

'Awake psalter and harp, I myself will awake early.'

"28th. O Lord! save or I perish. I find close work in endeavoring to resist the adversary. Thou wilt save thine elect that cry day and night unto Thee; Thine elect are secure in Thee, for as Thy servant said, 'He who is joined unto the Lord, is one Spirit.' Amen."

"12th mo. 1st. 'His name shall be called Jesus, for he shall save his people from their sins.' Jesus the friend of sinners, Christ the anointed, the friend of believers, condescend in prayer Thee, to be the source of all my consolation, the centre of all my hopes; drive through mine enemies and say destroy them. In Thee do I trust, who hast delivered, and who art able to deliver me to the very uttermost. When the enemy comes in like a flood, by Thy ever blessed Spirit, lift up a standard against him. 'All power is brought to Thee on earth, as in heaven.'"

"12th mo. 2d. Terrible, O God, art Thy smiles to the face of the enemy of my soul: he seeks to smite me, my deadly foe. But Thou, the powerful Helper of Thy people, canst defeat him in all his malicious attempts. In Thee do I trust, not in the arm of flesh that may soon be overcome."

"3d. Permit me, O Lord, to approach Thy footstool. \* \* \* Permit me, O God, to praise Thee, Oh, Thou, the God of Zion, who art great in mercy, as in majesty and power, who callest the stars by name, who knowest the number of them. Praise to Thee from the depths, as also from the heights."

"12th mo. 5th. My soul, live thou the life of prayer and praise, and sail into the ocean of fathomless love!"

"My sins sometimes return in view, and the awful darkness I have experienced is presented to me by my adversary. My Gracious Deliverer, be pleased to preserve me from looking back, lest I become yet a monument of insensibility. Oh, my soul, remember Lot's wife."

"My God has again offered to lead me! Oh, my soul, this is a theme of grace which eternity cannot exhaust! I thank Thee in the most profound reverence, O Lord! and desire to follow Thee in the new and living way without weariness."

"1st mo. 1822. This is a new year, and an era of profound mercy and grace to my weary, worn mind."

"3d mo. 2d. I returned home from a visit of nearly four weeks in Philadelphia and its vicinity—the city of my nativity; where I had to recount favors, mercies, and exercises of my early days; I was sustained in a simple dependence upon Him, who is the Alpha and Omega, the beginning and end of faith."

"11th. This morning at the dawn of day, my soul found an ascent in the prayer of faith. O Lord, my Lord, I will praise Thee; I asked of Thee to purify of Thy spirit abundantly, subsume me in the love thereof, strengthen me to praise Thee accordingly, through all opposition, Thou who gavest the Spirit without measure to Thy beloved Son, in whom Thou art well pleased. And

he that receiveth his testimony may set to his seal that God is true. Thy name, O Lord, is Wonderful."

"13th. I look back and commemorate Thy gracious preserving care and support, O God, in my late visit to Philadelphia. May I with the deepest reverence and humility, praise Thy name, O Lord, when I declare in the great congregation, it is wonderful!"

"4th mo. 13th, 1822. I attended the Yearly Meeting of Ministers and Elders, opened this day. It was a tendering consideration, and cause for the most devout reflections of gratitude and admiration, that I was so brought up from anguish and pain, by the hand of Infinite Power, as to be here a representative from our Quarterly Meeting to this. My spirit bowed before Him that was, and is, and is to come. Amen! I revered the consecution of my Divine Lord, in the remembrance of the awful declaration to Moses, 'I am that I am, that is my name.' O Jesus, Thou blessed, suffering, glorified Redeemer, continue to reveal Thy loving-kindness to my soul, that I may trust in Thee continually, to repress my spiritual foe in every assault."

"19th. Our Women's Yearly Meeting has been solid, and the meeting appointed for worship on the Fifth-day of the week, was eminently favored. I thought the Divine Master was pleased to shine forth in the silent part of it, as the alone adorable Author of life; some of the depending souls rejoiced in that goodness which is ancient and new. How could any not be convinced that worship may be performed in silence, and that the solemnity of silent worship redounds to the praise of the Infinite object of obedience and love."

"5th mo. 21st. I have obtained a minute of concurrence from our Monthly Meeting, the 13th inst., to go on a religious visit to Friends and others, within the limits of Salem Quarterly Meeting, N. J., and Burlington. I have found since, that the enemy, the chief adversary, has sorely buffeted and tempted; surely the old inhabitants of the land remain, and I am taught the war that is in spirit. Oh, my blessed Deliverer, be pleased to help, and when the evil powers of darkness would overcome, lift up a standard against them, and all the force thereof."

(To be continued.)

## The Largest Farm in the World.

A Buenos Ayres correspondent of the New York Times gives the following account of his visit to the great estancia or monster farm of Don Jose de Urquiza:

"The only indication that we have reached its borders is that on each hand, at the distance of three hundred yards from each other, making an avenue of similar width, there are planted trees designed to form an avenue the entire distance to the estancia-house, eleven miles. As we travel onward the cattle increase in numbers, and ostriches, solitary or in groups, come up near us, or slowly cross our road. These birds are thus tame, because the general has ordered that none shall ever be killed or molested. And so abundant are they that, as General Urquiza told me himself,



he has been offered the sum of \$16,000 in silver for the privilege of taking them. But from humanity or fancy he spared the birds.

"The residence has received the name of San Jose, after its chosen patron saint, St. Joseph. The buildings are one story high, of brick, and are built around two large squares. The open space is paved with sandstone, and four sides occupied by the apartments pertaining to the dwelling-house. The margin of the square, the ten feet nearest the house, is covered with a finely wrought net work of iron, supported by iron pillars, and overspread with the branches of fruitful trees.

"At the outer range of the buildings there is a store, near it the chapel, next the office of the secretary, then the apartment of the two aids-de-camp, then the extensive array of parlors and private rooms provided for the large family and innumerable visitors.

"On entering the garden there was a beautiful array of exotic plants, from every quarter of the globe. Aviaries filled with gay birds of sweet voice adorn the garden. I need not mention the names of rare plants, but from the extreme North, from Australia, Cape Horn, from Africa, Asia, and from the gardens of Europe, we gathered the floral treasures that adorn each in this winterless climate, under the most exact artistic care. The gardens for vegetables and fruits were a study. Here are apples, peaches, pears, apricots, nectarines, grapes, pomegranates, quinces, figs, bananas, oranges, lemons, and most of these in measureless abundance. At the edge of the orchard there is in process of construction an artificial lake about seventy-five yards square, and from twenty to thirty feet deep. The walls are of most substantial double work, and stamped with clay between. The water is to be brought about one mile, from a neighbouring river, and it will be elevated by machinery.

"The avenue of eleven miles, leading up to the front of the house, is suggestive of amplitude beyond, and there is the area of one hundred square leagues, or nine hundred square miles, that form the unbroken body of the farm. Over this immense tract of untrampled land, countless thousands of cattle and horses and sheep are grazing. Of cattle, the farm sends to the slaughtering establishment of the same owner, fifty thousand animals annually. His horses would supply the cavalry of a large army, and from the wool of the sheep ships are annually loaded and sent direct to Europe.

**An Odd Fish.**—The Boston Cultivator gives a report of a recent lecture of Professor Agassiz, in which he states the very extraordinary behaviour of a newly discovered fish.

"The Professor then described several families of the *Goniodontes* found in the waters of Brazil, remarking that he gave these details to satisfy his hearers that the animals of Brazil are entirely different from ours, and as having an important bearing on the question whence they came, and how animals are distributed on the globe. One was the family of *Callithys*, characterized by two rows of scales upon their sides, with a depression between them. These fish have the peculiar habit of leaving the water at times; and the Professor said he had frequently found them on dry land, three miles from the water. They deposit their eggs in a cavity, after the manner of the stickleback, and hatch by sitting, as it were, upon them. They ascend trees, and the same shot of the sportsman which brought down a parrot has been known to dislodge one of these fishes."—*Late Paper.*

For "The Friend."

## Gather up the Fragments.

LETTER TO A YOUNG MAN.

The following letter of Samuel Fothergill, pleads with much earnestness for the self-denial and faithful maintenance of the cross, inseparable from the christian warfare unto the heavenly crown. How many of our young men in this day, have lamentably laid aside "the distinction our principles lead to." We believe the motive for this, in most cases, is, to get rid of restraint, and from conformity to the spirit of the world, which our Saviour solemnly warns against. This conformity allows of more liberty to the fleshly will, and less rebuke from a perishable world; and such seem, to the outward eye, to swim on cheerily for a time. But the motive, before alluded to, being impure, and the point gained yielding but little else than vanity and vexation of spirit, it generally ends in sore disappointment and sorrow of heart.

Moreover, is there not often felt a gentle hand of restraint laid upon us at the commencement of these deviations; an inward admonitory appeal heard from the faithful and true Witness in the heart? Why, then, do we not sacredly heed the still, small, and if duly regarded, preserving voice of the Spirit of our holy Redeemer? By disobedience to these reproofs of instruction, it may be, at first, in very little things, we are often led farther and farther in the wandering way of evil, till finally through dimness of vision and diminution of spiritual strength, ever consequent upon such a course, we become captives to the enemy, and are led by him whither he will. And what will the plea, "I did as the rest did" avail, when separate and alone, to give an account of all the deeds done in the body, we have to meet the all penetrating, consistent eye of a just and jealous God?

We are by no means ignorant of Satan's artful arguments and varied appliances, nor of the world's dread laugh and seductive influence; and with these in fresh, painful remembrance, we would earnestly lift the warning voice, and tenderly persuade all our young men to turn from these temptations—perhaps most besetting the early years of manhood—to Him who can and will, as He is sought unto, lift up a standard against the Tempter therein; and being willing to bear the cross, despising the shame, seek, through Holy Help, to keep in the footsteps of the flock of Christ's companions: keep to the distinguishing simplicity enjoined by christian principles: keep in the garden enclosed. This will tend to preserve from greater deviations. And we believe in that fast hastening day, when neither the approbation, the friendships, the pleasures, nor the wealth of the world can bring a moment's peace to the soul, such a course will yield a retrospect of satisfaction and peace, which will far outweigh every self-denial and sacrifice paid for the purchase—a peace which the world can never give nor take away.

Samuel Fothergill to Joseph Baker, Jr., 1766.

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 inducements of that destroying enemy who hath great power over the inhabitants of the earth, and then have

learned to an earthly spirit. Thou hast fatal found the truth of this remark: If thou hadst appeared like a religious, sober Friend, those companions who have exceedingly wounded thee do not have attempted to frequent thy company. Thou seest Henry Fothergill; his conduct appearance are consistent and sober; none of those wicked young men dare approach him, such the dignity of religion, and its superiority over vice and folly. I mention him not from any personal regard for him as my kinsman, but as a peer I have had frequent opportunities to remark. Thou knowest the esteem he has justly obtained, the usefulness in his father's family, and that he more justly honored than I think any young man in town. I mention him, not to uphold the but to instruct thee; his manners are virtuous, his mind serene and peaceful; the contrary, thy experience will tell thee, hath been thy lot, as it results from a conduct opposite to his; nevertheless, I am persuaded the regard of Divine Providence is not totally withdrawn from him; 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, to me proofs of the interposition of a provident hand yet stretched out to save; and these things ought to be humbly marvellous in thy eyes, to induce thee to walk unswervingly to the favor received. I earnestly wish thee to abstain from any company that may be improper; thy resolutions are weak; the poison of evil company will ruinous; if thou hast no other inducements alter thy dress, I beseech thee to do it, to keep the distinction our principles lead to, and to separate thee from *fools 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 honorable to thee.

Thus, dear friend, my heart longs for thee to try help, that thou mayest improve the providential allotment to the best purpose, that may be of lasting advantage to thee. It will be good for thee to bear the yoke in thy youth; thy mind be rightly subjected to it, thou mayest 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 retrieving thyself, and relapse into those things which have hitherto ministered much to thy grief, and if continued in, must effect thy ruin now shall I need those friends to whose care thou hast been instrumental in committing thee? What will be the sentence from despised me? I am shocked at the mere supposition; but I must be the suffering of such a state? I beseech thee, what shall I say? what can I say, it 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 the whale? What every impression of good; place thyself frequently before that tremendous bar, to which thou hast hastened, 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.

They enjoy life best, who are prepared for death.



For "The Friend."

In Florida, the first Spring month abounds in, and a great variety of other flowers; as well vegetables, peas, cauliflowers, cabbage, beets, &c. The small birds, as well as the larger fowl, are very numerous, strikingly so in comparison with the same latitude in Europe; and are not only beautiful in plumage, but sweet in song also. The evolutions of the parouquet, in flocks, with their yellow-green plumage dazzling in the sun, fills forth the admiration of all admirers of nature; while the sharp whistle of the red bird, and its sweet changing song of the mocking bird, challenges the attention of every passer by. A pair of the latter, having built their nest near the house of Doctor B., of St. Augustine, the family and that during the incubation by the little wife, the male sat near her all night long, pouring forth from his throat his charming and varying notes, not only to cheer his mate, but to the delight of the doctor's family, when awake.

Making a run of eighteen miles up the beautiful stream of Black Creek, on the first day of this (third) month, to see the deserted town of Midburg, we found the dog wood and azalia clothed in their white bloom, and counted on our descent sixty-six alligators, of from four to twelve feet long, basking in the sun's rays—having been waded out of their wintery beds by its genial warmth. The forest trees were then out in their garb, the ever-green oaks having just parted in their leaves of last year.

The following is the state of the thermometer this month:

At the	7 A.M.	Afternoon from 2 to 4 generally.	
1st,	69 deg.	84 deg.	Slight showers.
2d,	69 "	84 "	" "
3d,	69 "	87 "	" "
4th,	69 "	77 "	" "
5th,	72 "	84 "	Bright and var.
6th,	74 "	86 "	Bright sun.
7th,	74 "	82 "	Some clouds.
8th,	70 "	74 "	Cloudy.
9th,	60 "	69 "	" "
10th,	62 "	76 "	" "
11th,	69 "	82 "	Little hazy.
12th,	69 "	87 "	" "
13th,	70 "	84 "	" "
14th,	71 "	79 "	Little showery.
15th,	56 "	54 "	Cold rain.
16th,	48 "	52 "	" "
17th,	50 "	74 "	" "
18th,	" "	" "	" "
19th,	69 "	78 "	" "
20th,	74 "	72 "	Heavy rain.
1st,	61 "	74 "	Wet morning.
2d,	59 "	69 "	" "
3d,	56 "	61 "	" "
4th,	59 "	61 "	" "
5th,	53 "	69 "	" "
6th,	61 "	70 "	" "
7th,	70 "	75 "	Morning showery.
8th,	59 "	74 "	" "
9th,	52 "	64 "	" "
10th,	52 "	60 "	Wet afternoon.
11th,	62 "	70 "	Heavy rain.

Range of 30 days, 63  $\frac{1}{10}$  deg. Average 73  $\frac{7}{10}$  deg.

† St. Johns River. ‡ Steamer.  
 § Darlington. ¶ St. Augustine.

any say there is *no revelation*; but what is well known to us as our duty, as the Lord's will, revelation. This is my belief—I am sure of it. I say *no* revelation; but it shall prevail, and the Spirit of the Lord shall reign over all.—*John Wesley's Testimony on his Death Bed.*

For "The Friend."

John Banks, in a letter to his wife, thus alludes to the Yearly Meeting held in London in 1675: "For thy comfort I may tell thee, that since the time I parted from thee, I have been made so much a witness of the enjoyment of the power and presence of God, among my brethren, that I would not have missed it, for all that can be mentioned to me in the world. Oh, the in-breaking of the love and melting power of God, and the shining of his glorious light amongst us, in this our Yearly Meeting, where Friends in the ministry were from most parts through the nation! How were our hearts broken, and our souls comforted and consoled! The Lord did certainly evidence unto us, that our meetings, and what we there offered to him, were acceptable and well-pleasing before him. Oh, the sweet harmony of life that was amongst us! the streams thereof flowed, and many living testimonies were borne to the greatness and sufficiency of the power of God that overshadowed us! And oh, the subjection, brotherly tenderness, and godly care that were amongst us one over another, that we might speak, one by one, as the Lord, by his Spirit, moved and gave utterance! How near were we to the Lord, and how dear one to another, in the unity and fellowship of his blessed Spirit! What a blessed communion was there held, and how richly was the table of the Lord spread amongst us! What thanksgivings, praises, honor and glory were many made to ascribe unto him therefore! And there was a godly care also for the prosperity of the Truth, and spreading abroad thereof, together with the establishing of Gospel order and discipline in the churches of Christ."

*How they make Butter in Brazil.*—The family of turtles has very numerous and some very interesting representatives in South America, and in the fresh waters some of its largest. The largest turtles known are those of the sea, and the green turtle is one of the large kind, the leather turtle the very largest; but there are fresh water turtles on the Amazon which grow to a dimension of three feet, in length from three to four feet, and they are among the most delicious articles of food in the country; and in such quantity do they exist that they constitute one of the resources of the population, furnishing them not only with meat, but also with another article very important as an object of diet. They manufacture butter from these turtles, and the number of eggs which are gathered for that purpose is incredible. These fresh water turtles, when rivers begin to lower, gather in the main streams, and may be seen in the eddies of the Amazon, in the bayous on the Amazon, in thousands and thousands clustered together, awaiting the opportunity to go on the land when the water has subsided to its minimum. Then they emerge from the water, go on land, and at a few hundred yards from the water line burrow their holes and deposit their eggs, covering them with sand, and then return to the water, having so effaced the marks they have made while laying, that to an unaccustomed eye it would be impossible to detect the position of the eggs; but the Indians are so skilled in their pursuit of these eggs, that merely walking over the sand, by the resistance of the sand, or perhaps a feeling of hollowness underneath, they immediately detect the position of the eggs, which are raised by uncovering four, five, or six inches of the sand. In this way they lay bare the eggs, which they gather by millions. Placing them in tanks, they break them, and in that way collect the fatty substance which the yolk contains, and from which they prepare a kind of butter, which is the principal

article of that kind used throughout the valley of the Amazon. It is unpardonable, the millions of these animals which are destroyed annually, thus lessening the supply of meat in that whole region, and the animal is really the most valuable as an article of food, of any in the whole valley. Beside these fresh water fishes, of which there is a considerable variety, there are a few terrestrial turtles, some of which grow to the dimensions of our logger-head turtle.—*L. Agassiz.*

Extract from George Bewley's Narrative. COMMENTED TO THE PARTICULAR CONSIDERATION OF THE YOUTH.

About the seventh year of my age, it pleased the Lord to reach unto and secretly incline my mind to love to go to meetings, and at times I would be so tendered in meetings, and affected with divine goodness, though I scarce knew what it was, that desires were raised to feel more; and I often found a fear of going to play and other childish follies, always finding that when I did so, I came to a loss as to the enjoyment of that inward sweetness and tenderness which at times I was favoured with, not only when verbal testimonies were borne, but also in time of silence. One time sitting in a meeting in time of silence, I was much broken and tendered, so that many tears ran from my eyes, yet I was sweetly affected with inward comfort, and was made sensible that I had too much given way to childish folly, inasmuch that a dislike was begot in me to it, and I resolved to be more watchful for the future. Then such things, instead of being pleasant to me, became rather burdensome, and I chose to walk alone into the fields (from play) to pray to the Lord for preservation out of the evils of the world. Thus I found the Lord secretly at work in my heart, in order to purify and cleanse it, begetting longing desires in me after purity and holiness, which was attended with care and watchfulness over my words and actions; and as He, in tender mercy, inclined my mind to seek after heavenly things, so He begat a living faith in me, that his grace and good spirit was sufficient not only to wash and sanctify, but also to preserve out of every evil way, word and work. One of my brothers and I went to a school about a mile distant from our father's house; the schoolmaster was a moderate man. When some of the boys or others, would scoffingly call us Quakers, adding that the Quakers were no christians, I considered their words, and soon was made clearly sensible that what they called baptism, or sprinkling of infants, was (agreeable to their own confession) but an outward and visible sign of an inward and spiritual grace; though they said they were thereby made members of the church of Christ, and children of God. I was made fully satisfied, that inward and spiritual grace was sufficient without any outward sign, (the baptism of Christ being of a spiritual nature, cleansing the inside), and that was what I desired, and in measure was made sensible of.

When I was about twelve years of age, I was troubled, observing some in our religious meetings for worship giving way to sleep and drowsiness; though I was pretty well preserved therefrom, yet I was often hard beset with a wandering mind, and one time in a meeting, being desirous to be delivered from my thoughts, (they being a trouble to me,) suddenly I was as it were enclosed with a glorious light, and immediately all vain thoughts vanished away and I sat in great calmness and sweetness for some time. When this was withdrawn, I was sensible it was a renewed, gracious visitation from the Lord unto me, by his blessed light, grace, and good Spirit, which confirmed my faith in the sufficiency there-

of, and that all who loved, believed in and obeyed it, should not only obtain victory over vain thoughts and a wandering mind, but also over evil words and actions.

Being removed from a country place, and put an apprentice in a large and populous city, in which I apprehended there was great danger of youth being hurt, I was very thoughtful lest I should lose that good condition which in measure I had attained unto. I found the fear of the Lord near, in my heart, which preserved me in a good degree of innocence and sobriety in my conversation, and in plainness of apparel and speech, which holy fear brought me under a religious care, lest I should offend him, my Creator. I also found a concern in my mind to discharge my duty faithfully towards my master, and to be diligent and honest in his business, yet I was afraid of using too many unnecessary words in the way of trade. The saying of the wise man in the book of Proverbs was often in my mind, "That in the multitude of words there wasteth not sin;" and at times (particularly in the night season) I found inward convictions when I had not been so watchful over my words as I ought to have been. And when I got liberty to take a walk, I often went alone into the fields or some other solitary place, where I could not be seen, and poured forth my prayers and tears to the Lord, begging of him pardon for my offences, and preservation from the temptations of the world, which I plainly saw were many. But when I had served about half of my apprenticeship, I got acquainted with divers young people, whose company I loved, and with some of them I was too free in discourse and jocularity, and for want of watchfulness, and dwelling under the cross of Christ, (the power of God by which I was often visited as aforementioned.) I received hurt, and suffered loss as to the inward life and virtue of religion; though praised by the Lord, he preserved me out of gross evils. I was now desirous of greater liberty than Truth and faithful concerned elders allowed of; and a wise arguing part got up, in which I was ready to account divers things but small, that the testimony of Truth was against; not considering the hurtful tendency of them, and that it was the duty of a true christian to avoid every appearance of evil.

While I was in this condition, a particular visit was appointed by Friends for young people. I considered before I went to it, what I had or wore, that was not agreeable to the minutes and advices concerning plainness, frequently recommended; intending by arguments to justify myself, if I should be spoken unto about any particular, apprehending there was so little in some things advised against, that they were not to be minded. In this mind I went to the meeting, and had not long sat therein until the heart-tendering power and presence of the Lord so immediately broke in upon me, that I was greatly humbled under a sense thereof, and of my state. I now plainly saw that the concern of faithful elders and overseers was for the good and preservation of us, the youth, from vain hurtful conversation; and that we might be kept in innocency, and be redeemed from the vain fashions and customs of the world; and it appeared to me, that it was our place to be of condescending minds, and that it would tend to our peace and safety, to dwell in subjection to them who had the rule and oversight of us, although we, being young, might not see hurt in some things which they, being more experienced, might have a clearer sight of. From this time I was careful not to argue for undue liberty in any respect, and was brought under trouble of mind that I had too much given way thereto.

## MYSTERIES.

Where the dark forest sends an answering murmur  
Back to the free blue sky;  
Where wild-wood flowers are breaking their long slumber,  
As Spring's soft air floats by;  
Far where the pearl and coral wreath are lying,  
Low in the ocean wave;  
Where buried diamonds gild with ray undying,  
The deep and secret cave;  
Up where the stars of morning "sang together,"  
When earth's green hills were new,  
Where still, in living light, they roll forever;  
Oo through the boundless blue;  
All these are fraught with mystery, flower and ocean,  
Forest and hidden mine,  
The stars that nightly burn in pure devotion,  
On heaven's distant shrine.  
But darker yet the mystic shadow hovers  
The human heart around;  
We have no ray to pierce the thought of others,  
No *luc* *our* own to sound!  
The gale that o'er the streamlet's breast is sweeping,  
My waken ripples there,  
Beneath all calmly are the waters sleeping,  
Reached by oo breath of air.  
Thus in our social mingling, and exchanging  
Of many a thought and word,  
The surface only of the mind is ranging,  
Below are depths unstrid.  
The garden's pride, the rose of fairest seeming,  
May hide an inward blight;  
The flash upon the cheek of beauty beaming,  
Is oft the fever's light.  
The heart most dear, whose strings seem all vibrating  
Responsive to our own,  
As the *Edon* lyre's soft sounds, awaking,  
Echo the breeze's tone,  
Whose joy or sorrow blends in every measure,  
Our being's threads among,  
Oh! are there not e'en in that spirit, treasured  
Chords we have never strung?  
Every soul hath tones, whose loudest ringing,  
Falls not on mortal ear,  
The spirit's anthem, or its wail upspringing,  
Heaven alone can hear.  
'Tis mystery all! Ay, search within, and ponder!  
Trace thought unto its goal!  
Call wildering Fancy from her airy wander!  
Give form unto the soul!  
Tell why a sound, a touch, hath power to waken  
Memories of the past?  
Why by a breath are oft our natures shaken,  
As leaves in mountain blast?  
Whence cometh *dreams*, when gliding softly round us  
The long departed rise?  
When almost severed seems the cord that bound us,  
And broken earth's frail ties?  
'Tis vain! no answer breaks the solemn quiet;  
Vain is all human lore,  
'Tis thus far, no farther!—sounds the Almighty fiat:  
We live, but know no more.  
Yet there are moments when the soul is nearing  
Higher and holier things,  
When hending low, the ear of Faith is hearing  
The rush of spirit wings;  
And fainter, though most clear, from the heart's portal  
A "still small voice" is heard,  
Breathing a cadence from the land immortal,  
From God a hallow'd word.  
The season comes when voices soft are calling  
The song-bird to our shore;  
When brighter gold is with the sunbeam falling,  
And balmy gales blow o'er.  
Let us go forth, when round the brow of nature,  
Is twined her blossom crown,  
Learning the lesson 'graved on every feature,  
Whether in smile or frown;

Original.

To walk contented in the brightness given,  
Humbly yet firmly on,  
Seeking a home within yon purer heaven,  
When mystic shades are gone;

*Humbly*—because no will of our's alluring,  
Bide us here—live and stand,  
*Firmly*—because we feel our strings of being,  
Sweet by a Mighty Hand:

Taking each step with care, where clouds are waving  
Their dark'ning mists before,  
Remember'ing ever, we our prints are leaving  
Behind forevermore.

Let Faith and Love in radiant light combining  
Lead from the verdant sod,  
Up where the glory of the Lamb is shining  
In the Paradise of God.

*Cold Comfort*—A skeptical writer advised I  
followers to think of death as little as possible  
"Death is at best a humiliating, uncomfortable  
business, therefore live well, and die as best you  
can."

Poor comfort, indeed, for a trembling soul  
which finds itself drawing nearer, moment by mo-  
ment, to the fearful precipice, from which the  
is no drawing back. But it is as comforting  
any human philosophy has ever proved in the  
dread hour.

However he may strive to hide his anxiety, the  
soul cannot look with composure  
that which shall come after death, except he  
the strong arm of Jesus to lean upon.

"Shall I sue for mercy?" said the dying Lo-  
Byron in the bitterness of his last hour. "Com-  
come; no weakness. Let's be a man to the last."

Paine, who had made his boast, "I have go-  
up and down through the christian garden  
Eden, and with my simple axe have cut down o-  
and another of its trees, until I have scarce  
a single sapling standing," said in the agony  
despair, upon his dying bed, "I would give  
worlds, if I had them, that the 'Age of Reason'  
had not been published."

When Volney was on board a vessel in a ter-  
rible storm, expecting every moment to be call-  
unto eternity, his cries and prayers for mercy we-  
most agonizing. He threw himself on the de-  
when he had but recently boasted of his pro-  
unbelief, and writhed and shrieked in the mo-  
subject terror. So great was his mortification af-  
wards at the remembrance of it, that he could  
a time scarcely face an acquaintance.

A hand to hand encounter with the last ene-  
effectually refutes all skeptical arguments. They  
may have stood all other assaults; but they are  
child's weapons in face of this dread conqueror  
—Presbyterian.

*Learning a Trade*.—The Raleigh Enterprise  
contains the following concerning the education  
of youth:

"It was a wise law of the ancient Jews to  
the sons of even the wealthiest men should  
made to serve an apprenticeship to some use-  
occupation, so that in case of reverse of fortune  
they might have something 'to fall back upon.'  
The same still exists in Turkey, where every man  
even the Sultan himself, must learn a trade.  
How fortunate would it be now, had it been a  
in this country? 'Would that I had a trade'  
is the cry of thousands of returning soldiers  
North and South, who find themselves ruined  
pocket, with no immediate prospects of gainful  
livelihood. It should teach parents, that wh-  
ever else they may give their sons, they sh-  
give them a trade.

"So far as the education of their children  
the science of keeping proper accounts is c-





## Extract from the Life of John Richardson.

Selected.

I had many disputes and reasonings with persons of several denominations, both in Yorkshire and other parts in my travels, so that through these disputes, and much reading, my mind was rather too much in the letter, and not altogether so much in spirit and in power, as it should have been; for which I met with a gentle caution from the Lord, which was thus: I heard a voice from the Lord, as plain as if one had spoken to my outward ear, "the fowls of the air lodge in the branches." This being repeated to me, I besought the Lord to show me what was the meaning of that voice which I heard; and the Lord, the mighty God, showed me, in his condescending love, that the Scriptures, even all of them which were written as the holy men were moved of the Holy Ghost, sprang from the living root; yet those who rested only in the letter, and came not to be acquainted with, and live in, and minister from the same Holy Spirit, are outward, dead, dry, airy, and foolish. This gentle check was of great service to me; not so as to make me decline reading the Scriptures, but that I should not have overmuch dependency on them; and to caution me against the neglect of waiting for the help of the Holy Spirit, the root and pure spring of the right and living ministry, which reaches the heart and carries the true evidence with it to the believers, that it is of God; which that of the letter cannot do of itself. I tenderly desire that all concerned in this great work of the ministry may not be ministers of the letter only, but of the spirit also, and may speak in the demonstration of the spirit and of power. Let him that speaketh, speak as the oracle of God, and he that ministereth, do it as of the ability that God giveth. This is the last and lasting ministry, which is after the order of Melchisedek, and not after the order of Aaron, but in Jesus Christ, the high priest, the one offering, which makes perfect forever all who come to him through the drawings of the Father. He is the one Lord, and there is but one true faith in him, and but one true and saving baptism into him, or into the likeness of his death; that as Christ died for sin, we may truly die to sin; and as he was raised by the glory of the Father, so we may walk in newness of life. He is the heavenly High Priest, holy, harmless, separate from sinners; who was tempted, and knows how to succor such as are tempted; he is the Advocate with the Father, the Propitiator for the sins of all, the true Guide and Comforter, the Leader of them into all truth who obey and follow him; although to the world a Reprover and a swift Witness against all ungodliness and unrighteousness of men.

My writing thus from this gentle check, concerning the fowls and the branches, is not with the least intention either to lessen the Holy Scriptures, or discourage any from reading them; for I would have all true Christians encouraged to be more conversant in them; yet with this advice, kind reader, from thy well-wisher and true friend, to breathe to, and truly seek after the Lord for a measure of his holy and blessed Spirit, the only key and best exponent to open and truly expound them to thee, as by the same Holy Spirit, thy mind and understanding comes to be fitted and enlightened. Indeed, the whole vessel must be brought into a preparation to hold the heavenly treasure, and not to mix the pure with the corrupt and impure: for without this enlightening, preparing, opening, and sanctifying gift of God's holy grace and spirit, man can neither know the heavenly power of God, nor yet the Holy Scriptures aright, as he ought to know

them. And for this reason it hath seemed good to God to hide these things from the learned, wise, and prudent of this world, that they should not pry into, nor find out the mysteries contained therein, unless they are sanctified, and called of God thereto; as no man knows the things of a man, save the spirit of a man that is in him; likewise the things of God are not perceivable by man, without the help of the Holy Spirit of God in man.

Thus the Lord opened to me the true meaning of the parable of the mustard-seed, in this the time of my infancy as to the ministry, with which he sent me forth into the world, that my faith might stand in the Lord alone, the author and finisher, as well as giver of the true and saving faith, even that faith which works by love, and gives victory over the world. It was by and through the power and efficacy of true faith, which is the gift of God, that the elders in former ages obtained, and now obtain a good report; it was through this gift, that worthy Abel with his offering was accepted of God, although he was envied of his evil-minded brother Cain, and also by him slain. The ever memorable Enoch, through the virtue of this holy gift, walked with God, as himself gave witness that Enoch pleased him; he walked so in faith and obedience even to the end, that he died not as men in common do, but was translated, or changed in a peculiar manner. Come, read, thou that canst, and understand, thou that art redeemed out of the power of the first nature, and hast overcome the flesh, the world and the devil, in a great measure; for thou knowest that it is by the operation of this gift that the dead in old Adam are raised to a new life and way of living, in the new man, and through this heavenly Adam, that is known to thee to be a quickening spirit, agreeably to holy writ. Through faith the violence of fire was quenched, the mouths of lions stopped, the sword turned backward, and armies put to flight, even such as were aliens or strangers, who outwardly fought against the Lord's people; which sets before us, as in a glass, how and what we are to overcome in this Gospel-day, in which we are not to fight with men, but with our lusts, and to overcome sin and Satan; which is as great a victory as he obtained who overcame the rampant lions, that had dominion over the wicked, as sin and Satan have power and dominion over the wicked and ungodly to this day.

Consider now in time, thou that readest these lines, whether Christ or antichrist doth predominate in thee; whether grace or sin most abound in thy mortal body; whether the Spirit of Truth, that leads into all truth, or the spirit of error, that leads into all error and untruth, is the most prevalent, and hath the greatest place in thy heart. For to him to whom thou art the most subject, and yields thy members servants, his servant thou art; and to him to whom thou givest way and subjects thyself, his servant thou wilt altogether come to be in time, and the wages due to his servants thou shalt have given to thee at the end of thy work. Therefore consider in due time, while the day of thy visitation is continued unto thee, and the Lord is following and calling thee by his secret checks and reproofs, by which he disquiets thy mind, that although thou mayest take some pleasure in vanity and wrong ways, when thou canst get over the just witness of God in thy own soul, yet while it strives with thee to convert and gather thee out of earthly and fading pleasures, to have thy mind set upon heavenly things and take pleasure in them, thou wilt have no solid comfort in all thy lower enjoyments, but condemnation and anguish of soul will attend

thee, until thou either gets over the witness, leaves the evil. This is the experience of the Lord's people, who have been acquainted with the true inward warfare, and also with the saintly victory. Learn to follow Christ by the footsteps of the flocks of his companions; although it through great tribulations, it is the way to heavenly garments washed and made white in the mystical blood of the immaculate Lamb of God. This is he, as John the Baptist said, that takes away the sins of the world. Happy is every one that truly putteth on his lamb-like nature of humility, righteousness, and purity, and is covered with his Holy Spirit, and lives and walks and under the influence and conduct thereof to the end of time.

*Longevity of the Jews.*—Throughout Europe (with the exception of Norway and Spain, from which he is excluded), throughout Asia, the Jews flourish as if at home. Even in Africa he prohibits no inferiority to the natives in constitutional vigor. Morocco numbers 340,000, Algiers 80,000, and a considerable portion of Jewish blood exists in Abyssinia, the mountains of Atlas, and even as far south as Timbuctoo. Dr. Neufville, of Frankfort, states the average duration of life of the Jews of that city to be 48 years 9 months, that of the rest of the population years 11 months. During the first five years of life the deaths of Jewish children are scarcely more than half those of the christians. One-fourth of the total number of the latter die before they are seven years old; whilst the former fourths attain the age of 28 years. Half of the christians have succumbed at 36; whereas the Jews live to be 50. Beyond 50 years of age, a quarter only of the christian population will be found alive; but a fourth of the Jewish live to be 71. Dr. Glatzer has instituted a comparison between the longevity of the Jews and three others in the Austrian dominions from which he finds out that, out of a thousand persons deceased, the number who attained an age between 70 and 100 were, of Hungarians 54.4, Croats 70.6, Germans 86.7, and of Jews 1. The longevity of the Jews was noticed by Haller and attributed by him to their sobriety and careful diet. Doubtless sobriety must be admitted amongst the causes of their longevity, perhaps even as the most potent; but it does not seem improbable that the same energetic vitality enables them to become citizens of every climate also operative in prolonging the duration of their existence—has, in fact, endowed them with longer average term of life. In India, the mortality among the children of European soldiers four times greater than amongst children of similar ages in England. And no instance is known of a third generation of the European race having existed in India, all the individuals but of pure European descent, and having been bred and reared in the country.—London Review.

"Though you feel not the uniform prevalence of that Power unto which the devils are subject in this rejoice, said our Holy Redeemer. His people, that your names are written in heaven."—John Thorp, 1768.

## THE FRIEND.

FOURTH MONTH 27, 1867.

PHILADELPHIA YEARLY MEETING.

During the first two days the meeting was quite as large as usual, but on the other

re appeared to be quite as many in attendance have assembled for several years. The last years have made great changes in the galleries usually occupied by the ministers and others. Many who had long stood as watchmen on the walls, whose judgment in things pertaining to the principles of christianity and the government of the Church was clear and sound, and who contributed largely in giving tone and character to the meeting, have within that time been removed from work to rewards, and the places that we them shall know them no more. The loss sustained, we apprehend, was deeply felt during the recent meeting, and, we trust, an earnest desire was prevalent that others may be raised up, clothed with a double portion of the spirit of our predecessors, to fill the vacant places, and to labour to serve their generation according to the will of God. Ministers from three of our Yearly Meetings were present, but their details were not presented.

*Second-day morning, the 15th of 4th month, 1847.*—After the opening minute, and the recess sent up from the Quarterly Meetings, the whole of the sitting was occupied with reading minutes of the proceedings of the Meeting Sufferings during the past year. These contained several subjects of interest. That meeting seemed to have been brought, at different times, to much religious exercise on account of the present condition of the Society at large, as well as respecting matters affecting, more immediately, members of this Yearly Meeting. Among other things was an effort made to obtain freedom for all citizens conscientiously opposed to war and military measures from the impositions of a Militia Act enacted by the Legislature of Pennsylvania. Memorial had been prepared and presented by the committee sent to Harrisburg, and though unsuccessful in obtaining the desired alteration in law, it was believed benefit had resulted from presenting the peaceable principles of the gospel held by Friends, to the Governor of the State and the members of the Legislature.

Reported from the minutes that the Meeting Sufferings had received from the executors of late friend Hannah Sansom, a legacy of ten sad dollars—less the revenue taxes—to be held in trust by the Treasurer of the Yearly Meeting, and the proceeds applied to the principal distribution of the approved writings of Friends, under the direction of the Meeting for Sufferings.

The committee was appointed to bring forward names of two Friends to fill vacancies that occurred in the Meeting for Sufferings among the representatives of the Yearly Meeting.

Representatives were desired to meet at the office of the meeting and decide upon a Friend to be nominated to the meeting for the station of clerk, and another to assist him, for the present year.

In the afternoon the representatives proposed Joseph Scattergood for clerk, and Clarkson Shepley as assist him, who were united with and reported to the respective stations.

An interesting report from the committee in charge of the Boarding School at Westtown was read, giving a clear exposition of the manner in which that Seminary had been conducted within the past year, and the satisfactory results as to the orderly conduct, and literary attainments of the pupils on both sides the ocean. The average number of scholars for the year was two hundred and forty-three, being eleven more than the year preceding. As the rise in the cost of board and tuition, authorized by the Yearly Meeting last year, had applied to the last

session only, and there had been some unusual expenses, the indebtedness of the institution had been increased about eight hundred dollars.

The importance of this institution in the education of the children of Friends within the compass of Philadelphia Yearly Meeting was commented on, and the committee having it in charge was encouraged to use the means within their power to keep pace with modern improvements in the mode of imparting instruction, and to be especially careful to continue the religious care and exercise for the training of the scholars in the principles and practices of the christian religion as held by Friends. We shall give the report hereafter.

This being the usual time for appointing the committee to have the oversight of the institution, a nominating committee was appointed.

A committee to examine and settle the Treasurer's accounts and propose the sum to be raised for the expenses of the coming year was appointed.

*Third day, the 16th.*—Both sittings on this day were occupied with the reading and answering of the Queries, and in a serious consideration of the state of the Yearly Meeting as divulged by them. It appeared to be a general sentiment that, during the course of this deliberation, the meeting was brought under fervent religious exercise on account of many deficiencies, and for the preservation and growth of the members in the Truth. Much weighty counsel was imparted, and near the conclusion of the afternoon sitting, a few Friends were appointed to draw up a minute of advice embodying the prominent points that had called forth the exercise of the meeting.

*Fourth day, the 17th.*—In the morning two propositions brought up on the reports received attention. The first was from Burlington Quarterly Meeting, that Rahway and Plainfield Monthly Meeting be joined to Westbury Quarterly Meeting, and thus become subordinate to New York Yearly Meeting. The other, that the time for holding Caln Quarterly Meeting be changed from the Sixth to the Fifth day of the weeks in which it has been heretofore held. The meeting was not prepared to adopt either proposition; and information to this effect respecting each subject was directed to be given to the Quarter from which it came up.

In the afternoon the reports on education were read, from which it appeared there are 1155 children within the Yearly Meeting of a suitable age to go to school; of these 784 have been receiving instruction at schools taught by members of our religious Society; the remainder, with the exception of a very few—we believe less than twenty, several of whom were temporarily absent, and others whose situation as to schooling was not known—were attending at seminaries not taught by Friends; mostly at the district schools. The importance of a religiously guarded education in schools where the pupils would be taught the principles of the Gospel as held by our religious Society, was afresh urged upon the members, and the subordinate meetings were requested to continue making the annual inquiry relative to this subject, and send up the customary information.

Special accounts from the several Quarterly Meetings relative to the result of the inquiry made of their members as to their use of spirituous liquors as a drink during the past year, were read. One Quarter reported its members to be entirely clear; in four others there was but one in each. The whole number reported as having partaken of spirituous liquor as a drink at any time since last report was forty-four; most of these only occasionally, and three of them had

handed it to others. Although the improvement made since the searching inquiry was first enjoined by the Yearly Meeting, has been great, yet it was the judgment of the meeting that the present is no time to relax in the effort to entirely remove this evil from within our borders; and Quarterly and Monthly Meetings were again desired to give the necessary attention and care to this subject, striving by earnest affectionate labor to persuade the few who still tamper with this dangerous article to wholly abstain from its use; reports of the result of their inquiries and labor to be sent up next year.

A committee to have charge of Westtown Boarding School was nominated and appointed.

A memorial respecting our late beloved friend Elizabeth Pitfield was read and directed to be recorded.

*Fifth day, the 18th.*—Meetings for divine worship were held in the meeting houses in the four districts in the city, in the morning.

In the afternoon an interesting report from the Committee on Indian affairs was laid before the meeting. The boarding school for the children of the Indians at Tunnessau, has been in successful operation during the year; there having been many more applications for admission into it than the committee have accommodations to receive. The progress of the pupils in their studies was represented as being commendable; and the fruits of the care and labour of Friends among their domestic thrift and comfort, as well as a higher appreciation of their responsibilities. A lively interest in their continued improvement was manifested in the meeting, and the Committee was encouraged to continue their efforts for extending among this poor people the benefits of christian civilization.

The report from the Committee on the Treasurer's account, &c., was received, approved, and the Quarterly Meetings desired to conform with its recommendations.

The minute prepared by the Committee appointed to embody the exercise of the meeting on Third day, was read, approved and directed to go down in the Extracts; also that a sufficient number of copies be printed to supply each family. The business claiming the attention of the meeting having been attended to, after some time spent in solemn silence, it concluded; to meet at the usual time next year.

#### SUMMARY OF EVENTS.

FORNEX.—The relations between France and Prussia continue unsatisfactory. A Vienna dispatch of the 21st, says: the *Vienna Post*, the official organ of the Austrian government, in an editorial on the relations between France and Prussia, counsels its readers not to put too much faith in the preservation of peace in Europe. Berlin dispatches say that an agent has been sent by the King of Prussia to Vienna, to secure the alliance of the Emperor of Austria. A plan for the solution of the Luxembourg question was recently submitted to France and Prussia, by the other great Powers of Europe. Napoleon has since signified his willingness to accept the propositions contained in the plan. Prussia, however, has not replied. The hope is expressed that these overtures will be successful, and that the peace of Europe will not be disturbed. The Prussian government has sent a strong note to the Emperor Napoleon, asking the reason for the military preparations going on in France.

The national constitution which has been so long under debate in the German Parliament, was finally adopted on the 17th inst., and the Parliament adjourned without a day. The Polish members protested against the adoption of the constitution, and on the result being made known unanimously resigned.

The protracted investigation into the conduct of Admiral Persano, who commanded the Italian fleet at the battle of Lissa, has been concluded. In accordance



with the verdict of the court-martial, he has been sentenced to be cashiered from the naval service for incapacity and disobedience.

Imprisonment for debt has been abolished in France. The claim of the British government upon Spain, in the case of the steamer *Tornado*, remains unsettled. The financial statement of the British government for the year 1866, is favorable, showing an income of £69,434,000, which is £2,654,000 beyond the disbursements. The estimated income for the present year is £69,710,000, and the estimated expenditure for the same period will be £68,134,000. It is proposed to apply the surplus in diminishing the national debt; £24,000,000 of which the Queen is favorable. Existing public works will be distinguished before 1885. Gladstone has written a letter, in which he virtually resigns the leadership of the Liberal party.

The position of affairs in Mexico, at the date of the latest advices, did not appear to be materially changed. Maximilian and his forces still occupied Queretaro, and the siege of Vera Cruz continued. Maximilian, it is reported, has offered to surrender, but the terms demanded by him have been rejected by Juarez.

The present population of Sweden is stated to be 4,114,141. The increase is something more than one per cent. per annum.

The Liverpool cotton market was inactive and declining on the 23d inst. Middling uplands, 10 $\frac{1}{2}$  a 11 $\frac{1}{2}$ ; middling Orleans, 11 $\frac{1}{2}$ . White California wheat, 14s. 3d. per 100 lbs.

UNITED STATES.—The United States Senate adjourned sine die on the 20th inst., after confirming many of the nominations of the President and rejecting others. No person was confirmed as minister to Austria or Consular General at Havana. There are several vacancies in the office of internal revenue in Indiana, Illinois and Wisconsin, and some offices without postmasters, chiefly in the west. Under the tenure of office act the vacancies cannot be filled as they could have been previous to the passage of that law, by the President during the recess of Congress.

A resolution was offered advising and requesting the President to offer to the contending parties in Mexico the friendly mediation of the United States; but the majority of the Senate were of the opinion that no interference at this time would be proper.

Philadelphia.—Mortality last week, 283. Males, 117; females, 146. Range of colour, 48. The mean temperature of the Third month, according to the record at the Penna. Hospital, was 37.93 deg.; the highest during the month 61°, and the lowest 21°. The amount of rain during the month was 5.46 inches. The average of the mean temperature of the Third month for the past several years, is stated to have been 39.87 deg. The highest mean during that entire period having been 48.25, and the lowest 30 deg.

Cincinnati.—The net receipts of the city for the year ending 3d mo. 1st, 1867, were \$2,738,735, and the expenditures \$2,471,355. The debt of the city is \$3,279,300, and the assets \$10,389,633. The deaths from all causes during the year were 5,994, of which 2013 were from cholera.

New York.—Mortality last week, 406.

Miscellaneous.—Another crevasse has occurred on the Mississippi, at West Baton Rouge. It is stated that the greater part of Louisiana is now overflowed, and there is still a suffering population.

The Missouri river is higher than at any time since 1844, and the water is still rising. Two miles of the Missouri Pacific railroad, between Wyandotte and Kansas City, have been abandoned, and the Omaha Union Pacific railroad track is covered with water for a considerable distance, and badly damaged.

The New York freight elevator, at Buff-Lo. N. Y., was destroyed by fire on the 20th inst. Loss \$250,000. Three men were killed by a falling wall.

A rich specimen of pure silver, from Montana territory, weighing about ninety pounds, and valued at \$1800, has been received in New York. This is the first ever from that region.

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rible explosion at the Oaks Colliery, in England, little progress has as yet been made in extinguishing the fire which is raging in the mine. All the shafts have been sealed up.

Wheat Raising in California.—A table said to have been prepared with great care for the Pacific Coast, by the Bureau of Agriculture, gives the number of acres of land in wheat in each county of California, and the yield therefrom last season. The aggregate shows 481,472 acres under tillage, and a crop of 11,579,127 bushels; nearly ten millions of which was available for export. The yield of wheat in 1866, according to the census of the Bureau of Agriculture, was 51,183,841 bushels.

The Tax on Distilled Spirits.—As a means of checking the enormous trade upon the revenue which has now perpetuated, the U. S. Secretary of the Treasury has prescribed a meter for use in all distilleries. The U. S. Commissioner says: "Each Collector will notify every distiller who applies to make payment of the special tax for the years ending May 1st, 1868, that he will not be allowed to continue in operation after the 15th day of May, unless he shall before that time have made application for a meter, and accompanied his application with adequate security for the payment of the necessary expense, which will probably vary according to the size of the distillery, from \$500 to \$1000." The following is General Sheridan's order relative to the trial of civilians by military commission: "The proper civil authorities having failed to arrest John W. Walker for shooting a negro in the Parish of St. John the Baptist, State of Louisiana, and having, it is believed, connived at his escape, he has been arrested by the U. S. Army, and will be tried by a military commission, which is hereby appointed to meet on Monday, April 15th, or as soon thereafter as practicable. The commission will also try such other persons as may be brought before it by orders from these headquarters."

A Mobile dispatch of the 18th says a large meeting of citizens was held last night; three thousand persons were present. Inflammatory radical addresses were made by black and white speakers, and resolutions were adopted affiliating with the radical party, and demanding the right to sit on juries, hold office, ride in the cars, &c.

Governor Brown, of Georgia, in a recent letter, says the Government for reconstruction under the military law is going on well throughout the southern States, and they will soon acquiesce in the measures proposed by Congress. At a mass meeting of the citizens held in Savannah on the 18th, Gov. Brown advised submission to the military bill as the best alternative left for the people.

The Governor of South Carolina states that the destitution in that State is very great, and several cases of starvation are reported. He estimates that 100,000 people in South Carolina have not tasted meat for the last thirty days.

The registration of voters will be commenced as soon as a sufficient number of persons report themselves, qualified to act as registers. Few have as yet done so. Northern advices received here indicate a considerable emigration of farmers from New England, New York and Pennsylvania.

A recent census of Florida shows the population to be 49,424, of which there were whites 77,747, and of colored 62,677.

General Ord has arrived in Washington from Little Rock, Ark. He represents political matters as in a hopeful condition in Arkansas.

Ravages of Dogs.—Last month's report of the Commissioner of Agriculture, calls attention to the ravages committed by dogs among the sheep in the United States. In 1865, about five hundred thousand sheep were killed by them, and three hundred thousand more injured. The number of dogs in the country is computed at five millions, their annual expense, ten dollars each, making a total of fifty millions of dollars.

The Market, &c.—The following were the quotations on the 23d inst. for the principal articles:—Wheat, U. S. 8 cents, 1881, 105 $\frac{1}{2}$ ; ditto, 5-20, 1865, 108 $\frac{1}{2}$ ; ditto, 10-40 5 per cents, 98 $\frac{1}{2}$ . Superfine State flour, \$10.20 a \$11.10. Shipping Oat, \$12.30 a \$13.50. Baltimore flour, common to good extra, \$11.70 a \$13.25; trade and family, \$13.75 a \$17.50. No. 2 spring wheat, \$2.53 a \$2.60; California white, \$2.28 a \$3.45. Western middling and red low extra, \$1.22 a \$1.33. Western oats, 79 a 75 cts.; State, 80 a 81 cts. Rye, \$1.50 a \$1.55. Middling uplands cotton, 25 cts. Philadelphia—Superfine flour, \$9 a 10; extra, \$10.50 a \$11.25; family and fancy bakers, \$13 a \$17.50. Pennsylvania red wheat, \$3.20 a \$3.40; California, \$3.40. Rye, \$1.65 a \$1.67. Yellow corn, \$1.25. Oats, 74 a 75 cts. Cloverseed, \$9 a \$9.50. Timothy, \$3.25 a 3.75. Flaxseed, \$3.95 a \$3.10.

The arrivals and sales of beef cattle were light, ranging only about 1250 head. The market was active extra selling at 17 $\frac{1}{2}$  a 18 $\frac{1}{2}$  cts., fair to good at 16 a 17 and common at 12 a 15 $\frac{1}{2}$  cts. Sheep were in demand 5000 sold at 7 $\frac{1}{2}$  a 8 cts. per lb. gross, for clipped, 4 a 10 cts. per lb. for wool sheep. Hogs, \$10 to \$11 per 100 lbs. net.

## RECEIPTS.

Received from Deborah S. Fawcett, O., \$2, vol. from A. Sharpless, Pa., \$2, vol. 40, and for Sid Sharpless, \$2 to No. 34, vol. 41, and T. Sharpless, to No. 39, vol. 41; from C. Bell, N. J., \$2, vol. 40; J. Thibault, N. Y., \$1, vol. P. Bell, N. Y., No. 25, vol. from J. Hollowell, N. C., per Dr. C. Evans, \$4, vols. 41 and 40.

## NOTICE

A Stated Meeting of the Women's Aid Association will be held at No. 112 North Seventh St., on Sunday the 27th inst., at 4 p. m.

SARAH LEWIS, Secretary.

## WESTWON BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day the 6th of Fifth month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at depot of the West Chester and Philadelphia Railroad corner of Thirty-first and Market streets, by giving names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case passage, including the stage fare from the Rail Station, will be charged at the School, to be paid with the other incidental charges at the close of term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 6th and 7th of Fifth month, to meet the trains that leave Philadelphia at 4 and 11 a. m., and 2.30 p. m.

Baggage may be left either at Thirty-first Market streets or at Eighteenth and Market. If left the latter place, it must be put under the care of H. B. Alexander, who will convey it thence to Thirty-first Market at a charge of 10 cents per trunk, to be paid him. Those who prefer to have their baggage put in any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander, No. 5 North Eighth St. His charge in such case for taking baggage Thirty-first and Market streets, will be 25 cents per trunk. For the same charge he will also collect baggage from the City to the Rail depot, if the tickets are in his office No. 5 North Eighth street. Baggage put under his care, if properly marked, will require any attention from the owners, either at West Philadelphia depot, or at the Street Road Station, will be forwarded direct to the School. It may always go on the same train as the owner, but it will on the same day, provided the notice to H. Alexander reaches him in time.

DURING THE SESSION, passengers for the School will board at the Street Road Station, on the arrival of first train from the City, every day except First- and small packages for the pupils, if left at Friends' Store, No. 304 Arch street, will be forwarded c Sixth-day at 12 o'clock.

Fourth mo. 24th, 1867.

FRIENDS' ASYLUM FOR THE INSANE. NEAR FRANKFORD, (TWENTY-FIFTH WARD), PHILADELPHIA. Physician and Superintendent, —JOSEPH H. WOODFORD, M. D.

Application for the Admission of Patients is made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 627 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the 23d of Second month, 1867, at the Meeting-house, Upper Springfield, Ohio, J. A. COPE, of Fayette Co., Pa., to ACHSAH H., daughter Robert and Mary Elysson, of the former place.

DIED, Tenth month 28th, 1866, at the residence of brother, in Haddonfield, N. Jersey, after a short illness, REBECCA SNOWDEN, in the 81st year of her age, on the 12th inst., after her residence in Gettysburg, in the 76th year, her husband, J. F. FORD, a wife of S. F. FOWLER. "Blessed are the dead which die in Lord."

WILLIAM H. FILE, PRINTER, No. 427 Walnut street.



# THE FRIEND.

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For "The Friend,"

The Albert N'Yanza.

Our readers are generally acquainted with the fact that the river Nile issues from two great lakes, Victoria and the Albert, the former of which was discovered by the explorer Speke, and the latter by Samuel White Baker. It was on the 17th of Third month, 1864, that Baker, accompanied by his wife, reached the lake on its eastern shore, in about latitude 1° 15' North. Some of our observations respecting it are interesting. According to the best information he was able to obtain, this sheet of water extends from about 2° North latitude to nearly 3° North latitude. Its depth probably varies, but the part he saw was about to be from fifty to sixty miles across, extending considerably towards its northern extremity from which the Nile flows. The Albert receives the drainage of the Victoria Nyanza on its eastern side, which is conveyed to it by the Somerset river. In this river, there is a noble stream with numerous waterfalls; there is a descent, according to Baker's observations, of no less than 1276 feet between the lakes.

On his arrival at the lake Baker says: "The sun had not risen when I was spurring my oxen, and the guide, who having been promised a handsome handful of beads on reaching the lake, had but the enthusiasm of the moment. The day was beautifully clear, and having crossed a deep valley between the hills, we toiled up the opposite slope. I hurried to the summit. The glory of the prize burst suddenly upon me. There, in a sea of quicksilver, lay far beneath the grand base of water,—a boundless sea horizon on the east and south-west, glittering in the noon-day sun, and in the west, at fifty or sixty miles distance, noble mountains rose from the bosom of the sea to a height of about 7000 feet above its base."

It is impossible to describe the triumph of that day; here was the reward for all our labour during the years of tenacity with which we had struggled through Africa. England had won the prize of the Nile! Long before I reached this point I had arranged to give three cheers with all my men, in English style, in honor of the discovery, but now that I looked down upon the island sea lying nestled in the very heart of Africa, and thought how vainly mankind had sought these sources throughout so many ages, I reflected that I had been the humble instrument permitted to unravel this portion of the

great mystery, when so many greater than I had failed, I felt too serious to vent my feelings in vain cheers for victory, and I sincerely thanked God for having guided and supported us through all dangers to the good end. I was about 1500 feet above the lake, and I looked down from the steep granite cliff upon those welcome waters—upon that vast reservoir which nourished Egypt and brought fertility where all was wilderness—upon that great source so long hidden from mankind; that source of bounty and of blessings to millions of human beings, and as one of the greatest objects in nature, I determined to honor it with a great name. As an imperishable memorial of one loved and mourned by our gracious Queen and deplored by every Englishman, I called this great lake 'the Albert N'Yanza.' The Victoria and the Albert lakes are the two sources of the Nile.

The zigzag path to descend to the lake was so steep and dangerous that we were forced to leave our oxen with the guide, who was to take them to Magungo (near the head of the lake) and wait for our arrival. We commenced the descent of the steep pass on foot. I led the way, grasping a stout bamboo. My wife in extreme weakness tottered down the pass, supporting herself upon my shoulder, and stopping to rest every twenty paces. After a toilsome descent of about two hours, weak with years of fever, but for the moment strengthened by success, we gained the level plain below the cliff. A walk of about a mile through that sandy meadows of fine turf, interspersed with trees and bush, brought us to the water's edge. The waves were rolling upon a white pebbly beach: I rushed into the lake, and thirsty with heat and fatigue, with a heart full of gratitude, I drank deeply from the sources of the Nile. Within a quarter of a mile of the lake was a fishing village named Vacovia, in which we now established ourselves. Every thing looked like fishing; not the 'gentle art' of England with rod and fly, but harpoons were leaning against the huts, and lines almost as thick as the little finger were hanging up to dry, to which were attached iron hooks of a size that said much for the monsters of the Albert lake. On entering a hut I found a prodigious quantity of tackle; the lines were beautifully made of the fibre of the plantain stem, and were exceedingly elastic, and well adapted to withstand the first rush of a heavy fish; the hooks were very coarse, but well barbed, and varied in size from two to six inches. A number of harpoons and floats for hippopotami were arranged in good order, and the whole appearance of the boat showed that the owner was a sportsman. The harpoons for hippopotami were precisely the same pattern as those used by the Hamran Arabs on the frontier of Abyssinia, having a narrow blade of three-quarters of an inch in width, with only one barb. The rope fitted to the harpoon was beautifully made of plantain fibre, and the float was a huge piece of ambatch-wood about fifteen inches in diameter. They speared the hippopotami from canoes, and these large floats were necessary to be easily distinguished in the rough waters of the lake. \* \* \* \* \*

Vacovia was a miserable place, and the soil was so impregnated with salt, that no cultivation was possible. Salt was the natural product of the country, and the population were employed in its manufacture, which constituted the business of the lake shores—being exchanged for supplies from the interior. I went to examine the pits; these were about six feet deep, from which was dug a black sandy mud that was placed in large earthenware jars; these were supported upon frames, and the contents mixed with water, which filtering rapidly through small holes in the bottom was received in jars beneath; this water was again used with fresh mud until it became a strong brine, when it was boiled and evaporated. \* The salt was white but very bitter. \* \* \*

At sunrise on the following morning I took the compass, and accompanied by the chief of the village, my guide Kabonga, and the interpreter Bacherta, I went to the borders of the lake to survey the country. It was beautifully clear, and with a powerful telescope I could distinguish two large water-falls that cleft the sides of the mountains on the opposite shore. Although the outline of the mountains was distinct upon the bright blue sky, and the dark shades upon their sides denoted deep gorges, I could not distinguish other features than the two great falls, which looked like threads of silver on the dark face of the mountains. No base had been visible, even from an elevation of 1500 feet above the water-level, on my first view of the lake, but the chain of lofty mountains on the west appeared to rise suddenly from the water. This appearance must have been due to the great distance, the base being below the horizon, as dense columns of smoke were ascending apparently from the surface of the water; this must have been produced by the burning of prairies at the foot of the mountains. The chief assured me that large canoes had been known to cross from the other side, but that it required four days and nights of hard rowing to accomplish the voyage, and that many boats had been lost in the attempt. The canoes of Uuyoro were not adapted for so dangerous a journey; but the western shore of the lake was comprised in the great kingdom of Mallega, governed by King Kajoro, who possessed large canoes, and traded with Kaurasi from a point opposite to Magungo, where the lake was contracted to the width of one day's voyage. He described Mallega as a very powerful country, and of greater extent than either Uuyoro or Uganda. South of Mallega was a country named Tori, governed by a king of the same name: beyond that country to the south on the western shore, no intelligence could be obtained from any one. \* \* \* The eastern shores of the lake were, from north to south, occupied by Chopi, Uuyoro, Uganda, Utaubi and Karagui; from the last point, which could not be less than about two degrees south latitude, the lake was reported to turn suddenly to the west, and to continue in that direction for an unknown distance. Both the guide and the chief of Vacovia informed me that we should be taken by canoes to Magungo, to the point at which the Somerset that we had left at Karumo joined the lake; but that

we could not ascend it, as it was a succession of cataracts the whole way from Karama until within a short distance of Magungo. The exit of the Nile from the lake at Koshi was navigable for a considerable distance, and canoes could descend the river as far as the Madi.

They both agreed that the level of the lake was never lower than at present, and that it never rose higher than a mark on the beach that accounted for an increase of about four feet. The beach was perfectly clean sand, upon which the waves rolled like those of the sea, throwing up weeds precisely as sea-weed may be seen upon the English shore. It was a grand sight to look upon this vast reservoir of the mighty Nile, and to watch the heavy swell tumbling upon the beach, while far to the south-west the eye searched as vainly for a bound as though upon the Atlantic. It was with extreme emotion that I enjoyed this glorious scene. My wife, who had followed me so devotedly, stood by my side pale and exhausted—a wreck upon the shores of the great Albert lake that we had so long striven to reach. No European foot had ever trod upon its sand, nor had the eyes of a white man ever scanned its vast expanse of water. We were the first; and this was the key to the great secret that even Julius Cæsar yearned to unravel, but in vain. Here was the great basin of the Nile that received every drop of water, even from the passing shower of the roaring mountain torrent that drained from Central Africa towards the north. This was the great reservoir of the Nile!"

(To be continued.)

For "The Friend."

#### Gather in the Fragments.

#### INCIDENTS IN THE LIFE OF SAMUEL BOWNAS.

The early life of Samuel Bownas is interesting because of his allusion to the state—"tender and broken"—of his mother and other Friends of that day: so much was this the case, as to be very noticeable by a child of less than thirteen years. Also for his mournful reflections on his misanthropic, jesting, and sportive way of life; which though pleasing and attractive to his worldly comrades, often caused him sore sorrow of heart. For his being arrested in his wayward course, and, as it were, smitten to the ground, like Saul, by the close, searching ministry of a young woman named Anne Wilson. For his experimental acquaintance, under the baptizing power of the Holy Spirit, with what his precious mother had told him in reference to tenderness and weeping. For his understanding being opened to see "that *all-saving knowledge* is from Divine light, which we cannot comprehend, until we are assisted so to do by a visitation from heaven. For being instructed wherein his former shortcoming had consisted, viz: in an easy form of truth and religion, which he had only by education, while in reality he remained unseasoned by the salt of seasoning grace, and was but "a traditional Quaker." For his altered conduct, and changed countenance, which no doubt indicated that he had been with the meek and lowly, cross-bearing Jesus. For his "uncommon enjoyment" in the new way upon which he had entered; there being, as he says, "a divine and spiritual sweetness abiding with me night and day." These all go to confirm the testimony of Holy Writ that, while there is no peace to the wicked, or to the unregenerate worldly bondman, great peace have all they, who renouncing the world with its deceitful allurements, thence come to love the law of the Spirit of life in Christ Jesus, which setteth free from the law of sin and death. Oh! that from seeing and hearing, we could but perceive and understand

that Wisdom's ways are the only ways of pleasantness—securing all that we can or should realize of peace here, with the eternal prospective recompense thereof in infinite fullness hereafter. While, on the other hand, the wages of sin, or the pursuit of the things of this life to the neglect of that which is to come, is spiritual death.

We believe the Lord's turning hand has been, and is being laid upon one here and another there, to fit them for usefulness in their age and generation. Designing that through His unspeaking grace and mercy "our sons may be as plants *grown up in their youth*: that our daughters may be as *corner stones polished after the similitude of a palace*." And while we fully believe that the—

"Transformation of apostate man  
From fool to wise, from earthly to divine,  
Is work for Him who made him,"

we would also, that none may be unmindful of "the precept upon precept," and the "line upon line" with the ever worthy living examples and waymarks unto heaven and holiness, which mercifully bestrew life's pathway; tending to encourage and to animate the yet "embodied spirit," still to hold on in faith and faithfulness, through "tolisome life, to never-ending rest."

Samuel Bownas was born about the year 1676. His father, who had been very honest and zealous for Truth, and a sufferer for the cause of religion, died when he was about one month old. Being left so young, and his mother having but a scanty subsistence of about four pounds and ten shillings a year, with a dwelling for herself and two children, at about thirteen years of age he was put to learn the trade of a blacksmith. "At this time," he writes, "I had no taste of religion, but devoted myself to pleasure, as much as my circumstances would permit; though my mother had kept me very strictly while I was under her care. She would frequently, in winter evenings, take opportunities to tell me passages of my dear father's sufferings, admonishing me so to live, that I might be worthy to bear the name of so good a man's son, and not bring a reproach on myself and parents; also putting me in mind, that if she should be taken away, I should greatly miss her both for advice and otherways to assist me; and advised me to fear the Lord now in my youth, that I might be favored with his blessing. These admonitions at times brought me into great tenderness, being afraid that she would die before I was capable to live in the world; and she took me frequently to meetings with her, where she often had some words in testimony. \* \* \* Many Friends were in prison at Appley, for attending meetings, whom my dear mother went to visit, taking me along with her, and we had a meeting with the prisoners, several Friends from other places being likewise there by appointment. I observed, though very young, *how tender and broken* they were; and I was very inquisitive of my mother, *why they cried so much*; and she too, said I, why did she? She told me that I could not understand the reason of it then, but when I grew up more to man's estate I might.

"To return to my apprenticeship: I had a very kind loving master and mistress, but who had little consideration about religion, nor any taste thereof. On First-days I frequented meetings, and the greater part of my time I slept, but took no account of preaching, nor received any other benefit than that being there, kept me out of bad company, which indeed is a very great service to youth. I took much liberty in discourse, and was taken notice of as a witty, sensible young man; but often on my bed I reflected on my way of life with sorrow, yet frequently fell into the same way

again. I never was given to swearing, nor to very gross vice, but what I gave way to most, jesting, and turns of wit to provoke mirth, *was given me often*, after it was over, a heavy heart. Thus I awoke for nearly three years; but First-day, being at meeting, a young woman named Anne Wilson was there, and preached. She was very zealous, and I fixing my eye upon her, with a great zeal, pointed her finger at me, using these words with much power: "A traditional Quaker, thou comest to meeting as thou comest from it the last time, and goest from it as thou camest to it, but art no better for thy coming; wilt thou do in the end?" This was so suited to my condition, that, like Saul, I was smitten to the ground, but turning my thoughts inwardly secret I cried, Lord, what shall I do to help And a voice, as it were, spoke in my heart saying, *Look unto me, and I will help thee*; and I felt much comfort, which made me shed abundantly of tears. Then I remembered what my mother told me some years before, that when I grew more to man's estate, I should know the reason of that tenderness and weeping, which I now to purpose. I went home with a heavy heart could neither eat nor sleep as I used to do. My work never succeeded better in my hands than it did at this time, nor was my mind ever let it. My conduct, as well as countenance, much altered, so that several in the family were fearful that I should fall into a kind of melancholy; but I longed for the meeting day, though it was a very long week. When the time of meeting came, my mind was soon fixed and upon God, and I found an *uncommon joy* that gave me great satisfaction, my understanding being opened, and all the faculties of my mind quick, that I seemed another man. A divine spiritual sweetness abiding with me night and day, for some time, I began to see and understand the scriptures, and the nature of preaching doctrine of the Gospel in the power and spirit, plainly seeing a difference between a preacher's letter and of the Spirit, which till then I wholly ignorant of, not having before that least degree that I could perceive of Divine understanding. But upon looking back and considering what I had heard such and such Friends preach, which at that time I did not understand, I now understood it clearly, which was a demonstration to me, that *all saving knowledge* from Divine light, which we cannot understand until we are assisted so to do by a visitation from heaven.

"Now the Scriptures and ministry from the openings of the Spirit, seemed so clear and to my understanding, that I wondered any remained unconvinced, supposing them to be truths of the Gospel in the same light that I had. That saying of the apostle, wherein he asserted knowledge of the Son of God being come, by "receiving an understanding from Him, clearly discovered to me, so that I plainly distinguished between the children of light, and children of this world—the spiritual and natural man; and that the natural man could receive the things of the Spirit of God, but foolishness to him; he cannot know them, but they are known 'only by the Spirit,' as the apostle asserts; and I found myself much improved by Divine wisdom and saving knowledge. As going to meetings, walking alone, it came living into my mind, that if I was but faithful and obedient to the heavenly vision, I should soon be qualified to teach others, and more especially, as I saw by experience wherein my weakness had been, in *being contented and easy in a form of truth and religion, which I had*

education, being brought up in plainness of habit and speech; but all this, though very in its place, did not make me a true Christian. I was but a traditional Quaker, and that by its only, and not from the scriptures, because they were a book sealed to me."—*Friends' Ministry.*

**Installation of the Federal Capitol.**—The ventilation of the Capitol at Washington is artificial air is forced into the apartments by immense fans. The *Scientific American* says: "The fan for the Senate Chamber is 14 feet in diameter, weighing 6536 pounds, and driven by horse engine, running from 30 to 60 revolutions per minute. At the lowest rate this delivers to the Senate Chamber 30,000 cubic feet of air per minute, being 20 cubic feet per minute for each of 1500 persons. The Hall of Representatives has a fan 16 feet in diameter, weighing 8000 pounds, and driven by an engine of 30-horse power. This fan can be run up to 80 turns per minute, delivering 100,000 cubic feet of air per minute, equal to entirely filling the hall every minute. In winter one-half this capacity is used. The other two fans for the committee rooms, offices and corridors, are each 14 feet in diameter, weighing over 5000 pounds, and can run to 60 revolutions. Driven each by a 10-horse power engine. It summer the air which is drawn to the building is cooled and hydrated by mixing in contact with water falling in a shower, similar to the means employed in low-pressure engines for condensing steam. The same principle, or something similar, will probably be used to moisten the air used in winter for the purposes of heating and ventilating."

Selected for "The Friend."

tenderly entreat all to be constant in assisting with their brethren on First-days, and days of the week, when meetings for Divine worship are held, in order to bear a public testimony to our dependence upon the Father of mercies, for the blessings we enjoy, and to excite a renewal of our ability to live in His love and labour in His blessed cause and service. Let us not suffer the improper influence of carnal things, an indifferent or lifeless state of mind, and the smallness of the number who meet, or the absence of a vocal ministry, to discourage us from diligently attending all our religious engagements; remembering that it is our reasonable duty to present our bodies a living sacrifice, acceptable unto God. Where this is the case, the engagement of those gathered, whether they please Him to authorize any public minister, or the great minister of the sanctuary, Jesus, will, in his own time, dispense to the waiting soul, that Divine consolation or infusion which He sees is the best for it. Let us then, be weary or ashamed of our ancient noble testimony to the excellence of silent waiting upon God; it having been found, in the experience of many of our servants, a most profitable exercise of mind, and one which he has graciously been pleased eminently to own and bless. *Scientific Testimony.*

may be noble and famed upon the earth, may be poor, unlettered, hard-toiling men, our life is a vast reality. It is no mere word, or rainbow, or the vision of the night, or an inconceivable reality in all its parts, great and small. \* \* \* It is the eternal lifetime that the lifetime of earth such a solemn thing. Fasten on the infinite and eternal to present existence, and every thing in life is mighty, momentous, solemn!—*H. Bonar.*

For "The Friend."

### Domestic Life in Palestine.

By MARY ELIZA ROGERS.  
(Continued from page 270.)  
ARAB FUNERAL.

"As we returned homeward, the silence was suddenly broken by the wildly wailing and shrieking voices of women, announcing that a death had just taken place. Their shrill, mournful cries rang in my ears all night.

"On the following morning, October 26th, very early, I looked from the window, and saw a bier close to the door of a neighbouring house. It was a painted wooden stand, about seven feet by two, raised slightly on four legs, with a low gallery round it, formed of uprights far apart, and two cross-bars. The two strong poles projected at each end from the corners. Above it a canopy was raised, made of freshly gathered, elastic palm-branches. They were bent like half-hoops, and then interlaced and secured lengthways, with straight fronds. I sketched it, and presently I saw the dead body of a man, handsomely dressed, brought out and placed upon it. His face was covered with a shawl. Four men lifted the bier from the ground, and, resting the poles on their shoulders, bore it to the mosque. After a little while it was carried slowly along, passing the consulate on its way to the Moslem burial-ground, preceded by about forty men, solemnly silent, and followed by at least fifty women and children shrieking wildly, singing, and screaming.

"Between the palm-fronds I could plainly see the figure of the dead man. The head was foremost, and slightly raised. I could not help thinking that, if a voice endowed with power to awaken the dead, would tell the mother and the widow not to weep, and order the bearers of the bier to stand still, and say to the dead man 'Arise,' it would be in his fate-day dress that he would sit up under the canopy of palms, and begin to speak. See Luke vii. 11-15.

"I made inquiry about the deceased, and found that he was a respectable Moslem, of about twenty-four years of age, and had left a wife and two children. He had died just before midnight, after a few hours' illness, so violent, that the Arab doctor pronounced it a case of cholera. There had been several very sudden deaths in Haifa within a few weeks."

"In August, 1858, Elias Sekhali went to Beirut on business. He was not well when he left home, and on Wednesday, the 1st of September, news was brought to Haifa that he was dead, and had been buried at Beirut. This was a new and terrible affliction for the Sekhali family, for Elias was looked up to as the ruler and manager of the house. Khalil, the aged father, felt the loss acutely, and the widow was quite prostrated. Grief bewildered and almost stupefied her—she could not even weep. 'Call for the mourning women, that they may come; and for such as are skillful in lamentation, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.' And again there were seven days of weeping in the house of Sekhali. See Jeremiah ix. 17, 18.

"I joined the mourners on the third day. As soon as I entered the house, I heard the minstrels and the loud cries of the people. See Matthew ix. 23. I was led into a large, long room. Women were sitting on the floor in rows on two sides of it. An open space was left down the middle to the end of the room, where the widow sat apart, with her two youngest children lying at her feet. Her hair was dishevelled, and she wore no covering on her head. Her eyelids were swollen with

weeping, and her face pale with watching. She looked as if she had suddenly grown old. Her dress was rent and disordered. She had not rested or changed her garments since she heard the tidings of her husband's death. She kissed me passionately, and said, 'Weep for me, he is dead;' and then, pointing to her children, she said, 'Weep for them, they are fatherless.' I sat near to her. One of her children, who was about three years old, crept into my lap, and whispered, 'My father is dead.' Then he closed his eyes, and pressed his chubby little fingers tightly over them, saying, 'My father is dead like this—he is in the dark.'

"The wailing, which had been slightly interrupted at my entrance, was renewed with vigor. The assembled women were all in their gayest dresses—soft crimson silk with white stripes on it prevailing. There were many women from Nazareth and Shefa 'Amer and other villages. They had uncovered their heads and unbraided their hair. They looked dreadfully excited. Their eyes were red with weeping and watching. The air of the room was close and heated, for the widow and chief mourners had remained there for three days and two nights without rest, receiving guests who came to mourn with them. The room was always filled, for as soon as one set of people left another set came in. During my visit there were seventy-three mourners present, without reckoning the children who glided in and out.

"Three rows of women sat on the matted floor on the right-hand side, facing three rows on the left. They were all clapping their hands or striking their bosoms in time with their monotonous melody which they murmured.

"Presently an especial lamentation was commenced, to which I was invited to respond. I was still seated at the end of the room, near to the widow. The women on my left hand, led by a celebrated professional mourner, sang these words with a vigor and energy:

"We saw him, in the midst of the company of riders,  
Riding bravely on his horse, the horse he loved!"

Then the women on the opposite side of the room answered in a lower and more plaintive key, beating their breasts mournfully:

"Alas! no more shall we see him  
In the midst of the company of riders,  
Riding bravely on his horse, the horse he loved."

Then the first singers sang:

"We saw him in the garden, the pleasant garden,  
With his companions, and his children, the children he loved."

Then the second singers answered:

"Alas! no more shall we see him  
In the garden, the pleasant garden,  
With his companions, and his children, the children he loved."

Chorus of all the women, singing softly:

"His children and his servants blest him!  
His home was the shelter of happiness!  
Peace be upon him!"

First singers—loudly and with animation

"We saw him giving food to the hungry,  
And clothing to the naked."

Second singers—softly and plaintive:

"Alas! no more shall we see him  
Give food to the hungry,  
And garments to the naked!"

First singers:

"We saw him give help and succor to the aged  
And good counsel to the young."



## Second singers :

“ Alas ! no more shall we see him  
Give help and succor to the aged,  
And good counsel to the young.”

## Chorus of all the women, singing softly

“ He suffered not the stranger to sleep in the streets :  
He opened his door to the wayfarer.  
Peace be upon him !”

“ After this, they started to their feet, and shrieked as loudly as they could, making a rattling noise in their throats for three or four minutes. The widow knelt, swaying her body backward and forward, and feebly joined in the wild cry.

“ Some of the women reseated themselves on the floor quite exhausted, some retired, and a number of guests from Akka came in and took the vacant places. A minstrel woman began slowly beating a tambourine, and all the company clapped their hands in measure with it, singing, ‘ Alas for him ! alas for him ! He was brave, he was good, alas for him !’ Then three women rose, with naked swords in their hands, and stood at two or three yards’ distance from each other. They began dancing with slow and graceful movements, with their swords at first held low and their heads drooping. Each dancer kept within a circle of about a yard in diameter. By degrees the tambourine and the clapping of the hands and the songs grew louder, the steps of the dancers were quickened. They threw back their heads, and gazed upward passionately, as if they would look into the very heavens. They flourished their uplifted swords, and as their movements became more wild and excited, the bright steel flashed and bright eyes seemed to grow brighter. As one by one the dancers sank overcome with fatigue, others rose to replace them. Thus passed seven days and nights. Professional mourners were in constant attendance to keep up the excitement, and dances and dirges succeeded each other, with intervals of wild and hysterical weeping and shrieking. I remained about two hours in the room, and occasionally I watched from a window which overlooked it. I could see that the leader had a powerful influence over all present. A certain tone of her wild wailing voice drew tears from the eyes and produced hysterical emotion in some cases.

“ There are girls who have a morbid taste for the excitement thus produced, and are celebrated for the facility with which they fall into fits of uncontrollable weeping. The real mourners and the amateur actresses in these scenes are usually ill afterward, but the professional assistants do not appear to suffer from the fatigue or excitement, and they do not lose their self-control for a moment.

“ Poor Khalil Sekhali never quite recovered the shock caused by this death. It became an epoch from which to reckon events throughout the district, where Elias had been so well known and so much respected. It was usual to say, ‘ Such an event occurred before or after the death of Elias.’ And there was a saying current in Haifa to the effect that ‘ the men of the Sekhali family die always among strangers and away from home.’ But I suppose that the spell is broken now, for Khalil, the old man, died in his own house, in January, 1860. I was not in Haifa at the time, but I was informed that Khalil had been staying at Akka and was very ill there. On his way back to Haifa, in a very weak state, while riding along the sands, he was thrown from his horse, and so much injured that he was carried home, and died in three days. My brother went to the funeral, and in a letter to me he spoke of it thus :

“ I never in this neighbourhood saw a funeral

so numerously attended. The church, as well as the court without, was completely crowded. Seven priests—four of whom had come from a considerable distance for the purpose—chanted the appointed psalms, and the burial service was performed as usual. After the Epistle, Gospel, and Absolution had been read, the chief priest said to the congregation, “ Dear brethren and children, Khalil Sekhali was a man who lived very long in this world. He has had a great deal of business, and has been in communication with a great number of people. It is possible that in certain transactions he may have given cause for offence. Some people may have felt themselves insulted, some may have been grieved or offended, either with or without reason. This now is the time for pardon, and I hereby beseech you all present, and by the blessing of God I implore you all, to pardon him fully, to forgive him all offenses as you hope to be forgiven.” The whole congregation then answered, ‘ May God pardon him !’

“ This ceremony of asking pardon of the living for the dead is observed in a slight degree at all burials among the Greeks, but it is not generally so emphatically expressed or so enlarged upon as in the case of Khalil. He was a man of great influence. He was the founder of the Greek Church in Haifa; and the only good houses in the town belonged to him or to members of his family.”

He who tasted all the gratifications which the world is capable of producing in their greatest perfection, and who could say, “ Whatever mine eyes desired I kept not from them; I withheld not my heart from any joy,” was obliged to confess in the end, that “ all is vanity and vexation of spirit,” “ there is no profit in them.” The world cannot give the true riches which fade not away, and while its votaries are equally (with others) liable to the sorrows and trials of life, they are, through their disobedience, debarred from participating in the hope and consolations which are in Christ, and the comfort and support which he mercifully affords those who walk agreeably to his commands. “ In the world,” says he “ ye shall have tribulation, but be of good cheer, I have overcome the world.” John xvi. 33.

*Eider Down.*—A consular report of this year on Iceland, gives an account of the way in which down is obtained from the eider duck. Early in June the bird, always repairing to the same spot, comes to some small holme or islet in a bay or fiord, and lays its eggs, after lining its nest with the down plucked from its own body. As soon as the eggs are laid, the owner of the hatching-ground robs the nest of the down and a part of the eggs, both of which the poor bird replaces a second and a third time, when she is left in peace to complete the process of incubation, but with her body completely denuded of down. This method is adopted because the down of the dead bird loses its elasticity, and is of comparatively little value. The hen bird gives eight or nine ounces of down to a nest, but when cleansed the weight is diminished by half. The value of the cleansed down is about \$4.75 per pound. The annual produce in Iceland is valued at about \$25,000. In some instances, one small holme will give its owner an annual income of \$750. Such is the care taken of these birds that during the hatching season no guns are allowed to be fired in their vicinity; foreign vessels arriving are forbidden to fire salutes.

*The Growth of Faith.*—Every day’s experience adds to the assurance that comes by obedience.

## GOING HOME.

“ Will you come with me, my pretty one ?”

“ I asked a little child ;  
Will you come with me and gather flowers ?  
She looked at me and smiled,  
Then in a low, sweet, gentle voice  
She said, ‘ I cannot come ;  
I must not leave this narrow path,  
For I am going Home.’”

“ But will you not ?” I asked again :  
“ The sun is shining bright ;  
And you might twine a hily wreath  
To carry home at night ;  
And I could show you pleasant things,  
If you would only come ?  
But still she answered as before,  
“ No : I am going Home.”

“ But look, my child, the fields are green,  
And ‘neath the leafy trees  
Children are playing merrily,  
Or resting at their ease.  
Does it not hurt your tender feet  
This stony path to tread ?”  
“ Sometimes ; but I am going Home.”  
Once more she sweetly said.

“ My Father bade me keep this path,  
Nor ever turn aside :  
The road that leads away from Him  
Is very smooth and wide.  
The fields are fresh and cool and green,  
Pleasant the shady trees,  
But those around my own dear Home  
Are lovelier far than these.

“ I must not loiter on the road  
For I have far to go ;  
And I should like to reach the door  
Before the sun is low.  
I must not stay, but will you not,  
Oh, will you not come too ?  
My house is very beautiful  
And there is room for you.”

I took her little hand in mine ;  
Together we went on :  
Brighter and brighter o’er our path  
The blessed sunbeams shone.  
At length we saw the distant towers ;  
But e’er we reached the gates  
The children, waiting in my lingering feet  
To us joyed to wait.  
And as she turned her radiant face  
Once more to bid me come,  
I heard a chorus of glad songs,  
A burst of “ Welcome Home !”

*How to Make Tea.*—Travellers tell us that tea which the Russians make is greatly superior in flavour to our own; and Russians think excellence is owing to the fact that it is obtained from provinces in China near the Russian border, whereas the real reason of its superiority lies in the artful manner of steeping the herb. To pour boiling water upon the tea, and drink it after; while we simmer, and steep, and boil the fine flavour is mostly given off into the air. The fact that the smell of tea in our cook-stove is often more refreshing than the taste, shall have explained this long ago. The best way making a cup of tea is, first heat the cup hot water, then throw in a little dry tea, pour boiling water, cover with the saucer, and stand only a few minutes.—*Late Paper.*

*On Dress.*—As professed followers of Christ and believers in the sacred writings, we are required to attend to the simplicity of apparel, a guard against a conformity to the changing fashions of a vain and delusive world. The apostle Paul’s expressions are very comprehensive on this subject, “ Be not conformed to this world, but be ye transformed by the renewing of mind.” The language of Tertullian, one of our early christians, is also worthy of our notice

as: "It is not enough that a christian be chaste, modest, but he must appear to be so; a virtue which he should have so great a store; and it did flow from his mind upon his habit, and sink from the retirement of his conscience into superficiality of this life."

## Sarah Crosson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 273.)

1822. Some lines of John Burney, one of Friends in the morning of the day of our city, have met my feelings particularly, as I have been reading his epistles, as follows: "ough the world be full of tumults, disquiet, and amaze, yet blessed be the God of salvation, who hath brought us into a degree that rest which the distresses that are from now cannot reach, so that there is something now to retire unto for a sanctuary that the world knows not, neither can the destroyer come to it; therefore our safety is, always to keep our rest there, that we may have our privilege to our mansion there, and so rest in the time trouble, where no destroyer can come. The Lord's power is to be admired, loved, and believed in: it is true forever. The winds and seas must yield him."

"5th mo. 22d. I set out with a minute of conference from our Monthly Meeting to visit meetings of Friends in Salem Quarterly Meeting, a families among Friends, and to have some meetings along the seacoast, among persons not professing in our Society. In Salem and Burlington Quarterly Meetings I have had a prospect some religious engagements."

"6th mo. 10th. I came from my visit in Salem Quarterly Meeting in time for our Monthly Meeting, which I attended, although I was not at liberty to return the minute received last month, having accomplished the whole of the visit. My mind was solemnly centred, and my living language possessed my feelings, 'The Lord is in His holy temple, let all the earth keep awe before Him!'

"Hearing the birds sing sweetly, I thought I have nothing to do but to sing. I have long to do but to pray. Prayer ought to be the earliest and undeviating employment. This praise for myself and others, I believe may induce to a capacity for praise unto Him, who dwelleth in righteousness, enthroned in light and blessing glory."

"7th mo. 9th. At Egg Harbor near Tucker. My dearest Lord, my Saviour, my Deliverer, desire, I think, to do Thy will. I may be mistaken in myself. Oh, give me to see more clearly, consistent with Thy wisdom, if I have found cause in Thy sight. Most devoutly could I desire, when I am imperfect to amend. Help, O Lord, for the godly man ceaseth, they fall from the charge of children of men."

"15th. Returned home from a journey of two weeks, thankful for a degree of preservation. I received my confidence renewed in knowing it is in thee, oh, adorable Fountain of strength ever-flowing, who makest the outgoings of the morning and evening to rejoice; whom have I in heaven and earth, and whom on earth in comparison of thee? Oh graciously prepare my soul to bless thee, and praise Thee for Thy mercies past, and mercies to be prepared for more."

"27th. I remarked in reading the memoirs of evoked pilgrim her bewailing the continuance of a besetting sin, and her intimate connections seemed to be ignorant of what peculiar sin she labored in her warfare; they supposing she in-

dulged none. I doubt not she knew and deeply felt the assaults of that spirit which intruded and assaulted. I may acknowledge I know my peculiar trials, not set forth by name to my companions and associates; perhaps all who are attentive to what attacks the mind by way of a foe to righteousness, though hidden, perceive that they have a sin easily besetting, and feel also that they are wretched, unless delivered therefrom. My gracious, dearest Saviour, help! vain is the help of man, ineffectual as he is to know the heart-deceitful and wicked. Thou, Lord, dost search the heart; bless the Lord, Oh my soul, who can deliver out of temptation."

"8th mo. 20th. Yesterday morning a heavenly calm pervaded my whole feelings, not like anything of this world. I can acknowledge my Redeemer. \* \* He has restored me to light; He has graciously accomplished the declaration of Himself 'To set at liberty them that are bound.'

"Thy name, O God, be praised forever. Thou hast turned my mourning into joy, when I have seen Thee as on the waves, subduing the tremendous billows! Yet frequent are the attacks of sorrow, tending to alarm me still, through the intrigues of my deadly foe. 'What time I am afraid, oh let me trust in Thee,' with undiminished, unshaken confidence."

"9th mo. 25th This morning's dawn was attended with a sweet impression of Divine consolation,—as it were said in the ear of my soul, 'I will tread all thine enemies under thy feet.' If the Lord do this, if He make them as the dust of His feet, all the glory and renown be forever ascribed by my spirit. It will be of free grace, and through eternal power alone. Infinite glory, laud, and praise be given to thy name, my tongue shall never cease to sing, and endless praise renew."

"1st mo. 1st, 1823. Another year is past and forever gone. It is my consolation, however, to believe that the Lord, the God of Israel, has given me my defence throughout. And now I praise Thee for Thy mercies past, and humbly hope for more!—Yea, for the continued renewal of the same all-sustaining goodness and help. Direct my prayers, O Lord, and accept them when it pleases Thee, oh Fountain supreme of goodness, of love, and of wisdom, when breathed on my own account, and that of my dear surviving brothers and theirs, and this for Jesus sake, my Advocate, and for the sake of that spark immortal which emanated from Thee. Magnify Thy own name, glorify it with Thy dear Son, the Immaculate Lamb, enlarge my spiritual and natural understanding, that I may be more capable of entertaining more worthy, more suitable, noble and exalted views of Thy incomprehensible Majesty."

"2d mo. 16th. The anniversary of the death of my tender and beloved mother. \* \* Thou, O Lord, knowest how she loved Thee, as a widow trusting in Thee. One daughter only, and seven sons were sustained by her, with all the tenderness of maternal affection. She sought the Divine blessing day and night for her children, and she was delivered in the time of trouble. O God, be pleased to accept from my heart a memorial of Thy loving kindness vouchsafed in that day; when my only surviving parent was removed from all terrestrial scenes, and Thou stilled the troubled waves for me: having to believe she slept in peace, out of the reach of the disturber, even in Him who is a deliverer in the seventh trouble, the adored Author and Finisher of the saints' faith."

"3d mo. 18th. O my God, I seek to praise Thee, though Thou wast angry with me in time past, Thy mercy has been renewed. Graciously

continue Thy kindness, who provided for me in a day and season of awful calamity, when all appeared likely to be given up for lost. Oh, prepare my mind for the tribute of gratitude to Thee for Thy blessings, in Thy favor vouchsafed, both spiritually and temporally. Though I have but little now in worldly possessions, in comparison of some, and in comparison of what I might have had, if I had been more careful and diligent in faithfulness, yet I believe the portion has been kept for me by the overruling hand of God, and surely believe with the Divine blessing, it will be enough. \* \* All our actions take their value from their conformity to the will of God."

"9th mo. 21st. At my own meeting at Hadsonfield—a very exercising one. I thought I felt the state of sensualists to that degree that they appeared to me so sunk, that as loud a voice perhaps must be extended as that of our dear Lord at the grave of Lazarus, to awake and rise up. I remember Jesus groaned in spirit, and in fellowship with his beloved Redeemer, those who are His devoted servants, groan in spirit for the dead. It was a silent meeting."

"25th. At meeting to-day, in which I felt again for the insensible, and a warning went forth to those who are unwilling to hear the Divine voice in its admonitions, turning from conviction, counting the spirit of inward proof as an enemy to their purposes and unrighteous practices. 'Agree with thine adversary whilst thou art in the way with him, lest he deliver thee to the judge, and he deliver thee to the officers, &c.' was deeply instructive to my mind, attended with awful weight, as the words of our Lord, concerning whom it was said, 'Never man speak as this man,' and with authority doth he speak now."

(To be continued.)

*Amazonian Explorations.*—W. Chandless, an Englishman, recently gave an account before the Royal Geographical Society in London, of an exploration made by him in 1861 of the Purus river, one of the great affluents of the Amazon. With a small native canoe and a crew of Indians he ascended the river nearly to its sources, a distance of one thousand eight hundred and sixty-six miles, finding a good depth of water and no obstacles to navigation for the greater part of the way. It is peopled only by a few tribes of Indians, each speaking a distinct language. The banks are formed of an alluvial soil, and are covered throughout with dense forest, rich in India-rubber trees and other vegetable products of commercial value. The stream, however, was found not to lead to the settled districts of southern Peru, as had been supposed. The Indians met with near the sources had never had communication with white men or civilized tribes, and were ignorant of the use of iron. In 1865 W. Chandless explored the Aquiry, a branch of the Purus river, in hopes that it would open a route to Peru, but was again disappointed. This stream, like the Purus, terminated in trackless forests. He spent nine days attempting to cut his way across the country, but found it impossible.

For "The Friend."

The weighty exercise which was spread over our recent Yearly Meeting, when the answers to the queries were under consideration, and the resulting minute of advice adopted by the Yearly Meeting, caused the hearts of many to rejoice; and desires were raised that we might, as a people, be brought back to the daily experience of the crucifying power of the Cross of Christ, and to the practice of that self-denial which invariably accompanies it. It brought to remem-

brance some expressions used by that worthy elder Jonathan Evans, in a letter to a valuable Friend, who, like himself, was long since gathered into the heavenly garner; and they are here revived, with the hope that their perusal may tend to strengthen and comfort some, who have felt tried and discouraged in view of the deficiencies apparent in our borders.

"O! many, indeed, are the devices and plausible wiles of our subtle adversary, to lay waste the obligation of daily keeping under the operation of the cross. Man can be very active with his many inventions, and conceive that he is doing a great deal in the work of righteousness, when in truth it is nothing more than the efforts of his own will, aiming to make the creature conspicuous, and draw upon him the applause of men. A great deal is said and done to enforce the opinion that a knowledge of the Holy Scriptures is almost (if not) exclusively essential to our salvation; hence many may be induced to get them by rote, and conclude that if they have them in possession they are safe, when at the same time the influence of the Holy Spirit, graciously granted by our blessed Redeemer to guide into all truth, is scarcely known or even regarded. Many of our Society thus living upon the surface, and much unacquainted with a real travail of soul to be searched and purged from pollution of flesh and spirit, makes our meetings for worship and discipline often very heavy, distressing seasons. I am bound to the Scriptures as a declaration of the mind and will of the Most High, mercifully dispensed for our instruction and help, and it is my practice to read them daily, but the religion inculcated by our blessed Lord is too pure and [spiritual] to admit of any external object in the place of Him, the alone Saviour of men. And those only are the true advocates of the Scriptures, who are daily and conscientiously striving to live according to the doctrines of self-denial contained in them.

"I wish thee, my dear friend, not to be cast down at the clouds of discouragement and dismay which the enemy may raise to overwhelm thy exercised mind; honest, true-hearted Friends have unity with thee, and some of us have keenly felt the disregard and slight put upon thee at different times. But the Lord, Most High is a father to the faithful, the helpless, dependent children of his family; and however the supercilious and arrogant may condemn their feeble efforts in the path of duty, yet His gracious language is, "Let her alone, she hath done what she could." Job was a righteous man, and had done much good in the world, yet the adversary was permitted not only to afflict him with grievous bodily sufferings, but to raise an opinion in the minds of his friends (religious men,) that certainly the Almighty inflicted this punishment upon him for some secret wickedness or unsound principles. The prophet speaking of the coming of our blessed Lord in that prepared body, points out the fallacy of human judgment respecting the mission, labours, and baptisms of the faithful: "We did esteem him stricken, smitten of God and afflicted." This is in some degree the lot of the Lord's children in every age, and yet at the time of passing under this painful trial, it is so hid from their perception, that it is permitted in Divine wisdom for their refinement, that they are ready to conclude it must in great displeasure be dispensed for their unfaithfulness or corruption. There seems to be no other way than to commit our cause to Him who judgeth righteously, and strive for preservation in humility and fear, that in great condescension He may regard our weak, low estate.

"There is a considerable number in the highest stations in our Society, who now find the simplicity of the cross so uncourtly and so mean, that it has become unworthy of their notice; and hence they are preaching up, and laying great stress upon the Scriptures; and some go so far as to place them above the Spirit, seeking to make them the only revelation of the Divine will that we are now to expect. There is also an opinion, secretly suggested in this land, that a minister is not under a necessity to wait for an immediate influence to authorize him or her to address the congregation, but if he speaks according to Scripture, there is no doubt but Divine Goodness will, in some way imperceptible to us, make it profitable to the auditory. Our testimony to plainness is also (to be) disregarded, \* \* \* and there is no doubt that many have made use of these sentiments as sufficient authority for their indulging in the gratification of libertine practices.

"Keep to thy exercise, and whenever thou feels the good Shepherd of the sheep to put thee forth to spread it in the assemblies of the people, do it in simplicity, keeping close to the openings of the [Divine] gift, in humble reliance upon Him who can make it effectual to the promotion of His cause, though the poor instruments may be ignorant thereof, and at times assailed with apprehensions that they have laboured in vain, and spent their strength for naught. J. E."

For "The Friend."

In selecting for insertion in "The Friend," from a Memoir printed for private distribution, the following account of a beloved young Friend, whose death occurred a few months since, the desire has been that by thus giving a wider circulation to it, the cause of a crucified Saviour may be promoted; believing that she whose spiritual conflicts are here in measure portrayed, would have felt, had her life been prolonged, earnestly desirous to fulfil the covenants made at that solemn season. But as He who "doeth all things well" saw meet to "cut short the work in righteousness," we would thus commemorate His mercy and goodness through which it is "that we are permitted reverently to believe she was prepared to exchange, at His call, all her enjoyments and pleasant prospects in this world, for a happy immortality." A hope is also felt that through this little Memoir she may yet speak, especially to our beloved young Friends, and that it may prove a help to these, "encouraging every sincere desire after holiness, and stimulating to attention to the teachings of that grace of God which brings salvation and hath appeared unto all men, and unto which we are *all called* to yield obedience."

"Ruth Anna Richie was born in Philadelphia on the 23d of Eleventh month, 1844, and deceased the fourth of Ninth month, 1866, in the twenty-second year of her age.

"From conversations with her at times, during a period of several years, it would appear that the temptation by which more than any other she was led along the broad and pleasing path of life, was the desire not to appear singular or different from her friends and others of her years.

"Thus induced to lightly to esteem those testimonies whereby Friends are made a peculiar people, and appearing to think that so long as her mind was free from special manifestations of Divine requiring, it was not incumbent on her to take up the cross more than she did; it is feared that the day of small things, the time for faithfulness in the performance of little apprehended duties, for making those covenants which are ever to be made and kept by little personal sacrifices, passed by. The impression which at times had

seemed to have weight in her view, that there was a value in the testimony of Friends to plainness of speech, behavior and apparel, appeared very much counteracted by plausible reasoning and example, until in an unexpected moment without any human intervention, the subject was specially brought home to her mind.

"She was a loving and dutiful child, appearing to desire to fulfil all her known duties; yet it feared that too much of her precious time was employed in the indulgence and cultivation of her taste and fondness for some of the beautiful work of art. Though it was observed that for several months previous to her sickness some of the employments were much laid aside, and increased relish manifested in religious reading. The writings of Friends were perused by her with much interest.

"Generally, while in health she steadily acknowledged as a duty, the practice of attending meetings for Divine worship, and accordingly was rarely absent from her seat therein when not from home; her countenance and demeanor, together with an occasional remark, giving evidence that she regarded it as a duty and privilege to assemble to wait upon and worship our Heavenly Father in her example in that respect was comforting, and perhaps, encouraging to some others.

"But the value of the immortal part and the terms of its salvation did not appear to have presented themselves to the view of her mind, as the Searcher of hearts, when about to take her from the world, presented them. The importance of a will resigned and subjected to the cross, so as to produce an acknowledgment thereof in all her ways before men, had been in great measure reasoned away.

"Near the commencement of her sickness whilst on a visit to one of her friends in the country, the Lord was pleased in his redeeming love to make himself renewedly known to her in the secret of her heart, and as she subsequently narrated, she was greatly surprised to hear in language plainly spoken, the inexpressible voice, very greatly did she appear to admire that her Divine Master should thus condescend to visit her and show her that which He would require of her. That He should make so small a requisition, she then esteemed it, seemed also to engage her adoration, and most gratefully and heartily she responded that in whatsoever He was pleased make known as his will, she would not be disobedient.

"For some days the purport of the visitation appeared to have been silently pondered by her during which time, finding she was seriously disposed, she was brought to her home in the city. For two or three days after her return her physician gave encouragement to believe that her disposition would prove to be of a temporary nature, and that she would soon be restored her usual health. Her silent exercise of spirit however continued, and greatly was she surprised by finding repeated in her inward of the same solemn language of inquiry which had been spoken to her whilst in the country.

"Feeling, as we suppose, no longer able to keep such a weight of exercise wholly to herself, she called her mother to her bedside, requesting to be seated near to her, and with much feeling and seriousness related how it had been with her saying, "I have had an awful time; "I seem brought to the brink of the river of death." After remaining silent for a short time, repeated the latter expression.

"Her mother in order to comfort her and to her mind in the proper direction said, "There One who is able to bring safely over when I



is the right time has come.' But dear R. A. continued saying, 'I was called upon to yield up . . . I had thought while in health that when I myself called I would yield, but I suppose I called and did not know it,—and now I had have night after night of agony. I was required to yield up all.' Most earnestly did she press her willingness and desire to yield to the Lord's requirements concerning her in all things, saying, 'I told the Master I would be willing to devote the rest of my life to His service.' Her father remarked that to yield up all to Him was not as necessary,—then He would do the work for us; He would make hard things easy, and other things sweet.

'On one occasion, in reference to some inquiries made by her medical attendant, she remarked to her sister, 'No more need have I of an earthly physician'; but soon afterward said to her mother, 'I do not know that I ought to have said it, for I have no certain evidence that I shall get well; sometimes I think I may, and sometimes I think I will not.' Her mother remarked, 'at we may leave.' 'Yes,' she said, 'in better beds than ours.'

'It was, perhaps, on the following day, after feeling lain quietly for a considerable time, apparently absorbed in meditation, her father sitting beside her bed, she suddenly manifested great fear, being, as presently appeared, under the influence of a fresh visitation. With great consciousness she said, 'Here it is again, father, the same question in my mind.' She had not previously spoken to her father on the subject, but on and related that these three times the same usage had been *plainly spoken* in her inward and this is now said to be the last time; and query is, whether I will be willing to put on an dress, and make my appearance at meeting in a plain bonnet.'

(To be continued.)

## THE FRIEND.

FIFTH MONTH 4, 1867.

We give to-day the Report on Westtown Board-School, as received at the late Yearly Meeting.

*Committee who have charge of the Boarding School at Westtown, report:*

That during the past year they have given attention to the various important duties which in an Institution is calculated to call forth those interested in its welfare. Some of number have regularly attended at the opening and close of the sessions, as well as paid frequent intermediate visits. The department of pupils, together with their willingness and progress in the prosecution of their studies, has been generally satisfactory.

There is much cause for gratitude to our over-giving Father that the health of so large a family with few exceptions, been good. Cases of illness, when they have occurred, have generally yielded to medical care. The death of one of the girls took place near the close of the Winter of 1865-6, not many hours after her being removed from the Institution at her own solicitation, and with the concurrence of the attending physician. The healthy location of Westtown, joined with its simple, wholesome diet and water, together with the early care bestowed on competent nurses in time of sickness, tends to cases of acute disease quite unfrequent, materially contributes under the Divine blessing to the general health of the family.

In the Winter Session of 1865-6, there were at the Institution 133 Boys and 122 Girls; and in the Summer Term 110 Boys and 121 Girls, making the average number for the year 243, which is 11 greater than that of the preceding year. As is usually the case, a few of these were prevented by sickness from remaining during the full term for which they had been entered. In addition to the above number, there were in attendance, 4 day scholars during the Winter, and 2 during the Summer Term. The number of new admissions for the year was 135, viz., 65 Boys and 70 Girls.

The expenditures chargeable to the year ending Tenth mo. 16th, 1866, were as follows:

Together making,	\$40,299 81
The average cost of each scholar for the year, as deduced from the above data, was \$165 84, which is about three dollars more than that for the preceding year. In addition to the amount above stated, as paid for Repairs and Improvements, the sum of \$379 was expended for special purposes, and defrayed by contributions made expressly therefor.	

The charges for Board and Tuition were,	\$81,056 50
The Profits on Stationery and other Merchandise,	791 07

Together making,	\$81,847 57
And leaving a deficiency on these accounts of,	8,452 24

Towards paying which we have:

Making the sum of,	\$8,154 05
Showing a net loss on the transactions of the year of,	298 19
To this add the cost of repairs to the Grist Mill over and above Rent received from the same,	269 23
Bad debts, made chiefly during the last four years, and charged to Profit and Loss in the last year,	202 44

Making a total deficiency of,	\$769 86
This added to the loss of \$2,725 28 on the transactions of the preceding three years, as stated in our last Report, makes a whole net deficiency of \$3,495 14 for the four years ending in the Tenth month last. Towards paying this deficiency, we have received voluntary contributions amounting to \$1,146 50, leaving \$2,348 64 yet unprovided for.	

It may be proper to remark in connection with the above statement of the finances of the Institution, that the expenditures for lime, draining, and other improvements appertaining to the farm during the past year, were nearly \$800 greater than usual, reducing by a corresponding amount, the net profits arising from the farm.

While parents and others sending children to the school very generally conform to the printed rules respecting the payment to be made on the opening of the Session, the second payment is frequently neglected or delayed until its close, thereby causing some inconvenience in meeting the current expenses of the family. We would, therefore, request that greater care in this respect be observed by the friends of the pupils.

It may be of sufficient interest, and not out of place here to note, that within a short time a Friend, who had been a scholar at Westtown, forwarded to our Treasurer the sum of \$264, of which he stated \$120 was designed to refund that amount paid for his Board and Tuition at the School during three Sessions; the remaining

\$144 being twenty years' interest thereon. He further requests that the whole amount as above may be appropriated to the schooling at Westtown of others situated as he had been in early life.

Through the liberality of two Friends (one of them now deceased,) the sum of \$20,000 has within the past year been added to the funds of the School, with the provision that the income only arising therefrom may be appropriated to the general purposes of the Institution, at the discretion of the Committee. In thus acknowledging the benevolent motives which have prompted this gift, we can but desire that others amongst us, who have been entrusted with much of this world's goods, may be disposed to increase the Fund so liberally established, and thereby extend the usefulness of Westtown.

Meetings for Divine worship, as heretofore, have been regularly held. The department of the pupils on these interesting occasions has been very satisfactory. It is hoped that He, whose "heritage" children are, has at some of these seasons, as well as at the evening "collections," so overshadowed with His living presence, that precious and lasting impressions have been made on their susceptible minds, and that the following testimony concerning a dear Friend now departed, may be applicable to many others—"strong religious impressions were made upon her mind while at Westtown; and living desires to be a child of God, often clothed her spirit."

In conclusion, while we would gratefully acknowledge the kindness of our Heavenly Father, who has watched over this Institution for good, and has hitherto extended His helping hand in times of difficulty and trial, we would no less ask of Him help and preservation in the future; and that this vine which we reverently believe He hath planted, may so receive of the early and latter rain, as still to bring forth fruit to His praise, and contribute to the temporal and spiritual welfare of all who may be educated there.

It being the usual time for making a new appointment of Friends to serve on this Committee, the subject is here notified for the attention of the Yearly Meeting.

Signed on behalf and by direction of the Committee.

Phila., 4th mo. 5th, 1867.

### SUMMARY OF EVENTS.

FOREIGN.—The chief topic of interest in the late European dispatches is the threatened collision between France and Prussia. A London dispatch of the 24th says, Prussia has replied to the proposition for the settlement of the Luxembourg question, recently submitted by the great Powers of Europe. She denies that she is arming, but emphatically insists that she will not evacuate Luxembourg. A Berlin dispatch of the 26th says: It is reported that the king of Belgium has submitted to Napoleon a new plan of peace, which has been proposed by Russia, and which provides for the neutralization of Luxembourg. A Paris dispatch of the 27th says: It is officially stated that the Emperor has expressed his satisfaction with the progress now being made for the settlement of the Luxembourg question. One from London of same date, states that Queen Victoria has written a letter to the King of Prussia, advising him to accept the plan of compromise to which the French Emperor is willing to accede, and further dispatches of the 28th announce that the Prussian government had signified by telegraph its acceptance of the proposition made by the Queen of England, for a general conference at London of the great Powers to settle the Luxembourg dispute on a basis of the neutralization of the territory, to be guaranteed by all the Powers represented at the Conference. The proposed general conference is to meet in London on the 15th inst., and it has been agreed that in the mean time the fortresses of Luxembourg shall be dismantled. The Conference, if it is stated, will be composed of representatives of Great Britain, France, Prussia, Austria, Russia, and the King

of Holland as Grand Duke of Luxemburg. It is understood that the fortifications of Luxemburg are to be evacuated and dismantled, and that France is not to enlarge her present boundaries. The future political status of the Duchy is to be ascertained and determined by the conference.

The Dutch government officially denies any offer to sell Luxemburg to France.

St. Petersburg dispatch says: It is said that the Russian government will receive from the United States a fleet of iron-clads instead of the stipulated sum of money in payment for the cession of the Russian possessions in North America.

The Fenian trials are progressing in Dublin. On the 27th Colonel Massey was brought on the stand, and made a clean breast of it, and told the whole story of the Fenian plot.

Gladstone is much censured in England by the members of the Liberal party and friends of the Liberal cause, for what they term his mismanagement of the Reform movement.

The news of the capture of Puebla, in Mexico, by the Liberals, is confirmed. The city was taken by assault on the 2d ult. In the assault the Liberals lost about 2000 men killed and wounded, and the Imperialists about 1000. The officers charged with the defence of the city, from lieutenant up, were killed by order of General D'Amat. At the latest date Maximilian was all at Queretaro with a large army. Marquis, one of his generals, managed to pass through the Liberal lines with 1500 cavalry, and reached the city of Mexico, when he forthwith levied a forced loan of one million of dollars, and collected \$500,000 by imprisoning the heads of the chief commercial houses. After receiving the money he raised 4000 additional troops and left for Queretaro. The Imperialists made another sortie from Queretaro on the 5th ult., but were repulsed. General Miramon was mortally wounded in the engagement.

The census returns of the Sandwich Islands for 1866, show a population of 62,959, a decrease of over 8000 in six years.

The wool dispatches of the 29th, report an active demand for cotton at advanced rates: sales of the day 25,000 bales. Middling uplands, 12 $\frac{1}{2}$  a 12 $\frac{1}{2}$ ; middling Orleans, 12 $\frac{1}{2}$  a 12 $\frac{1}{2}$ . The Manchester advices were favorable, the market for goods and yarns being buoyant. Breadstuffs firm at a small advance on wheat and corn. Consols, 91 $\frac{1}{2}$ .

THE TREASURY STATEMENTS.—The Revenue.—It appears from official data, that the receipts into the Treasury from 6th mo. 30th, 1866, to 4th mo. 23d, 1867, were, from internal revenue sources, \$225,629,000, and from customs, \$137,500,000; total, \$363,129,000. The receipts for the corresponding period of the former year, or from 6th mo. 30th, 1865, to 4th mo. 23d, 1866, were, from internal revenue, \$255,355,000, and from customs, \$135,923,000; total, \$391,278,000.

Philadelphia.—Mortality last week, 283.

Southern Items.—The Legislature of Virginia has passed a bill appropriating \$50,000 for the education of both white and black children. The bill has also served a warning to the Richmond Times, for its editorial remarks of the Times are likely to produce animosity, and its course cannot longer be tolerated. He has also advised the Chief of Police that the street car difficulty can be settled by the railway companies running additional cars for the exclusive use of coloured persons.

Governor Brown, of Maryland, has issued a proclamation warning the people to accept their terms of Congress, as being the best course, and affording the only hope of southern restoration.

It is stated that one half of the plantations in Louisiana, bordering upon the Mississippi, are totally or partially under water. The attempt to repair the levees has been abandoned for want of suitable means. It has been announced that the loss to the United States Internal Revenue on account of the destruction of the crops of cotton, sugar and molasses in this State by the overflow, will be nearly \$10,000,000.

It is said that in accordance with the recommendation of Wade Hampton, one-third of the delegates to be chosen to the next Carolina Constitutional Convention will be coloured men.

The Freedmen.—The reports received by the Freedmen's Bureau in relation to the condition of these people, is mostly satisfactory. The agent of the Edgefield, S. C., district says, that they are generally employed, and are doing well, and no complaints regarding them have been made. At the last session of the Supreme Court of this district, Judge Moss delivered a charge to the Grand Jury stating forth clearly the right of the freed people to receive the same treatment before the courts as the whites. The agent of the Barnwell district reports the freedmen are doing well. The feeling

of the people towards the blacks is generally becoming more favorable. But few contracts have been made in the Beaufort district, owing partly to the fact that 1980 heads of families own and cultivate their own farms, comprising 19,040 acres. In the Columbia district, contracts have been made with the freedmen at the rate of \$12 per month, with quarters, cabins, fuel and land for gardens. The reports from other parts of South Carolina are similar in character, the freed people being reported as working industriously, and gradually securing the goodwill and friendship of the whites. The schools are in a prosperous condition, and some of the fathers show a willingness to aid in their establishment and support.

Gen. Howard has also received the report of Gen. Gillem, Assistant Commissioner for Kentucky, in which the operations of the Bureau in all parts of that State are given in detail, and from which it appears that the condition of the freedmen generally is improving, and the conduct of the whites towards their former slaves is not such as to occasion any difficulties. Few outrages have been reported, and these generally have been of a trivial character. The freedmen in several districts are working with more spirit than at any time since the war. Some restlessness has been manifested in the West, by the coloured people not precisely comprehending the new condition of affairs. They have been advised to remain in their present occupations, to fulfil their contracts, and not consume their time by taking an active part in political affairs for the present.

The Supreme Court.—The case of the motion of the Attorney-General to dismiss the bills of the States of Georgia and Mississippi asking for an injunction against the execution of the Military Reconstruction act has been heard by the court, but no decision given. The Attorney-General contended that the bills ought to be dismissed for want of jurisdiction; for whether the States were constitutional or otherwise, that was a question that should properly be raised only in the usual manner, in some case arising under the execution of these laws.

New York.—An election was held throughout the State on the 22d ult., for the choice of 160 delegates to a convention to amend the constitution. The result prevailed, and the new vote in and only about one-third of the usual number of voters.

The Pacific Railroad.—Track-laying on the Union Pacific Railroad was recommenced on the 29th ult., and it is stated, will be prosecuted vigorously. There are at the end of the road for one hundred miles, and forty miles of iron is now in Omaha. The grading will be completed in the next two miles per day.

Manuelinae.—The Supreme Court of Michigan has ordered a peremptory mandamus compelling the registration of a coloured man as a voter under a late decision that persons who have less than one-quarter negro blood, are white in the meaning of the State constitution.

In an Indian mound disturbed by excavations at Saginaw, Michigan, a few days since, were found among the ruins a piece of broken gun and a silver medal, in which was discernible an engraving representing the treaty of William Penn with the Indians.

The Detroit Advertiser publishes a list of the coloured men of that city who have accumulated property worth \$1,000,000 to \$14,000,000. It says that the aggregate amount of property in the possession of this class, is not far short of half a million dollars in value.

Governor Orr, of South Carolina, addressed a large meeting of whites and blacks, at Columbia, S. C., on the 29th. Resolutions urging the erection of schools for colour, a revision of the civil and criminal laws of the State, &c., were adopted. Gov. Orr urged the coloured men not to attach themselves to present to either the Democratic or Republican party. He promised that if the negroes did their duty the people of the South would see them educated and secured in all reasonable privileges of freemen.

The Markets, &c.—The following were the quotations on the 29th ult. New York.—American gold 126. U. S. six per cents, 1881, 109 $\frac{1}{2}$ ; ditto, 6-20, 1864, 109; ditto, 5 per cents, 10-40, 98 $\frac{1}{2}$ . Superfine State flour, 10.50 a 11.00. Shipping Oil, \$12.85 a \$13.25. Flour, Baltimore flour, common to good, \$12.20 a \$14.75. Flour, Baltimore family, \$15 a \$17.00. White California wheat, \$3.30. No. 2 spring wheat, \$2.70 a \$3.75. Canada barley, \$1.21. Chicago oats, 76 cts.; State, 82 cts. Western mixed corn, \$1.32 a 1.36. Middling uplands cotton, 30 cts. Philadelphia.—Superfine flour, 59 a \$10.25; finer brands, \$11 to \$17.50. Pennsylvania red wheat, \$5.10 a \$5.35; Canada, \$4.25 a 4.50. Rye, \$1.65 a \$1.70. Yellow corn, \$1.29 a 1.34. Oats, 75 a 77 cts.

Cloverseed, \$8 a \$8.50. About 1250 head of cattle at 17 $\frac{1}{2}$  a 18 $\frac{1}{2}$  cts., for extra, 16 a 17 for fair to good, and 13 a 15 $\frac{1}{2}$  cts. per lb. for consumption. Sheep sold at a \$3 cts. for clipped, and at 10 cts. per lb. gross, wool sheep. Hogs, \$10 to \$10.25 per 100 lbs. net.

## RECEIPTS.

Received from Mary S. Lippincott, N. J., per J. Stokes, \$2, vol. 40; from Josiah Fawcett, O., \$9, 40; from Mary Brown, Pa., per J. Cope, \$2, vol. 40.

## WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day the 6th of Fifth month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at depot of the West Chester and Philadelphia Railroad corner of Thirty-first and Market streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such cases, baggage, including the stove range for the Railroad, will be charged at the School, to be paid with the other incidental charges at the close of term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 6th and 7th of Fifth month, to meet the trains that leave Philadelphia at 11 A. M., and 2.30 P. M.

Baggage must be left either at Thirty-first Market streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Hibb Alexander, who will convey it thence to Thirty-first Market at a charge of 10 cents per trunk, to be paid him. Those who prefer can have their baggage conveyed to any place in the built-up part of the City, by giving word on the day previous (through the post-office) or otherwise to H. Alexander, No. 5 North Eighth St. His charge in such case for taking baggage Thirty-first and Market streets, will be 25 cents trunk. For the same charge he will also collect baggage from the other railroad depots, if the checks left at his office, No. 5 North Eighth street, are put under his care, if properly marked, will require any attention from the owners, either at West Philadelphia depot, or at the Street Road Station but will be forwarded direct to the School. It may always go on the same train as the owner, but it will on the same day, provided the notice to H. Alexander reaches him in time.

DURING THE SESSION, passengers for the School will meet at the Street Road Station, on the arrival of first train from the City, every day except First-day, small packages for the pupils, if left at Friends' Store, No. 304 Arch street, will be forwarded a Sixth-day at 12 o'clock.

Fourth mo. 24th, 1867.

MARRIED, on the 11th of Fourth month, 1867, Friends' meeting, Crosswicks, N. J., JONAS E. DAVIS of Amesham, Burlington county, to EDITH S. DAGG of Ames Middleton, of the former place.

DIED, on the 27th of Third month, 1867, ELMA, daughter of Jesse and Lydia Hancock, aged 21 years, a member of Manse Monthly Meeting, Pa. When first ill she thought she could not get well, and she thought she would die, in a very improved condition; but through delicious most of the time, she strove her peace of mind, and frequently afterwards expressed happiness and resignation, so that she left a consciousness that through unmerited mercy she has entered everlasting rest.

At her residence near Salem, Columbiana Ohio, on the 28th of Third month, 1867, SARAH, w. Josiah Fawcett, in the 51st year of her age, an esteemed member of Salem Monthly Meeting.

On a Seventh-day the 6th of 4th month, 1867, the residence of his son, John Heald, Cedar Co., W. WILLIAM HEALD, in the 102d year of his age, with gradual decline of nature for a week, and with a cheerful and happy mind, a much esteemed member of Middleton Particular and Monthly Meeting, Columbiana Co., Ohio. He had been closely attached, to his lengthened and useful life, to the ancient testimonies and usages of the Society of Friends, and spent much of his time in reading their writings as well as the Scriptures. His end was crowned with peace.

WILLIAM H. PILE, PRINTER,  
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*Minutes of Counsel and Encouragement Addressed to its Members, by the Yearly Meeting of Friends, held in Philadelphia, Fourth month, 1867.*

Having, at times during the several sittings of the Yearly Meeting been favored with the overshadowing of the blessed Head of the Church, hearts of many have been contrited under a sense of that mercy which is both ancient and new, and a deep felt religious concern has been evinced on account of apparent deficiencies, evincing among many of our members an undue sense of aloofness and attachment to the things that pertain to this life only. There has been felt to be need for a humbling acknowledgment that we, as a people, fall far short of a full exemplification of the life and conduct of that holy religion which is ordained to bring man out of a state of nature into the possession of his treasures and his enjoyments as of earth, earthy, into the glorious liberty of the sons of God, whose durable riches are laid up in heaven, and whose delight is in communion with their Creator through the aid of the Spirit of the holy Mediator in the heart, and in obeying the divine law written there. With this conviction, an earnest, affectionate travail has been entered upon after a more perfect redemption from the bondage of the world, and a more general devotion to that watchful, self-denying life which is inseparable from a true disciple of Christ.

We cannot doubt that the Lord has preserved in the professing Church a noble band of witnesses to the spirituality of the Gospel and to the sufficiency of His grace. These, whatever their profession, and whether conspicuous, in good works or more obscure, are the true Israel of God; and the true circumcision is that of the heart, in the will and in the letter, whose praise is not of men but of God. But there is abundant evidence that a large portion of those who claim the name of christians, are satisfied with an outward observance of rites and ceremonies, and substitution of the moral law and works of their own righteousness for submission to the saving power of the cross of Christ, and walking in that straight and narrow way in which alone we can avoid the flock of his companions.

Thus, there are influences operating in the present day, both within and without the pale of our society, the tendency of which is to draw the members from the simplicity and spirituality of

our christian profession, and from a faithful and consistent support of the principles and testimonies of the gospel as always held by us, into a nearer conformity to the religion, the worship, and ways of the world. These influences are apparent in the same disposition to shun the daily self-denial and cross-bearing belonging to the christian; in the effort to reduce religion very much to a formal and intellectual work, which the unaided powers of man may originate or promote; to smooth and widen the path to salvation, so as to make it more easy and attractive to the tastes and inclinations of the unregenerate mind; and to substitute works of a benevolent or ostensibly religious character, for lowly watchful waiting, in silent introversion, at the feet of Jesus, to be taught of Him, in whom are hid all the treasures of wisdom and knowledge, and who only can savingly instruct in the things which belong to the soul's peace.

Minds which have been favored with the precious, tendering visitations of the Lord's Spirit; have been turned from the vanities of the world to seek the durable riches and righteousness of heaven, and in inward, silent prostration to bear the operation of the Spirit of judgment and burning, to purify from the pollution of sin, and to create them new creatures in Christ Jesus, may it is to be feared, have had their attention diverted from this indispensable work in themselves, to their serious injury, by being persuaded that it is necessary they should at once become active in undertakings professedly designed to promote the cause of religion; while some who may be a little further advanced, have been dwarfed and withered by being urged into performances to which the Master had not called them; for which they had not undergone the requisite preparation, and which were mainly attributable to the un sanctified activity of the natural will.

The awakened mind is readily influenced by the desire to be doing something for Christ's cause, and unless it watches diligently unto prayer, in the Light of the Lord, the will of man prompts this desire into unbidden activity; takes pleasure in it; gradually dims the spiritual vision, and leads to the substitution of these formal services, for the patient abiding under the heart-changing and crucifying work of the Holy Spirit in the soul, which is in danger of settling down at ease in them. We should ever bear in mind the words of our dear Lord, "Without me ye can do nothing;" and also that we are told such "as kindle a fire, compass themselves about with sparks, walk in the light of their fire, and in the sparks that they have kindled, shall have this of the Lord's hand; that they shall lie down in sorrow."

In the feeling of christian love and interest for all our dear Friends, and especially for the younger class, we tenderly desire that we may all diligently watch against these plausible and delusive tendencies, and strive to dwell much inward with Christ Jesus, in reverent, silent retirement from the many alluring voices that are abroad, seeking above all to be taught of Him who is the only saving Teacher, and who will not fail to give true peace and rest to all who come to

Him, take His yoke upon them, and learn of Him, who is meek and lowly of heart.

Thus, the work of sanctification will be carried on; all the preparatory baptisms of the Holy Spirit and of fire will be endured; and when the period arrives in which the Lord sees meet that any should engage in more public or active service, His call and command will be distinctly and intelligently heard, pointing out what, and when, and where; and He will vouchsafe His own wisdom and strength to perform faithfully whatever He requires, and cause His blessing to rest upon it; and without these, all our efforts to advance His cause must prove unavailing.

We would encourage the humble, diffident children of our Heavenly Father, who are brought under His preparing hand, to yield themselves, in the unquestioning obedience of faith, to the gentle movings of His Spirit, whatever service it may point to, remembering that the gracious Shepherd of the sheep has declared that, when He putteth forth his own, He goeth before them, and they follow Him, for they know his voice. And though you may deeply feel your own weakness and unworthiness, and be ready to tremble at the prospect of engaging in his service; yet, as you keep humble, looking singly to Him for help and direction, you will thankfully experience the truth of His precious words: "My grace is sufficient for thee—my strength is made perfect in weakness."

In the progress of general improvement the press has become a powerful agency for spreading abroad a knowledge of the truths contained in the Holy Scriptures; but it is not less continuously active in disseminating moral poison, and also plausible views and speculations respecting the fundamental doctrines of the christian religion, well calculated to bewilder and mislead. Among the latter, are publications both in periodicals and in other forms, inculcating, in some, boldly and unreservedly, in others more covertly and insidiously, the opinion that all that is necessary to ensure salvation is an intellectual belief—upon the authority of holy Scripture, that Christ has paid the penalty for our sins, and has covered our frailty and short-comings with the robe of his righteousness; coming altogether out of view the necessity of repentance, the washing of regeneration, and that saving faith in the Lamb of God who taketh away the sin of the world, is the gift of the Father to those whom He draws to his dear Son.

We affectionately caution all our members against receiving into their families or giving currency to either books or papers calculated to lower the standard of christian morality, or which advocate such erroneous doctrines, fully believing the latter are calculated to minister to the natural propensity to shun the cross and to betray the soul into carnal security.

The preciousness of our testimony to the prerogative of the Head of the Church to dispense to whomsoever He will, the gift of Gospel ministry, and against all ministry originating or performed in the will and wisdom of man, has been more recently felt at this time; having been revived



by accounts received that a few of our members have not been sufficiently on their guard against lowering its importance and retarding its spread. Let us ever bear in remembrance, dear Friends, that as it is only under the immediate influence of the Holy Spirit that acceptable worship can be performed, so it is alone, when by the transforming power of his grace the Head of the Church has prepared any for his service, and bestowed a special gift therefor, that true gospel ministry can be exercised; and this not in their own time and way, but when and where He freshly qualifies and appoints. Those who are thus called and commissioned, as they wait on their holy Leader, find they have nothing of their own to glory in, for, at his command, and as He gives the matter, a necessity is laid upon them; yea, we is unto them if they preach not the gospel. Hence they are bound freely to dispense that which they also have freely received, looking for and accepting no other reward than that given by their Master for obeying his commands.

Fallible man has no right to take this sacred office on himself, unless called of God, and no system of study, or learning, or prescribed form of ordination, can confer the qualifications for performing its solemn and responsible functions. May all our members be incited to increased watchfulness and care in reference to this precious testimony for which our worthy predecessors suffered deeply, and which we believe is still intimately connected with the welfare of our Society. We would also encourage them to a faithful attendance of all our religious meetings, striving therein for ability to perform that worship which is in Spirit and in Truth.

Amid the discouragements and deficiencies which are apparent in our beloved Society, we are comforted in the evidences afforded, that the Lord's love and life-giving presence are not withdrawn; and that, in his long forbearing mercy, He is waiting to bless us and to do us good. Bowed under a grateful sense of his unmerited goodness, we earnestly desire that our love and obedience to Him may increase and abound; and that, under the tendering and cementing influence of this love, we may be banded together as brethren in a fervent engagement to encourage and help one another in rallying to the pure spiritual doctrines, and the precious testimonies of the Gospel, which our religious Society was raised up to proclaim afresh to the world, and in a steadfast endeavor faithfully to live up to them. Then, we believe, that He who gathered us to be a people, will, in tender love and mercy, turn his hand upon us, purely purge away our dross, and take away all our tin; and will restore to us judges as at the first, and counsellors as at the beginning; and cause us to be called the city of righteousness, the faithful city—even a city set upon a hill that cannot be hid; that others, seeing our good works, may glorify our Father who is in heaven.

Extracted from the Minutes.

JOSEPH SCATTERGOOD,  
Clerk to the Meeting this year.

For "The Friend."

The Albert N'Yanza.

(Concluded from page 282.)

"The first coup d'œil from the summit of the cliff, 1500 feet above the level, had suggested what a close examination confirmed. The lake was a vast depression far below the general level of the country, surrounded by precipitous cliffs, and bounded on the west and south-west by great ranges of mountains from five to seven thousand feet above the level of its waters—thus it was the one great reservoir into which everything must

drain; and from this vast rocky cistern the Nile made its exit, a giant in its birth. It was a grand arrangement of nature for the birth of so mighty and important a stream as the river Nile. The Victoria N'Yanza of Speke, formed a reservoir at a high altitude, receiving a drainage from the west by the Kitangulú river, and Speke had seen the M'fumbiro mountain at a great distance, as a peak among other mountains from which the streams descended, which by uniting, formed the main river Kitangulú, the principal feeder of the Victoria lake from the west, in about the 2° S. latitude: thus the same chain of mountains that fed the Victoria on the east, must have a watershed to the west and north that would flow into the Albert lake. The general drainage of the Nile basin tending from south to north, and the Albert lake extending much further north than the Victoria, it receives the river from the latter lake, and thus monopolises the entire head-waters of the Nile. The Albert is the grand reservoir, while the Victoria is the eastern source; and the parent streams that form these lakes are from the same origin, and the Kitangulú sheds its waters to the Victoria to be received eventually by the Albert, precisely as the high lands of M'fumbiro and the Blue mountains pour their northern drainage direct into the Albert lake. The entire Nile system, from the first Abyssinian tributary, the Abará in N. latitude 17° 37' even to the equator, exhibits a uniform drainage from S. E. to N. W., every tributary flowing in that direction to the main stream of the Nile; this system is persisted in by the Victoria Nile, (the Somerset river,) which having continued a northerly course from its exit from the Victoria lake to Karuma in N. latitude 2° 16', turns suddenly to the west and meets the Albert lake at Magungo; thus a line drawn from Magungo to the Ripon Falls from the Victoria lake, will prove the general slope of the country to be the same as exemplified throughout the entire system of the eastern basin of the Nile, tending from S. E. to N. W.

That many considerable affluents flow into the Albert lake there is no doubt. The two waterfalls seen by the telescope upon the western shore descending from the Blue mountains must be important streams, or they could not have been distinguished at so great a distance as fifty or sixty miles; the natives assured me that very many streams, varying in size, descended the mountains upon all sides into the general reservoir.

I returned to my hut; the flat turf in the vicinity of the village was strewn with the bones of immense fish, hippopotami, and crocodiles; but the latter reptiles were merely caught in revenge for any outrage committed by them, as their flesh was looked upon with disgust by the natives of Uuyoro. They were so numerous and voracious in the lake that the natives cautioned us not to allow the women to venture into the water, even to the knees when filling their water jars."

The lake shores were very unhealthy, and the travellers were anxious to embark upon the lake and make the voyage to the mouth of the Somerset. Baker therefore entreated daily that boats might be supplied, but this was not done until the lapse of eight days, during which the whole party suffered more or less from fever. Those which were at length obtained were merely single trees neatly hollowed out: the largest of them was thirty-two feet long, but he selected one for himself and wife which was only twenty-six feet in length, but wider and deeper than the first mentioned. Baker says: "Our first day's voyage was delightful. The lake was calm, the sky cloudy, and the scenery most lovely. At times the mountains on the west coast were not discernible, and

the lake appeared of indefinite width. We continued a hundred yards of the east shore; so times we passed flats of sand and bush, of part a mile in width from the water to the base of mountain cliff; at other times we passed deep underneath stupendous heights of about 1500 which ascended abruptly from the deep, so we wended the canoes off the sides, and assisted our progress by pushing against the rocks or bamboos. These precipitous rocks were all primitive, frequently of granite and gneiss, and in many places with red porphyry. In the water were beautiful evergreens of every tint, including euphorbias; and wherever a rivulet or spout glittered through the dark foliage of a ravine was shaded by the graceful and feathery wate.

Great numbers of hippopotami were sporting in the water, but I refused to fire at them, as death of such a monster would be certain to lay us for at least a day, as the boatmen were not forsake the flesh. Crocodiles were exceedingly numerous, both in and out of the water; wherever a sandy beach invited them to be several were to be seen, like trunks of trees, lying in the sun. On the edge of the beach above high water mark were low bushes, and from this the crocodiles came scuttling down into the water frightened at the approach of the canoe. They were neither ducks nor geese, as there were feeding grounds: deep water was close to shore.

Our boatmen worked well, and long after 6 we continued our voyage, until the canoe suddenly steered to the shore, and we grew upon a steep beach of perfectly clean sand. We were informed that we were near a village, that the boatmen proposed to leave us here, that night, while they should proceed in search of provisions. Seeing that they intended to let the paddles with them, I ordered these implements to be returned to the boats, and a guard set over them, while several of my men should accompany the boatmen to the remote village. In the meantime, we arranged our mats upon the beach, lighted a fire with drift wood, and prepared for the night. The boatmen returned, accompanied by several natives with two fowls and a small kid. The latter immediately consigned to the large copper and I paid about three times its value to the natives to encourage them to bring supplies on following morning. While dinner was preparing I took an observation and found our latitude 1° 33' N. We had travelled well, having run 16' direct northing."

The voyage which began so auspiciously attended with much delay, and no small amount of exposure and hardship. The boatmen did not return next day, and after waiting until the afternoon, Baker became convinced that they had deserted him. He then put off with his own party, the men from Kbartown, of which it mostly composed, themselves taking the paddles. Day after day they were deluged with rain, on one occasion were in imminent peril from violent storm which overtook them when far inland. The monotony of the voyage was alleviated by the strange interest of their surroundings; among which may be mentioned the appearance of herds of elephants. Our traveller says: counted fourteen of these grand animals, all of large tusks, bathing together in a small, shallow lake beneath the mountains, having a communication with the main lake through a sandy beach. These elephants were only knee deep, and had been bathing they were perfectly clean, and colossal black forms and large white tusks, for

autiful picture in the calm lake beneath the cliffs. It was a scene in harmony with the pride of the Nile sources—the wilderness of sand and forest; the Blue mountains in the distance, and the great fountain of nature adorned with the mighty beasts of Africa; the elephants disturbed graunter, the hippopotami disport their huge forms in the great parent of the African river. I ordered the boatmen to run across ashore that we might land and enjoy the scene. We then discovered seven elephants on the shore within about two hundred yards of the high grass, while the mate herd of four splendid animals bathed majestically in the mid lake, showering cold streams from their backs over their backs and shoulders."

After day passed, the time occupied in sailing from sunrise to mid-day, at which hour a strong gale with rain and thunder occurred rarely, and obliged them to haul the canoe. The country was very thinly inhabited, the villages were poor and wretched and the people inopprobrious. Fortunately there were fowls and abundance, as the natives did not use them for food, and these they bartered at the price of one head for each. The king of Unyoro had ordered that the villagers along the shore should employ boatmen, but the cunning natives were content to escape with the least possible amount of service. In one day's boating the boats were changed four times within a distance less than a mile!

At the end of the thirteenth day they found themselves at the end of their voyage. The lake is about fifteen and twenty miles long, and the appearance of the country to the west was that of a delta. The shores upon either side were choked with vast banks of reeds, and as the canoe skirted the edge of that upon the east, they could find no bottom with a bamboo twenty-five feet in length, although the floating mats appeared like *terra firma*. After skirting the coast for about a mile, they turned up to the east and entered a broad channel of water bounded on either side by the reeds. This the embouchure of the Somerset river with its mouth from the Victoria Nyanza. A few miles from this point the true Nile issues from the west lake, a large and navigable river.

### Ruth Anna Richie.

(Concluded from page 287.)

Very great appeared to be the awe which she had in her mind as she repeated the expression, "It is the last time." She continued in nearly the same words: "When I was asked the second time, I answered too hastily. I was surprised at myself when I asked the same thing again, and I fear I erred too quickly, but I am sure I was very sincere. I know not how I could have answered so sincerely. I thought it a very little thing which was required of me, and should have counted it so. I would think it as nothing if I were to be the Lord's will."

A beloved friend having called a short time previously to inquire how she was, and left a message for her of love, and that she believed her heavenly Father was near her to do her good, she then communicated to her, and in a language designed to comfort and encourage her to put her trust in her dear Saviour.

That she should be so visited at all appeared to her as if filled her mind with such reverential awe as all other considerations than those of obedience seemed as nothing; and as if brought to a unity under these feelings, she was enabled to rest herself just as she was, upon the mercy of

her Saviour, saying, 'Here (Lord) I am.' A most precious solemnity followed.

"Those present on the occasion must ever regard it as a memorable one, indeed. On the one hand, the anguish of spirit resulting from her inability, as the dear sufferer esteemed it, to answer availingly the Lord's awakening visitations, and on the other, the solemn quiet which in a remarkable manner ensued. The Comforter appeared to have come. The Saviour to have said, 'Peace, be still.' An impressive silence overtook and continued for a considerable time, which could only be afforded by Him who saw the sincerity of her heart and the willingness wrought to give herself up entirely to Him.

"At one time being under great exercise and concern to know that her sins were forgiven her, and to feel an evidence of acceptance, she desired her mother to pray earnestly to the Saviour for her. And at another, in a most solemn and impressive manner she said, 'I have sinned, I have sinned, I have sinned. Is there no mercy for me?' But after a little time she added, 'I know not which of His commandments I have disobeyed.' Thus manifesting, that although there seemed to be nothing specially laid to her charge, she yet was sensible of the need she had of a Saviour. And continued in expressions like these: 'My life seems to be just slipping away, and I can do nothing. I know the Lord could save me, for I know He can save all who come unto Him; but if I am saved it will be by a miracle.' So unworried did she appear to feel of the notice which her Heavenly Father was then taking of her.

"With deep feeling she asked her father to pray for her. 'Pray for me, father; call upon the Lord to help me; call upon Him.' And He who in tender mercy had visited her and was very near and watching over her, seeing that her trust and confidence was in Him alone, was pleased again to speak the language of peace and reconciliation. The view of the valley of the shadow of death seemed finally to lose its terrors; the sting of death to be taken away; and the rod and the staff to have comforted her.

"For some nights she slept but little, and at one of these seasons, while her sister was sitting by her, appearing much absorbed in meditation, she a number of times repeated, in a low voice, 'Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.' On something being given her to refresh her, the dear invalid requested that she should be given to her occasionally without saying anything to her, feeling, no doubt, desirous that her attention might not be drawn from those heavenly meditations with which she seemed at that time favored under a sense of the marvellous loving kindness, and wonder-working power of the Saviour of men.

"After this, the disease, which was typhoid fever, appeared to make rapid progress, causing delirium, from which she was only occasionally clear. There were, however, intervals in which the delusions and fancies to which her poor mind seemed a prey, were dispelled and broken: in one of which she sweetly and with great confidence assured us she had experienced a great and effectual change, saying, 'You need not fear or be concerned about me now.' 'I know what I am saying.' 'Faith has been given me,' emphasizing the word 'given,' and more to the same import.

"Again, after having passed through a season of great suffering from the severity of the disease, she broke forth in language which seemed as if it might have been given her to express the fervency of her desire to impress on all our minds the in-

comparable importance and value of heavenly things;—the joy and peace which clothed her spirit, enabling her to triumph through and over all her sufferings, and the then imminent prospect of final dissolution. Expressions like the following, with many others of similar nature, "It matters not what we may have to pass through; nothing we may have to suffer here is of any importance compared with the salvation of the soul." "All we can possibly have to endure is nothing—nothing in comparison with heavenly enjoyment—it is nothing at all." "Come unto Christ, and He will save us. He can and will save all who come unto Him. He can raise us up, can wash us and make us clean, and will do it if we put our trust and confidence in Him, and will admit us into His kingdom." Closing in a sweet and melodious voice with the words, "Where their robes are washed and made white in the blood of the Lamb." A foretaste of which she then seemed as though she might have been given to enjoy.

"Thus we believe, having yielded to the merciful visitations with which she was favored, she was enabled to give up to her Heavenly Father's requiring, and to enter into covenant with Him. Being brought to feel her own sinful state by nature, and to apply in deep humility and self-abasement to the alone true Fountain, her robes were indeed washed and made white in the blood of the Lamb, and her spirit made mete for an entrance into that kingdom where nothing that is impure or unholily can ever enter."

For "The Friend."

### The Pipestone Quarry in the Coteau des Prairies.

The following interesting notice of the locality where the material so much prized by the Indians of the north-west for the manufacture of their pipes is found, is extracted from an account of a recent geological examination of North-eastern Dakota, by F. R. Hayden, published in the current volume of *Silliman's Journal*:

"On reaching the source of Pipestone creek, in the valley of which the pipestone bed is located, it was surprised to see how inconspicuous a place it is. Indeed, had I not known of the existence of a rock in this locality so celebrated in this region, I should have passed it by almost unnoticed. \* \* \* The layer of pipestone is about the lowest rock that can be seen. It rests upon a gray quartzite, and there are about five feet of the same gray quartzite above it, which have to be removed with great labour before the pipestone can be secured. \* \* \* The pipestone layer as seen at this point is about eleven inches in thickness, only about two and quarter inches of which are used for manufacturing pipes and other ornaments. The remainder is too impure, slaty, fragile, &c. This rock possesses almost every colour and texture, from a light cream to a deep red, depending upon the amount of peroxide of iron. Some portions of it are soft, with a soapy feel, like steatite, others slaty, breaking into thin flakes; others mottled with red and gray. A ditch from four to six feet wide, and about five hundred yards in length, extending partly across the valley of Pipestone creek, reveals what has thus far been done in excavating the rock. There are indications of an unusual amount of labour on the part of the Indians in former years to secure the precious material.

"This rock has been used for many years past by the Indians of the North-west for the manufacture of pipes, and it was formerly the custom of some of the tribes to make the locality an an-

\* It is a source of regret that more of them could not clearly be recalled.

nual visit to secure a portion of the precious material. They placed a higher value on the rock, because, while being so firm in texture it is so easily wrought, and because they could make far more beautiful and showy pipes than from any other material known to them. Besides, this was and is now, the only locality from whence the true pipestone can be obtained, and the labour is so great in throwing off the five feet of solid quartzite that rests upon it, that the rock has always been rare. For a mile or two before reaching the quarry, the prairie is strewn with fragments that have been cast away by pilgrims.

"Nearly all of our writers on Indian history have invested this place with a number of legends or myths. They have represented the locality as having been known to the Indians from remote antiquity. All these notions, I am convinced, will disappear before the light of a careful investigation of the facts. It is quite probable that the rock has not been known to the Indians more than eighty or one hundred years, and perhaps not even so long a period. I could not find a trace of a stone implement in the vicinity, nor could I hear that any had ever been found; and indeed nothing could be seen that would lead one to suppose that the place had been visited for a longer period than fifty years. All the excavations could have been made within that time. There were many rude iron tools scattered about, and some of them were taken out of the ditch last summer, in a complete state of oxidation.

"Again, it does not appear that in the mounds which have been opened in the Mississippi valley so extensively, any trace of this rock has ever been found. \* \* \* Pipes and other ornaments, made from steatite, have been in use among Indians from the earliest indications of their history, and they are still manufactured from this material on the Pacific coast."

Specimens of pipestone collected at this locality by George Catlin, author of "Illustrations of the manners, customs, &c., of the North American Indians," many years since, were subjected to chemical analysis by Dr. Chas. T. Jackson, of Boston; from whom this mineral received the name of cattinite. It appears to be essentially a variety of claystone, or compacted clay coloured more or less with peroxide of iron.

For "The Friend."

The following "Mother's Letter to her Son upon the completion of her Ninetieth Year," is from *The Episcopatian*, and shows that vital religion is the same, under whatever name. All Christ's disciples must take up the daily cross, and experience the old nature crucified and the new man created in Christ Jesus. This work is in the heart, carried on by the Holy Spirit, and yielding the fruits of righteousness and peace.

"My Very Dear and only Son:—I sit down to address to you probably the last letter you will have from me. I suffered much on account of your and your ever-beloved wife's heavy trials; but my faith is unmovable in all these things working out for you both, and for myself, 'a far more exceeding and eternal weight of glory.' I am now nearly ninety years old; but I consider myself one of the happiest beings in existence, for most of my trials are gone through; and, under the apprehension of those to come, I am happy to tell you my feet are on the Rock. I have a husband, three children, and two grandchildren beyond the boundary line of sin and sorrow. God was manifestly glorified in the deaths of those who came to maturity; and the rest are quite as safe. My health is just as good as ever it was, no infirmities incident to old age; and fewer

of these than, perhaps any other of my age. My memory is good; I seldom forget anything I hear; I can read a little, and hear tolerably well; I have food to eat, and raiment to put on, and, when sick, tender hands to aid my infirmities. I feel as if a volume would not be too much for me to fill, if I told you all I think of you both and the dear children; and, when overwhelmed with the thought of you all, I can only ease my full heart by crying to heaven, in the language of the apostle, 'That the God and Father of our Lord Jesus Christ would bless you all with all spiritual blessings in heavenly places in Christ Jesus.' I know, and often say, our prayers are reciprocal, for I feel assured you are asking for me; and the blessed access I feel tells me that I am heard for you.

"But one thing, above all things, I would enforce—the necessity of teaching the dear children that the religion I am recommending is a thing not merely to be found in books, sermons, or knowledge, but at the throne of grace; it is a 'casting off the works of darkness, and putting on the armor of light'; it is 'putting off the old man, and putting on the new'; a 'crucifying the flesh, with its affections and lusts.' It is set about by a knowledge of ourselves; a repentance towards God; a faith in Christ; a passing through the strait gate; a new birth; Christ formed and brought forth in the soul, enabling the new creature to walk in Christ, with a knowledge of salvation by the remission of sins; a self-denying life. I tell my dear grandchildren that these my views of religion, after sixty-four years of experience—*for so long has my Saviour kept me;* and now I know 'that neither life nor death [nor any of the dangers in the catalogue] shall be able to separate me from the love of God, which is in Christ Jesus my Lord.'" I shall ever, while life remains, remember you in all my prayers, night and day, and I trust you will do the same for me; for I am still in the field, and the wolf of the evening is still going about. But, after sixty-four years' conflict, the sword of the Spirit is still bright; and oh, to have the promised land in view! This is what Bunyan calls the land of Beulah; or the prophet Isaiah, 'the land that is afar off, where the King is seen in His beauty.' I was reading of this to-day, the first of the year; and I trust, ere another year rolls round that faith will be lost in sight. But, before I let the pen be dropped, again I would say, tell the dear children that, in searching for religion, Jacob 'wrestled,' David 'wept and watered his couch with tears.' Paul prayed, the publican 'smote upon his breast,' the jailor cried 'What shall I do?' and, above all, Jesus, when asking for us, rose a great while before day, and went into a solitary place, and there prayed. Everything for the soul or death is to be got at a throne of grace; but the life must be on the stretch for all we want. And now, my dear children, I have told you what I have to say before I leave this vale of tears. Meet me above, that I may say, 'Here am I, and the children Thou hast given me.'

"May the good Lord keep you all till we meet in 'a house not made with hands,' is the prayer of, my dear son,

Your affectionate  
MOTHER."

The true christian is a trusty steward, whose chief study is how he shall invest his Lord's wealth most profitably. He may sometimes seem to throw his pearls before swine; but even then, if the disinterestedness of true love shall be maintained, his work will be as 'bread cast upon the waters,' which he shall 'find after many days.'

Discouraged because of the way,  
Pilgrim of earth! who art journeying to Heaven,  
Heir of eternal Life! child of the day,  
Cared for, watched over, loved and forgiven,  
Art thou discouraged because of the way?

Cared for, watched over, though often thou seemest  
Justly forsaken, nor counted a child,  
Loved and forgiven, tho' rightly thou deemest  
Thyself all unlovely, inupbroke and defiled.

Wenny and thirsty, no waterbrook near thee,  
Press on, nor faint at the length of the way;  
The God of thy life will assuredly bear thee,  
He will provide thee with strength for the day.

Break thro' the brambles and briars that obstruct thine  
Dread not the gloom and the blackness of night;  
Lean on the Hand that will safely conduct thee:  
Trust to His eye to whom darkness is light.

Be trustful, be steadfast, whatever betide thee,  
Only one thing do thou ask of the Lord,  
Grace to go forward wherever He guides thee,  
Simply believing the truth of His word.

Sitll on thy spirit deep anguish is pressing,  
Not for the yoke that His wisdom bestows,  
A heavier burden thy soul is distressing,  
A heart that is slow in His love to repose.

Earthliness, coldness, unthankful behaviour;  
Altho' thou may'st sorrow, but do not despair,  
Even this grief thou may'st bring to thy Saviour  
Cast up; on Him 'e'en this burden to care.

Bring all thy hardness, His power can subdue it;  
How full is the promise! the blessing how free,  
"Whoever ye ask in My name I will do it!"  
"Abide in My love and be joyful in Me."

#### THE GUIDING HAND.

"Cast thy burden upon the Lord." Psalm lv. 22.  
Is this the way, my Father? 'Tis, my child,  
Thou must pass through this tangled, dreary wild  
If thou would'st at reach the city undefiled,  
Thy peaceful home above.

But enemies are 'round! Yes, child, I know  
That where thou shalt expect there's a foe;  
But victor thou shalt prove: or all below:  
Only seek strength above.

My Father it is dark! Child, take my hand,  
Cling close to me. I'll lead thee through the land  
Trust my all-seeing care: so shalt thou stand  
Midst glory bright above.

My footsteps seem to slide! Child, only raise  
Thine eye to me; then in these slippery ways,  
I will hold up thy step; thou shalt praise  
Me for each step, above.

O Father, I am weary! Lean thy head  
Upon my breast. It was my love that spread  
Thy rugged path; hope on till I have said,  
"Rest, rest for aye, above."

Wash the Teeth at Night.—A few who in-  
good teeth, and care nothing for "looks," negl-  
brushing their teeth; but none who study clea-  
ness and sweet breath, or who wish to pre-  
serve their teeth, good or bad, as long as possible, sho-  
neglect to brush them well one or more time  
day, with a brush so stiff as to irritate the gu-  
but not so hard as to wound and clean them.  
They should be brushed both night and morn-  
but if only once, let it be done the last thing  
fore retiring. Portions of food, sweets, &c.,  
ou or between the teeth during the night, de-  
or acidity, and corrode the enamel, and thus gra-  
ually injure them. If the cavities between ac-  
decaying teeth be thoroughly brushed out with  
water at night, and when rising, it will add y-  
to their effective use and freedom from p-  
Must of the tooth powders sold contain an inj-  
ous acid, which, though it gives the teeth a ch-  
white surface, does it at the expense of some  
the natural surface. A little hard soap, pleas-



med, is the best possible application. We do not recommend even the finest charcoal, or arched chalk or clay, for though inert, they upon the enamel.—*Agriculturist.*

## Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 285.)

1st mo. 21st, 1823. This is the annual recollection [of the day] of my dear and honored father's—thirty years since. How high, how swell—how mighty have been the waves of my tion since then? But Jesus saved, the thy God, the everlasting Father, and Prince Peace delivered! And having obtained this help, I continue unto this day, believing things respecting Him which Moses and the prophets testified concerning the power, and the immaculate Lamb. My soul, do not bow at the throne of Infinite Love,—re Him that controls the winds and waves, ever high and proud, with His world! O Lord, as thee; my glorious deliverer, my fortress, high tower. Amen, amen.

1st mo. 27th, 1824. The anniversary of my day,—in retrospect, my mind has been troubled and humbled before the Lord, seeing myself a poor fallible creature, one who has retroded many times, and whom mercy has followed through numberless deficiencies. The fervent prayer of my mind is now, to walk always by faith, that the Lord may grant henceforth the perfect knowledge of Himself, and such a true and abiding sense of His infinite love, and adorable state, as may be consistent with His holy will. Amen.

1st mo. 1826. John Field departed this life an illness of seven or eight days. On the day of his sickness, when alarm was entered by his conceptions of danger, he was remarkably favored, so that one of his sisters said as a night not to be forgotten, a vision of only rejoicing in a Saviour and a Saviour's name.

He said, 'Should the doctor tell me in the evening, I cannot recover, I am willing to die.' His mind continued so sweetly favored, he was not at all to be deceived; his sister observing him affected, he tenderly said, 'I am not distressed, I am so overwhelmed.' Divine love clothed the clothing of his spirit. In a visit of one of his particular friends, when he appeared to expire, he expressed his unworthiness of spiritual favor granted him; that he had lately such dreariness of mind that he had endeavored to find out the cause by prayer, reading, and meditation, and he could not now account for so overwhelmed with good; adding, 'I am afraid to die, my sins are forgiven, and I shall be received into the bosom of my Saviour. I am of the happiest men in existence; though at some time acknowledging himself as a brand plucked from the burning.' One speaking of him, he said, 'Yes, faith in God, through Jesus Christ our Lord,' saying 'that though the Saviour full of majesty, the faith that led to Him was a simple faith.' He continued full of love, full of praise, often saying, 'Dearest Lord, almost to the last, and quietly departed.'

It had been his daily practice to retire to his chamber in the morning, and to close the day by reading the Bible, to which he was very partial. He mentioned he had seen a great deal of the Lord, and had thought he had much enjoyment, had never experienced the reality of it but in his religious life. He had travelled considerably

in Europe, and made five voyages to China. The latter years of his life were to appearance [passed] in composed retirement and unostentatious piety."

"Jacob Shoemaker, youngest son of Jacob and Mercy Shoemaker, of Philadelphia, was buried the 11th of 1st mo. 1826. A little before his departure out of time he said, 'Had I all the riches and honors of the world offered to me, I would not exchange them for the glorious prospect I have in view.' And the night preceding his dissolution, said to a young man who sat with him, 'It is impossible for me to describe the glorious prospect.' He gave excellent advice to his brother and others of his family."

"His widowed mother may have consolation in the midst of her bereavement in recollecting the sweetness in which his spirit was removed."

In a letter to a beloved friend, dated 7th mo. 17th, 1826, Sarah Cresson remarks: "I have had much cause to reflect on the various dangers I have been kept in and from; well may I with deep feeling make allusion to the expressions of a poet,—

'When all thy goodness, Oh my God, my grateful soul surveys,  
Transported with the view, I'm lost in wonder, love and praise.'

Let us, my dear —, strive to keep the way of peace, I believe thou hast a precious sense of it, and we shall know the *mount* when the blessings remain,—which overlooks all the proud pomp of a fading glory."

Under date of 9th mo. 19th, she writes to the same friend: "I have been taught to avoid making too large calculation on human events, and to seek continually my comforts from the never varying Source of settlement, yet I believe we are permitted in the benevolent plan of rational happiness to accept the consolations of true friendship; and I may acknowledge I have thought there is reason for gratitude to the adorable Author of all good, on my part, in receiving the unnumbered marks of thine; and on 12th mo. 31st: "Mayst thou follow the Holy Leader closely, although thou art ready sometimes to think there is a retrograde motion, do not doubt of success eventually, if thou continuest to arise and press on; *there must be righteous perseverance* if the good land comes to be settled in—and are we not well able to take it by the power of redeeming Love? I believe so! And though an host encamp against us let us not be dismayed—I have this day remembered, with secret, silent animation, the declaration of an apostle, 'We are troubled on every side, yet not distressed, perplexed but not in despair,' and 'always bearing about in the body the dying of the Lord Jesus;' read, if thou please, the 8th, 9th, 10th and 11th chapters of 2d Corinthians for thy confirmation in hope."

In her Diary she writes:

"1st mo. 1827. While the views of many others are engaged on the side of the world, in search for happiness this new year, mine are directed differently, and I bless my adorable Creator, my Redeemer Jesus, therefore. I look for happiness within, and the prayer of faith has been, and is to the God of my life, with all reverence and fear. Oh! keep my soul alive to thee."

"1st mo. —. There has been in this new year a living sense afforded me, how in some things I need improvement, and the way also is shown by which to make advancement, yea, to amend in my conduct. How good is the Lord, our God, thus condescending to make His thoughts known unto the creatures of His hand, verily they are goodness and truth. My soul, put on the harness, keep it, for therein thou wilt find safety. Oh, be concerned to watch, without relaxation, according

to the command of thy holy Redeemer, 'Watch and pray, lest thou enter into temptation.' The spirit is willing, but the flesh is weak.' Take the whole armor of God, and having done all, stand with the girdle of Truth about the mind. Amen."

"7th mo. 2d. I have lately been very particularly impressed with the danger of applying the gifts of Divine Goodness, His endowments and jewels, to decorate self, or in any way to claim superiority in them, so as to covet applause from our fellow creatures. Holy Father, preserve me, I humbly pray Thee, in a sense of my entire dependence on Thee for the renewings of life, however this sense may tend to the abatement of the creature's will. Oh, let Thy glory be chiefly in view."

(To be continued.)

For "The Friend."

## Advantages of Temperance.

The late eminent Benjamin Silliman records his testimony in favor of simplicity and strict temperance in eating and drinking. His health, originally very good, became seriously impaired through the effect of "anxiety, watching, and sorrow," attendant upon the illness and death of his children, four of whom were taken from him in the space of three or four years. Repeated attacks of vertigo induced him to suspend his scientific labours for a time and seek relief in travelling. His health, however, was not re-established, though the journeys were doubtless salutary. The principal cause of his renewed vigor appears to have been a change of diet, of the nature and effect of which he gives the following instructive account:

"When my health began to fail in 1821 and 1822, I was under the common delusion that delicacy and functional derangement must be overcome by a moderate use of stimulants. I had used the oxide of bismuth as an anti-dyspeptic remedy, but with no serious benefit. The muscular system was enfeebled along with the digestive, the nervous power was thrown out of healthy action, an indescribable discomfort deprived me in a great degree of physical enjoyment, and the mind became unequal to much intellectual effort. My spirits were, however, cheerful; and even when I was unable to sustain a conversation with a calling stranger; I still believed that I should recover, for my physicians, after careful examination, could find no proof of any organic disease, but only of functional derangement. I yielded for a time to the popular belief that good wine and cordials were the lever which would raise my depressed person; but the relief was only temporary; a flash of nervous excitement produced an illusive appearance of increased vigor with which the mind sympathized; the transient brightness was soon clouded again, and no permanent benefit followed; but often disturbed slumbers, with nocturnal spasms and undefined terrors in dreams, proved that all was wrong. No medical man informed me that I was pursuing a wrong course; but the same wise and good friend, to whom I had been already so much indebted, Daniel Wadsworth, convinced me, after much effort, that my best chance for recovery was to abandon all stimulants and adopt a very simple diet, and in such quantities, however moderate, as the stomach might be able to digest and assimilate. I took my resolution in 1823, in the lowest depression of health. I abandoned wine and every other stimulant, including, for the time, even coffee and tea. Tobacco had always been my abhorrence; and opium, except medically, when wounded, I had never used. With constant exercise abroad, I adopted a diet of boiled

rice, bread and milk,—the milk usually boiled and diluted with water; plain animal muscle in small quantity, varied by fowl and fish, avoiding rich gravies and pastry, and occasionally using soups and farinaceous preparations. I persevered a year in this strict regimen, and after a few weeks my unpleasant symptoms abated, my strength gradually increased, and health, imperceptibly in its daily progress, but manifest in its results, stole upon me unawares.

While at this course of regimen was in progress, I met at D. Wardsworth's the late William Watson, who, as an invalid, had pursued a similar course, and, although consumptive, had recovered comfortable health. He gave me,—then beginning to recover strength—the fullest assurance that, as I had no organic disease, I should fully recover, provided I persevered; and that in his opinion I should by and by be able to ride all night in the stage, and to perform all the labours to which I had been accustomed in former years. I was then at the meridian of life, in my forty-fourth year; and in the almost thirty-six years that have elapsed since, I have resumed no stimulus which I then abandoned, except tea, and very rarely coffee. Tea is a cordial to me; 'it cheers but not inebriates.' Tea and water are my only constant drinks; milk I drink occasionally. I have not the smallest desire for wine of any kind, nor spirit, nor cider, nor beer; cold water is far more grateful than any of the drinks which I have named ever were. I never used them more than moderately, as they were formerly used in the most sober families. If any person thinks that wine and brandy may be useful to him, he cannot, at this day, have any assurance that they are not manufactured from whisky, with many additions, and some of them noxious. Very little port wine has seen Portugal, or Madeira wine Madeira, or champagne wine France. \* \* \*

"I cannot dismiss this topic without adding that W. Watson's predictions have been fulfilled. Some of my most arduous labours have been performed since my recovery. I have not only been able, as he predicted, to travel all night in the stage, but to travel extensively both at home and abroad; to lecture to popular audiences in many towns and cities,—some of them far away; to write and publish books; to ascend the White Mountains of New Hampshire in 1827; to explore copper mines in the Blue Ridge of Virginia in 1856; twice to traverse the Atlantic and portions of the Mediterranean; and to ascend Mount Bona, near Verona, Mount Vesuvius, and Mount Etna, at seventy-two years of age, in 1851. I record these facts, not with any feeling of vanity or pride, but with deep gratitude to God; and I am influenced more than all by the wish to warn my children, and my children's children, to obey God's physical as well as moral laws, and so remember, that if they would enjoy health and long life, that they must not waste their physical powers upon extraneous indulgences, but must be satisfied with nutritious food, water, or watery fluids and milk for drink, regular and sufficient sleep, and a due regulation of all propensities, physical, moral, and intellectual. With a good conscience and a faithful discharge of duty, which will naturally result from the course which I have sketched, they will pass on agreeably and usefully through life, and may expect, under the influence of religious principles and the hopes which they inspire, to meet death without dismay."

If the vineyard, though often watered, hath brought forth wild grapes, it is but just that the clouds should be withdrawn.

### Domestic Life in Palestine.

By MARY ELIZA ROGERS.  
(Continued from page 284.)

M. E. Roger's brother having occasion to go to Arrabeh, she accompanied him. On their journey they met with an encampment of Bedouins, by whom they were kindly entertained. "The sheikh wished to have a kid killed for us. We declined, as we were in haste; but though we were provided with bread, my brother explained to me that etiquette obliged us to partake of their, and he said, 'Go and find the women, it will be a good opportunity for you to see the process of Bedouin bread-making.' I went to the other end of the encampment—the glow of a red fire between the trees guided me. Two women were skillfully stirring and spreading burning embers on the ground with their hands, as freely as if fire had no power to hurt them. Another was kneading some paste. The rest of the women and girls came crowding round me curiously and wondering. They stroked my face and hair, and especially marveled at my closely-fitting kid gloves, which I put off and on for their amusement. They exclaimed repeatedly, 'O, work of God!' One of the elder women said, 'Where are you going, O my daughter?' I answered, 'O my mother, I am going to 'El Kuls' 'The Holy'—that is, Jerusalem. Thus she said, as if by way of explanation to the others, 'They are pilgrims. God preserve them!'

"In the meantime the bread was being made. A brisk wood-fire was kindled in the open air, on a small circular hearth, formed of smooth round pebbles, spread evenly and close together. When this primitive hearth was sufficiently heated, the embers were carefully removed, and well-kneaded paste, flattened out by the hand, was thrown on to the hot stones, and quickly covered with the burning ashes. In this way several large cakes of unleavened bread were soon made ready.

"I returned to the tent. Our canteen and provisions had been unpacked, much to the amusement of the men, who were especially pleased with the knives and forks, and spoons. Wooden bowls of cream and milk were brought, and the flat cakes of bread were served quite hot. They were about half an inch in thickness, and had received the impression of the pebbles of which the hearth was composed. This most likely was the same sort of bread which Sarah of old made for the strangers, in obedience to Abraham's desire, when he said, 'Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.'

"After a final cup of coffee had been passed round we remounted, and went on our way at about two o'clock, riding over hills covered with white thyme, and through valleys where grain sown by the Bedouins was springing up.

"Rain began to fall in torrents. Mohammed, our groom, threw a large Arab cloak over me, saying, 'May Allah preserve you, O lady, while he is blessing the fields.' Thus pleasantly rained, I could no longer feel sorry to see the pouring rain, and rode on rejoicing for the sake of the sweet spring flowers and the broad fields of wheat and barley."

It was so dark when they reached the village of 'Kefr Kâra,' larger and rather superior to the other villages. There was only one stone house in it, however, and to that we were immediately conducted. We gladly dismounted at the open door, within which we could see the glow and smoke of a large wood fire. I found that the house consisted of only one very lofty room, about eighteen feet square. The roof of heavy beams

For "The Friend."

and tree-branches, blackened with smoke, was supported by two wide-spreading arches. The walls were of roughly hewn blocks of stone, no plastered in any way. Just within the door, donkey and a yoke of oxen stood. I soon perceived that rather more than one-third of the room was set apart for cattle, where the floor which was on a level with the street, was of earth and partly strewn with fodder. We were led up two stone steps on to a dais, twenty-two inches high, where fragments of old mats and carpets were spread, and where three venerable-looking old men—one of whom was quite blind—smoking. They rose and welcomed us, and the resumed their pipes in silence. They wore large white turbans and dark robes. Their long beards were bushy and gray. Their feet were naked for they had left their red shoes by the step leading on to the dais. The sheikh took down some mats and cushions from a recess in the wall and arranged them for us on the floor. In the meantime, the mule was led in and unloaded, and our two horses were unsaddled and lodged in the lower part of the room. The sheikh asked us to allow his oxen to remain there, as it was like to be a wet night. My brother consented, but desired that no others should be brought in, at that shelter should be found elsewhere for the horses of our servants and attendants. Nearly the middle of the raised floor, the large fire made of piled-up wood and thorns, and resinous evergreen shrubs, was burning briskly. The detritus, or mangers, about three feet by six were hollowed out of the broad stone coping the edge of the dais. Mohammed, our groom filled these troughs with barley, and our two animals enjoyed their evening meal.

"After we had eaten, a number of the village came to see us. They all smoked their pipes and drank their coffee, almost in silence, with the exception of the old blind man, who asked many questions. He, as if privileged by his blindness, begged me to put my hand in his, and then told me to tell him what I was like, that might see me in his thoughts. He said, 'Are you young, or are you old? Your voice is so like the voice of a little child; but your words are wise.'

"By degrees our silent guests left us. Liked of all, the gentle old blind man, led by the sheikh went away, wishing us rest and peace.

"I was so tired, that I was glad to lie down directly, on the sheathless mattress, resting my head on the red-silk pillow. I covered my face with a handkerchief, and tried to forget where I was; remaining resolutely still, notwithstanding the attacks of a multitude of fleas. I had often encountered large assemblies of these lively little tormentors, but their numbers were as nothing in comparison with the fleas of Kefr Kâra.

(To be continued.)

Communicated for "The Friend."  
Bush Hill, N. C., Fifth mo. 1st, 1867

DEAR FRIEND.—The twenty-eight barrels corn and one of potatoes have arrived, and are now being distributed amongst the destitute; & to-day there has arrived twenty-three bags corn, four barrels of flour, and one of potato. The assistance you have sent has been timely and done much good. I have taken much pains to supply those most needy, and hope we shall be able to get through to harvest without any suffering. Our wheat crops are looking very fine and quite forward, I fear too early, as there is some danger of frost, which we sometimes have in this month. It no doubt will be a comfort to know that the Freedmen in this country

ly doing better than would be expected, although there are very many of them that are trifling and roughish, but not more so than might expect. I have had some hand ining up a school, which commenced this week in the care of the Philadelphia Association. I think it will succeed well; some of the children do not go for want of clothing, but the parents doing all they can to get them fixed up. The poor owners of the slaves are not very liberal, so much so as those who never owned any.

Freedmen seem to have the utmost cordiality in Friends, and I hope we may be stimulated to do more towards encouraging them in a nons life by First-day schools and otherwise. They seem to learn readily; our almost only hope is to instil into their children moral and religious principles, and I might say, industry and cleanliness.

With the kindest regards, I remain thy friend,  
(Signed) A. U. TOMLINSON.

Jamestown, N. C., Fifth mo. 1st, 1867.

MY DEAR FRIEND.—The twenty-eight barrels of corn came safely to High Point, but no flour yet been received. Before this corn came I was compelled to borrow of the two hundred and bushels sent for Freedmen, seven and a half bushels, to relieve cases of extreme want among whites. This we shall repay to the Freedmen's corn. The corn is doing a vast amount of good, relieving great wretchedness, and I have no need preventing actual starvation among white coloured people. I am selling at one dollar bushel to coloured men able to pay. I keep out of all sold, the proceeds will be needed to purchase more for those who cannot pay. Delicate white women and feeble coloured ones walk six miles and carry home one-half a bushel meal to feed five or six little fatherless farming children. An old woman who has a palsied hand and two grand children, came six miles for meal. Another younger woman, with a help-mother and one child, walked six miles—white; have given orders to the miller for a bushel of meal to each. A coloured woman came for bread—her husband crippled with rheumatism at the best, and now sick three weeks with pneumonia—six children, the oldest nine years old, and the mother slender and feeble, a large wen on her neck; gave her one and a half bushels of meal, and sent a boy to take meal home. I know the case to be true. At the beginning of the war there has not such destitution as regards food and clothing. Every cent the poor can earn has to go for

clothing sent is principally used to prepare bread, white and coloured, to attend First-day schools, and in that way is doing great good in places.

Our wheat fields and orchards are promising relief,—if no blight comes,—and our people working bravely in fields and gardens.

Thy friend,  
(Signed) D. E. MENDENHALL.

## THE FRIEND.

FIFTH MONTH 11, 1867.

the pursuit of objects we deem highly desirable, whether for the gratification of our self and self-interest, or for the promotion of a good which we consider ourselves identified with, even in intelligent, well-educated and standing people, nice discrimination and well

balanced judgment, to examine impartially and decide truthfully and justly respecting the obstacles that stand in the way of their success; especially if those obstacles consist in the opposing opinions and interests of others. Heart changing religion alone can supply the essential requisites for that needful truthfulness and correct judgment. Without it, whatever the pretensions to candor and fairness, where the right and the true are opposed to our fancied interests or long cherished wishes, sooner or later there will be seen the outcropping of that depraved nature which perverts unregenerate man's moral sense, and cancours his noblest feelings. Stimulated by the subtle but potent promptings of evil propensities, his perceptions become diseased, facts and reasons lose in his eye the proportions and colouring of truth, and take on the distorted outlines and deceptive hues that correspond with the false medium through which they are viewed. With this perverted vision, a short-sighted hope of gain or dread of loss, will urge him to struggle determinedly and unscrupulously to attain the longed for prize, forgetting or disregarding that his schemes or their coveted result, may be contrary to the laws of his Creator, and if so, must tend to dry up more fully the primal source of all good in his heart, and work his detriment and punishment in time or in eternity.

How often we see these truths exemplified in every-day life, making themselves felt in social and civil, and even in religious society; manifesting themselves in the latter, more frequently in the pride of opinion and all uncharitableness. At the present time it is sorrowful to observe the working of this evil propensity to mis-state, discolour, and misrepresent in relation to the conduct and temper of the various tribes of Indians roaming over the now coveted mountains and plains of the far West. The history of our country shows that where want of faith and acts of violence have brought those unenlightened people into hostile array against the whites, they have been almost invariably more sinned against than sinning. But if we might give credit to the representations admitted into the public press, we would have to believe that several tribes, unprovoked, and solely from a thirst for blood and rapine, have arrayed themselves against the whole power of the United States, and are almost daily, committing the most atrocious murders of defenceless men, women and children. But the experience of the past should warn us against the representations used, inasmuch as such charges heretofore preferred, have almost invariably been found, on investigation, to be untrue, and that the blood shed by the Indians was the result of treachery and cruelty practised towards them, stimulating, in despair of obtaining redress or justice, to seek that revenge which is so strong a passion in the breast of the untutored savage. It is fearful to contemplate the load of guilt that presses on our nation for the wrongs inflicted on the poor aborigines of the country now claimed as ours, and the retribution that it may at some day draw down upon the people.

Most grateful is it to turn from the murderous and revolting scenes now overshadowing the borders of our Western States, and from the false views and unchristian recommendations of partisan editors, urging the destruction of the exasperated but feeble remnants of the remaining tribes of western Indians, to the labours of Friends for the benefit of those natives who have been long under the care of Philadelphia Yearly Meeting, and to witness the evidences of improvement among them in literature, and in the arts of domestic and social life.

“The Committee for the gradual civilization

and improvement of the Indian natives, have given during the past year the usual attention to the objects of their appointment.

At the date of our last report the Farm and School at Tunesassa were under the care of Abner Woolman, assisted by his daughter Abigail, Catharine Lee, and Catharine Battin. The same Friends are still acceptably engaged in conducting the Institution, by whom, as well as through one of our number who has recently visited the settlement, we are informed that the Boarding School has been in successful operation during the past year, with an increased number of children in attendance, there being in all twenty-seven, whose conduct and attention have been unusually satisfactory. In reference to this, their teacher writes, “It is nearer to what I have desired, than any other school I have heretofore taught.” Among the discouraging circumstances we have hitherto met with in maintaining the Boarding School, has been the propensity on the part of some of the pupils to absent themselves without leave for longer or shorter periods, whereby great unsettlement was often produced and much anxiety occasioned to the Friends in charge of the concern. But by a late letter from the teacher we have the gratifying information, that during the last and previous session no case of this kind has occurred, nor has any disposition to repeat the offence manifested itself. In addition to the above gratifying fact, we are glad to be informed that one of the female pupils is successfully pursuing the study of physiology, grammar, philosophy, arithmetic, &c., and is making good progress in composition; that those who constitute the second class in the school are in the Second Reader, study physiology, and take much interest in it; two girls in this class are also studying grammar, while most of the children can read, and are writing either in cork books or on slates. One afternoon in the week is devoted to letter writing, and this is considered quite a privilege.

Many of the parents appear anxious to have their children attend school, and make early application for their admission into that under care of the Committee, but there are always more applicants than can be received; and during last fall upwards of sixty were refused for want of suitable accommodation.

It is by having the children placed under our care at an early age, that we heed under the Divine blessing to advance the real well-being of this people; and more especially through devoting our chief attention to the instruction of girls, in order to qualify them for the discharge of their social and domestic duties.

A Friend who on former occasions believed it her duty to labour among the Indian women, more especially for the improvement of their condition, feeling drawn in christian love to renew her labours at Tunesassa, has with the full unity of the Committee, spent some time in that service during the past year, and as we believe to the great benefit of the objects of her care.

By the report of the Committee to examine and settle the account of our Treasurer, and to prepare a statement of the receipts and expenditures for the past year, it appears there was \$11.11 due him on the 1st of Third month, 1867, and that the par value of securities in his hands is \$16,256 66. The disbursements by the Committee during the year have been for the maintenance of the farm and family at Tunesassa, \$2463 90, for building a bridge over Allegheny river, and for clothing destitute Indian children at Cattaraugus \$879 97, making in all \$2843 87. The receipts for the same period from invested funds and the proceeds of the farm, have been \$1965 29,



leaving a deficiency on general account of \$878 58. The deficiency on the farm and family account is \$498 61, which is \$234 18 greater than that of last year.

An edition of three thousand copies of a pamphlet prepared by this Committee and entitled "A brief sketch of the efforts of Philadelphia Yearly Meeting of the Religious Society of Friends, to promote the civilization and improvement of the Indians, also of the present condition of the tribes in the State of New York," has been published within the past year. This document has been distributed very generally amongst the members of our own Yearly Meeting. Copies of it have also been forwarded to the Heads of Departments of the National Government, to each member of the United States Senate and House of Representatives, to the members of the Legislature of New York, to most of the leading Indians residing in that State, and to many individuals throughout the country who are interested in the welfare of the aborigines. It may be further added, that in numerous instances the document has been well received, and we trust will be productive of good to the objects of our concern. The detailed account of the condition of the Indians given in that document renders it unnecessary to add more in reference to that subject in this Report.

As our friends Abner Woolman and his daughter have resigned their stations at Tunnessa, the Committee are desirous of engaging the services of a Friend and his wife to have the oversight and management of the farm and family there, and render such advice and assistance to the Indians as occasion may call for, and will be pleased to receive early application of such as may be drawn to engage in this useful service.

Signed by direction of the Committee.

Philadelphia, Fourth mo. 11th, 1867."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The press of Prussia complains that France continues her military preparations.

Italy and Belgium are to be represented in the Peace Congress, in addition to the other Powers previously announced. The day for its meeting has been changed, and it was expected that the Conference would hold its first session on the 7th inst.

Geo. Wright, United States Minister to Prussia, is reported at the point of death.

Saxony approves the new constitution for the North German confederation. A treaty of alliance has been concluded between Prussia and the Grand Duchy of Hesse.

The Belgian government is augmenting its military establishments, and preparing to receive a new loan.

Omar Pacha, the Turkish commander, had arrived in Candia, and was making vigorous preparations for ordering the war against the insurgents.

The Paris *Mondeur* officially announces that orders have been issued to put a stop to the military preparations throughout France.

Parliament resumed its sessions on the 29th ult. In the House of Commons, Lord Stanley, Secretary of Foreign Affairs, in reply to an enquiry, stated that the Government had not yet received any proposal for peace from Prussia, and said he was of opinion that the Luxembourg affair would be satisfactorily settled.

A division took place on the Reform bill on the night of the 2d inst., and the government was defeated by a majority of 61 votes, in favor of the Liberal party. The Derby government then accepted the amendment which was carried by the Liberals.

The trial of the Fenian prisoners was progressing in Ireland. Two prisoners named Burke and Doran, convicted of high treason, have been sentenced to be hanged on the 29th inst.

Troubles in Spain continue. The latest dispatches state that a rising of the Republicans in Catalonia has occurred.

The London *Times* declares that it is the intention of the Queen's government to withdraw, at no distant time, all British troops from the American continent.

A great reform meeting, which had been in contemplation for some time, occurred in Hyde Park, London, on the 6th inst. Crowds of people were in attendance, though but few speakers. The meeting was of short duration, and the multitudes dispersed without disorder. The services of the police were not needed. The debt incurred out of the river Neva and harbor on the 6th inst., and the ports of St. Petersburg and Cronstadt are again open to commerce.

The rebellion in China is reported to be spreading. The city of Nankin is threatened by the rebels.

The following were the quotations on the evening of the 6th inst. Consols, 91½. U. S. 5-20's, 71½. Bread-and-butter, 10. Cotton 40½. Sales of the day 12,000 bales. Middling uplands, 11½. Middling Orleans, 11½.

**UNITED STATES.**—The *Public Debt*, on the first inst., was, as follows: Debt bearing coin interest, \$1,541,203-342. Debt bearing currency interest, \$697,115,710. Matured debt on presentation for payment, \$1,932,540-31.25. There was in the Treasury \$114,250,444 in coin, and \$33,838,558 in currency, altogether \$148,089,002, which deducted from the amount of debt leaves \$2,200,786,096, which is \$2,641,974 less than on the first of the Fourth month.

*Mortality* last week, 264. The mean temperature of the Fourth month, according to the record kept at the Penna. Hospital, was 54.12 deg.; the highest during the month 60°, and the lowest 38°. The amount of rain during the month was 1.81 inches. The average of the mean temperature of the Fourth month for the past seventy-eight years, is stated to be 54.12 deg. The highest mean during that entire period occurred in 1856, when it was 56.50 deg., and the lowest occurred in 1855, when it was 52.50 deg., and the lowest 1794, 1798, 44 degrees.

**Jefferson Davis.**—The counsel for Jefferson Davis recently applied to the United States Circuit Court for the District of Virginia, for a writ of habeas corpus, directed to General Burton, commanding at Fortress Mifflin, and to the various judges of that court at Richmond on the 13th of this month. After hearing argument, and some deliberation on the case, Judge Underwood granted the writ, and Gen. Burton has been directed by the President to obey it.

**The South.**—Reconstruction meetings, without distinction of colour, have been held at Vidoung, Columbia, and other remote places in Mississippi in which the old citizens have cordially welcomed the co-operation of freedmen.

Meetings are being held in various parts of Georgia, to protest against the step taken by ex-Governor Jenkins and others to nullify the Reconstruction act of Congress. The feeling in favor of re-nunciating in the Reconstruction is rapidly growing.

General Ord has issued an order appointing registers of election in certain counties in Mississippi. He gives instructions similar to those of Gen. Sheridan, namely, that the disfranchising clause of the Reconstruction act be strictly construed pending the decision of the Attorney General of the United States.

Twenty-five hundred and twenty-five cars on the New Orleans city railroads, and they carry daily about sixty thousand passengers. The street lines are thirteen in number, and their total length is very much more than a hundred miles.

A difficulty having arisen in Charleston, S. C., respecting the admission of colored persons into the city, the municipal council has decided that all classes of the citizens are to be admitted.

In North Carolina the Union League organization is understood to be spreading with great rapidity.

A prominent Unionist, writing from Huntville, Ala., says, that reconstruction is working well in that State. The Republican convention meets at Montgomery early next month. He thinks every county in the State will be represented.

Gen. Sheridan has issued an order modifying the Louisiana State law which requires the members of the New Orleans police force to be residents of the city for five years, reducing it to two years, and orders Mayor Healy to remodel the police acts at Montgomery early next month to be soldiers. The whole region bordering on the Ouachita and Black rivers is overflowed in consequence of the recent crevasses, and the amount of suffering and loss is incalculable.

**Louisville, Ky.**—The Mayor, in his message to council, states that the population of that city has increased from 10,000 to 145,000, in the last two years.

**Macellaneous.**—It is thought that a thorough examination of the Colorado river will be made this summer under the auspices of the War Department. The report of some recent explorations there has excited considerable interest, and the party making them is confident of

finding the river navigable for fourteen hundred m from the Gulf of California.

An expedition for the exploration of the interior Greenland was arranged to leave Copenhagen about 8th of this month. The expedition (which is wholly private expense) is conducted by Edward Whymper, Alpine celebrity, and Robert Brown, an accomplished naturalist and explorer of the Rocky Mountain solo who has already twice visited the Arctic regions.

The Count de Grefville, the richest man in France died on the 7th at the age of 92. His fortune is estimated at fifty millions of dollars.

One firm in San Francisco is shipping from 3,000 to 5,000 barrels of flour to New York by every steamer.

The Internal Revenue Department has issued regulations for supplying distilleries with meters, and securing them proper attachments.

Great numbers of refugees from Ireland are arriving in New York. The Fenian movement in Ireland had been entirely abandoned.

The extensive paper works of Jessup & Moore, Rockland near Wilmington, Delaware, have been totally destroyed by fire. Loss \$300,000.

The eight hour movement in Chicago has brought about a general suspension of business, and in a few days the city will be a desolation. A similar movement St. Louis has occasioned serious disturbances.

An oil tank, belonging to the Fairview Oil Company located on the Allegheny river, nine miles from Pittsburgh, was struck by lightning on the first inst., eighteen thousand barrels of crude oil were burned and the formation of a great fire. The report from all parts of the United States, indicates that wheat crop this season will probably be the finest secured in this country for many years.

**Georgia and the Supreme Court.**—On the 6th Attorney-General Stanbery concluded the argument before the court in the Georgia injunction case, made in support of the argument against jurisdiction of the court in the case presented.

**The Markets, &c.**—The following were the quotations on the 6th inst. New York.—American gold U. S. sixes, 1881, 110½; ditto, 5-20, new, 107½; 10-40, 5 per cents, 99-4. Superfine State flour, \$12. Shipping Ohio, \$13.75 a \$14.50. Baltimore flour, \$14.50. U. S. 5-20's, \$1.45. Family flour, \$14.50. U. S. 5-20's, \$1.45. Pennsylvania red wheat, \$3.5 a \$3.75. Number State, \$3.40; white Michigan, \$3.50 a \$3.75. No. 2 spring wheat, \$2.75 a \$2.85. Western out a 84 cts.; State, 88 cts. Rye, \$1.65 a \$1.70. Y. Western corn, \$1.38 a \$1.39; white southern, \$1.38 a \$1.39 etc.; a few choice at 19 cts. Extra to good, and common at from 13 to 16 cts. per lb. A 8000 sheep sold at 72 a 83 cts. for clipped, and 91 cts. per lb. gross, for wool sheep. Hogs brought \$11 per 100 lbs. net—a few extra at \$11.25.

#### RECEIPTS.

Received from Alice Ann Bradley, Pa., \$2, to N. vol. 41; from Benj. Kirk, O., per Jos. P., \$2, to N. vol. 41; from John S. Lee, Pa., \$2, to N. vol. 41; from John S. Kirk, Pa., \$5, to N. 26, vol. 40.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent.—JOSUEH H. WORTH, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the first inst., at Friends' Meeting, Orange St., Philada., I. WILSON MASTERS, of Mill Columbia Co., Pa., to REBECCA, daughter of his James Kite, of this city.

DIED, at his residence in Ledyard, N. Y., on 10th inst., Mrs. BERTHA BATTERY, aged 78 years, a laborer, and for many years an elder in the Scotch Friends. He stood firm against all innovations the principles he professed, and his end was peaceful.

WILLIAM H. BILE, PRINTER,  
No. 422 Walnut street.

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When paid quarterly in advance, five cents.

For "The Friend."

Gather up the Fragments.

THE PURSUIT OF BUSINESS.

was the language of a dying christian to his disciples, "Let your lights shine wherever you are." We have thought of this in connection with the press and earnest pursuit of business so prevalent in the present day. Perhaps there is no richer or relation in which this precept, christianity and consistently carried out in life and conduct, could, co-extensively, have so leavening effect upon such as come within our influence, as one now under consideration. How needful that we let our "moderation be known to men;" for the reason so impressively assigned the apostle, "The Lord is at hand." How full that we should not only act on all occasions in His sight who taketh cognizance, not of our words and actions, but the motives to them; and who has in the injunction, "Let your light shine before men, that that they may see good works and glorify your Father which is in heaven," recognised that momentous talent entrusted over others, which He has committed, which in a future day of awful reckoning we have to account for proportionable to its extent and its unspeakable importance. Do we, fellow pilgrims, in all our intercourse with men, strive practically to exemplify that we are our own, but are bought with a price: and to be constant remembrance what we are placed for, even to glorify God, through obedience to the Spirit of His dear Son, who died that we might live—not to ourselves, but to Him who for us and rose again.

business under proper restraint and limitation, both beneficial and indispensable. It is the necessary and not the necessary use, that we plead for. But who that observes the time, the pressure and the intense anxiety which are enlisted in the pursuit of business in order to amass wealth, do not feel an anxious solicitude lest there be, without us, an entangling ourselves with the affairs of this life to the great hindrance of spiritual warfare. How needful to keep our hearts in the Lawgiver's injunction much before us: "Beware lest the kingdom of God and his righteousness be lost; and all these things (that are needful) shall be added unto you." And too, the exhortation in the apostle: "Bodily exercise profiteth little; godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Without the due observance

of these, there is great danger that such lawful things may become snares to us. As said a good man near the close of his life: "Beware of lawful things; these lawful things are the strongest baits Satan ever laid for our Society. O, these lawful things, they have hurt many." Too ardent in the pursuit of the good things of this life,—first of its treasures, which are supposed to open the door to the pleasures of this world—its approbations, and its honors—we are in danger, without much watchfulness, of forgetting the Good Hand from whence all our blessings are derived. The more we know of the girdle of Truth, and the anointing which is of the Lord Jesus to be daily upon us, the more we shall witness preservation; and be engaged likewise, to lay up treasure in heaven, having our hearts there also. Nothing can preserve herein but watchfulness unto prayer. And we believe this will so tend to humility and contrition before the Searcher of hearts, as much to circumscribe our desires agreeably to the wise petition of Agar: "Give me neither poverty nor riches; feed me with food convenient for me."

But should the grand and absorbing object of pursuit be realized, what stirring fears and apprehensions arise lest the rigid chain of habit so bind its gold enamoured votaries, that the great interests of the life to come, like the good seed in the Saviour's parable, be choked by the cares, and riches, and pleasures of this life, so as to bring no fruit to perfection. Lest also the baneful effects thereof, too often visible in our Society upon the dear children of such, be placed in the unerring balances of the sanctuary against them.

We believe there are some, who may not yet have felt strong enough to disenthrall themselves from the bondage of much business, and the absorbing cares of this uncertain scene, who have nevertheless felt many times conscience stricken, as well as

"\_\_\_\_\_ weared at the oar

"Which thousands once fast chained to, quit no more." and who would on their own accounts, and especially on that of their dear children, to whom the expectation of affluence is often but wings to soar above the meek and lowly truth as it is in Jesus, be glad to see and feel that the restraints of the cross were being yielded to, and that the man of business was really becoming more and more the man of God; would be glad if things were different with them; and that they could perceive more of Divine approbation upon their path. These are wholesome fears and reproofs; and show that He who is continually watching over us for good, and is mighty to save and to deliver, has not forgotten by His cheeks and imposed scruples to warn such, and that He is waiting to be gracious unto them. We would tenderly encourage these to seek to keep low in the humble valley which invites Heavenly help and direction: and in true self-denial at the footstool of Him, who had not where to lay His head. May they heed the visitations and pleadings of His Holy Spirit in the soul. And if His Divine light point to, and shine upon a path of more retirement for waiting upon, communing with, and a closer walk with God, then unreservedly follow Him; and

though His way may seem at times blind to sense—to be in the sea, and His path in the mighty waters, yet will He restrain the turbulent wave and the threatening billow according to His own Fatherly providence, and bring such through to their own admiration and peace, and to the honor of His own excellent Name.

Though general rules admit of exceptions, we are assured that temporal fulness is not good for us. The poet wisely warns:

"Oh guard against the perils of success.  
Prosperity dissolves the yielding soul;  
And the bright sun of shining fortune, melts  
The firmest virtue down. Beware my friends,  
Be greatly cautious of prosperity."

What a temptation does wealth afford to say with the rich man in the parable: "Soul thou hast much goods laid up for many years; take these ease, eat, drink, and be merry." Forgetting how soon an account for life's responsible stewardship, may be called for by the undeniable messenger—death. Then, "If riches increase set not your hearts upon them." "Trust not in uncertain riches, but in the living God, who giveth us all things richly to enjoy." It was the advice and caution of the Most High to Israel: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage." The Lord calls for the first fruits—the heart. To experience that preservation which is of Him—the ever-present, and only available Helper—we believe this must be surrendered a whole burnt offering and sacrifice to Him. And then will He teach these of His ways, and they shall walk in His paths. He will be to them all that they stand in need of, even durable riches and righteousness. He will anoint the eyes to see beyond all the perishable trusts and treasures of a fleet and fading world; and will enable to say with the Psalmist, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock."

The following extract from one of the "Annual Epistles" breathes a lively solicitude in accordance with the subject of the above essay: "Dear Friends, abide in humility; let neither the apparel of your persons, nor the furniture of your houses, carry with them any appearance of contradiction to the plainness of your profession; but let such



of you as are blessed with the affluence of outward things, freely and liberally administer of your abundance to the relief and assistance of your brethren who stand in need, that you may be 'rich in good works,' discharge your stewardship with fidelity, and 'lay up in store for yourselves a good foundation against the time to come.'

'But, we beseech you brethren, stand upon your guard against the love of the world, and the deceitfulness of riches; the nature of which is to choke the good seed, and to render men unfruitful. An eager pursuit after the grandeur of this world, is a certain token of earthly mindedness; and those who mind earthly things, are represented by the Apostle Paul as 'enemies of the cross of Christ.' The beloved disciple of our Lord also expressly assures us, that 'if any man love the world, the love of the Father is not in him.' A resolution to be rich, hath destroyed many. 'They that will be rich,' saith the apostle, 'fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.'

#### The Lead Pencil Manufacture of A. W. Faber.

Very few know the history of the simple material so commonly employed. The sketch at hand presents this. Lead was not employed for writing or drawing until the middle ages, and then the article used was metallic lead. It was cut by the Greeks into sharp-edged disks, and styled *paragaphos*, because the paragraphs of their MSS. were marked off by it. Lead pencils, or pencil-like instruments, were used for drawing in the fourteenth and fifteenth centuries, on chalked paper. The Borrowdale lead mines of Cumberland, England, were discovered in 1564, and originated our form of lead pencils. The manufacture was protected in England by really prohibitory laws until the lead, long hushanded, ran out. It was then sought for over the world, but unsuccessfully; or at least it could not be found in quantity. In 1795 the French discovered the method of manufacture which is now employed—mixing the purified lead with clay. The wood used for the casing is generally Florida cedar. The business began in Germany in 1726, at Stein, near Bavaria, and was refreshed by Casper Faber, in 1761. John Lothar Faber is the fourth of his family who have been occupied in it. In 1839 he took exclusive charge of the work, and founded agencies over all Europe, and sent a brother to this country. He erected new buildings and improved the condition of his workmen. In 1861, the centenary of the house was celebrated at Nurnberg, and J. Faber received a letter from the King of Bavaria.

The success of the Faber factory lately is attributable to a discovery made by J. P. Albert, a Frenchman, in 1849, at Mount Patoug, about 270 miles east of Irkutsk, in Siberia. The river Irkutsk flows into the Arctic ocean. In this inhospitable region, where all food has to be brought hundreds of miles on the backs of reindeer, Albert found indications of graphite, which, after seven years' labour in blasting and digging, exposed the best article ever known, and that now employed at Nurnberg. The discovery was honored by several European governments, and J. Faber secured a monopoly of the material from the Russian government. Great difficulties were experienced in getting the lead out and then in transporting it to Europe, via the Amoor river. It was not until 1861 that the lead could be em-

ployed in pencils; but when it was, it was pronounced superior to any other for the purposes to which it was put, and in 1865 it was first sent to this country.

While the lead pencil business has built up a town in Germany and supported a large population for a century, it is not unknown here. Excellent graphite has been procured from a mine in Stourbridge, Mass., for the last thirty years, to the amount of thirty tons per annum, which is manufactured into pencils at several places. It has also been found at Brandon, Vermont, in two places in New York, in North Carolina, and, of course, in California. It has been found, too, in Ceylon. It is used for lining moulds, for stove polish, for lubricating machinery and for crucibles, as well as for pencils. The great benefits which its employment has conferred on Germany is only a reason why its use should be better understood and more general in this country.—*N. A. and U. S. Gazette.*

#### Selected for "The Friend."

The subject of dress has very frequently come under my serious consideration, it has of late been still more often and more deeply impressed on my mind; and as I have kept quiet and calm, singly desirous to know, and to do whatever might be required, the matter has opened more and more clearly before my view; and some things with regard to it, which had been hitherto hid from me, whilst in a disposition to follow my own reasonings and fleshly wisdom, or concerning which I seemed then to be uncertain and undecided, now brighten up into clearness, so as to make me conclude that they are indisputably right for me to adopt. And surely I may add, no sooner is a truth clearly manifested—a duty distinctly marked out, than it should without hesitation be obeyed. With regard to my present dress, and outward appearance, it is evident there is much to alter. That dress from which my forefathers have, without good reason and from improper motives departed, to that dress I must return; that simple appearance now become singular, which occasioned and still continues to occasion the professors of Truth, suffering and contempt, the same must I also take up, and submit to the consequences thereof. Some may object to this, as if it were improperly "taking thought;" but I differ from them, not in the rule itself about anxiety bestowed on clothing, but about the application of that rule. It is right, if the vain customs, folly and fashion of this world have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trouble, anxiety, or persecution it may cost us. But after we have once broken our bonds we shall find a freedom from anxiety, trouble, or thought about our apparel, far surpassing the unconcern and forgetfulness which seems to deaden the spiritual eye and apprehension of the slave of custom.—*John Barclay.*

#### The French Canal at Suez.

The *London Star* states: "It is announced that, in 1867 the long-projected canal through the Isthmus of Suez will be opened to the world. In this great enterprise the French have once more shown their extraordinary control of persons of totally opposite characters and habits of life, and have, moreover, exhibited the business faculty in a degree rarely shown by other than Englishmen. There are now working at the canal nearly 19,000 men, of whom 8000 are Europeans, and the remainder Arabs, Egyptians, or Syrians. The crews of the dredging machines are often composed of Frenchmen, Italians, Greeks, Germans, Egyptians

and Maltese; and we are assured they are in way inferior to the more homogeneous crews which are seen at home. The orientals exhibit a zeal and ardor which almost equal the activity of Frenchmen. The arrangements for the housing, feeding and sanitary welfare of the workmen are, seemingly, very complete. The iron trade in provisions, and 1490 traders has established along the line of works, hotels, canteens, warehouses, and shops, where almost everything can be obtained. The medical, postal, and telegraphic services are under the control of a company. At great expense, a water supply has been obtained, which yields 2000 cubic net per day. The district is destitute of water courses and this arrangement was, therefore, of the highest importance. By these means, cholera and other maladies have been warded off. From measures taken by M. de Lesseps and his lieges, for the comfort and health of the workmen, we might learn a lesson. \* \* \*

"But beyond these things, the mechanical contrivances which have been invented, and are used for the several different kinds of work, worth consideration. Conspicuous among them are the dredging-machines. To cut a channel through a certain piece of land, the plan adopted has been to dig by hand until sufficient depth had been secured to float a dredging barge when the water has been let in, and the machine set in motion. Instead of emptying the mud in another barge, to be taken out to sea, and discharged, each dredge has affixed to it a leopold, the upper end of which begins on the dredge itself as high as possible, where it receives the earth raised by the buckets. At the same time, pumps worked by the steam-engine of the dredge raise a torrent of water which carries earth off beyond the bank, and spreads it over wide surface."

The *Malta Observer* of a late date says: "A reliable information recently received, we feel that the works of the Isthmus of Suez Canal being actively carried forward by M. de Lesseps. An average depth of from seven to nine feet has been obtained from Port Said, along the salt water canal; and the rest of the distance to Suez is covered temporarily by a fresh water one at seven feet deep, connected with the other means of locks and powerful pumps. As far as sixty stations, the full width of the proposed canal has been excavated to sixty metres; from that point to the seventy-fifth station at Ismailia, the width is incomplete. All that has been done is well done, and reflects the high credit on the science, skill, and persevering energy of the French engineers. The real difficulty of dredging in a constantly dissolving sand are commencing; but well informed persons entertain little doubt that these and all other matters will be overcome with time and money."—*Annals of Scientific Discovery, 1866-67.*

Extracted from the Memorial of Eliza Redmond, of Haddonfield.—She was often engaged in pleading with the youth, both in and out of our meetings, to give up in the morning life to serve the living God; frequently declaring there is no joy to compare with the joy of G salvation. On one occasion she thus expressed herself: The beloved youth are often the companions of my thoughts,—oh! the soliloquy I feel for their preservation! This world is a lying, satan deceiving, and unbelief invading it.—potent foes to man's present and everlasting! But how cheering amidst all these tribulations, is the promise "My grace is sufficient thee," and I greatly desire that each one of



take heed to the grace of God that brings salvation, and which hath appeared to all men, and which doth that denying ungodliness and the chief works, we should live soberly, righteously, and godly in this present world.

**Recent Earthquake in Smyrna and Mytilene.** A correspondent of an English paper, writing in Constantinople, March 13, 1867, says: "On Monday, the 7th inst., a slight shock of earthquake was felt in Pera about six P. M., and, at the same time, (as we have been since informed by telegrams and letters,) an awful calamity fell on Mytilene. A friend of mine writes to his father, that, while standing on the deck of an Austrian steamer in the harbour, the vessel seemed to rise suddenly, while at the same moment the sea rocked violently, and then fell with a terrific crash. A gentleman told me yesterday that he heard a letter read by a friend which described town as in ruins, with a deep chasm dividing it into two parts. Houses, gardens, and human beings, have sunk in the crevasse. A letter, written by a friend, written by a lady on the spot, pitiously describes the misery and destitution of the survivors. Bake houses, magazines, &c., are either destroyed or unapproachable. Constant shocks for several days kept up panic, and the people bivouacked on the hills. From another source I learn that more than an hundred bodies have been already dug up by a few brave adventurers. Smyrna also felt shock. The inhabitants left their houses; although the 'tremblement de terre' was the most violent felt there for many years, it caused serious damage. The Smyrniotes have been pious and active in assisting the sufferers on island."

Speaking of the recent awful earthquake in the archipelago, a correspondent, writing from Malonia (March 15th.) says: "The island invites to feel indications of volcanic action. Days have elapsed since the calamity which inflicted so much injury first burst upon us, the shocks have not yet ceased, although they become much weaker. People are looking forward anxiously to the opening of a crater on one of the mountains, which will in all probability place, and thus give vent to the eruption and an end to the shocks of earthquake. At Malonia there are not twenty houses left standing and the distress there is at its height. The houses are left unutilised, for their owners have no use to pay labour, and many of the peasantry emigrated. Trade is completely paralyzed, with the exception of carpenters and masons, workmen in the towns have nothing whatever to do. Rents have risen to enormous prices, property talaris a month being offered for a miserable piece of two or three rooms. Pecuniary assistance has been sent here from various quarters but the sums remitted so far will cover but all portion of the total loss, which is estimated out 3,000,000 talaris, or some £600,000, in addition to the loss of three hundred lives and the bereavement. The official returns of the names of the late disaster show 231 killed and wounded. The material loss has not been exactly ascertained as yet, but it is supposed to be very considerable. In Luxuri, out of twenty churches, several of which were large and handsome, three only remain standing, and these in a very dilapidated state. In the village of S. S., numbering 200 houses, 143 were destroyed. A fearful chasm opened between Matonata and Skatou; it is nearly two miles long and about 6 fathoms deep."

## Sarah Cresson.

For "The Friend."

Extracts from her Letters and Diary.

(Continued from page 295.)

The following letter was addressed by S. Cresson to a young friend, 3d mo. 1799:

"My mind has been much exercised on thy account, being persuaded, that thy understanding has been and is illuminated by the blessed light of Truth in thy own heart; the tendering power thereof has in degree attended, in order for thy redemption now in early life. I feel engaged to entreat thee to guard against every temptation which would have a tendency to lead thy mind from attention to the discoveries of Grace. The enemy would keep us in bondage, and Christ our glorious Mediator would set us free. Choose not thy own ways in contradiction to the mind and will of the Lord revealed. Submit to the refining operations of His holy hand, and in the result, peace, sweet peace, will be thine in an eminent degree. Satisfied I am, increasing embarrasments attend those who turn aside; they will have to mourn over Him whom they have pierced. By this disobedience and the time misspent which might have been employed in bringing honor to His ever adorable Name; habits inconsistent with the holy profession of christians, grow stronger and stronger by continuing in them, and on the other hand, a disposition to follow Christ, a willingness to fight under His banner, gains strength by being continued in; one act of faithfulness be it ever so small, makes way for another. And through submission and dedication the mind becomes strengthened to rise above fear of the opinions of men, who are strangers to the commonwealth of Israel, and seem to choose to continue so.

"That although in thy exposure to the world, associations may have been made with some such as those, which prove hindrances, and thou may think at times are insurmountable difficulties or obstructions to a full subjection to the cross of Christ; convinced I am, our Heavenly Father is graciously disposed to afford thee strength for every exigency, and to make thee conqueror; that by degrees by becoming victorious through Him who hath loved thee, and seeking in sincerity from one season to another (for we must endeavor to ask if we would receive) of Him; thou wilt, I believe, have to rejoice in being made conqueror over all that opposeth thy spiritual happiness, and to commemorate Infinite Love in a language of this kind, 'My Redeemer liveth, and by Him have I run through a troop, by my God have I leaped over a wall' of opposition. My soul craves this experience for thee, that whether adverse scenes may attend thy passage through this changeable world, or more prosperous circumstances, thou mayest be enabled to put thy confidence in the Lord alone; for we are surrounded with dangers either in prosperity or adversity; all need the steering of the holy, heavenly Pilot.

"May the Lord preserve and defend thee, give thee a heart to obey Him, and to serve Him in thy day, that joining in with the offers of His love, the season of His mercy, thou mayest be led securely, even as in the midst of snares, (for snares and temptations thou wilt be exposed to.)

"Hold fast that thou hast received, and let no man take thy crown, that thy feet be established on the sure Rock, Christ Jesus, and thou finally introduced to joys unsearchable and full of glory in never-ending, uninterrupted felicity.

Farewell, SARAH CRESSON, JR."

Under date of 8th mo. 9th, 1827, S.C. writes: "I think I may safely and with truth say, my

dear —, that I consider thy friendship as a precious gift from my adorable Heavenly Benefactor; and that we have both, through His mercy and favors, been in measure prepared for the enjoyment of a privilege so desirable amongst our acknowledgment. I consider the reciprocation of a friendship thus derived among the good and perfect gifts of the inexhaustible treasury bestowed with that liberality which marks the Holy Land. Ah, my dear, much have I to be grateful for—nothing to repine about: for all my trials and painful feelings I doubt not there is need. I expect thou thinks so at times with regard to thine own, and this inclines to patient submission when we rightly reflect. I want thee to remember that the 'oil of joy is to be given for mourning, and the garment of praise for the spirit of heaviness.' And so persevere in the way opened before thee, as I fully believe thou knowest the path of peace, so do I speak."

10th mo. 16th: "I have been very much led into a sense of my own unworthiness since my retreat this time, but I trust I keep the faith in which there is victory ascribed to the spotless Lamb who taketh away all sin, in the operation of His power. Amen. Salvation and honor be given and ascribed unto God forever amidst all reduction of self."

7th mo. 12th, 1828. "If thou wilt be a soldier in the heavenly warfare, thou wilt find necessity to endeavor to 'be content with thy wages.' The Commander-in-chief is altogether wise and beneficent,—a gracious, powerful, Holy One, who knows how to pay and when, and calls upon those who are disposed to follow Him through all, to exercise themselves in faith, and to learn to endure hardness! Thus may my dear friend be well proved, and become well skilled in the use of every article in the christian's armory."

8th mo. 1828, (from her diary.) "Most merciful Lord God, (Thou hast given me enough in temporal goods to give spring to my natural proneness in the enjoyment, in the adjustment and distribution thereof; and therewith of Thy ineffable love in Jesus Christ who laid down His precious life a ransom for me, with the world, Thou hast bestowed out of the fullness of Thy grace, such a portion thereof, as keeps alive in spirit unto Thee, and sustains in the humiliating conflicts of the present state of being. For all which I bless Thy name, return Thee thanks, and bow in the desire of serving and trusting in Thee at all times."

10th mo. 10th, she writes to a friend: "\* \* \* I am also under a singular weight \* \* \* in the prospect of the coming of one of the avowed new set, to attend our meeting—and one of the abettors thereof us had the confidence to give notice thereof in (at the close of) one of our meetings. Oh! for the increase of the faith of Abraham, and of the confidence of the prophets, and the hope of the apostles of Jesus Christ our holy Lord; as this is experienced I believe we shall yet enjoy that triumph which belongs and ever will to the people of God. \* \* \* I feel much interested in thy getting along, under the convoy of the Prince of Peace, who hath I believe in His infinite mercy, had thee enlisted and therefore enrolled amongst His followers—that there may be no faltering on thy part or protracted disobedience—but a full surrender of heart, entire conformity to the Divine will; so pressing on to the mark for the prize of thy calling in Jesus Christ our Lord. As I was thinking of thee lately, the words of T. Scattergood in a letter to me, when he was on a religious visit to Ireland, came into my remembrance, 'Give thyself up to reading, meditation, and prayer, so will thy profiting appear unto all; now

my dear, I hand them to thee, thinking they may be encouraging to thee—as from the pen of that dead servant—of precious memory with many even now in this day of deep revolt, and gaining, and reproaches and slanders!"

(To be continued.)

*Oiling the Sea.*—An experienced sea-captain writes that he has been at sea for twenty-eight years, the master of a vessel for the last ten years, and during that time he saved the vessel under his command twice by "oiling the sea." He writes, that "when the master of a ship cannot get out of a storm—that is, when a ship is disabled, and he has to take the left of the gale—if he has oil on board, start two or three gallons over the side of the ship. This will give the ship smooth water to the windward, and then the oil allowed to run drop by drop is all that is required, for as soon as the sea comes in contact with the oil it breaks, and the ship is in smooth water as long as the oil is allowed to run. In 1864, in the heaviest gale of wind I ever saw, I lost all my sails, then the rudder; and I know the vessel could not have ridden the sea for an hour if I had not had oil on board. Five gallons of oil lasted me fifty-six hours, and this saved the vessel, cargo, and lives on board. Let ships of heavy tonnage have two iron tanks of forty gallons each, one on each side, with faucet so arranged that the oil can be started at any time; small vessels, ten gallon tanks, and all ship's boats tanks of five gallons each, well filled, so that in case the ship founder or burn, the boats will have oil to smooth the sea in case of a gale. With these tanks of oil on board of ships, and a good man for master, one who knows the laws of storms and handles his ship so as to get it out of the centre of the storm, you will have no more foundering of good ships at sea, with the loss of many lives and millions of money."—*Scientific American.*

Selected for "The Friend."

I like that young men should avow their principles, and range themselves on the *right side*. I like that they should engage in such acts as will show they are not in alliance with the enemies of God's true Israel. There must and will be enmity between the two seeds. My spirit has waded in the deeps many a time, in travail for the visited youth, that not one grain of the heavenly seed might be lost, nor unfruitful, and now my cry is that they may "go forward." They have many of them been tied up from the further sallies of their own wild nature, they have known the discipline of the cross; and now the Master hath need of them, (alluding to the passage in Matt. 21st chap.) he calls for their service in the church. Indeed they can never serve a better Master—his service dignifies the *meanest talents*; and the brightest, if they tend not to promote it, are but meanly employed. This world, its bustle, its pursuits, and its highest glory will soon be over to every one that is at present in it. Then the answer of "Well done! good and faithful servant," will be a more joyful sound, a more substantial reward than all the favour and friendship, false praise and honor, which this life can bestow.—*R. Shackleton.*

The Prince de Ligne will contribute a great curiosity to the Paris exhibition. It is a book which is neither manuscript nor printed; it is made of characters cut with scissors in the most delicate and adroit manner, and placed in lines of mathematical exactness. In 1640, Rodolf II, Emperor of Germany, offered 11,000 ducats for it. Nothing is known of its history.—*Late Paper.*

#### THE DAILY CROSS.

Selected.

Whoever will come after me, let him deny himself and take up his cross and follow me."

The followers of the Son of God

Have each a daily cross to bear;  
And he who treads where Jesus trod,  
Must not refuse His cup to share.

But sin can'er be crucified,

By cross or suffering of our own;  
The Cross whereon Immanuel died,  
Alone can win the victor's crown.

We own but one Getsemane:

And there the debt of woe was paid;  
We know but one true Calvary:  
And there was sin's atonement made.

'Tis sweet, O Lord, Thy cup to share,

Of true discipleship the sign;  
And easy is the cross to bear,  
If faith beholdeth only Thine.

Then grant us grace to drink the cup,

Whate'er that daily cup may be;  
And cheerfully the cross take up,  
And bear it meekly after Thee.

Janie Crowdsom.

Selected.

#### MATTHEW v. 3-10.

Blest are the humble souls that see  
Their emptiness and poverty;  
Treasures of grace to them are given,  
And crowns of joy laid up in Heaven.

Blest are the men of broken heart  
Who mourn for sin with inward smart;  
The Blood of Christ divinely flows,  
A healing balm for all their woes.

Blest are the meek, who stand afar  
From rage and passion, noise and war;  
God will secure their happy state,  
And plead their cause against the great.

Blest are the souls that thirst for grace,  
Hunger and long for righteousness;  
They shall be well supplied and fed  
With living streams and living bread.

Blest are the men whose bowels move  
And melt with sympathy and love;  
From Christ the Lord shall they obtain  
Like sympathy and love again.

Blest are the pure, whose hearts are clean  
From the defiling power of sin;  
With endless pleasure they shall see  
A God of spotless purity.

Blest are the men of peaceful life,  
Who quench the coals of growing strife;  
They shall be called the heirs of bliss,  
The sons of God, the God of peace.

Blest are the sufferers, who partake  
Of pain and shame for Jesus' sake;  
Their souls shall triumph in the Lord,  
Glory and joy are their reward.

Isaac Watts, 1709.

*Cotton on the Gallows.*—Less than one hundred and fifty years ago, the masses of the people of Great Britain believed that the introduction of cotton clothing and its manufacture, would ruin the kingdom. Woolen and linen garments were then almost universally worn, and large manufacturers, employing many thousand workmen, were engaged in supplying the demand for them. It was thought that the woollen and flax machinery would be useless and a total loss, and the workmen thrown out of employment, if cotton should take the place of the fabrics then worn. Even Parliament shared this belief, and in 1721 passed an act imposing a penalty of five pounds upon the seller of a piece of calico. The common people, on one occasion, took a singular way to show their prejudice against the new fibre, and to bring it into disrepute. One Michael Carmody was executed at Cork, in Ireland, for felony; upon which

the journeyman weavers (who were short of work and who attributed the "hard times" to the introduction of cotton manufacture) assembled in body and dressed the criminal, the hangman at the gallows, in cotton, in order to bring the execution into disgrace; and at the place of execution the criminal made the following remarkable speech: "Give ear, O good people, to the words of a dying sinner. I confess I have been guilty of what necessity compelled me to commit, while starving condition I was in, I am well assured was occasioned by the scarcity of money that proceeded from the great discouragement of woollen manufactures. Therefore, good citizens, consider that if you go on to suppress your own goods by wearing such cottons as I am clothed in, you will bring your country into misery, which will consequently swarm with unhappy malefactors as your present object and the blood of every miserable felon that hang, after this warning, will lie at your door. Nevertheless, happily for Great Britain, the wing of cotton continued to be extended, so that thirty years afterward the yearly manufacture estimated at 81,000,000, and at the present nearly 400,000 steam looms are at work there upon cottons, directly employing at least 500,000 persons, besides the millions engaged in producing the staple."—*American Agriculturist.*

*Joseph Hoag.*—An incident, related when was travelling on a religious visit in New England at Acushnet.

"I had a large, crowded meeting at this place the presence of Divine Power was felt to be all. After delivering a testimony in which feelingly thought I had cleared myself, in a minutes it opened in my mind as clear as a plain print of a book,—so that there was no remaining,—that I must deliver a message to meeting without delay. I rose on my feet, think, with these words: Friends! I have a message to deliver, and I want you individually turn your attention to your own feelings, if you do, doubtless the one to whom it belongs feel the force and evidence of it. It has appeared as plain to my mind as a plain printed book that I neither doubt nor scruple that there is in this meeting who has lived a good moral being a good companion, a good parent, a good neighbour, and an honest dealer, but has set down at ease, thinking this was enough; yet he had not made thy peace with God, and not a moment to spare, for thy time is very short, must go hence to be seen of men no more. let not sleep rest upon thine eyes, nor slumber upon thine eyelids, until this work is done; thou shalt have no time upon a languishing for when thy change comes, in the language the apostle, 'It shall be in an instant, in twinkling of an eye; for the mouth of the hath spoken it.' I sat down and was favoured feel the power of Almighty Jehovah reign all. The meeting closed under great solemnity. While I was visiting Nantucket Island a lame to William May from Samuel Rodman forming that not long before a Friend nearly forty years of age—belonging to Acushnet meeting to the barn near night to milk his cow little earlier than usual it looking likely to while milking he was struck with lightning, instantly killed." The man was at meeting; Joseph Hoag dropped that singular testimony and appeared to be such a man as he described. Friends now felt easy and satisfied.

Not to speak ill of any requires only our silence and costs us nothing.

## Domestic Life in Palestine.

BY MARY ELIZA ROGERS.  
(Continued from page 294.)

"A large cat, walking gently and cautiously over my head, startled me out of a dreamy and sleepless sleep. I roused myself and looked about. It was midnight. The lamp was still burning, and by its dim light I could make out the strange shapes of the room. The first object upon which my eye fell was the tall African messenger. He stood on the opposite side of the dais, standing upright, leaning his back against the wall. His eyes were folded, his eyes were wide open and bright. He looked immovable as a statue. His white turban, and the shining light of his eyes, made his head appear the most conspicuous object in the room. My brother was soundly sleeping on a mattress not far from me, and beyond him the Arab secretary, quite concealed under heavy quilts, was loudly snoring. The arched side and our kawas, rolled up in their cloaks and carpets, were lying on the edge of the dais, their saddle-bags and saddle-cloths serving as pillows. The mulcteer, resting on the luggage, and our groom, Mohammed, on a heap of fodder, were just below, with the tethered horses. The fire of the room was heated and oppressive, and I used tobacco smoke. There was no window, and over the closed door there were five small and round holes. There were two deep, arched recesses in the walls for mattresses, cushions, and sofas. In a recess in the lower part of the room the saddles and horse-trappings of our little party were piled up. In the stone wall, close to my sitting-place, was the trap-door of a corn granary, could hear rats and mice within, nibbling and scratching, and the gray cat again and again repeated to post herself on my pillow. I sat up, and the horse started out of his sleep, neighed and shook himself—walking as far as his halberd would him, disturbing the repose of all the rest, and especially of the donkey.

"The groom rose, trimmed the lamp, spoke a few comforting words to his favorite horse, then tucked himself up in his camel's hair cloak, and tucked down on the heap of fodder. In a little while there was silence and sleep all around me. But I was sleepless. The mysterious figure of the black man completely fascinated me; I could not long together keep my eyes turned away from him; he did not move a muscle or blink his great shining eyes. I could decide whether he was asleep or awake, though looked at him till I was almost mesmerized. I rested my head on my pillow, full of thought. Suddenly the idea entered my mind that it must have been in such a house as this that Christ was born, and in a manger, such as I saw before me, that he was cradled. It was winter-time when, in obedience to the decree of Cæsar Augustus, Joseph the Carpenter, of the house and lineage of David, went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed or enumerated with Mary, his espoused wife.

"I imagined Joseph anxiously seeking shelter of rest for her after her long journey. All the best-chambers were already filled, and there was no room in the inn—that is, there was no room then in the 'house of rest for wayfarers'—the place of unloading.' The raised floor was crowded with strangers, who had, like them, come to be taxed. But Joseph and Mary may have found refuge from the cold in the lower part of the room. In imagination I could see them, half-hidden by the cattle, and warmed by the blazing of wood and crackling thorns burning on the

raised floor close by. The manger was very likely close by her side, hollowed out at the edge of the dais, and filled with soft winter fodder. I raised my head and looked at one of the mangers, and I felt how natural it was to use it as a cradle for a newly-born infant. Its size, its shape, its soft bed of fodder, its nearness to the warm fire, always burning on the dais in mid-winters, would immediately suggest the idea to an Eastern mother. I fell asleep, picturing to myself the whole scene—the babe, wrapped in swaddling-clothes, 'lying in a manger'; Joseph and Mary joyfully watching over him, and the strangers and shepherds pronouncing blessings and congratulations."

"At eight o'clock, our horses and attendants were ready. We mounted, and rode slowly. We were surrounded and followed by a great number of the villagers. The sheikh was in earnest conversation with my brother. The old blind man walked by my side, with his hand resting on the neck of my horse, which was carefully led by the wandering Jew upholsterer along the uneven and crooked streets. We paused when we came to the thrashing-floor, outside the village, and there took leave of our Keft Kâra friends. The blind man pressed my hand to his lips and to his forehead, saying, 'May Allah preserve you, O my daughter, and keep you from all harm.' With blessings and pleasant words ringing in our ears, we entered quickly over a broad cultivated plain, across a stony river-bed, and then rose on to a range of hills, dark with evergreen oaks, and carpeted with wild flowers. We rode eastward, overlooking plains and valleys. The black man was still with us. I was informed that he was an inveterate opium-eater, and always slept in a standing or sitting posture, with his eyes wide open."

"On reaching Arrabeh "we went direct to the residence of Mohammed Bek Abdul Hady, the Governor of the town. His house, like all Moslem town-houses, was divided into two distinct parts; the men occupying one part, called the divan, and the ladies living in the other, which is called the harem. The ground-floor was occupied by horses and soldiers, and there our attendants and servants were lodged. We mounted an uncovered stone staircase, crossed a large court yard, and entered the divan—a vaulted chamber, with wide, arched windows on three sides, commanding views of the valley and the town-gate. The deep, low window seats were cushioned and carpeted. Here no ladies ever appear; I was told afterward that I was the only woman who had ever crossed its threshold. We found that the Governor himself was absent, but we were very courteously received by his relations; and they said, kissing our hands, 'This house is your house, and we are at your service.'"

"The younger sons, about ten and eleven years of age, were told to conduct me to the harem. They carefully led me over terraced roofs, through courts, and halls, and passages, till we reached the female quarter. I was taken to a large vaulted room, with whitewashed walls and stone floors, lighted only from the wide-open door; for, as glass casements are not used, the wooden window shutters were closed to keep out the rain. My young guides, Selim and Said, ran before me, and cried out exultingly, 'An English girl! an English girl! come! see!' I entered, and in a moment was surrounded by a little crowd of women, dressed in very brilliant costumes. They were of various complexions—from the dark Abyssinian slave-girls in crimson and silver, to the olive and bronzed-colored Arabs in violet and gold."

(To be continued.)

"Let not him that girdeth on his harness, boast himself as he that putteth it off." It is the end that crowns all, and while boasting at any period of the christian's warfare is excluded, save in Him in whom is his strength, it is peculiarly inappropriate to those who are, as it were, only girding on their harness, who, though they may have been enabled to gain some victories over their soul's enemy, yet know but little of the stratagems of the deceiver, of his hidden baits, and his sudden attacks when he cometh in as a flood, and beareth down all before him, unless the Lord lift up a standard against him. Yet those who engage in this warfare have nothing to fear if their reliance is singly placed upon Him, of whom it is testified, "Greater is He that is in you than he that is in the world;" but it is very dangerous for any to indulge the feeling that their mountain stands strong and that they shall never be moved, and to call in question the way by which those have been led who have mercifully been permitted to lay aside their harness, and to enter into the joy of their Lord.

Many in the meridian and younger walks of life in our religious Society have had the privilege of witnessing the peaceful close of honored and tenderly beloved parents, the language of whose daily walk was, Follow us, as we are endeavoring to follow a crucified Saviour; and yet many of these are seeking an easier path to the kingdom, and some it is to be feared are almost boasting that they have found a better way. Let these remember the injunction, "Let not him that girdeth on his harness boast himself as he that putteth it off." Are not some of these saving alive, it may be with a view to offer it in sacrifice to their heavenly Father, that which is comparable to "the best of the sheep and of the oxen," when the command has gone forth to slay all? The talents with which they have been entrusted they presume to use in the service of the King of kings without having first submitted them to the death of the cross. No mental endowments can ever be acceptably employed in His work until the will of the creature in them is slain, and they have been sanctified and made meet for His use. The way to eternal rest and glory will ever be one of humiliation to the natural man, but what compare this with being finally united to that blessed company who "came out of great tribulation and washed their robes and made them white in the blood of the Lamb." Shall we not then follow the faith of those, who have fought the good fight, have finished their course and received the crown? Surely of these it may be truly said, "Whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day and forever."

E. A.

Fifth mo. 13th, 1867.

## Distribution of Books.

To the Meeting for Sufferings: The Book Committee Reports:—That during the past year there have been sold or given away at the Book Store eleven hundred and fifty-seven volumes and three hundred and six pamphlets. There were five hundred and ninety-five volumes and thirty pamphlets sold, and five hundred and sixty-two volumes and two hundred and seventy-six pamphlets given away.

The estimated cost of those given away is \$301.48, and for those sold there has been received \$456.25. From the latter sum there has been deducted \$95.70, paid for incidental expenses,



and the balance has been paid into the hands of the Treasurer of the Yearly Meeting.

In keeping up the needful supply of books for the Store there has been expended for printing, \$123.30; for binding, \$246.65; for paper, \$421; and for the purchase of books, \$51.24, making \$845.19. There has also been expended for stereotyping the Journal of Thomas Chalkley, \$261.14, it being paid for from funds given by a Friend for the printing and distribution of works approved by the Meeting for Sufferings.

There have been presented to the following Libraries one hundred and twenty-three volumes, viz :

To Library of Haddonfield, Preparative Meeting, . . . . . 3 vols.  
 " Friends at Rancocas, N. J., 20 "  
 " State Normal School, Tioga Co., Pa., . . . . . 10 "  
 To Libraries of six Meetings, in Tenn., . . . . . 123

Forty-four volumes and thirty-nine pamphlets were presented to Friends and others in necessary circumstances; and to serious inquirers respecting the principles of Friends, twenty-four volumes and ten pamphlets. Fifty volumes and five pamphlets were sent to the Indian Reservation in New York; six volumes and twenty-four pamphlets were sent to Marion county, Iowa; seven volumes to Green Bay, Wisconsin; thirteen volumes and seven pamphlets to different parts of New England; fifteen volumes were supplied to some Friends in Chester county, Penna.; thirty-two volumes and twenty pamphlets were sent to Florida, to be distributed among the Coloured Schools; the prisoners at New Castle, Delaware, were supplied with nine volumes and three pamphlets; one hundred and forty-eight volumes were sent to Friends in different parts of North Carolina; ten volumes to the "House of Incurables" in the State of New York; fourteen volumes to Oscalooosa, Iowa; twenty-three volumes to the "Orphan Home," Helena, Arkansas; six volumes and six pamphlets to San José, California; six volumes and six pamphlets to Appleton, Wisconsin; to be distributed among the prisoners in the State Prison, New Jersey, twenty-three volumes and six pamphlets; and nine volumes and one hundred and fifty pamphlets were distributed among the members of the Legislature of Pennsylvania.

Every year adds to the evidence of the value and usefulness of the Book Store, not only as a place to which those seeking to become acquainted with the principles of our religious Society may resort, and obtain the works that have been approved by it, but where our members can procure them at a cost much below that they would have to pay to those publishing them for pecuniary profit.

The annual income from the money bequeathed by our late friend Hannah Sansom, for printing and distributing the approved writings of Friends, will enable the Committee to go on stereotyping those works it may deem most suitable for being got up in this way, and thus a set of most of the journals and other writings can be supplied uniform in size and type.

Since our last report there have been printed a fresh edition of T. Chalkley's Journal; George Fox's Journal; Scowell's History; Barclay's Apology, and Penn's No Cross No Crown. The demand for any one of these standard works is hardly sufficient to induce any bookseller to undertake its publication, but as we now have stereotype plates of each, a supply is secured at a very moderate cost.

We trust that the members of our Yearly Meeting will continue to cherish this interesting concern, and by freely supplying their own families, and generously distributing among others, perform their duty individually in spreading a knowledge of christian doctrines as held by Friends, and also contribute towards defraying the necessary expense.

On behalf of the Committee,

CHARLES EVANS,  
JOSEPH ELKINTON.

Philadelphia, Fourth mo. 11th, 1867."

For "The Friend."

"Tarry ye at Jerusalem until ye be endued with power from on high."

In the building of the Lord's house by Solomon, all the stones were to be squared, fitted and prepared in the mountains, so that the sound of the chisel or hammer was not to be heard when they were fitted to their place in the wall. So it is in the building of the spiritual house. We are to be prepared far from public view: in the deeps, as it were, or under the mountains: in the low valley of humiliation; or in the furnace of affliction. Here it is we must give to the fire that which is for the fire, and to the hammer that which is for the hammer. Oh! how many rough sides and angles have to be cut smooth before we can be laid to the line and to the plumbline; and have every spot and wrinkle taken away, so that we may become part of the mystical body of Christ, and enter where nothing can defile. Oh that we may abide this day of trial and preparation, wherein we may have no repute; for when we are established in the Lord's house, we shall want no repute, for all the praise will be given to the Supreme King. And what if we shall have to sit as Mordecai did at the king's gate, and stand not up, nor do reverence, nor yet be moved at such as Haman; and yet be permitted to ride the king's horse, clothed by his order, and have the trumpet sounded before us, and yet have to return to the king's gate again. Behold, faithfulness in Mordecai wrought not only for himself but for the whole people to which he belonged, a deliverance ever worthy to be remembered. I have often craved that the watchmen on the walls of Zion may be faithful in the little, when endued with power from on high, whether it be to proclaim the truth once a week, once a month, or even once in a lifetime, and that in but a few words. Behold it was at the sounding of the ram's horns that the walls of Jericho fell down. The Lord's appointing and accompanying power is what will cast down opposing thrones and gather into the fold of the flock of Christ.

Ohio, Fifth month, 1867.

#### The Agricultural Ant of Texas. (*Myrmica Molefians*.)

BY GIDEON LYNGRUM.

This is No. 2 of my catalogue—is inodorous, having no smell of formic acid. It is a large reddish brown ant, dwells in the ground, is a farmer, lives in communities, which are often very populous, and controlled by a perfect government; there are no idlers amongst them. They build paved cities, construct roads, and sustain a large military force.

When one of the young queens, or mother ants, comes to maturity, she goes out alone, selects a location and goes rapidly to work excavating a hole in the ground, digging and carrying out the dirt with her mouth. As soon as she has progressed far enough for her wings to strike against the sides of the hole, she deliberately cuts them off. She now, without further obstruction, contin-

ues to deepen the hole to the depth of 6 or 10 inches, when she widens the bottom of it into a suitable cell for depositing her eggs and nurturing the young. She continues to labor out-doors a year, until she has raised to maturity 20 to 30 workers, when her labor ceases, and she remains in her cell, supplying the eggs for coming millions, a new kingdom has commenced. But very few of the thousands of mother ants that swarm out from the different kingdoms two or three times a year succeed in establishing a city. However, who does succeed in rearing a sufficient number of workers to carry on the business, she entrusts the management of the national works to the ant and is seen no more outside.

The workers all seem to understand the duties assigned to them, and will perform them to the end of their life.

The workers increase the concealment, which has been kept up by the mother ant during the period of her personal labors, of the passage, or gateway to their city, by dragging up and covering it with bits of stick, straw and the hard black pellets of earth, which are thrown up by the earth worms until there is no way visible for them to enter and the litter is so ingeniously placed, that it has more the appearance of having been drifted together by the wind than to have been the work of design.

In about a year and a half, when the number of the community have greatly increased, they feel able to sustain themselves among the surrounding nations, they throw off their concealment, clear away the grass, herbage and all litter to the distance of 3 or 4 feet around entrance to their city, construct a pavement, organize an efficient police, and, thus establish a realm, proclaim themselves an independent city. A pavement, which is always kept very clean, consists of a pretty hard crust about half an inch thick, and is formed by selecting and laying out grits and particles of sand as will fit closely of the entire surface. This is the case in sand soil, where they can procure coarse sand and grit for the purpose, but in the black prairie soil, where there is no sand, they construct the pavement by leveling and smoothing the surface and suffer it to bake in the sunshine, when it becomes very hard and firm. That both forms of pavements are the work of a well planned design there can be no doubt with the careful observer. All the communities of this species select their homes in the open sunshine, and construct pavements. Their pavements are always circular and constructed pretty much on the same plan. During the ten years drouth that prevailed here and which seemed very favorable to the increase of this species of ant, they suffered their pavements to remain flat, sometimes even basin-shaped. But the drouth could not continue always. Rain, which would be certain to drown the ant should it come upon their flat and basin-form pavements, would return again some day, they seemed to know when this much dreaded event would occur. At least six months previous to the coming of the rain, they commenced, versally, building up mounds in the centre of their pavements. To these mounds in the prairie brought the little pellets of earth, thrown to the surface by the earth worms, and piled them in a circular mound a foot or more in height. A sandy soil it is constructed of coarse sand, in rocky situations they build it of gravel, the pieces are so large, and the mound so high (18 inches to 2 feet, with a four feet base) the beholder is overwhelmed with wonder to know of one of these stone pyramids near the feet of high and 5½ to 6 feet base, in which t-

many little fragments of stone, some of which were to the very top, any one of which would weigh more than 25 ants. Internally the mound contains many neatly constructed cells, the floors of which are horizontal; and into these cells the eggs, young ones, and their stores of grain, are carried in time of rainy seasons.

The mound itself, and the surface of the ground and to the distance of four or five feet, becomes more, from the centre, is kept very clean, like a pavement. Everything that happens is dropped upon the pavement is cut in pieces and carried away. The largest dropping from cows will, in a short time, be removed. I placed a large corn-stalk on the pavement, and in the course of two or three days found it flowed out to a mere shell; that too, in a short time, would be cut in pieces and carried off. Not a green thing is suffered to grow on the pavement, in the exception of a single species of grain-grass, (*Aristida stricta*.) This the ants see and cultivates with great care; having it circle around and two or three feet from the centre of the mound. It also clears away the weeds and other grasses all around outside of the regular row of *Aristida*, to the distance of one or two feet. The cultivated grass flourishes luxuriantly, producing a heavy crop of small, white, waxy grains, which, under the microscope, have the appearance of the rice of commerce. When ripe it is harvested by the workers, and dried, chaff and all, into the granary cells, where it is divested of the chaff, which is immediately taken out and thrown beyond the limits the pavement always on the lee side. The grain is carefully stored away in dry cells. These cells are so constructed that water cannot get into them, except in long wet spells, when the cement becomes thoroughly saturated, and dissolves the cement with which the granary cells are made. This is a great calamity, and it rains comes a few days it will drown out the entire mound. In cases, however, where it has rained long enough only to wet and swell the earth, as soon as a sunny day occurs they take it out, and spreading it on a clean place, after it dries a day or two, or is fully dry, they put it in again, except the grains that are sprouted, these they invariably leave out. I have seen at a quart of sprouted seeds left out at once.

(To be continued.)

## THE FRIEND.

FIFTH MONTH 18, 1867.

An attempt having been made to create a belief the decision came to by Philadelphia Yearly Meeting to continue its correspondence with the established Yearly Meeting of Ohio, of which Benjamin Hoyle was Clerk in 1854, was the act of a party and not of the meeting, we deem it our duty to reproduce the facts relative to it, in order to prevent misapprehension as to the true state of case.

In the first morning sitting of the Yearly Meeting on the 10th of Fourth month, 1855, the meeting was informed there were two epistles on the table, each purporting to be addressed to it. The first Yearly Meeting, held in the Ninth month of 1854; one signed by Benjamin Hoyle, the other by Jonathan Binns. After a free discussion the merits of each, the Clerk recorded the result of the meeting to be, that the epistle signed by B. Hoyle should be read, which accordingly done. In the afternoon sitting of the same day, the Representatives reported the

same Friends who had served in the morning, as Clerk and assistant, with which the meeting united, and they were appointed.

On the 17th a committee was appointed to prepare epistles to the different Yearly Meetings from which similar communications had been received, including Ohio, and it was directed by minute to inform those meetings of the conclusion of Philadelphia Yearly Meeting respecting the two bodies in Ohio, and to set before them the importance of discouraging separations, and to reiterate against the acknowledgment of that which had taken place from Ohio Yearly Meeting.

On the 19th, essays of the several epistles were produced and read: they were adopted and the Clerk directed to sign and send them.

In 1856 an epistle from Ohio, signed by B. Hoyle, was, with others received and read. The same Clerk and assistant were proposed by the Representatives, united with by the meeting, and appointed. An epistle to Ohio Yearly Meeting was prepared, read, approved by the meeting, and directed to be sent to it.

In the epistle to London Yearly Meeting of that year, there was a paragraph, expostulating in an affectionate manner against the decision it had come to, to acknowledge the body of which J. Binns was clerk; although, as was stated in its epistle to Philadelphia Yearly Meeting, it (London Yearly Meeting) did not wish to be understood, by the course it had taken, as implying that the proceedings of the body it had addressed, had been in all respects such as it could approve. In this epistle to London, there was also a recital of the principal facts attending the separation in Ohio, and a reiteration of the conclusion come to by Philadelphia Yearly Meeting to continue its correspondence with the Yearly Meeting in Ohio, with which it had long held brotherly intercourse, and of which B. Hoyle was Clerk.

In 1857, at the first sitting of the Yearly Meeting, the unsettled state of the Society and the propriety of discontinuing epistolary correspondence with all other Yearly Meetings was brought under consideration, and continued into the next sitting, when it was concluded to suspend such correspondence for that year. This subject was referred to the serious consideration of the Representatives, who were desired to report next year any measures that they might deem suitable, calculated to increase unity among the members, and promote the cause of Truth; it being understood by them they were not to interfere with or unsettle any previous decision of the Yearly Meeting.

In 1858, the Representatives of 1857 reported they had given the subject committed to them deliberate consideration, and had agreed to report that the way did not open to recommend a resumption of epistolary correspondence with other Yearly Meetings.

These, we believe, are all the recorded facts in any wise referring to the acknowledgment of Ohio Yearly Meeting, and the suspension of epistolary correspondence with other Yearly Meetings. They clearly and irrefragably prove that the acknowledgment of the meeting of which B. Hoyle was Clerk, as Ohio Yearly Meeting, was the binding decision of Philadelphia Yearly Meeting, repeatedly come to and expressed in various ways, and recorded by its clerk at different times, who was continued in that station from year to year for many successive years after, with the approbation of the Yearly Meeting again and again expressed. To deny it is to falsify the truth of history, and tends to insubordination and anarchy.

That there was a considerable number of members, many of them valuable and beloved Friends, who differed from the great body of the meeting

in its judgment on this, as on other important points, is freely admitted, but that in no wise invalidates the recorded judgment of the meeting.

In London Yearly Meeting, at the time the epistles from the two bodies in Ohio were before it, we were informed by an esteemed member of that meeting who was present, there were quite as many expressed their dissent from acknowledging the meeting of which J. Binns was Clerk, as those who favoured the taking that step at that time; and we have reason to believe there are some of the latter who consider a final decision in the case as still an open question. But no one, we apprehend, calls in question that the minute made by the Clerk is now the binding decision of that Yearly Meeting.

Two circumstances have been announced within the last week, each of which is calculated to cheer the heart of the christian philanthropist and strengthen his faith in the progress of the right, and its final triumph over evil, even in this degenerate world.

One is, that the difficulty and ill feeling between France and Prussia, which seriously threatened to plunge these two powerful nations into all the horrors of a bloody war, have been adjusted and allayed by a peace Congress that assembled in London for deliberation and decision on the question in dispute.

Luxembourg is a dependency of the king of Holland, who has heretofore held it as Grand Duke of Luxembourg. In consequence of the recent great addition to the territory and power of Prussia exciting the jealousy of France, the latter government became very desirous to extend her boundary to the Rhine by acquiring the duchy of Luxembourg, and at the same time obtaining one of the strongest fortresses in Europe, which belonged to it. For this purpose the emperor of the French entered into negotiations with the king of Holland for its purchase, and was apparently on the eve of making a satisfactory arrangement, when Prussia stepped in and positively refused to allow the transfer to be made, and as the fortress was garrisoned with Prussian soldiers, determined to hold possession, the questions arose, how peace should be preserved between France and Prussia, both of whom began at once to prepare for hostilities; neither of them be allowed to increase its power and possessions by annexing the Duchy; nor the Grand Duke, to whom it belonged, have it torn from him by his overpowering and unscrupulous neighbours. To compose the Congress that should resolve these difficulties and preserve the peace of Europe, envoys were appointed by the five great Powers, Great Britain, France, Russia, Austria and Prussia, and representatives of Italy, Belgium, Netherlands, and the Duchy of Luxembourg, who met in London on the 7th inst. and chose Lord Stanley, the envoy from Great Britain, to preside.

They have been but a few days in session, and have already settled the difficulty in a way far more satisfactorily than it could have been at the cannon's mouth, and by the slaughtering of tens of thousands of human beings. The award is, that the fortress be disarmed and destroyed, and the Duchy of Luxembourg, heretofore considered an integral part of Germany under the government of the king of Holland, as its duke, shall henceforth be incorporated with the possessions of the king of Holland; undisturbed possession of it being guaranteed to him by the great Powers of Europe.

Thus France and Prussia are each disappointed in its scheme of aggrandisement, and the horrors of war turned aside. The happy termination of



the threatening calamity of a war that would have spread destruction and misery through a large part of Europe, by the timely and dispassionate arbitration of a peace congress, proves the practical adaptation of this mode for settling international disputes, and we may hope will ensure it being resorted to hereafter, in order to prevent sovereigns, their ministers, or other administrators of government from trusting their cause, be it what it may, to the irrational and unchristian arbitrament of the sword.

The other cause for congratulation is, that the Emperor of Brazil has recently signed a decree by which slavery is to cease within that vast empire in twenty years. All children of slaves born after the 8th of Fourth month last, are free, and there is reason to believe, this step having been taken, the increase of knowledge and right feeling, together with the force of other circumstances in social and political life, will materially abridge the time, in which those now held as slaves, will be deprived of their rights as freemen. The abolition of slavery throughout almost the whole civilized world, is a striking and consoling characteristic of the age in which we live.

#### SUMMARY OF EVENTS.

**FORBES.**—The Peace Conference on the 10th inst. came to a definite agreement with the consent of all parties interested. Luxembourg is to remain under the King of Holland. Its neutrality will be guaranteed by the great Powers of Europe. The famous fortress is to be evacuated by the Prussians and razed. No troops will be kept in the Duchy except to maintain order. The default attitude of the opposing powers, and their great preparations, led to this speedy action of the Conference.

A London dispatch of the 12th says: The treaty which was signed yesterday by the members of the Peace Congress, has been ratified by their respective governments. By the terms of settlement the fortress of Luxembourg is to be evacuated by the Prussians within one month from the date of the treaty.

A Berlin dispatch of the 12th says, that the French Cabinet has made satisfactory explanations to Prussia in regard to the recent warlike preparations in France. Gov. Wright, the United States Minister to Prussia, died of dropsy on the 11th inst.

The telegraph line connecting St. Petersburg with the mouth of the Amoor river, in Siberia, has been successfully completed.

The fourth military conscription during the year has been put in force in Greece, by which the Greek army has been increased 30,000 men.

The new Franco-American Telegraph Company, which proposes to lay a submarine cable between New York and Havre, has been promised the support and assistance of the French government.

On the 9th inst. the Prussian Diet accepted the new constitution for the North Germanic Confederation.

The Liberal amendment to the Reform bill, providing for lodger franchises, has been accepted by the British Ministry.

The death sentence of the convicted Fenian, Doran, has been commuted to a long term of imprisonment. Earl Derby officially says that the government will not make public the real history of the recent Fenian uprising, on account of apprehended trouble with certain foreign governments involved in the plot.

The American advance guard at New Orleans, said that General Gomez, commanding at Tampico, is in open revolt against the Juarez government, having been dismissed from the army in disgrace. Gomez has a large army under his command, well armed and equipped. On the 23d ult. Maximilian, at the head of 6000 men, made a sortie from Queretaro, but after considerable fighting, the imperialists were repulsed. The siege of Vera Cruz continued.

There are in Russia, in round numbers, about three thousand miles of railroad completed, and one thousand five hundred in course of construction; concessions have been granted for fifteen hundred more, and plans for a variety of lines, amounting to about two thousand miles, are under consideration.

About 70,000 Germans, it is said, have engaged passage by steam to the United States. The new Prussian conscription laws are driving many out of the country.

A Berlin dispatch of the 13th says: It is announced

that the King of Prussia will visit Paris during the summer, in company with the Emperor Alexander, of Russia.

The Liverpool quotations of the 13th, are as follows: Cotton quiet, sales of 10,000 bales of uplands at 11 1/2. Breadstuffs unchanged. Consols, 87. U. S. 5-20's, 73.

An attachment has been served on the steamship Great Eastern, at the suit of her seamen, for non-payment of wages.

**UNITED STATES.—Immigration.**—The returns of the number of immigrants arriving at New York show, that from the beginning of the year to 5th mo. ist, 44,327 persons have arrived, as compared with 45,196 during the same period last year.

**Philadelphia.**—Mortality last week, 256. Males 147; females, 109.

**Pacific Railroad.**—The track-laying on the Union Pacific Railroad, Eastern Division, is now progressing at the rate of about two-and-a-half miles per day. The business of the road for the last month amounted to \$100,000, and the earnings for the first week in this month were \$35,000.

**The Court of Claims** has now before it a large number of claims of captured cotton, involving valuable money. Ex-Senator Cowan is employed to defend the interests of the government.

**Miscellaneous.**—The *Victoria Colonist*, the oldest and most widely circulated journal in Vancouver's Island, British Columbia, says editorially, on the 30th ult., that nine out of every ten men in the colony would welcome annexation to the United States. The remarks were called forth by a rumor that England was about to sell all her possessions on the Pacific to the United States.

At the time of the earthquake in Missouri and Kansas, 4th mo. 24th last, it is stated that an acre of ground three miles south of Carthage, on the Miami canal, sunk ten feet, showing that the shock extended to Ohio. The ground, which has always been of a very solid character, and of a regular grade, was elevated, leaving a perpendicular wall of ten feet or more on all sides.

The New York police have ascertained, beyond any doubt, that there were 1155 persons killed or died of their wounds received during the riots of the 13th, 14th, 15th and 16th of 7th mo., 1863. Of these there were 25 soldiers, policemen or negroes killed, leaving the number of citizens who met their deaths from wounds received 1130.

Dr. S. V. Hayden, Professor of Geology and Mineralogy in the University of Pennsylvania, has been selected to make a geological survey of Nebraska under the authority of an act of Congress.

The joint committees of the two Presbyterian General Assemblies, old and new schools, after a session of a week, in the city of New York, have agreed upon the terms of reunion with remarkable unanimity. The terms are to go before the churches for a year before final action.

**The South and the Freedmen.**—Reports received at the Freedmen's Bureau, show that there is great destitution in western Arkansas, particularly among the whites. The assistant commissioner is taking measures to relieve the necessities of the sufferers as promptly as the slow and irregular means of communication will permit.

Coloured Union Leagues have been formed in all the considerable towns in East Tennessee. That of Knoxville numbers 500 men.

The negroes in South Carolina in which the negroes voted, took place at the town of Winnsboro' on the 15th ultimo. An Intendant and Wardens were elected, the negroes voting the conservative ticket. The election passed off very orderly, and to the great satisfaction of the citizens of the town.

The registry of the city of Washington is completed. About 15,000 are the entire number, of which there is a majority of 960 white voters.

General Sickels, in South Carolina, and General Griffin, in Texas, are appointing coloured men among the registration officers.

The registers of New Orleans have felt compelled to refuse a venerable coloured man his certificate, on the ground that he is a native of Guinea, and has never taken out naturalization papers.

A meeting was held in Kosciuszko, Miss., last week, by the white citizens of that place, for the purpose of taking steps towards the establishment of a school for the education of negro children. All the prominent citizens of Kosciuszko were present, and advocated the importance of the absolute necessity of establishing such schools, not only in the town, but throughout the entire county.

**The Georgia Injunction Case** has been dismissed by the United States Supreme Court for want of jurisdiction.

**Jefferson Davis.**—On the 13th inst., the great leader was brought before Judge Underwood, at Richmond, on a writ of habeas corpus issued by that Judge, stating that Gen. Sherman was now relieved of the custody of the prisoner who had passed into the custody of the court, under the protection of law. A writ of mandamus was then served on Davis by the U. S. Deputy Marshal. In answer to an enquiry of Judge Underwood, the United States District Attorney stated that it was not intended to prosecute the case against Davis, but to have the counsel of Davis thenceforward stated that he should be admitted to bail, and after hearing the remarks of the representatives of the government who offered no opposition to this course, the Judge decided to take the recognition of twenty individuals for the sum of \$100,000, conditioned for the appearance of the accused before the United States Court at Richmond, on the 15th inst. The next month cert. Horace Greig, New York, and nineteen others, gave the security required and the prisoner was liberated.

**The Markets, &c.**—The following were the quotations on the 13th inst. **New York.**—American gold 15 U. S. sixes, 1881, 111 1/2; ditto, 5-20, new, 107 1/2; 1865, 106 1/2; ditto, 10-20, new, 99 1/2. **Consols**, 87. **Shipping Oil**, \$14. **Baltimore flour**, \$13.75 a \$15.25 for common to good extra, and \$15.50 a \$18 for trade and family. **White California wheat**, \$3.62; No. 2 spring wheat, \$2.82 a \$2.85. **Western rye**, \$1.68 a \$1.72. **Wheat**, \$1.85 a \$1.86 cts.; **State**, 89 cts. **White southern**, \$1.20 a \$1.23; **yellow do.**, \$1.10 a \$1.12. **Highland**, \$1.10 a \$1.12. **Philadelphia.**—**Superfine B**, \$9.20 a \$10.50; **Penna.** and **Ohio fancy**, \$13 a \$14; **California**, \$16.50 a \$17; **St. Louis fancy**, \$17 a \$17 1/2; **Red wheat**, \$3.10 a \$3.30. **Rye**, \$1.70 a \$1.75. **Low corn**, \$1.26; **mixed western**, \$1.23. **Oats**, 78; **Cloverseed**, \$8 a \$8.50. **Timothy**, \$3.25 a \$3.50. **Feed**, \$3.10. **The arrivals and sales of beef cattle**, during the week. The total consequence was a decline in prices higher, extra selling at from 18 cts. a cwt.; a few choice at 20 cts., fair to good, 16 a 17, common at 14 to 15 cts. per lb. Sheep sold at 7 1/2 cts. for clipped, and 9 a 10 cts. per lb. gross, for sheep. Hogs, \$10 a \$11 per 100 lbs. net.

#### RECEIPTS.

Received from Lucy Cope, Pa., per W. C. Cope, vol. 40; from John Brantingham, O., \$2, to No. 26, 40, and for Saml Carr, \$2, vol. 40; from Saml Chadbourne, N. Y., \$2, vol. 40.

Received from Friends of Flushing, Ohio, through Bransen, \$15, for the Freedmen.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS, a member of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other member of the Board.

DIED, at his residence in Chesterfield, Morgan county, Ohio, on the morning of the 1st of Tenth month, 1863, JENNIE FARRIS, a member of Ohio Field Monthly and Particular Meeting. For many months before his close he passed through much mental affliction, often expressing a desire to have his sisters order before him and brought to judgment. I brought to a sick bed he craved that no suffering should be spared him, that would tend to his improvement, frequently requested to be alone, and desired those near him to refrain from conversation on temporal things. About a week before his close he suffered much difficulty of breathing; on one occasion, after being almost deprived of the power of speech for about 24 hours, he suddenly revived and broke forth in the following language, as near as could be understood, on which his time is the Lord's doing, and it is vented in your eyes. He both heard my cry, He granted my request, praised be his holy name for a few days before his departure, he was permitted again plunged into deep distress, in which his coffin almost forsook him; but upon being queried what he felt, replied: "Although I have no merits of my own to stand in for that I am not forsaken" 7th day before his dissolution his sufferings being granted in supplication, earnestly craving that he might be granted him to the end. He departed falling into a sweet slumber, leaving those who in his loss the consoling belief that he was permitted join the ransomed of all generations.



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For "The Friend,"

The Sun.

In a recent work, entitled "Familiar Lectures on Scientific Subjects," by Sir John Herschel, following description of some of the results of scientific enquiry in regard to our great luminary, which, conveyed in the clear and forcible language of this eminent astronomer, are interesting and serve to show some of the more recent conclusions which have been arrived at in astronomical science.

The subject which I have chosen for this article is perhaps an ambitious one; for it is no less than an attempt to convey to my hearers some impression of the vastness and grandeur of most magnificent object in nature—of that stupendous body which occupies the centre of our stellar system, and on which not only our own earth, but all the other planets, many of them of greater magnitude, and possibly, too, of greater importance in the scale of being than our own; and in the most immediate manner for the benefit of those conditions without which animal existence and organic life are impossible—Sun.

\* The first and most important office the sun performs in our system is to keep it together, keep its members from parting company, from flying, and running off into outer darkness, out of the reach of the genial influence of its beams. The sun simply extinguished, the planets would continue to circulate round it as they do now, only in cold and darkness; but were the sun withdrawn, each would from that moment set upon a journey into infinite space in the direction in which it happened to be then moving; and wander on, centuries after centuries, lost in the awful abyss which separates us from the stars, and without making any sensible approach to the nearest of them in many hundreds or thousands of years. The power by which the sun is able to perform this office—to gather up the planets round its hearth and to keep them in their orbits—is the same in kind (though very different in intensity) with that which, when a stone is thrown up into the air draws it down again to earth. In order to understand how the sun exercises such control over such a mass as our earth, and over the much greater masses of the other planets, it is necessary to possess some correct conception of what sort of a body the sun is—of its size—of its distance from us—of its weight and mass.

It is strange what crude ideas people in general have about the size of very distant objects. I was reading, only the other day, a letter to the *Times* giving an account of a magnificent meteor. The writer described it as round, about the size of a cricket-ball, and apparently about 100 yards off. Many persons spoke of the tail of the great comet of 1858 as being several yards long, without at all seeming aware of the absurdity of such a way of talking. The sun or the moon may be covered by a three-penny piece held at arm's length; but it takes a house, or a church, or a great tree to cover it on a near horizon, and a hill or a mountain on a distant one; so that it must be at least as large as any of these objects. Among the ancient Greek philosophers there was a lively dispute as to the real size of the sun. One maintained that it was 'precisely as large as it looked to be,' a thoroughly Greek way of getting out of a difficulty. All the best thinkers among them, however, clearly saw that it must be a very large body. One of them (Anaxagoras) went the length of saying that it might be as large as all Greece, for which he got laughed at. But he was outbid by Anaximander, who said it was twenty-eight times as large as the earth. What would Anaximander or the scoffer of Anaxagoras have said, could he have known what we now know, that seen from the same distance as the sun, the territory of Greece would have been absolutely invisible; and that even the whole earth if laid upon it, would not cover more than one-thirteenthousandth part of its apparent surface—less in proportion, that is to say, than a single letter in the broad expanse of type which meets the reader's eye when a closely printed volume, with a large page and small type, lies open before him. \* \* \* The real diameter of the sun has been calculated at 882,000 miles, which I suppose may be taken as exact to a few odd thousands.

Now, only let us pause a little, and consider among what sort of magnitudes we are landed. It runs glibly over the tongue to talk of a distance of 95,000,000 of miles, and a globe of 882,000 miles in diameter, but such numbers hardly convey any distinct notion to the mind. Let us see what kind of conception we can get of them in other ways. And first then, as to distance. By railway, at an average rate of 40 miles an hour, one might travel round the world in 26 days and nights. At the same rate it would take 270 years and more to get to the sun. The ball of an Armstrong 100 pounder leaves the gun with a speed of about 400 yards per second. Well at the same rate of transit it would be more than thirteen years and a quarter in its journey to reach the sun; and the sound of the explosion (supposing it conveyed through the interval with the same speed that sound travels in our air) would not arrive till half a year later. The velocity of sound, or any other impulse conveyed along a steel bar, is about sixteen times greater than in air. Now, suppose the sun and the earth connected by a steel bar, a blow struck at one end of

the bar, or a pull applied to it, would not be delivered—would not begin to be felt—at the sun till after a lapse of 313 days. Even light, the speed of which is such that it would travel round the globe in less time than any bird takes to make a single stroke of his wing, requires seven minutes and a half to reach us from the sun.

The illustration of the distance of the sun which I have just mentioned, by supposing it connected with the earth by a steel bar, will serve to give us some notion of the wonderful connexion which that mystery of mysteries, gravitation, establishes between them. The sun draws or pulls the earth towards it. We know of no material way of communicating a pull to a distant object more immediate, more intimate, than grappling it with bonds of steel; and how such a bond would suffice we have just seen. But the pull on the earth which the sun makes is instantaneous, or at all events incomparably more rapid in its transmission across the interval than any solid connexion would produce, and even demonstrably far more rapid than the propagation of light itself.

Let me now try to convey some sort of palpable notion of the size of the sun itself. On a circle six feet in diameter, representing a section of it through the centre, a similar section of the earth would be about represented by a four-penny piece, and a distance of a thousand miles by a line of less than one-twelfth of an inch in length. A circle concentric with it, representing on the same scale the size of the moon's orbit about the earth, would have for its diameter only thirty-nine inches and a quarter, or very little more than half the sun's. Imagine now, if you can, a globe concentric with this earth on which we stand; large enough not only to fill the whole orbit of the moon, but to project beyond it on all sides into space almost as far again on the outside! A spangle representing the moon, placed on the circumference of its orbit so represented, would require to be only a sixth part of an inch in diameter. \* \* \* The mass or quantity of gravitating matter constituting the sun, is 360,000 times as great as the mass or quantity of such matter on the earth.

In point of size, the globe of the sun being in diameter 110 times that of the earth, occupies in bulk the cube of that number, or 1,331,000 times the amount of space. The disproportion in bulk, then, is much greater than the disproportion in weight—very nearly four times greater; so that you, see comparatively speaking, and of course on an average of its whole mass, the sun consists of much lighter materials than the earth. And in this respect it agrees with all the four great exterior planets, Jupiter, Saturn, Uranus, and Neptune; while all the others—Mercury, Venus, and Mars—agree much more nearly with the earth, and seem to form a quite distinct and separate family. \* \* \* \* \*

Let me say something now of the light of the sun. The means we have of measuring the intensity of light are not nearly so exact as in the case of heat—but this at least we know—that the most intense lights we can produce artificially, are as nothing compared surface for surface with

\* The original type and page of "Good Words" are here referred to, in which this lecture first appeared in print: each page of which contains about 6000 letters.

the sun. The most brilliant and beautiful light which can be artificially produced, is that of a ball of quicklime kept violently hot by a flame of mixed ignited oxygen and hydrogen gases playing on its surface. Such a ball, if brought near enough to appear the same size as the sun does, can no more be looked at without hurt than the sun; but if it be held between the eye and the sun, and both so enfeebled by a dark glass as to allow of their being looked at together—it appears as a black spot on the sun, or as the black outline of the moon in an eclipse, seen thrown upon it. It has been ascertained by experiments which I cannot now describe, that the brightness, the intrinsic splendor of the surface of such a lime-ball is only one 146th part of that of the sun's surface. That is to say, the sun gives out as much light as 146 balls of quicklime each the size of the sun, and each heated over all its surface in the way I have described, which is the most intense heat we can raise, and in which platinum melts like lead.

(To be continued.)

For "The Friend."

Sarah Cresson.

Extracts from her letters and Diary.

(Concluded from page 200.)

"Ninth mo. 28th, 1828. Reading in the diary of a pious person, I noticed these sentences, 'Had some distracting thoughts at the prospect of being stripped of every earthly comfort, but who is it that maketh my comforts to be a source of enjoyment?'

"My soul saith most heartily with respect to myself, It is God in Christ Jesus—and is He not able to make all things work together for my good. I am deeply tried. \* \* But blessed Father of mercies, carry on Thy work of redemption in me, and in my brothers, that I may know ultimately that Thou art my all, and then centre in Thy love. Amen, amen. \* \* Remove from me carnal complacency and self-sufficiency; I would desire to devote myself anew to Thee in Christ."

"11th mo. 15th, she writes to a young Friend: "I am now finely recruited and have been enjoying a degree of composure and peace this morning,—the more to be noticed by me, as I have perceived the prowling and cruel spirit rear remarkably within a few hours past, striving to overthrow, to disarm, and to afflict. My dear —, our Redeemer is condescending and gracious, full of goodness ineffable. 'He comes over the mountains to bring us relief.' Surely there is meat to eat which the world knows not of; may I be preserved in such manner from every appearance of evil, that I may know what it is, how sustaining it is, and how profitable to experience the meat and drink to be the 'will of our Heavenly Father.' Now my dear let me say—I love thee, I esteem thee for several graces and virtues, but most of all for the love thou manifests towards our Holy Lord, our Saviour and Prince. Be faithful then to His word—that thou mayest know His love to abide in thee always, and thy joy to be full, altogether in him—who is the Alpha and Omega, the beginning and the end in the experience of all His redeemed saints."

"11th mo. 23d, addressing the same Friend she writes: "I have returned home from meeting, having handed what I thought I was entrusted with for some there, and now feel that I am very poor as to myself, but knowing I am in debt to thee thought I had best send thee notice that I want to pay thee; but sometimes when I look at my poverty and contemplate how much I owe, am almost afraid I shall be reproached—however, when I am in good earnest I look towards that

Source where, upon right and suitable application, I can mostly obtain a loan to occupy with, and have the consolation to know it is of a merciful Creditor; and thus I work along and wish sincerely to occupy well the credit, to take nothing for my own emolument—to the prejudice of any—striving to be contented with bread to eat and raiment to put on—that is, my dear, to have, speaking plainly, a spiritual livelihood,—and I believe there is no more sure way for that than to be found a willing servant, not slothful in business, but fervent in spirit, serving the Lord according to His directions; now may we continue united in this kind of service, and if we are preserved faithful and fervent and diligent, our dear Master will see, I believe, that all our accounts shall be settled rightly and justly. Thy letters without exception my dear are truly welcome to me, but I can say for the two last they were consolatory. I have been endeavoring to find myself reconciled to my lot, trustless of the world, and steadfast in the knowledge, faith, and love of Jesus our heavenly Prince and Bishop, and so He condescends to give us to taste a little of the pleasant fruits of His righteousness when we are faint; for He hath compassion on those who are looking towards Him and are endeavoring to step along in the path He hath ordained and consecrated."

In reference to the unexpected death of a young acquaintance, she writes 1st mo. 30th, 1829: "I have not very often to see, if our eyes are open, the exemplification of the solemn declaration made by one of the prophets of the Lord, I think, speaking in His awful name! 'My thoughts are not your thoughts, neither are your ways my ways, but 'as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' I think it has been a most bitter potion to her surviving parent, but hope she was enabled to say, 'thy will be done, O Lord.' \* \* \* Every sorrow cuts a string, and if rightly received goes to loosen from the present life. Oh, my dear, how desirable to live each day as though it were our last,—to use all diligence to be found and seen fighting the 'good fight.' \* \* \* I have to set out in the course of two or three hours, for the dwelling place of our friend B. Cooper, in order for the commencement of our engagement again in the service of the Yearly Meeting. I hope Divine help may be again vouchsafed as it has heretofore been to the confirming of my faith and the admiration of my own mind—if the Lord will it so."

"4th mo. 7th, she writes to her friend, "It seems to me a duty to reply to thy sisterly salutation of the 4th of this month, which I received on First-day last. \* \* I may say that thy letter above mentioned was reviving to me, for I knew not that one of the faithful dedicated disciples of our blessed and holy Jesus could dare to salute me with a word of encouragement. Oh! my dear friend, there is nothing appears to me so desirable as to be in truth one of those, however stripped and tried, however cast into the furnace heated seven times more than ordinary! \* \* Oh! to be a purified spirit, a saint clothed in white raiment, how is that to be coveted—though all things else vanish and should be only as a scroll rolled together. Ah! then may we be strengthened to say, 'Let not Thine hand spare, nor Thy eye pity. Omniscent Holy One—completely pure, ineffably glorious!' I feel it needful to remember that I can do nothing for myself or for any one, however dear and beloved, unaided, unrepurchased with heavenly virtue and grace. \* \* Thou art disposed to minister to those who are sick and prison-bound, and wilt surely have the sweetness

of the reward of the blessed, if thou continue faithful."

The last entry in her diary, under date of 6 mo. 1829, is the following: "Most holy, heavenly Creator, Lord of heaven and earth and sea, would with all my sense of vileness, ask Thee deliver me from this hour and power of darkness and temptation, Oh, let me trust in thy power and recur to the merits of Jesus, the Son and seal of Thee, that I may wait and hope for Thy forgiveness, and escape from destruction."

Sarah Cresson departed this life on the 23d of the 9th month, 1829, in the 59th year of her age. Her character and services as a minister of the gospel, are thus described in an obituary notice which appeared shortly afterwards.

"The example of this estimable Friend in her various walks, was instructive, and calculated to exalt the christian profession. Her deportment was serious and dignified becoming the messenger of grace. Her devotedness to her Master's service was conspicuous, in embracing opportunities on His direction to gather souls unto God. She was not ashamed of the duties of her high calling office; but instant in season she was often led public and private to address individuals, and a powerful and affecting manner to minister with precision to their condition. Thus she was the instrument of awakening many, and drew them into a love of the blessed Truth, and a course of conduct consistent with its precepts. It need be said, it was her meat and her drink to do the Lord's will. During the last four months, she was much confined with bodily indisposition, which she experienced, as many of the Lord's servants had done in the dispositions of inscrutable Wisdom, great desertion of the sensible denances of His heavenly presence; but having kept her integrity and allegiance to her dear Redeemer, her end was attended with the consoling assurance that the everlasting arms were underneath and after the fiery trial of her faith, she was enabled to lift up her soul in praise unto God. The very solemn and peaceful quiet which fell in being with her towards the close, not indicated, but seemed a forerunner of that blessed repose of which she was shortly to be made undisturbed partaker. In this season, she sometimes at distinct intervals melodiously repeated the words 'My soul,' and then added, 'Praise to God.' These were the last intelligible words she uttered, leaving the indubitable conviction the feelings of her attendants that her conflict spirit with joy beheld the countenance of a Redeemer, and was filled with songs of praise."

#### Unclaimed Property on Railways.

Among the curious things connected with business of railways are the variety and strange character of the unclaimed property which falls into the hands of the railways as carriers of passengers and goods. Umbrellas, parasols, wafers, sticks, coats, cloaks and capes, books, spectacles, and eye-glasses, carpet-bags and portmanteaus might be expected to be found in considerable quantities, but the annual sale by M. Peal the unclaimed goods in the possession of a Brighton Company, shows that there are an enormous number of other articles which, strange enough, have no claimants. There is, for instance, a rosewood easy-chair; iron Arabian and bedsteads, and chest of drawers. It is curious that owners of such articles should not miss their property, having missed them, should not apply to the Company for their restitution. Some strange histories might be written in connection with the loss of these things by their owners which would add interest to the chapters of many a world.

tion. One person has left a "very superior astronomical telescope, in mahogany case complete," and it is now unclaimed. Where is its owner, and what has he been doing to render himself unconscious of the loss he has sustained? He has abandoned the study of astronomy for more prosaic and commonplace occupations of earth? Another has left a very superior aromatic microscope. The one who seeks for the infinitely great, and the other who seeks to cover the infinitely small, have apparently abandoned the study of those interesting occupations. A complete set of archery and croquet instruments has been left with the Company, and some and sport thus contributing with science to swell the accumulated stores of unclaimed goods. Then there are about 100 pairs of old users, some 50 skirts and ladies' dresses. One includes 116 pieces of wearing apparel, "children's pinafores, frocks, chemises, drawers, petticoats, bodies, long-frocks, short-frocks, and bibs." The side of this lot is a three-light chandelier, several pairs of damask window curtains, carpets, sheets, and table-cloths; and 10 crinoline, 138 pairs and 43 odd stockings, 7 pairs of garters, and 8 dozen ladies' hair nets and chignons. Other beds and mattresses are numerous, and attached to a lot of these come 8 galvanized iron stoves, a register stove, a milk can, a shower bath, a hip bath, a roll of asphaltum, and a cask of Portland cement. There are chairs and tables, stands, perambulators, cradles, and children's beds, a pair of crutches, 5 spades and a coney—strange companionship certainly—6 candlesticks, 60 pots of pomade, and "24 pots of oil of sweet almond." Then we have a large oil painting, a box of chemicals, a box of watchmaker's tools, a pair of spurs, and a carriage settee, a timepiece, Dutch clock, an office stool, and some 500 yards of work. There is every thing, in short, requisite for setting up housekeeping, and starting on the same time in a very large and miscellaneous way of business. The Company might fairly advertise for persons about to marry to furnish their houses out of the unclaimed property of the Company.—*London Railway News.*

Selected for "The Friend."

And my dear friends, keep low in your minds, and delight to be often in the depths with God. Watch I even beseech you all, as dear brethren, that by the Lord's taking away of his servants of late, that have been blessed instruments in his hands, you may come the nearer unto that Father, and hear his voice daily, which cannot be removed into a corner; that ye may all say, in the depth of heart, we are come unto that ministry which cannot be taken away by reason of death, that you may all feel more of this ministry in your assemblies daily, and keep in that seed of life, where you live with the spirits of those just, whose bodies are removed from you. In the name of the Lord mightily at work in this, his day; *be but still*, and you will see his wonders as the days pass: let love abound among you, as at the beginning, and be pure and clean in heart, you will see by all God's dealings, what he does at, which is certainly to raise up his own life to you all, over the whole world, unto his own praise, your joy forever.—*John Crook.*

Bless the Lord! all ye who partake of his mercy; whether surrounded by the beauties of the country, or supported by his daily Providence in the noise of the town. Oh! the heart that trusts in God can acknowledge his power to sustain in awful engagements.—*M. Cupper.*

### The Agricultural Ant of Texas. (*Myrmica Moleficans*.)

BY GIBSON TYNOCHEM.

(Continued from page 293.)

They also collect the grain from several other species of grass, as well as seed from many kinds of herbaceous plants. They like almost any kind of seeds—red pepper seeds seem to be a favorite with them.

In a barren rocky place in a wheat field, a few days after harvest, I saw quite a number of wheat grains scattered over the pavement of an ant city, and the labourers were still bringing it out. I found the wheat quite sound, but a little swelled. In the evening of the same day I passed there again; and the wheat had dried, and they were busily engaged carrying it in again.

The species of grass they so carefully cultivate is a biennial. They sow it in time for the autumn rains to bring it up. Accordingly, about the first of November, if the fall has been seasonable, a beautiful green row of the *ant rice*, about four inches wide, is seen springing up on the pavement, in a circle of 14 to 15 feet in circumference. In the vicinity of this circular row of grass they do not permit a single spike of any other grass or weed to remain a day; leaving the *Aristida* untouched until it is ripe, which occurs in June of the next year, they gather the seeds and carry them into the granaries as before stated. There can be no doubt of the fact that this peculiar species of grass is intentionally planted, and, in farmer-like manner, carefully dressed of all other grasses and weeds during the time of its growth, and that after it has matured, and the grain stored away, they cut away the dry stubble and remove it from the pavement, leaving it unnumbered until the ensuing autumn, when the same species of grass, and in the same circle, appears again, receiving the same agricultural care as did the previous crop; and so on, year after year, as I know to be the case on farms where their habitations are, during the summer season, protected from the depredations of cattle. Outside of the fields they sow the grass seeds, but the cows crop it down two or three times, when, finding that there is no chance to carry on their agricultural pursuits, they cut it all away and re-establish the clean pavement. Our cattle did not often crop the *ant rice* until their increased numbers have forced them to feed on all kinds of grass. That, however, has turned out favorably to the ant interest. For, while the prairies are being denuded of the stronger grasses, we have a delicate little biennial barley (*Hordium pusillum*) that is filling all the naked places. It rises from three to six inches, producing fine grain for ant consumption. It matures about the last days of April, and from that time all the agricultural ants are seen packing it home daily through the summer. This species of ant subsists entirely on vegetable seeds. I have sometimes seen them drag a caterpillar or a crimpled grasshopper into their hole, that had been thrown upon the pavement, but I have never observed them carrying any such things home, that they had captured themselves. I do not think they eat much animal food.

I have often seen them have prisoners, always of their own species. I could not discover the nature of the offence that led to the arrestment; still I have no doubt as to the fact of its being so, and that the prisoner is very roughly forced along contrary to its inclination. There is never more than a single guard having charge of a prisoner, who by some means having obtained the advantage, and attacking from behind, had succeeded in seizing it with the mandibles over the smallest part of its back, and so long as it maintains this

grip, it is out of the reach of harm from the prisoner.

In some cases the prisoner quietly submits, and folding up its legs, forces the captor to carry it along like a dead ant, as I thought it really was, until I caused its captor to drop it; when, to my surprise, it immediately sprang to its feet, and, running wildly, succeeded in making its escape. It occurs more frequently, however, that the prisoner does not give up so tamely, but continues to make every effort to rid itself of its detainer. I have many times observed the prisoner manifesting all the indications of terror and great reluctance at being so unceremoniously dragged along. It will lay hold of and cling to everything that comes in reach, and by this means greatly retard the progress of its captor. When at last they arrive on the city pavement, half a dozen or more of the national guard, who are always on duty, rush upon the prisoner, aiding the seemingly fatigued captor, who still maintains its potent grip upon the now almost helpless prisoner, seize it by the arms, legs, everywhere, and in a very rough manner hurry it down into the entrance to the city, and out of the reach of further observation.

The agricultural ant is very tenacious of life. I discovered the head of one at 4 p. m. on Sunday, and the head remained alive, retaining sufficient strength by pressing with its antennae against the slip of grass upon which it lay to move itself and change its position, until 10 A. M. the next day.

It seems to be an established law amongst all species of ants, and particularly with the species in question, that when any disaster occurs to their city, the first thing to be done is to take care of the young, and, if possible, secure their safety; and so, when by any accident one of their cities gets torn up, it will be seen that they universally rush to the nursery apartment; and every one that can, takes up an egg, the pupae, the young in any stage of advancement, and will save its life or lose its own. As far as I can understand and read their actions, every one understands its duty, and will do it or lose its life. I have observed the guards, when a sudden shower of rain would come up, run to the entrance of the city, and there meeting with another party coming up from below, would crowd themselves together in the hole in such manner as to form a complete obstruction to the ingress of the water, and there remain overwhelmed with the accumulating rain until it ceased. If the shower continues over fifteen minutes, they are found to be still closely wedged in the aperture and all dead; and there they remain until the balance of the pavement guards, who during the shower had climbed some weed or blade of grass that grew near the border of the pavement, come down, and with some difficulty succeed in taking them out. They are immediately taken to some dry place on the pavement and exposed to the open air half an hour at least; after which, if they do not revive, they are taken off from the pavement, sometimes to the distance of sixty yards, and left on the ground without further care.

Long-continued rainy seasons, by deeply saturating the earth, will dissolve the cement of their cells, flood them, and drown the ants out entirely. I have allusion now only to the agricultural species of the genus. The first year after my arrival in Texas, I noticed that there were a great many uninhabited ant hills, with pavements still smooth and nude of grass or weeds, indicating that they had been very recently occupied. The missing communities were all dead—extinct—had been destroyed by a series of rainy seasons. Then there were but few of these ant cities to be found



that were occupied. But when the drouth set in, the earth being no longer filled with water, they began to multiply very rapidly. City after city appeared as the dry weather continued, and now, 1863, at the close of a ten years' drouth, they have spread so extensively, that their clean little paved cities are to be seen every fifty or sixty yards, especially along the roadsides, in the prairies, walks in yards and fields, barren rocky places, &c. In beds of heavy grass, or weeds, or in deep shady woodlands, they very seldom locate a city. They prefer sunshine and a clear sky. This ant does not work in the heat of the day during hot weather, but makes up the lost time during the night. I have often found them busily engaged at 2 and even 3 o'clock, A. M. Before day, however, they call off the workers, and rest till about sunrise. In more favorable weather, when they can operate all day, they do not work late at night.

In regard to courage, there can be no mistake in stating, that when the interests of the nation are involved, this ant exhibits no signs of fear or dread of any consequences that may result to self, while engaged in the discharge of its duties.

The police or national guards of a community which has been established three or four years, number in the aggregate, of the parties on duty, from one to two hundred. These are seen all the time, in suitable weather, incessantly promouncing the environs of the city. If an observer takes his stand near the edge of the pavement, he will discover an instantaneous movement in the entire police corps, coming wave-like towards him. If the observer imprudently keeps his position, he will soon see numbers of them at his feet, and without the slightest degree of precaution, or the least hesitation, they climb up his boots, on his clothes, and as soon as they come to anything that they can bite or sting, whether it be boot, or cloth, or skin, they go right to work biting and stinging; and very often, if they get good hold on any soft texture, they will suffer themselves to be torn to pieces before they will relinquish it. If they succeed in getting to the bare skin, they inflict a painful wound, the irritation, swelling and soreness of which will not subside in twenty-four hours.

If any worm or small bug shall attempt to travel across their pavement, it is immediately arrested, and soon covered with the fearless warriors, who in a short time deprive it of life. We unto any luckless wight of a tumble-bug who may attempt to roll his spherical treasure upon that sacred and forbidden pavement. As soon as the dark, excruciating globe of material is discovered by the police to be rolling on, and contaminating the interdicted grounds, they rush with one accord upon the vile intruder, and instantly seizing him by every leg and foot, dispatch him in a short time. Sometimes the tumble-bug takes the alarm at the start, while only two or three of the ants have hold on it, expands its wings and flies off with them banging to its legs. If it fails to make this early effort, it very soon falls a victim to the exasperated soldiery. The ball of filth is left on the pavement, sometimes in the very entrance to the city. In due time the workers take possession of it, cut it into fragments, and pack it off beyond the limits of the incorporated grounds.

I have not observed that anything preys to any considerable extent upon this species of ant. Chickens and mocking birds will sometimes pick up a few of them, but not often. If anything else in Texas eats them, I have not noticed it. Neither have I observed their nests bored into or dug up in middle Texas.

(To be continued.)

### COMING OF SPRING.

I hear through all the solemn pipes  
The South wind's pleasant flow,  
And see the clouds, like happy things,  
O'er fields of azure go,  
While all the sorrow from the earth  
Seems melting with the snow.

The robin and the bluebird sing  
O'er meadows brown and bare;  
They cannot know what wondrous bloom  
Is softly budding there;  
But all the joy their hearts outpour  
Seem pulsing in the air.

And we will sing, though all our days  
Seem dark with pain and loss;  
We know that Sorrow's furnace-heat  
Consumes alone our dress;  
We know that our dear Father's love  
Gives both our crown and cross.

Oh, while beneath the snow-drift buds  
The flower we love the best,  
And on the wind-tossed bough the bird  
Still builds its happy nest,  
Praise God for all the good we know,  
And trust Him for the rest!

*Littell's Living Age.*

### SPEAK NO ILL.

BY C. SWAIN.

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

Give me the heart that fain would wide—  
Would fain another's fault efface;  
How can it pleasure human pride  
To prove humanity 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.

### Prussian Economy.

To the *Editor of The Nation*.—Yesterday my tailor sent me a waistcoat which had been lengthened. This is not historical, I own; but what it reminded me of appears to me to possess this character.

Prussia is rising in greatness. Prussia is distinguished by *nothing* more than by her financial system and total absence of extravagance. Well, then, my boyhood fell in the period of Prussia's deepest humiliation and oppression. After the peace of Tilsit, in 1807, the whole country was impoverished to a degree of which our generation has no conception. One day, in the year 1811, when I was a pupil of one of the *gymnasiums* (the royal classical schools) of Berlin, I visited a fellow-pupil of mine, to work with him at our Latin "exercise." He was the son of the king's tailor, and while we were engaged in our learned pursuit the royal tailor entered the room and said: "There, boys, this is your king's waistcoat; it was too short for him, and it has been sent to me to make it longer."

I was but eleven years old. I lived in the midst of scantiness; yet the impression made by Frederick William Third's sending to his tailor an article of dress to be patched seems to have

Selected.

been so strong that the occurrence came back my mind when my tailor returned my vest in the new born year of 1867.

It is true that progressive modern civilization and population stand in need of ever increasing wealth. Education, roads, religion, literature, national existence and grandeur, individual safety, the constant changing of rare comforts into common necessities, the wants of existence and culture—all require increasing amounts of general wealth.

It is equally true that the greatest, the most heroic periods of nations have often proceeded from periods of great poverty and suffering, as the lives of most great men have been preceded by youth of poverty and suffering, Martin Luther, like.

It is equally true that there is nothing so envying as national and individual extravagance. All nations once great have gone down, in an antiquity and modern times, with elaborate cookery, superb furniture, costly pearls, gaudy dresses, a refined licentiousness. Assyria, Rome, France in the last century. Fearful revulsions alone then resuscitate.—A *Friend of "The Nation and the Nation."*

Selected.

The doctrine of perfection doth stand, and shall stand forever which the Quakers asserted, they never assigned any particular man to it, world, as lodging it there; but Christ the promise Seed, and those that abide in Him; and such scriptures saith sin not, because in Him is no sin. The Quakers asserted perfection attainable through God's grace, and that every Christian ought believe, in despite of the devil's enmity; why priests and professors opposed, and this was the question between us and them; and not whether this or that particular man hath attained it. As it stands firm and safe, notwithstanding the evil eye doth or can spy out against it.

For "The Friend"

### Brazilian Emancipation.

An Imperial decree providing for the prospective abolition of slavery in Brazil, was issued by the government on the 8th of Fourth month. The decree ordains that all children born at that time shall be free by birth, and that those who are now slaves shall be emancipated in two years. A death-blow has thus been struck at the iniquitous system of human bondage, which, long since, appeared to be firmly established the fertile and wide spread territories belong to the Brazilian Empire. The number of persons to be liberated is quite large. The census report of 1856, the latest taken, reported a total population in Brazil of 7,677,800, of which about 2,000,000 were whites, 1,121,000 mixed people, 800,000 civilized Indians, and 2,000,000 slaves. The slave trade has been prohibited a number of years, and during the past fifty years very few have been brought from Africa. Previous to that time thousands were imported every year. In regard to this important measure the *North American* observes:

"Without questioning the wisdom of posting a just and desirable act, there is much in the decision which will give the liveliest pleasure to this country. It is a quick response to our more violent emancipation, and as it follows that we may be permitted to believe that it was some extent caused by it. While waiting for full results, it must not be overlooked that the current policy of that empire will now be directed in behalf of freedom, and that this, in itself alone is a very great and important thing. The coun-

been governed in behalf of slavery, and it has so administered. Its progress has been checked thereby, and its commerce has accordingly suffered. Now, the immediate results must be a new allotment of lands, popular education, industry, economy and those connected and resulting advantages which we claim the germs of commerce. Our propinquity to that country will therefore be increased, and we shall have a greater energy and a greater business than formerly.

Emancipation in the United States and in all leaves slavery alive only in Porto Rico and a few on the whole western continent. It has been formally abolished in Mexico. Both of these islands belong to Spain. They are not large enough nor strong enough to defend the institutions themselves. Spain is not strong enough to defend them. The whole world is riding itself of the crime, and when left without companions, moral forces alone will be competent to free them free by the time when Brazilian emancipation takes effect. Then the continent will be free. And, as it is but a day since Russia entered a period to serfdom, we may hope that those who are now living will survive to see the final extinction of the offence."

For "The Friend."

Under a feeling sense that truly concerned minds often feel depressed and discouraged at many departures from that consistency of address and address, which almost invariably is a departure from that inward and concerned of mind so much cherished and lived in by early Friends, and some of later times, it need with me, through the medium of "The Friend," to endeavour to stir up the "pure mind" any should get below hope into the region of despair, and encourage them to hold on their way, piping even against hope." The divine Spirit's power is the same now that wrought in the souls of the primitive members of our religious era,—made them a peculiar people, and to be conspicuous as burning and shining lights in their giving them ability to war a good warfare, not to suffer trials to move them from their obedience and steadfastness to the Truth, and to their testimonies. And although their trials are chiefly from the world, yet they were not exempt from apostates and false brethren, as dear to Neal states. Our trials are from the dissipated professors of the same faith, yet if we are faithful to manifested duty, humbly walking and trying to know and do the will of Him whom we are bound to reverence and adore, the Lord will in due time make it manifest who are his, who are not. What could the former valiants do none without Divine aid? and He who knoweth not but is the same yesterday, to-day, and forever, will work now as formerly, opening the eyes of the understanding of such as are well intentioned, to see on which side the truth is. Even the men of the world can discern, so far as consistency is concerned; and I believe it to be duty, in this vain age, for Friends to be more and more strict in every branch of our testimony; for it is the practical part that will avail with sincere, honest-hearted persons. If we were not to the right or to the left, and "sow," were, "a beside all waters," there will be an interfering from without, as we bear all the suffering with patience which the great Head of the church may see meet for us to bear. The principles of Truth given us to uphold must eventually triumph over all. May the courage and devotion of Cox, Penn and Barclay, be ours, and although they may turn away, I doubt not others are preparing to take their places, who will follow such

leaders as they follow Christ; but all must be done in his name and by his Spirit, for his name is above every name, and to that every knee must bow. S. C.

Shelby, N. York.

For "The Friend."

### Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

(Continued from page 303.)

"The boys went to order my portmanteau to be brought to the precincts of the harem, and then two slaves fettered it. As soon as I had unlocked it, the ladies, servants, and children, one and all, began examining its contents. In a minute or two it was actually almost empty. Mantles, morning and evening-dresses, night-gowns, and collars were passing from hand to hand; and, as the uses of them were not known, they were put on in all sorts of fantastic ways. One of the girls took a little lace-collar, and placed it tastefully on her forehead. She thought that it was part of a head-dress. I was very much amused, but was obliged to put a stop to their mischief by telling them to put everything back into the box; they did so directly. I had already discovered that Arab women are like children; they almost always submit immediately to gentle but unhesitating firmness.

"Werdeh and Halibi sat by me, stroking my hair and face caressingly. They wondered that I wore no head-dress or ornament in my hair. The youngest wife of Saleh Bek of Haifa, named Helweh, which signifies sweetness, sat close by the open door in a graceful attitude. She was only sixteen, and looked so pretty, and bright, and merry, that I opened my sketch-book and took her portrait. When the women saw what I was doing, they were very much astonished, for they had never seen any one draw a face or anything else; indeed, it is contrary to the law of the Moslem religion to do so. They cried out, 'O work of Allah! There is the face of Helweh! There are her eyes looking at us, and there is the coin of gold on her neck, and her hand holds the argahil. O, wonderful!' Then Helweh came shyly to see the drawing, and she asked me if I drew her because she was the prettiest. I told her that I should like to draw any one who would sit near to the door, where the sunlight was streaming in. Then the others took the same seat in turn, and I made two more sketches, but Helweh was by far the prettiest.

"I wrote down in my book the names of all the women and their children and servants in Arabic, and a description of their dresses in English. I found that Helweh was born at Kefr Kara, and she told me how all the villages near to it were called. I explained the use of my map, and how by looking at it I could tell the direction of Senür and other towns. Then they cried out more and more, 'O work of God!' for they had never heard that it was possible for a woman to learn to read or write. They knew that men could do so, and their own sons went to a day-school at the mosque, where a learned dervish taught them to intone the Koran and write a little. But the women believed that boys possessed some peculiar faculty which enabled them to study and to understand the mystery of unspoken words. Even Selim and Said, my little guides, were surprised, and said, 'Mashallah! the stranger knows the writings of our language.'

"At about three o'clock, which they call the ninth hour, some black women, almost hidden in white sheets, brought in dinner. The first woman carried a little low wooden stand, inlaid with

ivory and mother-of-pearl. She put it down on the floor opposite to me. Then another woman placed on it an old, round, heavy, metal tray, engraved with sentences in Arabic from the Koran. A large towel, embroidered with gold thread, was handed to me. After these preparations I was glad to see something to eat, for I was very hungry. The tray was soon quite covered with the following dishes: a small metal dish of fried eggs—a wooden bowl of lebbany, or sour milk—a bowl of sweet cream made of goat's milk—a dish of very stiff starch, like *blanc mange*, sweetened with rose-laff candy, with almonds and pistachio nuts chuppup in it—a large dish of rice boiled in butter, with little pieces of fried mutton all over the top—and a plate of walnuts, dried fruits, sugared almonds and lemon-peel.

"A black slave girl, with short scarlet cloth trousers and scarlet jacket, silver necklace, armlets and anklets, stood by me, holding a silver saucer in her hand, filled with water, ready for me to drink whenever I wished for it. There was not a knife or even a spoon to be seen, and I could find no plate for my special use. I washed my hands and was invited to take up the food from any of the dishes, with a piece of a large flat loaf, very much like leather. They soon perceived that I was not much accustomed to that mode of eating, so they brought me a large wooden cooking spoon, at which the little ones laughed heartily. I wished the ladies to eat with me, but they would not. They allowed Selim and Said to do so, however, and they soon twisted their flat loaves into the shape of spoons, and helped themselves to milk and eggs, but the meat and rice they took up neatly in their hands. The ladies stood round all the while, to see that I had everything I required.

"When I had eaten, the tray was moved into the middle of the room, and a large metal basin with a perforated cover was placed before me. On the top of it was a cake of native soap—stamped with a sign commonly called 'Solomon's seal'—and as I rubbed my hands with it, water was poured over them, from a curious silver jug, something like an old-fashioned coffee-pot, with a long, thin, curved spout. One continuous stream ran over my hands, and disappeared through the cover of the basin. The embroidered towel was handed to me again, with some water to rinse my mouth.

"At sunset little Selim told me my brother wished to speak to me. He led me to him. He was in the vaulted chamber, with several Effendis and Moslem gentlemen, who asked me if I did not feel afraid to travel in a country where the people were fighting and plundering each other. I said, 'I am not afraid, your excellencies, for I have found that all in this land are kind to the stranger.' Then they said, 'May Allah make a straight path for you!'

"Supper was brought into the divan for the gentlemen, so I returned to the harem. It was cheerfully brightened by little red clay lamps, placed in niches in the walls, and a large lantern stood on a low stool in the middle of the room. The women were wondering how I could dare to go to the men's quarter of the house. I explained to them that it was the custom in England for men and women to meet together constantly, and that we walked, or rode, or drove abroad unavailed. They were exceedingly surprised. I added, 'We are governed by a Sultana, named 'Nassirah,' (Victoria,) a lady so much loved and respected by her subjects, that when she appears in the streets, or public places, the people cry aloud for joy, and shout, 'God save the Sultana!' Then

her face is bright with pleasure, and she looks graciously around, bowing her head to rich and to poor alike. And on certain days the nobles, and the learned men and her officers, are allowed to kiss her hand." They cried, "O most wonderful!" and Sara said, "Is your Sultana a girl?" I answered, "No, she is married, but the Prince, her husband, takes no part in the government." A sudden light seemed to break in upon them, and I found that I had unwittingly given them the idea that the women of England rule and take the lead in everything, and are superior to the men. I could not entirely remove this impression, for they said, "Your Sultana could not keep the sceptre in her hand, if she were not stronger and wiser than the men." One of the women said, "Can your brother, the Consul, write?" I tried to give them a more favorable opinion of my countrymen, but I do not think I succeeded very well, for they still seemed to fancy that women were their superiors."

(To be continued.)

For "The Friend."

In the seventh volume of Friends' Library, Thomas Elwood describes upon pages 353 and 354 many evils which he had to put away and to cease from, "Some of which were not by the world which lies in wickedness accounted evils, but by the light of Christ were made manifest to me to be evils, and as such condemned in me." After designating several of them he says: "But so subtly and withal so powerfully did the enemy work upon the weak part in me, as to persuade me that in these things I ought to make a difference between my father and all other men; and that therefore, though I did dissent these tokens of respect to others, yet I ought still to use them towards him, as he was my father. And so far did this will of his prevail upon me, through a fear lest I should do amiss in withdrawing any sort of respect or honour from my father, which was due unto him, that being thereby beguiled, I continued for a while to demean myself in the same manner towards him, with respect both to language and gesture, as I had always done before. And so long as I did so, standing bare before him, and giving him the accustomed language, he did not express, whatever he thought, any dislike of me.

"But as to myself, and the work begun in me, I found it was not enough for me to cease to do evil, though that was a good and a great step. I had another lesson before me, which was to learn to do well, which I could by no means do, till I had given up with full purpose of mind to cease from doing evil. And when I had done that, the enemy took advantage of my weakness to mislead me again. For whereas I ought to have waited in the light for direction and guidance into and in the way of well doing, and not to have moved till the divine Spirit, a manifestation of which the Lord had been pleased to give me, to profit with, the enemy transforming himself into the appearance of an angel of light, offered himself in that appearance to be my guide and leader into the performance of religious exercises. And I, not then knowing the wiles of Satan, and being eager to be doing some acceptable service to God, too readily yielded myself to the conduct of my enemy instead of my friend. He thereupon humoring the warmth and zeal of my spirit, put me upon religious performances in my own will, in my own time, and in my own strength, which in themselves were good, and would have been profitable to me and acceptable to the Lord, if they had been performed in his will, his time, and in the ability which he gives. *But being*

*wrought in the will of man, and at the prompting of the evil one, no wonder that it did me hurt instead of good.*

"I read abundantly in the Bible, and would set myself tasks in reading; enjoying myself to read so many chapters, sometimes a whole book, or long epistle at a time. And I thought that time well spent, though I was not much wiser for what I had read, reading it too cursorily, and without the true guide, the Holy Spirit, which alone could open the understanding, and give the true sense of what was read.

"I prayed often, and drew out my prayers to a great length; and appointed certain set times to pray at, and a certain number of prayers to say in a day; yet knew not, meanwhile, what true prayer was. This stands not in words, though the words that are uttered in the movements of the Holy Spirit, are very available; but in the breathing of the soul to the heavenly Father, through the operation of the Holy Spirit, who maketh intercession sometimes in words, and sometimes with sighs and groans only, which the Lord vouchsafes to hear and answer. This willowring, which all is that is performed in the will of man and not in the movements of the Holy Spirit, was a great hurt to me, and hindrance of my spiritual growth in the way of Truth. But my heavenly Father, who knew the sincerity of my soul to Him, and the hearty desire I had to serve him, had compassion on me; and in due time was graciously pleased to illuminate my understanding further, and to open in me an eye to discern the false spirit, and its way of working, from the true; and to reject the former, and cleave to the latter.

*Cause of Milk Sickness.*—This pernicious affection of domestic animals is sufficiently mysterious and important to have induced the Legislature of Illinois, some years since, to vote a handsome reward to any one who should discover its cause. The *Medical and Surgical Reporter* gives information from three separate observers (one quoted from the *Missouri Republican*), tending to throw the responsibility upon a common and hitherto unsuspected plant, *Eupatorium Ageratoides*. It is a coincidence, that two if not three of the discoveries were originally made in the same year, 1860. William Jerry, of Edwardsville, Illinois, in June of that year, gathered the plant by mistake for the nettle, and (alone) partook of it as boiled greens. On the next day he was suddenly seized with the usual symptoms of milk sickness, violent trembling, prostration and faintness, accompanied on the day after by vomiting, violent retching, and a fevered state of the stomach. He did not recover from these effects in five years, during which period he took pains to make himself acquainted with the plant which had caused them, and tried it upon animals with similar results. When in bloom, animals are said to like it.

Dr. Amos Sawyer, of Hillsboro', Illinois, adds his testimony to the above. R. N. Lee, of Nokomis, had given him information of a plant with which he had repeatedly produced milk sickness in animals, and supplied him with a quantity for examination. His own experiments confirmed the report of R. Lee, and a botanical report by Dr. McPheters, of St. Louis, coincided with that before procured by William Jerry from Enoch Sanders, chemist. The following is the description: "*Eupatorium Ageratoides* L (white snake root) smooth, branching, three feet high, leaves broadly ovate, pointed, coarsely and sharply toothed, long petioled, thin, from four to five inches long, corymbs compound." William

Jerry promises to try the plant further upon cows the coming season. Dr. Sawyer states that the milk sickness is caused only when cattle range the woods, and that the disease is always confined within certain well defined boundaries. *Scientific American*.

For "The Friend"

It is one of the characteristics of the human mind, that positive assertions, repeatedly and strongly made, even if without foundation in fact, gradually produce an impression of their truth on the minds of those who make, as well as those who hear such statements. It is the successful therefore, when such assertions relate to important points of faith or practice, or comprise the position and standing of our own or of Yearly Meetings, that the error contained in them should be clearly pointed out. It was therefore peculiarly satisfactory to see in the editorial columns of "The Friend" of last week, so clear and conclusive a statement as was therein contained, of the recorded decisions of Philadelphia Yearly Meeting, in reference to the separate which occurred in Ohio Yearly Meeting in 1875. The necessity which existed for the reversal of these decisions, is clearly shown by the fact that one or more individuals from within our borders with certificates for religious service, have attended the sittings of those in Ohio, who withdrew from the regularly established Yearly Meeting there, and set up a separate organization.

It is charitable to suppose that these cases may have occurred through a misunderstanding or forgetfulness of the conclusions of our Yearly Meeting, as shown by the editorial above referred to—it is manifestly irregular for our members to attend such meetings, or for those who belong to and uphold such meetings to attend our meetings for discipline.

## THE FRIEND.

FIFTH MONTH 25, 1867.

In one of our exchange papers, not of our religious Society, we recently noticed some observations which impressed us with much for the writer after alluding to the evident defect of Friends, remarks, to the effect, that such the disposition among the members of the professing christian churches to substitute a carnal observances and ritualistic rites for religion, and such the grief and disgust produced among many who are longing to know more the power of christianity, by this mixture of belief and superstition, that it would not be surprising if it finally led to a shaking through those churches similar to that which took place in the days of George Fox and his coadjutors when so many forsook the long established form of worship, and united to enjoy and to propagate the gospel, in what they believed to be purity and spirituality; and that if such were the case, there would be little or nothing in most of those churches to restrain or to back the sincere seekers.

We think those who are cognizant of what is going on in the different religious denominations can readily understand why such an opinion should obtain among their religiously conscientious members, and we take comfort in believing such a shaking will take place in the Lord's time. To the members of our own religious Society this condition of things in the so-called religious world, ought to bring home a sense of the responsibility resting on them, an honest and earnest inquiry how far they





dom. In that day we judged not after the sight of the eye, or after the hearing of the ear; but according to the light and sense this blessed principle gave us, so we judged and acted in reference to things and persons, ourselves and others; yea towards God our Maker. For being quickened by it in our inward man, we could easily discern the difference of things, and what was right and what was wrong, and what was fit, and what not, both in reference to religious and civil concerns. That being the ground of the fellowship of all saints, it was in that our fellowship stood."

It is to this distinguishing doctrine of Quakerism or primitive christianity, the members must more fully come back and live up to, if the Society would again occupy the attractive, effective and dignified position it was designed to fill. Every attempted modification of, or substitute for it, is but leaving the pure waters of Shiloh that go softly, to drink of the muddy streams of Babylon.

#### SUMMARY OF EVENTS.

**Foreign.**—Several engagements have recently taken place in Candia, respecting which the accounts are conflicting. An Arabian dispatch relates that two sanguinary battles had occurred, in which the Turkish commander, Omar Pasha, had been defeated with a loss of 3000 men. The Turks, on the contrary, claim decided victories over the Cretans. Dispatches which have been received in London from Constantinople, which state that the Sultan of Turkey has replied to the proposition of the great Powers of Europe relative to the cession of Candia to the Greek government. He assures the Powers of his ability to suppress the existing rebellion, and firmly declines to cede the island to any foreign State.

The report that the Prussian government had bought out the Schleswig by a cession of various iron-works and military facilities by the Prussian naval authority. The North German Gazette, the organ of Bismark, says, the final execution of the treaty had been signed at London, but that the evacuation of the fortress of Luxembourg by Prussia will be difficult within the month prescribed by the Conference, and that Prussia will send more time.

Reports have been received from Madrid that a large number of persons engaged in the recent disturbances in Catalonia and other parts of Spain, have been captured, and arrests are constantly being made by the police and soldiers.

A Paris dispatch says, that the President of the Corps Legislatif officially announced to that body that the peace of Europe will not be disturbed. Orders have been sent from Paris to the various military depots and headquarters throughout the empire, to disband the reserves which had recently been called into service.

The British House of Commons has adopted an amendment to the Reform bill providing for £10 lodger franchise. The trial of Fenian prisoners was progressing in Ireland. The death sentence of Colonel Burke has been commuted to imprisonment for life with hard labor. It is not supposed that any of the condemned Fenians will be executed. Orders have been issued in Council for the prevention or restriction of the ravages of the cattle plague, which has again appeared in some parts of England.

An Austrian Imperial decree has been promulgated, favoring the Protestant inhabitants of Hungary.

The Emperor of Russia and Prince Gortschakoff, are to visit Paris early in the Sixth month.

The King of Greece has gone from Paris to St. Petersburg, to be betrothed to a daughter of the Grand Duke Constantine.

President Lopez, of Paraguay, has accepted the mediation proffered by the United States government, and will immediately send an Envoy to Washington. The allies, on the other hand, had not accepted the offered mediation, and it was doubtful whether they would do so.

There had been no fighting of late between the contending armies.

The position of affairs in Mexico has not materially changed recently. The Imperialists hold the cities of Mexico and Vera Cruz, and Maximilian had a strong force under his command at Queretaro. The Liberalists are apparently to be rapidly gaining the ascendancy in the country. The reported death of Gen. Miramon was untrue.

The Atlantic Cable, laid in 1866, has ceased to op-

erate, but that of 1865 continues in good working order. On the fourth inst. a large iceberg grounded off the harbor of Heart's Content, Newfoundland, in 16 fathoms water, and about 200 yards from the cable of 1865. On the 10th inst. it was reported that the iceberg had disappeared, but it seems probable that in passing over the cable it was injured, for the signals afterwards became imperfect and finally ceased. It is supposed that the damage can be repaired without much difficulty or serious cost.

A steamer has been chartered in Liverpool for the purpose of laying the submarine telegraph cable between Florida and the island of Cuba.

A London dispatch of the 20th says: "The latest and most trustworthy accounts of the recent fighting in the Island of Candia, appear to confirm the report that Omar Pasha has been defeated by the Cretans.

The late Queen Victoria laid the corner-stone of the Hall of Arts, in presence of a vast assemblage. In the House of Commons an amendment in the Reform bill granting female suffrage, has been rejected by 123 majority. A division also took place on an amendment proposing a copyhold franchise, on which the Derby government was defeated.

The Luxembourg question is finally settled, the King of Prussia and the French Emperor having both signed the treaty.

The Liverpool cotton market firm. Middling uplands, 11½d.; Liverpool Orleans, 11½d. California white wheat, 13s 6d. per 100 lbs. Red wheat, 13s. 9d. Barley, 4s 6d. per cwt. Market inactive with a declining tendency. Consols, 93. U. S. 5-20's, 72½.

**UNITED STATES.—The Impeachment of the President.**—The Judiciary Committee, in session in Washington, has taken a large mass of evidence in relation to this question.

**Financial.**—The internal revenue receipts last week were \$2,597,839. The disbursements for the War, Navy and Interior Departments during the week amounted to \$1,243,099.

**Philadelphia.**—Mortality last week, 234. Males 123; females, 111.

**Minister to Prussia.**—George Bancroft has been appointed minister to Prussia in place of J. A. Wright, deceased.

The U. S. Supreme Court has adjourned to the 12th month next. Previous to the adjournment, the counsel in the Georgia and Mississippi injunction cases attempted to amend the bill in the Mississippi case by including a reference to General Ord's action relative to the Arkansas State Treasury, and as this was a question of property, they presumed the court would allow the bill to be filed. On the question of filing the bill, the judges were equally divided, so the leave was not granted. Chief Justice Chase intends holding a Circuit Court in North Carolina in the Sixth month.

**The Fur West.**—General Halleck and staff have returned to San Francisco from Arizona. An Indian war in Arizona is said to be inevitable.

Large numbers of Indians are reported near forts Sedgewick, Saunders, Laramie and Phil. Kearney, with hostile intentions. Troops have been sent to these points.

A rich discovery of gold in the bluffs bordering the Missouri river, in Yankton, Dakota, has been reported to the Commissioner of the General Land Office. It is asserted that the strata in which the gold is found is similar to that of other mining regions.

**The South.**—A Republican meeting, composed of over 1600 colored people, and many of the principal residents of the city of Hampton, Va., was held on the 14th inst., and was addressed by both white and colored speakers. A Republican organization has been established at that place.

Under the Homestead act of 1865, 156 farms, comprising 8944 acres, were added to the productive force of the State of Mississippi during the Fourth month last. The sale of 1000 tons of iron at Norfolk, has been arrested under the Civil Rights bill, for selling a colored woman from the cabin intended for white women.

General Schofield has issued an order for the registration of voters in Virginia. In each district there is to be a board beside the Board of Registration, composed of the white and colored voters of the district, who shall have the right of challenging applicants. Efficient measures are provided for the preservation of order.

The Supreme Court of Louisiana has decided that no recovery can be had for notes given for the purchase of slaves.

**Treaty with Russia** for the cession of Russian America to the United States, has been ratified at St. Petersburg.

**Miscellaneous.**—The affairs of some of the national

banks in New Orleans have fallen into confusion, and it is said the accounts of the Assistant Treasurer of the United States at that point show a deficiency of about a million of dollars. He and the other parties implicated, have unconditionally turned over all their property to the government; and it is not anticipated that the United States will lose any considerable amount. Speculations in cotton are understood to be at the bottom of the difficulty.

A merchant of Newburyport, Mass., recently received a telegram from Gen. Grant, which had been only two and five hours on its passage. The dispatch cost \$5 and had travelled over 1300 miles.

Among the late movements of merchandise in New York was the sale of 22,000 chests Japan tea (the U. S. of the ship Golden State) to the American Tea Company. The sale amounted to about one million.

The exports of wool last year from California, exceeded 4,600,000 pounds, and the local consumption amounted to 2,700,000 pounds.

The ship Golconda, sailed on the 20th from Charleston, S. C. for Liberia, with about three hundred colored emigrants, and a large number of engaged passengers, but having only made satisfactory contracts, owing to their changed status under the Reconstruction act, it now decline leaving.

**The Markets, &c.**—The following were the quotations on the 20th inst. *New York.*—American gold U. S. sixes, 1881, 111½; ditto, 5-20, 1865, 108; ditto, 10-40, per centum, 107. Superfine flour, \$10 a \$11.50. Shipping Oil, \$15.55 a \$14.55. St. Louis extra, \$15.75 a \$18.75. No. 2 spring wheat, \$2.62 a \$2.75. Western oats, 87 a 90 cts.; State, 93 a 95 cts. Ry. \$1.72 a \$1.76. Mixed western corn, \$1.18 a \$1.21. Middling uplands cotton, 28 a 28½ cts. *Philadelphia.* Superfine flour, \$5.50 a \$10; finer brands from \$10 to \$17.50. Pennsylvania red wheat, \$2 a \$3.30. Ry. \$1 a \$1.73. Yellow corn, \$1.22. Oats, 80 cts. Clovers \$8 a \$8.50. Timothy, \$3.25 a \$3.50. Flaxseed, \$3. The cattle market was dull this week, about 1550 lb sold at 18 a 19 cts. for extra, 16 a 17 for fair to good and 13 a 15 cts. for common. Sheep were also low sales of 8000 at \$14 a 74 cts. per lb. gross. Of beef 3700 sold at \$12 a 11 cts per 100 lbs. gross.

#### RECEIPTS.

Received from Margaret W. Pyle, Pa., per J. D. Wood, \$2, to No. 29, vol. 41.

#### INSTITUTE FOR COLOURED YOUTH.

The Annual Meeting will be held at the Committee room, Arch street, on the 28th of Fifth month, 1867, 3 o'clock p. m. M. C. Core, Secretary.

**MARRIED,** on the 21st inst., at Friends' Meeting-house on Sixth St., EDWARD BALDWIN to ELIZABETH P. FIED, daughter of George W. Brown.

**MARRIED,** on the 8th inst., at Friends' Meeting-house for the Western District, on 12th street, JOHN B. COE, son of Horatio C. Wood, to LYDIA C., daughter of the late William Collins, deceased, all of Philadelphia.

**DIED,** at his residence near Pennsville, Morgan C. Ohio, on the 21st of Fourth month, 1867, in the 72 year of his age, MARVIN GIFFORD, a member of Pennsylvania Monthly and Particular Meeting. He had for many years of the latter part of his life been diligent in attendance of our religious meetings, both for worship and discipline, (when of ability to do so) and believed was much concerned to bear a faithful testimony against any departures from our ancient doctrines & testimonies. He was favored to endure a protracted illness with christiania patience and resignation, and humbly trust he has, through redeeming love and mercy been received into everlasting rest and peace.

—, of a short illness, on the 11th of Fourth month 1867, in the 48th year of his age, HENRY WARRIOT, an esteemed member and overseer of Chester Mount and Westfield Particular Meetings, New Jersey, on the evening of the 26th of the Fourth month MARY, the wife of William and the late Mary Rhoads, the 7th year of her age, a member of Chester Monthly Meeting, Pa.

—, at the residence of his parents in West Moreborough, Chester Co., Pa., on First-day evening, 31st of Third month, 1867, after an illness of 14 weeks SAMUEL S. CORE, in the 30th year of his age, only child of Morris and Ann Cope.

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# THE FRIEND.

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For "The Friend,"

Gather up the Fragments.

TRIUMPHANT CHRISTIANS.

It is not unusual in these days, among a certain class of professors, to hear a good deal said about triumphant christians, with their "happy deaths." And this when there is even no allusion made to that indispensable preparation for it—a faithful maintenance of the testimony of Jesus by living daily to ourselves, and a new heart and a new life, through submission to the alone cleansing and saving baptism of the Holy Ghost and of the Spirit.

Just as though there was a royal road to heaven; and that the path our holy Exemplar and our Priesthood, not that we should be exempted, that we should follow, through many tribulations, His steps, had become capacious, smooth easy, and thronged by multitudes; the very tracer that that divine Lawgiver has given us the road to destruction. We have thus been denied a little to weigh these expressions, and scrutinize their foundation and their force.

If they have their origin in a modern and inflated christianity now a good deal afloat, congenial to the assumption that Christ Jesus, having His propitiatory offering on the cross for us, thereby absolved us from any further obligation to believe in Him; and that He has the debt for us without us—without receiving Him into the heart as our Cleanser, and Comforter, and only Teacher of all things, and Leader into all truth—it will, we believe, be found a delusion involving consequences of great importance to our immortal souls, which, though low self-denial and the obedience that is required in Him, He came to save and to redeem. While we are firm believers in the Lord Jesus, He appeared at Jerusalem in the prepared body of man, and to suffer for us according to the will of His Father, we are no less believers in His second coming or coming by His Holy Spirit, as a purifier and purifier revealed in the heart. And only through submission of the heart and obedience to His life-giving power manifested in the cross, that the outward sacrifice of the Lamb of God becomes fully effectual to our sanctification and complete redemption.

It is a false plea that we are christians, because we profess to believe that Christ died to purchase redemption for us, is a notion of Him more merciful than He has anywhere declared himself to be. And it is this unsafe foundation, this self-deception of cisterns, this false rest for the soul, this

cheaply obtained christianity, that is now so much delaying the true blessing of our Father in Heaven, so "beguiling unstable souls," so causing some to sport "themselves with their own deceivings," so much to hinder the true work of the Lord in the soul, and the establishment of the kingdom of His dear Son in the earth. For how can the rest and peace of God be experienced, and the way prepared for humble rejoicing and even triumphing to Christ Jesus, but through first, the effectual operation of that living Word which is quick and powerful, and sharper than any two edged sword, to separate between the precious and the vile, within us; "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," and is a discerner of the thoughts and intents of the heart; and secondly, through the sustaining, comforting, all sufficient power of His ever blessed, eternal, indwelling Holy Spirit, which is alone able to build us up, to establish, strengthen, settle us, to give the oil of joy for mourning, and finally, as faithfulness to the Lord is kept to, to give an inheritance among all them that are sanctified through Him.

Let none, then, be deceived by the enemy of souls to trust to any other way than this, or to settle down in a false rest short of that which remains for the people of God. Which, we would repeat, is no otherwise obtained, than by childlike passiveness in the hands of the heavenly Potter, and submission to His thoroughly cleansing baptism; that, letting patience have its perfect work under every dispensation and turning of His holy hand, introduced, in His own time, into that blessed liberty and kingdom, which consisteth in righteousness, and peace, and joy in the Holy Ghost.

It will be forever in vain for us to expect heaven without regeneration and holiness. And how are these to be wrought out or attained, but through yielding the heart to the dominion and rule of Christ Jesus, its legitimate Sovereign, and thus becoming leavened into a new lump in Him, through the effectual operation of His transforming spirit? It is the language of the dear Saviour, "No man putteth new wine into old bottles;" showing that unless we be converted and born again, unless we become holy, in our measure, as He, our great Exemplar, is holy, we cannot be fitted to receive the wine of the kingdom, or ever to know an admittance into that heavenly enclosure, where nothing that is impure, or that is not of our Heavenly Father's own begetting, can ever enter. It is not a little noticeable, that the advocates of this new religion adverted to, leave entirely out, in their short-coming requisitions, all the disciplinary hardness to be endured,—all the refining processes, all the thorough cleansings, all the humiliating baptisms, all the washings of regeneration and renewing of the Holy Ghost, with also all the need of perfecting holiness, and working out our salvation with fear and trembling before the Lord,—and claim, that salvation is embraced in the mere belief of what a Saviour has done for us without us; and that we have not to work out a righteousness in which to stand before God, but that in Christ's righteousness every one that be-

lieveth, stands fully accepted. Did not Christ say to two of His disciples, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptised withal shall ye be baptised?" Well, was not this into suffering and into death? Did not His immediate followers believe in Him, who had to endure so much for His sake? And is there not great significance in the language addressed to them, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, &c." And, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Do not these and other passages plainly show that we too are to suffer with a suffering Lord, and that the servant must be as his Master? We believe that there never was, neither ever will be any other way in which our salvation can be secured, but by being *worked out*; and this with "fear and trembling" before the Lord. And this patient exercise and travail of soul, leads into the littleness, the meekness, the lowliness, the mourning, the watchfulness, the poverty of spirit, the hunger and thirst after righteousness, which have been the badges of true christian discipleship in all ages of the world. Look at the blessings with which the dear Saviour opened His sermon on the mount; and then as listeners heret, let us query, what are the requisitions of His will, both as revealed there, and immediate by His all-teaching, animating, and saving grace in the heart? We also read in the New Testament, "that not many wise men after the flesh, not many mighty, not many noble, are called; but God," continues the apostle, "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."

Let us all beware, then, of building up any Babel, after our own intellect or fancy, which we may hope shall savingly reach even unto heaven. The way is unchangeable and must ever remain so, despite all the art, and device, and contrivance of the natural man; who, the apostle declares, "receiveth not the things of the spirit of God, for they are foolishness unto him." It was the testimony of one who had measurably overcome, in fighting the good fight of faith, "I have never known any other religion all my life than the will of God." We believe it is obedience to this will revealed in the secret of the soul, and bringing forth, through the obedience which is of faith, "first the blade, then the ear, and then the full corn in the ear," that must ever constitute the rejoicing, and the victory—the "triumphant christians" with their "happy deaths" which are upon the tongues of so many, who, it is to be feared, have ever known a putting the "mouth in the dust, if so be there may be hope;" much



less have ever experienced the "deaths off," the pangs of the new birth, or the deep wadings of Jordan—the river of God's judgment—and so have not brought up the proving stones of memorial; neither are they able to manifest that they are so washed, as to be "clean every whit" by Him who came "thoroughly to cleanse His floor," and "to give knowledge of salvation unto his people, by the remission of their sins.

Thus, in conclusion, while we are persuaded there can be no reigning with Christ, till we have yielded ourselves first to suffer with Him; no participating in the likeness of His resurrection, till we have also partaken of the likeness of His death; no living unto Him, till we are crucified with Him; no joyful or safe putting off of the body, 'till we have, through mercy, been enabled to put on the Lord Jesus Christ; we nevertheless fully believe, that to "the willing and obedient,"—those who submit to take His yoke upon them and to learn of Him meekness and lowliness of heart, and the language of whose wrestling, steadfast soul is, "I will not let thee go except thou bless me," to these he remains to be the loving and tender Counsellor; the Physician of value; their Friend and Comforter, and Sufficiency, in every vicissitude and tribulation. He will be riches in poverty, strength in weakness, and the ever present Helper to them. His sweet sustaining promise to such will be, as they continue to walk in His fear, and to keep the word of His patience—"They shall never perish, neither shall any man pluck them out of my Father's hand." And, "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Let none be discouraged then because of the hardness of the way. It must ever remain hard and inaccessible to the unmortified, uncrucified child of the first Adam. But to those who turn at Immanuel's reproofs, and yield their hearts to His government and dominion, to these hard things will be made easy, and the mountains weighed in scales, and the hills in a balance. The anticipation of the joyful crown, through looking unto Jesus, will lighten the burden of the cross; and, running with diligence the race set before them, such shall abundantly realize, that Wisdom's ways are the only ways of pleasantness, and that all her paths are present, as well as never-ending peace.

### The Sun.

(Continued from page 306.)

On the benefits which the sun's light confers on us it cannot be necessary to say much; only one thing, I think, may not be known to all who may read these pages, viz: that it is not only by enabling us to see that it is useful, but that it is quite as necessary as its heat to the life and well-being both of plants and animals. Animals, indeed, may live some time in complete darkness, but they grow unhealthy; lose strength and pine away; while plants very quickly lose their green colour; turn white or pale yellow; lose all their peculiar scent and flavor; refuse to flower, and at last rot and die off. What I have now to say about the light of the sun is of quite a different nature.

The sun's light, as we all know, is purely *white*. If the sun sometimes looks yellow or red, it is because it is seen through vapors or smoke, or a London fog of smoke and vapor *mixed*. It has been seen blue; but when high up, in a clear sky,

it is quite white. The whiteness of snow, of a white cloud, of white paper, is the whiteness of the sun's light which falls upon them. Whatever reflects the rays of the sun *without choice or preference appears white*. Whatever does not do so appears coloured, and if it does not reflect them at all—black. Now I must explain what I mean by saying "without choice or preference." Every ray of light which comes from the sun is not a simple but a compound *thing*. Here, again, I must explain. The air we breathe is not a simple but a compound *thing*. It is separable at least into four distinct *things*, as different from one another as any four things you can name. Well, then, so of a ray or beam of the sun; it may be separated, split, subdivided, not into four, but into many hundreds, nay thousands of perfectly distinct rays or things, or rather of three distinct sorts or species of rays; of which one sort affects the eyes as light; one the sense of feeling and the thermometer as heat; and one the chemical composition of everything it falls upon; and which produces all the effects of photography. Each of these three classes (and I believe there are several more, indeed I have proved the existence of one more) consists of absolutely innumerable *species* or sorts; every one of which is separated from every other by a boundary line, as sharp and as distinct as that which separates Kent and Sussex on a map. A ray of light is a world in miniature, and if I were to set down all that experiment has revealed to us of its nature and constitution, it would take more volumes than there are pages in the manuscript of this lecture.

When the sun's light is allowed to pass through a small hole in a dark place, the course of the ray or subbeam may be traced through the air (by reason of the small fine dust that is always floating in it) as a straight line or thread of light of the same apparent size, or very nearly so, from the hole to the opposite wall. But if in the course of such a beam, be held at any point the edge of a clean angular polished piece of glass called a *prism*, the course of the beam from that place will be seen to be bent aside in a direction towards the thicker part of the glass—and not only so bent or *refracted*, but spread out to a certain degree, so that the beam in its further progress grows continually broader, the light being *dispersed* into a flat fan-shaped plane; and if this be received on white paper; instead of a single white spot which the unbroken beam would have formed on it, appears a coloured streak; the colours being of exceeding vividness and brilliancy, and following one another in a certain fixed order—graduating from a pure crimson red at the end least remote from the original direction (at least *deviated*) through orange, yellow, green, and blue, to a faint and rather rose violet. This beautiful phenomenon, the *Prismatic Spectrum*, as it is called—strikes every one who sees it for the first time in a high degree of purity, with wonder and delight; as I once had the gratification of witnessing in the ease of that eminent artist the late Sir David Wilkie, who, strange to say, had never seen a "Spectrum" till I had the pleasure of showing him one; and whose exclamations, though a man habitually of few words, I shall not easily forget. I shall not attempt to give any account of the theory of this *prismatic dispersion* of the sunbeam; but an illustration of it may be found in a very familiar and primitive operation—the winnowing of wheat. Suppose I had a sieve full of mixed grains and other things—shot, for instance; wheat grains, sand, chaff, feathers; and that I flung them all out across a side wind, and noticed when they fell. The shot would fall in one place, the wheat in another, the sand in another, the

chaff in another, and the feathers anywhere nowhere; but none of them in the straight direction in which they were originally tossed. I would be *deviated*; and if you marked the place of each sort, you would find them all arranged a certain order—that of their relative lightness in a line on the ground, oblique to the line their projection. You would have separated them and assorted them, and formed a *spectrum*, so speak, on the ground; or a picture of what had taken place in the process; which would in effect have been the performance of a mechanical analysis of the contents of your basket.

Bearing always in mind that it is an illustration of a series of facts, not a theoretical explanation of a natural process, which is here intended will now proceed to observe that the analogy in this case to that of the prismatic analysis of a substance may be pursued still further. If original contents of the basket had been all of one material, such as sand, consisting of a mixture of particles of every graduation of coarseness and fineness; from small pebbles down to impalpable dust; the trace upon the ground, the sand spectrum, however long, would be interrupted; coarsest particles lying at one end; the fines (the other; and every intermediate size in every intermediate place. On the other hand, in case first supposed, and supposing the shot to be *inter se* in respect of size within certain limits the wheat grains again within certain other; sand within other, and so on; they would be found after projection all indeed lying in a line, (that line an interrupted one—consisting first shot, occupying a certain length; then an interval then wheaten grains to a certain extent—another interval—then sand, chaff, and so on. Now is by no means an inapt though a coarse representation of the constitution of the prismatic spectrum. When it is formed by an extreme pure prism, and with certain precautions (which need not here be detailed) to ensure the purity of its colours, it is found to be *discontinuous*; that is to say, not a simple streak like a ribbon of paper coloured from end to end by graduating insensibly from red to violet, but such a ribbon marked, *across* its breadth, by feebly black lines of exceeding delicacy, yet wider, some narrower than others; and where these lines are the paper is not illuminated at. Into these spaces (for narrow as they are, have each a certain breadth) none of the light dispersed by the prism falls. These lines, it is also observed, are not occasional or accidental, permanent, and belong to the sun's light as such. They divide the spectrum into compartments the boundary lines between counties on a map divide the soil into regions; and each individual of these compartments differs in other qualities besides colour from its neighbours on either side as contiguous regions of a country differ in soil and cultivation as well as in climate. As if our assorted grains were distinguished only by being coloured according to their respective sizes, but each particular size and were distinguished also by differences in the nature of which they consisted.

(To be continued.)

For "The Friend"

Some twenty-five years since, when in the State of Ohio, my uncle who resides there, related a remarkable incident that had been told him by an elderly Friend (the subject of it) some year or more before they were riding near or over ground where it occurred. The elder Friend some years previously while he was returning home from a visit to his son, who resided in

na county, Pa., and travelling on a lonely road, through forests on either side, and was meditating in serious frame of mind, when suddenly he seemed hear a voice say, "Art thou willing to die?" When he audibly answered, Yes! But immediately began to reflect on his family and scenes home, and felt very desirous that he might see them once more in this state of mutability, and looking up towards the sky, in a westerly direction, he saw a small cloud, and soon the wind began to blow, and suddenly his horse stopped, touching him with a whip he bid him go on, he stood for a moment and a dead tree fell across between him and his horse, crushing one wheel of his wagon to the earth without hurting either of them. He then unlocked his horse about a murmur and went on his way seeking assistance to repair his dearborn wagon, and relying in his heart that Providence had spared life to see his family and friends again.

L.

Philadelphia, 5th mo. 14th, 1867.

### Agricultural Ant of Texas. (Myrmica Molefasciata.)

BY GIDEON LINCOLN.

(Concluded from page 308.)

The agricultural ant is of but little disadvantage to the farmer, however numerous, as it is never more than six inches from the ground, nor does it cut out any growing vegetable outside of its nest, except the seeds of the noxious weeds and grasses. Sometimes it is found stealing corn, broom-corn seeds, &c.; but it is only when these are on the ground that it steals even a few.

Children occasionally get on their pavement, are badly stung. A few of these pavement ones, however, generally obviate that inconvenience. The pain of their poison is more lasting and well feel harder, than that of the ordinary bee. If they insert their stings on the face or ankles of the child, the irritation will ascend to the glands of the inguinal region, producing tumours of a character quite painful, often requiring considerable fever in the general system; the irritation will last a day or two, but I have never known a permanent injury arising from it.

During protracted spells of dry weather, they frequently found in great numbers in our wells, and they seem to have gone there in pursuit of water, not being able to get back, to make the best of a bad condition—in this unforeseen dilemma they will collect and cling together in masses as large as an ordinary teacup, in which condition they are frequently caught and drawn up in the net. When they are thus brought up, though they may have been in the water a day or more, are all living, though half drowned and barely able to move. While in the well they are all together, and at least one-half the mass submerged. It is known that this species of ant cannot live more than 15 minutes under water, how they manage to survive in a large half-sunken mass to survive a day or even longer, is a question to which I may be able to give a satisfactory solution. I may, however, from experiments I have made with single individuals, in water, venture the assertion that there is no possible chance for the submerged portion of the globular mass, if it remain in the same condition in relation to the water, to survive more than half an hour. Then we are forced to the conclusion that by some means or other the ball is caused to revolve as it floats. The globular mass must be kept rolling, and make a revolution every four minutes, or the submerged portion must die. To accomplish this somewhat astonishing life-preserving process, there is but

one possible alternative. It can be effected only by a united and properly directed systematic motion of the disengaged limbs of the outer tier of ants, occupying the submerged half of the globular mass.

I saw to-day (June 15,) in a clean-trodden path near my dwelling, quite a number of this species of ant engaged in deadly conflict. They were strewn along the path to the distance of 10 or 12 feet, fighting, most of them, in single combat. In some few cases, I noticed there would be two to one engaged, in all of which cases the struggle was soon ended. Their mode of warfare is decapitation, and in all cases where there were two to one engaged the work of cutting off the head was soon accomplished. There were already a number of heads and headless ants laying around, and there was a greater number of single pairs of the insatiate warriors grappling each other by the throat on the battle-field, some of whom seemed to be already dead, still clinging together by their throats. Among the single pairs in the deadly strife there were no cases of decapitation. They usually grapple each other by the throat, and then cling until death ends the conflict, but do not separate them. I do not think that in single combat they possess the power to discover the head; but they can grip the neck so firmly as to stop circulation, and hold on until death ensues without their unlocking the jaws even then.

The cause of this war was attributable to the settlement of a young queen in close proximity (not more than 20 feet) of a very populous colony that had occupied that scope of territory for ten or twelve years. At first, and so long as they operated under concealment, the old community did not molest them; but when they threw off their mask, and commenced paving their city, the older occupants of that district of territory declared war against them and waged it to extermination. The war was declared by the old settlers, and the object was to drive out the new ones or exterminate them. But the warriors of this species of ant are not to be driven. Where they select a location for a home, nothing but annihilation can get them away. So, in the present case, the war continued two days and nights, and resulted in the total extermination of the intruding colony. From the vastly superior numbers of the older settlers, though many of them were slain during the war, they nevertheless succeeded in destroying the entire colony, without any apparent disturbance or unusual excitement about the great city. Their national works and governmental affairs went on in their ordinary course, while the work of death was being accomplished by their resolute bands of triumphant warriors.

They do not interrupt, in any way that I have discovered, the small black erratic ant, when it comes on their pavement. They even permit the erratic ants to erect cities on any portion of the incorporated limits, and do not molest them. It may be that the little fellows serve them some purpose. But when they build too many of their confederate cities on the pavement of the agricultural ant, it seems to be an inconvenience to them some way, but they do not go to war with them, nor attempt to rid themselves of the inconvenience by any forcible means. They, however, do get clear of them, and that by instituting a regular system of deceptive and vexatious obstructions. The deception is manifested in the fact that it appears to have suddenly become necessary to raise the mound two or three inches higher, and also widen the base considerably. Forthwith are seen swarming out upon the pavement hosts of ants, who go rapidly to work, and bringing the little black balls which are thrown up by the earth-

worms in great quantities everywhere in the prairie soil, they heap them up, first at the base of the mound, widening till all the near erratic ant cities are covered up. At the same time, they raise the entire pavement an inch or so, and in prosecuting this part of the national work deposit abundantly more balls upon and around the erratic ant cities than anywhere else. The little ants bore upwards through the hard sun-dried balls, which are constantly accumulating—getting worse every hour—until the obstruction has become so great that they can no longer keep their cities open; and, finding that there is no remedy for the growing difficulty, they peaceably evacuate the premises. There is found on almost every pavement, at this season of the year, three or four small pyramidal mounds, that have been constructed for the purpose of crowding out the little erratic ants.

The extensive, clean, smooth roads that are constructed by the agricultural ants are worthy of being noticed. At this season of the year their roads are plainest and in the best order, because it is harvest time, and their whole force is out collecting grain for winter supplies.

I am just this moment in from a survey of one of these roads, that I might be able to make an exact and correct statement of it. It is over a hundred yards in length, goes through twenty yards of thick weeds, under runs heavy beds of crop grass 60 yards, and then through the weeds growing in the locks of a heavy rail fence 20 yards more; and throughout the whole extent it is very smooth and even, varying from a straight line enough, perhaps, to lose 10 or 12 yards of the distance in travelling to the outer terminus. It is from 2 to 2½ inches wide; in some places, on account of insurmountable obstructions, it separates into two or three trails of an inch in width, coming together again after passing the obstruction. This is the main trunk, and it does not branch until it crosses the before-named fence, beyond which is a heavy bed of grain-bearing weeds and grass. Their prospecting corps travel far out, and when they discover rich districts of their proper food they report it, and a corps of foragers are immediately dispatched to collect and bring it in.

For "The Friend."

### Extract from the Journal of John Griffith.

The following weighty observations of this Friend, penned at a time when great lukewarmness and defection from vital religion were prevailing in a portion of our religious Society, are well worthy of consideration and examination at the present day, as the temptation alluded to therein, we believe, has been felt and has prevailed to some extent among us.

"The 24th of the Fourth month, [1761] we visited the Quarterly Meeting of Suffolk, held at Woodbridge, and laid before them, in writing, the state of their Monthly Meetings, as the same appeared to us in our late visit, with some remarks thereon. Much labour was bestowed in the free extendings of divine love, which was comfortably shed abroad in that meeting; that Friends might be thereby stirred up to use endeavors for a general reformation, in which fervent labour was bestowed, and close admonition extended to such as knew not their own spirits subjected by the Spirit of Christ, but dared to presume to move and act in the affairs of the church of God, by the strength of their own understandings as men; these, not having true zeal, can wink at wrong things, great disorders, and flagrant unfaithfulness, smoothing all over, crying peace, and all is well, when it is evidently otherwise. Oh! how



doth the Lord abhor such unsoundness! Surely, then, his people should see the weight and authority of his power standing over such. A principal cause of desolation and waste in the house and heritage of God, is the want of more prepared stones for the building, hewn and polished in the mountain. But great inconvenience arises, when some are made use of as stones for the building, in their natural state, which renders them unfit materials to erect a house for the glory of God to abide in; so that such build, is nothing but a habitation for anti-christ to dwell in; for he will content himself in any form of religion, whilst he can keep the power out of it. *His first subtil working in the mystery of iniquity is, to persuade the minds of men, there is no need of any more power and wisdom than they have as men; that if they will exert their endeavor, they may be useful members; thus withdrawing gradually from the fountain of living water, to new out cisterns for themselves which will hold no water. Oh, how dry and insipid are all their religious performances! and what they do is only to beget in their own image, carnal lifeless professors like themselves; these are very apt to be doing, being always furnished; but the true laborers must, in every meeting, and upon all occasions that offer for service, receive supernatural aid and the renewed understanding, by the immediate descendings of heavenly wisdom and power, or they dare not meddle. Where there are but two or three in each monthly meeting, carefully abiding in an holy dependence upon God, to be furnished for his work, great things may be done by his mighty power, in and through them. This is evident by observing the state of meetings where such dwell, though all is not done they could ardently desire, as praised be the Lord, there are many yet up and down, who know and experimentally feel their sufficiency for every service in the church to be of God.*

*How Glaciers Purify Themselves.*—They have, however, one mode of travel unlike all other kinds of locomotion, and so mysterious that human science has not yet fathomed its nature. Large masses of rock, indeed, of truly gigantic dimensions, when by accident they fall into the deep crevices of these glaciers, return with quiet but irresistible energy to the surface, moving slowly, steadily upward. Thus, not infrequently, vast pyramids or stately pillars of ice, broken loose from the mother glacier, are seen standing in isolated grandeur, and crowded with huge masses of stone. After a while the strange forms change and melt, and the rock sinks deeper and deeper, until at last it is lost to sight, deeply buried in snow and ice. Yet, after a time, it reappears above, and the Swiss say, the glacier purifies itself. For, strange as it seems, the glacier does not suffer either block or grain of sand within its clear, transparent masses, and, though covered for miles with millions of crumbling stones, with heaps of foliage and debris of every kind—at the foot of the mountain it is so clear and pure, that even the microscope fails to discern the presence of foreign bodies in its limpid waters. What is equally amazing, is that whilst all weighty objects—leaves, insects, dead bodies, stones, or gravel—sink alike into the cold bed, the organic parts decay quickly in the frozen, rigid mass, but the inorganic parts are thrown up again. Years ago a horse fell into one of these glaciers; it sank, marking its outline distinctly, until it was seen no more. A year afterwards, the clean white skeleton projected from the top through the clear ice. In the middle of the sixteenth century occurred a succession of long winters, during which immense

masses of snow fell, and increased the glaciers so much that they travelled faster and lower than usually, and in their course overwhelmed a little chapel at the foot of the Grindelwald. All was covered, mountains high, with snow and ice, and so remained for years, buried in ghastly silence. But lo! all of a sudden there appeared a black ungainly mass, high up on the glittering field—it was the chapel bell! Pious hands saved it, carried it to a neighbouring town, and now the long-buried bell rings merrily, Sabbath after Sabbath.—*Late Paper.*

#### THE LEARNER.

"That which I see not teach Thou me."

Jesus! for thy mercy's sake,  
Keep me in thy school of grace;  
Though I'm only fit to take,  
Day by day the lowest place.

Sweet the lessons of Thy school,  
And the lowest place here sweet;  
When I yield me to Thy rule,  
When I seat me at Thy feet.

Shall the learner dare rebel,  
Shall the weak disciple mourn,  
If Thy words seem hard to spell,  
And Thy thoughts too deep to learn?

Truths which reason cannot span,  
Teach me humbly to believe;  
Mysteries too high to scan,  
Let me quietly receive.

Give me strength to do thy will,  
When thy pleasure is revealed;  
Give me patience to lie still,  
When Thy dealings are concealed;

What I can't unravel here,  
What I fail to solve aright,  
Shall be rendered plain and clear,  
In that world where all is light.

Then each dark and doubtful word,  
Shall in golden letters shine;  
And a flood of light be poured  
O'er each dim and cloudy line.

—*Jane Crewdon.*

#### Navigation of the Colorado.

The exploring efforts of Lieut. Ives and Major Bridger at one time appeared to have demonstrated that the most of this magnificent water course is forever impracticable for navigation. To Bridger, the upper channel appeared to be a continuous gorge of terrific depth, the table land being inaccessible from the river, and the waters equally inaccessible to travellers perishing with thirst on the land. Fearful cataracts and rapids with their roar, frightened the approaching boat expedition out of its boats to clamber for their lives up the impassable precipice and get home by land.

Later explorations by private enterprise, in 1864, appear to have deprived Lieut. Ives' examination (if not the examiner) of all credit, and by parity of reasoning to render Bridger's very questionable. The part of the river which Ives declared perfectly impracticable, has been navigated in a steamer 130 feet long, at 4 feet lower water, according to the explorers, with ease and safety. One of them, Samuel Adams, who is or was lately in Washington endeavoring to induce the government to make a complete survey, and open the river and branches if possible to the interior of Utah, states that the current for over 600 miles now navigated, is only about 2½ miles per hour, except the rapids, the worst of which have a fall of four feet in 120 yards, and were ascended by the steamer *Esmeralda* in seven minutes.

From the present head of navigation, some three hundred miles (to the mouth of Green river) are yet unexplored, but are believed to pre-

sent no insurmountable obstacles; for the Green river is navigable thence for 350 miles.

Assuming the probability that the Colorado can be made, navigable to the junction, or have some 1250 miles of water highway, open all seasons, in a very direct course from the Pacific ocean to the interior of the trans-Mississippi region, and intersecting the Pacific railroad, the mouth of the river is found a safe harbor of miles in length, for ships drawing twenty feet water. There are now eight steamers on the river, and forty-seven ships and one ocean steamer have been in the harbor at the mouth within months.

San Francisco merchants are much interested to secure the trade of the Upper Colorado, who opens a navigable route to Colville, 420 miles from Salt Lake, and is fast acquiring commercial importance. Two different companies, each of three steamers, are engaged in a brisk business. Freight for the Colorado river is delivered from San Francisco at Fort Isabel, at the head of the Gulf of California, where it is taken up the small steamers and carried to its different points of destination.—*Scientific American.*

#### Convincement under the Ministry of George Fox.

The following account was received from P. Pickering, an eminent Friend of Reading in Berkshire; at the time of the occasion he lived in borough. I was informed, said he, of an ancient woman Friend living in Long Lane, who had in some discouragement that as she was like known, Friends would not permit her body to interred in their burial ground, which, she heard of, I went with a Friend or two to pay a visit. On coming to the door, a little girl out and said, "Grandmother, here is some of my friends asking for you." On which she rose and met us and said, "And is it some of my friends come to see me? The Lord preserve thee and me to the end!" Having sat down and conversed with her about the subject of her usefulness, we assured her that her request would be granted, and added that if she needed any assistance for her support she should have every accommodation in their power to procure, which tended to revive her, and she cheerfully said, "Now, friends, I will tell you how I was convinced. I was a young lass, at that time Dorsetshire, when George Fox came into the country, and he having appointed a meeting which the people generally flocked, I went among the rest, and in going along the road, this question rose in my mind, "What is it that condemns when I do evil, and justifies me when I do well? What is it?" In this state I went to the meeting which was large. George Fox rose with the words: "Who art thou who, queries in thy mind? What is it that condemneth me when I do and justifieth me when I do well? What do I will tell thee. Lo! He that formed the mountains, and created the winds, and declareth man what are his thoughts, that maketh the mingling darkness, and treadeth upon the high places of the earth; the Lord, the Lord of hosts is his name. It is he by his Spirit that condemneth thee for evil, and justifieth when thou doest well. Keep under its dictates, and He will be thy server to the end." To which she added, was truth, the very truth, and I have never parted from it."

The following narrative is equally remarkable. Samuel Southall, formerly of England, has related to me the following:—Being at his father's house, and then a young man, a minister Friend from Coventry, named Cash, was staying with me. One morning after, or about break-



the Friend was sitting in deep retirement with his hat pulled over his eyes, and suddenly lifting up his head he asked his host, "John, do you call thy family together?" "Yes," replied he, and calling the family together all were but one son, who remained away. The end still sat silent for some time. "John," said he, somewhat abruptly, "are all thy family here?" "All but my son —" was the reply. "John, wilt thou send for thy son?" asked the friend. This was done, and his brother was told to go and seek him. Samuel found him at some little distance from the house, and pressed for his attendance on their visitor. The reply was rudely given. "What does the old mad fool want with me? Let him go and mind his own business!" and other rude words, refusing to go in. This reply was not conveyed to the old Friend, but he replied that having business or an engagement, was just going out. The Friend sat still, apparently disregarding the reply, but shortly said, "John, wilt thou send again for thy son?" Samuel, said the father, "go call thy brother and bid him come." Samuel sought him, and farther from the house found him, but his reply was the same as before, adding, "I won't be in." Samuel returned, telling his father the Friend that an engagement or business diverted his brother's attention elsewhere. Again the old Friend sat in silence, and again lifting his head from thoughtful posture said, "John, wilt thou send again for thy son?" Samuel was again to fetch him, but received the same reply as before. He reasoned and urged him for his own sake, for the credit of the family, and even as a matter of politeness due to their guest, to come when his company was so repeatedly requested. His appeal after some time was successful, and he entered, taking his seat in silence. After a few minutes of apparent waiting for direction, the Friend lifted up his head with a look directed into the young man's face, said, "When the messenger was first sent to thee, didst thou not say, 'What does the old mad fool want with me? Let him go and mind his own business.'?" After a pause of thoughtful silence, he said, "And when the messenger was sent the second time, didst thou not reply, 'What does the old mad fool want with me? Let him go and mind his own business.'?" Another pause ensued, and he said, "And when the messenger came a third time to thee, didst thou not say, 'What does the old mad fool want with me? Let him go and mind his own business.'?" I have been sent with a message to thee. As the prophet was sent to appoint Jehu, I am sent to thee. If thou wilt not yield, thy father will draw up his knees with grief on his forehead, and thou wilt be called away shortly; but if thou wilt yield and be obedient, thou shalt be made a useful instrument in the hand of God." The sitting shortly concluded. The young man did not yield to the divine call. His father lying did "lift up his knees with grief," and shortly after him the son was called away, hurried during his sickness; but the day prior to his death he wept bitterly. J. A. H.

New York, 10th mo. 23d, 1848.

**Sewing Machines.**—There is no benefit to be gained on mankind which may not be abused. The sewing machine enables a female to accomplish in two or three hours as much sewing as could be done by hand in a day. So far it is a blessing—the day's work being accomplished, rest could be taken or some other occupation sought. If the whole day be spent at working the machine, and the attempt is made to complete in

a day the work of a week, this is an intemperate use of the machine, and, as in all cases of intemperance, brings its evil consequences. That in many manufacturing establishments, through the cupidity of employers, girls are compelled to work the whole day with a machine is beyond doubt; and laborious was their occupation formerly, in sewing, the introduction of the machine has been to them a serious evil, and added to the severity of their labour and to the greater impairment of their health. Some law should be enacted limiting the hours of labour on the sewing machine.—*Medical News.*

For "The Friend."

#### Domestic Life in Palestine.

BY MARY ELIZA ROGERS.

(Continued from page 216.)

"Supper was brought for me in the same order as dinner, except that we had, in addition, a large dish filled with little green sausages. They were made of minced meat and rice, rolled up in leaves, dressed in butter. They were very nice. Asmâ, a beautiful girl about eight years of age—the eldest daughter of Saleh Bek—and Selim, attended with me. The ladies stood in attendance. I described how English people sit on chairs, round a high table, and eat from separate plates, using knives, and forks, and spoons; and how men and women eat together. They cried out, 'O, wonderful!' For they had never heard of a woman eating in the presence of a man—not even with her husband or father.

"After this I was very tired, and I asked Sit Sâra to let me sleep. She said, 'Let us walk out on the terrace. The rain is over; the stars are shining. Let us walk out, O my daughter! and the room shall be made ready.' So we strolled on the terrace of the harem with Helweh. There were red watch-fires on the hills around. By looking through the round holes in the parapets we could see the people in the streets below us, with servants carrying lanterns before them. Bright stars shone in the deep-purple night sky.

"When we went back into the large room, I found that it had been nicely swept. In one corner, five mattresses were placed, one on the top of the other, with a red silk pillow, and a silk embroidered wadded quilt, lined with calico, arranged nicely as a bed for me. I rejoiced inwardly, thinking that I was to have the room to myself. But very soon I was undeceived, for seven other beds were spread on the floor, each covered of a single mattress only, with a quilted feathered pillow. (If a Moslem wishes to pay great honor to a guest, several mattresses are piled up for him or her to sleep upon, and these gradations of respect are curiously observed. Five is rather a high figure, but I have known my brother to have seven spread for him.)

"I found that all the ladies, and children, and servants, and slaves, were to sleep in the same room with me! Two narrow hammocks, each about a yard long, were taken from a recess, and, fastened to ropes, suspended from iron rings in the ceiling. The hammocks were oblong frames, made of the strong stems of palm frouds, with coarse canvas stretched over them. To these, two swaddled and screaming children were securely bound. Ropes, made of palm-fiber, were fastened to the corners, and united and plaited together, about one yard above, and then fixed to strong ropes hanging from the ceiling. The four corner ropes formed a tent-like framework to support a piece of muslin for a musketo curtain.

"When I began to undress, the women watched me with curiosity, and when I put on my night-

gown they were exceedingly astonished, and exclaimed, 'Where are you going? What are you going to do?' and, 'Why is your dress white?'

"They made no change in their dress for sleeping, and there they were, in their bright-colored clothes, ready for bed in a minute. But they stood round me till I said, 'Good night!' They all kissed me, wishing me good dreams. Then I knelt down, and presently, without speaking to them again, I got into bed, and turned my face toward the wall, thinking over the strange day I had spent. I tried to compose myself to sleep, though I heard the women whispering together.

"When my head had rested for about five minutes on the soft red silk pillow, I felt a hand stroking my forehead, and heard a voice saying, very gently, 'Ya Habibi!' that is, 'O beloved!' But I would not answer directly, as I did not wish to be roused unnecessarily. I waited for a little while, and my face was touched again. I felt a kiss on my forehead, and the voice said, 'Miriam, speak to us. Speak, Miriam, darling!' I could not resist any longer, so I turned round and saw Helweh, Saleh Bek's prettiest wife, leaning over me. I said, 'What is it, Sweetness? what can I do for you?' She answered, 'What did you do just now, when you knelt down and covered your face with your hands?' I sat up, and said very solemnly, 'I spoke to God, Helweh!' 'What did you say to him?' said Helweh. I replied, 'I wish to sleep. God never sleeps. I have asked him to watch over me, and that I may fall asleep, remembering that he never sleeps, and wake up remembering his presence. I am very weak, God is all-powerful. I have asked him to strengthen me with his strength.'

"By this time all the ladies were sitting round me on my bed, and the slaves came and stood near. I told them that I did not know their language well enough to explain to them all I had thought and said. But, as I had learned the Lord's Prayer by heart in Arabic, I repeated it to them, sentence by sentence, slowly. When I began thus, 'Our Father who art in heaven,' Helweh directly said, 'You told me that your father was in London.' I replied, 'I have two fathers, Helweh: one in London, who does not know that I am here, and cannot know till I write and tell him; and a Heavenly Father, who is with me always—who is here now, and sees and hears us. He is your Father also. He teaches us to know good from evil if we listen to him and obey him.' For a moment there was perfect silence. They all looked startled, and as if they felt that they were in the presence of some unseen power. Then Helweh said, 'What more did you say?' I continued the Lord's Prayer; and when I came to the words, 'Give us day by day our daily bread,' they said, 'Cannot you make your bread yourself?' The passage, 'Forgive us our trespasses as we forgive those who trespass against us,' is particularly forcible in the Arabic language, and one of the elder women, who was rather severe and relentless-looking, on hearing it said, 'Are you obliged to say that every day?' As if she thought that sometimes it would be difficult to do so. They said, 'Are you a Moslem?' I answered, 'I am not called a Moslem; but I am your sister, made by the same God, who is the one only God, the God of all, my Father and your Father.' They asked me if I knew the Koran, and were surprised to hear that I had read it. They handed a rosary to me, saying, 'Do you know that?' I repeated a few of the most striking and comprehensive attributes very carefully and slowly. Then they cried out, 'Mashallah!—The English girl is a true believer; and the impressionable, sensitive-looking Abyssinian

slave-girls said, with one accord, 'She is indeed an angel!'

"Moslems, both men and women, have the name of 'Allah' constantly on their lips; but they do not appear to realize the presence and power of God, or to be conscious of spiritual communion with him. Their common greetings and salutations are touching and beautiful words of prayer and thanksgiving, varied with poetic feeling and Oriental sentiment, to suit any occasions. But their greetings, after all, seem to me only to express politeness, respect, kindness, good-will, or affection, as the case may be. Evoco as the old English 'God be with you!' has lost its full significance—and more, it has even lost its sound, clipped as it is into a commonplace 'good-bye.' The Moslem ejaculations before and after eating, and during the performance of ablutions, though beautiful and appropriate, are now merely like exclamations of self-congratulation, without reference to any superior or unseen power. And the regular daily prayers so scrupulously said by men, though generally neglected by women, are reduced to ceremonial forms; while the words uttered are, in many instances, sublime and magnificent."

(To be continued.)

For "The Friend."

#### Some Memoranda from the Port-folio of Elizabeth Bacon.

These papers found after her decease, are not in the form of a regular diary, have no particular connection, and are sometimes without date, but they appear to have been written to express the feelings of her heart, most probably without any expectation of their coming to the eye of any one except the members of her family; but in reading them since her death it is believed that it may be comforting and instructive to some young persons to peruse the experiences of one of their own contemporaries, who had passed through much of both mental and bodily suffering, and sometimes deep spiritual conflicts, and found the arm of a merciful Redeemer her all-sufficient support in every needful time.

This dear young Friend was never very robust in health, having a constitutional predisposition to spinal weakness, yet being of an energetic temperament, she took, for several years, an active part in family duties and cares, and was in all respects a kind and affectionate daughter and sister, entering with much sympathy into the plans and feelings of those about her.

About the 18th year of her age, she was thrown from a horse, which injured her spine, and from that time she was often a great sufferer. She was also, during the latter years of her life, subject to painful attacks of neuralgia, which affected especially the nerves of the heart and stomach. At times she had severe attacks of palpitation of the heart, so that she would lay for hours scarcely able to make any movement of the body. These she had been subject to for several years previous to 1861, but on the first day of the Twelfth month of that year, commenced a series of more violent attacks of this kind, which followed each other in rapid succession, and were often so alarming as to induce her near relatives to believe that her end was near. During the remainder of her life, she was subject to these affections; several times they confined her to her bed for months together. She seldom left the house afterwards, and endured much nervous suffering, with meek and uncomplaining submission to the will of Him "who doeth all things well."

While health and strength permitted she was diligent in the attendance of all our religious meetings, and persevered in the performance of

this duty after it occasioned her much bodily suffering—and while confined to her room, often expressed that it would be a satisfaction to her to mingle once more with her friends in meetings for worship.

Her general conduct through life had been marked by a degree of serious thoughtfulness, and it was very manifest that throughout her later years there was an earnest, heartfelt exercise maintained, that the great work of her soul's salvation might be wrought out while the day lasted, and that she might be prepared to receive, in the end, the welcome salutation, "Well done good and faithful servant," &c.; and her relatives and friends have the consoling hope that this was her blessed experience.

On the 28th of the Sixth month last, she was taken very ill with gastric fever, which proved to be her last sickness, and after ten days of great suffering, endured with christian patience and resignation, closed her life on the 8th of Seventh month, 1866.

On the morning before she died, with the prospect of approaching dissolution before her, she said, "The passage 'Thy rod and thy staff they comfort me,' has been so pleasantly resting on my mind." And in the evening remarked, "It has been one of the pleasantest days of my life: very peaceful." "The time," she said, "might perhaps seem long to you, but the day has been short to me." "There seems nothing in my way."

"Twelfth month 31st, 1862. The ways of an overruling Providence are indeed mysterious in His dispensations unto the children of men; and when He sees meet to let them be tried as to an heir's breadth, He fails not in faithfulness to extend mercy with the one hand of support, although with the other He hides his face from them, to try them, and prove them, whether they are on His side or not. It is with a desire to commemorate such heavenly condescension to my poor unworthy self, I feel bound to record this humbling instance wherein I believe the Lord's tender dealing was towards me. During the first part of the summer, one morning as I arose from my bed sorely buffeted and tempted by the enemy, and brought to the very borders of despair, with the feeling that I could no longer resist the awful temptings set before me, I walked across my room in unutterable agony of mind, when suddenly this language was intelligently sounded in my ear, as though a voice spoke to me, 'The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.' It brought trembling upon me, and I laid down on my bed, when the floods were stayed from overwhelming me, and I felt a quietness from every temptation which had threatened to lay waste my poor soul. Truly I have abundant cause to magnify His holy name, who hath dealt so mercifully with me. Such unmerited condescension is humbling to me, but thanks be unto Him to whom I could look up and say, 'The Lord preserveth the simple, I was brought low and he helped me.' Oh! may my heart never fail to render the thank-offering due to the great Preserver of souls, for the mercy bestowed upon this poor worm of the dust. The remembrance of this lives ever fresh in my memory, and I believe it is incumbent upon me to leave in writing this humble acknowledgment of the overshadowing protection of that Divine Being who holds us in the hollow of His almighty hand."

(To be continued.)

The heart is the fountain and our words are the streams; if the fountain be muddy the streams cannot be clear.

After the Yearly Meeting in London (in the year 1690,) George Fox wrote the following paper to Friends, to be added to the epistle which from the Yearly Meeting was sent into the seven continents.

"All Friends everywhere, that are alive God through Jesus Christ, and are living members of Christ, the holy Head, be still; and stand still in the Lord's camp of holiness and righteousness; and therein see the salvation of God, a your eternal life, rest, and peace. In it you may feel and see the Lord's power is over all; and how the Lord is at work in his power, ruling nations with the rod of iron, and breaking (in nations) the old leaky vessels and cisterns pieces, like the potter's vessels, that will not hold his living water; who are erred from his Spirit. But blessed be the Lord God of heaven & earth, who, by his eternal arm and power has settled all his people upon the living, holy rod and foundation, that stands sure; whom he has drawn by his Spirit to his Son, and gathered in the name of Jesus Christ, his only begotten Son, full of grace and truth, who hath all power heaven and in earth given to him; whose name is above every name under the whole heaven and all his living members know there is no salvation given by any other name than by the name of Jesus. He, their salvation and their living Head, is felt in the midst of them in his living Spirit, grace, and truth, and his word patience, wisdom, and power; who is his people's prophet, that God hath raised up in his New Testament and Covenant, to open to them, a their living Shepherd, that hath purchased, deemed, and bought them with his precious blood. Christ the living One, feeds his living sheep in his pastures of life, and they know their living Shepherd's voice with his living bread & water, and follow him; and will not follow a of the world's hirelings, nor thieves, nor robbers nor clubbers, that are without Christ, the de Christ's living children likewise know him, bishop of their souls, to oversee them with heavenly and spiritual eye, that they may be preserved in his fold of life, and go no more for. They also know Christ, their holy priest, that the grace of God tasted death for them, and every man, and is a propitiation for their sin and not for theirs only, but for the sins of the whole world, and by the one offering of himself he hath perfected forever them that are sanctified."

"Such a high priest becomes Christ's shepherd in his New Covenant and Testament, who is harmless, and separate from sinners, and is higher than the heavens; who is not made priest after the order of Aaron, with his title offering, &c., but makes an end of all those things having abolished them; and is made a high priest after the power of an endless life, who liveth to make intercession for his people; and able to save to the uttermost all that come to God through him. He is the one holy Mediator between God and man; who sanctifies his people's church, that he is the head of, and presents them to God without spot, or wrinkle, or blemish or any such thing; and makes them a holy royal priesthood, to offer up spiritual, holy sacrifices, acceptable to God by Jesus Christ, who King of all kings, and Lord of all lords in earth. So a holy, heavenly king, who hath power in heaven and in earth given to him, rules in all the hearts of his sheep and lambs, his holy, divine, precious faith, that is held in the pure consciences of his people, of which I faith Christ, the holy One, is the author finisher. By his holy faith all the just live



ch divine and precious faith all the just and  
yoes have unity; by it they quench all the  
y darts of Satan, have access to the pure God,  
it in please him. Christ, who is set on the  
ot hand of the throne of the Majesty in heaven,  
is New Testament and new Covenant, is the  
ister of the sanctuary and true tabernacle  
of the Lord hath pitched, and not man.  
efore all the lambs and sheep of Christ must  
his holy minister in their temple and sanc-  
tuary, who ministers spiritual, holy, and heavenly  
s to them in their sanctuary and tabernacle.  
All the tabernacles and sanctuaries that are  
ot pitched by man, men make ministers for  
nt; and such ministers are of men and by  
n, with their worldly sanctuaries and taber-  
cles of men's pitching, by men's hands. And  
y, dear friends and brethren everywhere that  
of the flock of Christ; let our passover be  
ified for us. Therefore let us all keep this  
eavenly feast of our passover in his New Testa-  
nt and Covenant, not with old leaven, neither  
malice nor wickedness; but let all that be  
ged out, with the sour, old leavened bread,  
all may become a new lump; and so keep  
eavenly feast of Christ, our heavenly pass-  
er, with the unleavened bread (mark, with the  
avened bread) of sincerity and truth. My  
res are, that all the flock of Christ every-  
ere may keep this heavenly feast of Christ,  
eavenly passover, with his heavenly, un-  
leavened bread of sincerity and truth. Amen." GEORGE FOX.

*the Ant-Lion.*—I was going into a deep forest  
e, on foot, with my blanket and food and  
ing utensils on my back. The day was very  
and the road seemed very lonely and long.  
before plunging into the woods, I passed  
a piece of land which some hunter's fire had  
ed over. Nothing was left but here and  
a tall stump of a tree, blackened by the fire,  
entirely dead, and now and then a great rock,  
h had its covering all burned off, and it was  
so bleached in the sun and to be pelted  
storms. Under the shadow of one of these  
rocks I sat down to rest. Every bird was  
and every leaf hung motionless on the trees,  
the only sound to be heard was the murmur  
distant waterfall, far away in the forest.

"I am now," I said to myself, "beyond reach  
n, and almost beyond animal life. I cannot  
living thing moving. This is solitude!"  
at then I noticed something that caused me  
to fly up from the middle of my foot-path;  
looking carefully at it, I soon satisfied my-  
self that it was. It was a small insect that had  
twoed down in the sand; and, with his tail or  
other apparatus (I could not see what,) he  
was blowing up the sand fast and thick. How-  
ever! In a few minutes he had made for him-  
self a hole about the size and depth of a large-  
cup. It was shaped very much like a  
-cup, as nearly so as the dry sand would  
that shape. The sand was dry in a few  
ents, and of course would very readily roll  
into the centre. I had read of the creature,  
ad never seen one before. He was a little  
looking fellow; and now he put himself in  
very centre of his den, and pushing himself  
he said, there was nothing to be seen but a  
black horn, as it appeared to be, sticking  
a sight. It looked as if it might be the  
of a small rusty needle. This was the ant-  
and that was his den.  
er the sand was dry, and the hunter was  
ried in the sand, I had a specimen of his  
and power. A little red ant came running

along, seeking food for herself and her young.  
So she climbed up on the rim of this sandy cup,  
and peeped over to see if she could see anything.  
Presently she seemed to suspect danger, and tried  
to scramble off. Alas! it was too late; the sands  
rolled under her feet, and down she went to the  
bottom; when, in an instant, that little black  
horn opened like a pair of shears, and "clip,"  
and the poor ant had one leg cut off! Now she  
saw her danger, and struggled to mount up the  
sides. The lion did not move or show himself;  
he knew what he was about. And now the poor  
thing struggles to climb up; but one leg is gone;  
and she finds it hard work. But she had got  
almost to the top and almost out, when the sand  
slip, and down she rolls again to the bottom.  
"Clip" go the shears, and a second leg is gone.  
She now seems terrified beyond measure, and  
struggles hard; but she gets up a little way  
before she slips again, and another leg is off. She  
now gives up the struggle, and the lion devours  
her in a few minutes; and then, with a snup of  
his tail or paddle, he throws the skin of the ant  
entirely out of the cup, and the trap is now set  
for another. A fly crept down to see what was  
smelling so good there; and again, "clip," and  
his wing was off! and he was a second course  
of the dinner. I found several more such den;  
and around them lay the skins of the dead; but  
the inside looked clean and innocent. There was  
no lion to be seen; but the destroyer is there!  
The dead are shoved out of sight.

O ant-lion! you are a preacher to me. I now  
see how it is that our young men, as they walk  
over sandy places, have their feet slide. They  
go into the hotel. It is all fair and inviting.  
They take a glass of drink; and "clip," they are  
crippled. They will soon roll back and take  
another, every time the destroyer cutting off their  
power to escape. They go to places of sin, and  
fall makes the next easier, and the probability of  
escape less and less.

I see how it is with our children. They go  
into the street, they fall into bad company, and  
every profane word they hear, every improper  
word they use, every indelicate thought they  
allow, is like having a leg cut off; they go feebly,  
and can hardly escape ruin.

O ant-lion! I wish all the children could see  
thee, so cunning for mischief, so cruel to thy vic-  
tims, so much like that great lion, the wicked  
one, who seeketh "whom he may devour."  
*Dr. Todd.*

For "The Friend."

The prophet Amos in chapter third, verse  
third, queries: "Can two walk together except  
they be agreed?" which seems to admit a doubt  
of their so doing. They may love each other,  
but they are not in the unity and fellowship of  
the Gospel, or they would be agreed, holding up  
the same standard, and displaying the same ban-  
ner because of the Truth. Unity *will* exist  
among the living members of the body, of which  
Christ is the Holy Head. Love and Unity are  
separate and distinct feelings: love we should  
have toward all the human family; but unity  
with all cannot be admitted, for even the perfect  
Pattern Himself had love for Jerusalem, when He  
wept over it, exclaiming, "Oh Jerusalem, Jeru-  
salem, how often would I have gathered thee as  
a heu gathereth her brood under her wing; but  
thou wouldst not." These feelings arose from the  
love He bore to the city of the Great King; for  
if He could have united with her, He would have  
rejoiced over her, instead of mourning, because  
she stoned those who were sent unto her. And

so it remains unto the present day, that we will  
love all the members of the visible gathered  
Society, desiring next to our own soul's salvation,  
their preservation from all hurtful things, and  
their establishment on the alone sure foundation,  
breathing to the Father of mercies that He would  
gather them into the safe enclosure, and open their  
eyes to see the things which belong to their  
peace ere they are hid from them. In the unity  
of the church the members are grafted into  
Christ the true Vine, self is laid low, and they  
will from living experience understand the lan-  
guage of the apostle when he said, "Know ye not  
that so many of us as were baptized into Jesus  
Christ, were baptized into His death? There-  
fore we are buried with Him by baptism into  
death, that like as Christ was raised up from the  
dead by the glory of the Father, even so we also  
should walk in newness of life. For if we have  
been planted together in the likeness of His  
death, we shall be also in the likeness of His  
resurrection." Those that have arrived at this  
experience are in the true unity, and cannot but  
walk by the same rule, minding the same thing;  
they neither in language or conduct say, "I am  
of Paul, or I of Apollos, or I of Cephas," but "I  
desire to be for Christ," or "thine are we David,  
and on thy side thou son of Jesse, peace be to  
thee, and peace be to thy helpers." Ah, if this  
was the covering of all our spirits, how harmo-  
niously and unitedly would the church labour in  
keeping up the wall, standing within the gates  
of Jerusalem, lest anything from without should  
enter to hurt or destroy in the Lord's holy mount,  
for Jerusalem was to be as a city that is com-  
pact 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."

But can this safe condition be realized in our  
religious Society, while some of the Yearly Meet-  
ings are permitting members of other religious  
denominations to attend all the sittings thereof,  
admitting persons to marry their members in  
their meetings, who have neither lot or part in  
the Society, and laying down the rule of disci-  
pline relative to outgoings in marriage? Will  
not these departures undermine the foundation,  
produce breaches in the wholesome hedge that the  
great Head of the church placed about us, and  
finally produce greater dimness of vision, so that  
in the future we shall have to feel like Ephraim  
of old, that "we have mixed ourselves among  
the people, strangers have devoured our strength  
and we knew it not."

Of all parts of wisdom the practice is the best.

## THE FRIEND.

SIXTH MONTH 1, 1867.

### SUMMARY OF EVENTS.

**FORNOS.**—It is expected that the Emperor of Russia,  
the Sultan of Turkey, the Emperor of Austria and the  
King of Prussia will be in Paris early in the Sixth  
month.

The Danish government, it is said, has informed the  
foreign Powers that Prussia continues to disregard the  
obligations of the treaty of 1865 in regard to Schleswig.  
The Paris press complain that Prussia is strengthening  
the fortifications of Eastadt.

The differences between the French Emperor and the  
Corps Lee's shat'if with regard to the army organization  
scheme is: it has been adjusted.

Accounts received in London from Madrid, show that  
the internal troubles in Spain are increasing, and fears  
are entertained that a political crisis is at hand.

The Swedish Parliament has passed resolutions in  
honor of Capt. Ericsson, the inventor of the propeller.  
A plot has been discovered in Hanover, having for its



chief purpose the assassination of Count Bismark and the king of Prussia. Some persons of note are said to be implicated in the plot, and numerous arrests of suspected parties have been made both in Hanover and Berlin.

A Vienna dispatch says: The Austrian minister at Washington has been instructed by the government to enter into negotiations with President Juarez, of Mexico, with a view to securing the safety of Maximilian, in case he should fall into the hands of the rebels.

Articles from London Knox state that a town on the island of Formosa had been bombarded by a United States gunboat, by way of retaliation, the natives having murdered the shipwrecked crew of the American barque Rover.

The English government has made representations to the leading Powers of Europe, regarding a general disarmament.

A royal proclamation has been issued in London declaring the union of Upper and Lower Canada, Nova Scotia and New Brunswick, under one government, to be called the Dominion of Canada. Appended to the proclamation is a list of Senators appointed by the Queen to the House of the new Canadian Legislature, in accordance with the provisions of the bill of confederation recently passed by the British Parliament.

Earl Derby says officially, that the American question will be amicably adjusted. The proposition made some time since to arbitrate the whole case has been rejected by the House of Senators appointed by the Queen to the House of the new Canadian Legislature, in accordance with the provisions of the bill of confederation recently passed by the British Parliament.

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The Fenian trials in Ireland continue. Some of the accused have been sentenced to imprisonment for life at hard labour, and others to death by hanging. The hope is however expressed that the punishment of the latter will be commuted. A number of Fenian prisoners have been set at liberty.

At the latest dates from Peru revolutionary outbreaks were occurring in every direction, and it was supposed the present administration could not hold out long. The country was still without a Executive. The accounts from Chili are but little more encouraging.

Australian advices to 4th mo. lat. have been received. There has been no increase in the gold yield thus far this year, compared with that of last year. Over 30,000 tons of breadstuffs had been sent to England, and 105,000 tons remained for shipment. The wine vintage was larger than ever before.

There are now in England between two thousand and three thousand shareholders in companies founded upon the principle of making the interest of the capitalists agree with the interests of the workers, and from eight thousand to ten thousand work people are employed by these companies. The system appears to be gaining ground.

A London dispatch of the 27th states, that all the capital sentences of the Fenian prisoners have been commuted to imprisonment for life. Consols, 93 $\frac{1}{2}$ . U. S. 5-20's, 72 $\frac{1}{2}$ . Middling uplands cotton, 114. Orleans, 114 $\frac{1}{2}$ . Breadstuffs and provisions firm, with an advancing tendency.

The latest intelligence from Mexico announces the downfall of the Imperial government, which, since the departure of the French has been inevitable. A letter from Juarez, at San Luis Potosi, May 15th, announcing the fall of Queretaro and the capture of Maximilian, Mejia, Castillo and Miramon, on the morning of that day, has been received at the State Department at Washington. Other dispatches from different sources confirm the report. Maximilian and his generals surrendered unconditionally. Escobedo reports that Juarez has ordered them to be shot.

UNITED STATES.—The Finances.—The receipts from internal revenue last week were \$2,450,000. The disbursements for the War, Navy and Interior Departments for the week amounted to \$1,853,253.

Philadelphia.—Mortality last week, 259. Males 141; females, 118. Of old age, 11; consumption, 45.

New York.—Mortality last week, 361.

Registration in the South.—Attorney-General Stanbery's opinion on the subject of re-construction act, which has just been published, is that the boards of election must receive the votes of all whose names are registered, and reject others. They cannot increase or diminish the registration. The inquiry as to the right and correctness of the registration lies with the courts of law, acting under indictment for perjury.

A general order has been issued by the Gen. Pope of Georgia and Alabama, as well as by the Gen. Pope of the States are districted, and a freedman placed in every board of registration. The registers are to explain to

all their political rights and privileges. The right to register and vote is guaranteed by the military authorities, and violence is threatened, or an oppressive means to prevent persons from registering or voting, will be followed by immediate arrest and trial by military commission. No contract with labourers, depriving them of their wages for any longer time than that actually agreed upon in registering or voting will be permitted, under penalty of arrest and trial.

Agriculture.—The report of the Agricultural Department for the Fourth month says: "Never has there been so general an expression of encouragement, in view of the condition of the winter wheat, since the commencement of the present system for the collection of crop reports. In more than nine-tenths of the returns received the condition of the crop is reported favorable and promising. From the south the returns are as favorable as from the west. Here and there it is stated that a smaller breadth, from lack of labour or from bad weather in the fall, was sown, or drilled. In a few places winter killing is reported. The report states that the loss of cattle from actual starvation and exposure, during the past winter, has been extraordinary. Even in the mild climate of Texas one tenth of the stock died from those causes. In the territories similar losses are reported.

Miscellaneous.—Great destitution is reported to exist among the Arapahoe and Cherokee Indians. They are starving, and have no money to buy it. Their wants have been made known to the government agents. The Freedmen's Saving and Trust Companies are now on a firm footing. The average monthly deposits amount to \$125,000. The balance of deposits is now over \$400,000.

The license bill reported to the Massachusetts Legislature by a special committee was defeated in the House by 161 to 64, after three days' debate. The bill proposed to substitute a license law for the current absolute prohibition.

The Baltimore merchants having complained that the Brazilian mail service was so conducted that they cannot procure to see the Postmaster General has written to the contractors to see if other arrangements cannot be made.

The South.—General Sickles has released all the negroes who were engaged in the recent street car riots in Charleston, except the two who were held by the constable Stephen C. Truitt, charged with obstructing the United States Marshal in the freedmen's procession, apologized for the act, and was released upon the petition of prominent citizens.

The Board of Aldermen of New Orleans has adopted an ordinance appropriating \$50,000 for the maintenance of schools for colored children.

Consolidation of the two Mississippi banks is greatly depreciated, compared with their market value one year ago. The Memphis Appeal says: "Now, indeed, they cannot be sold at all. The northern men who invested last year in the cultivation of cotton, have found themselves, with hardly an exception, largely losers, and have dispersed."

The plan adopted by the Republican party of Louisiana embraces the following principles: the abolition of the river levees by national aid; the abolition of the government tax on cotton, and that the sugar interest of the State be fostered and protected.

General Sickles has issued an order prohibiting the distillation of spirits from molasses. Military and Drifted Soldiers are declared liable to trial and punishment by military commission. The reasons assigned for this order are that the present scarce supply of food in the Carolinas is seriously diminished by the large quantity of grain consumed in distilleries, worked in defiance of the revenue laws; that this unwieldy traffic makes food scarce in the cities, where large numbers are depending upon public and private bounty; that the government is defrauded of a large amount of revenue; that the authority of the civil officers is brought into contempt, and that the mischief complained of tends to increase poverty, disorder and crime.

The report of the Auditor of Public Accounts of Virginia for the fiscal year ending 5th mo. 30th, 1866, contains a statement of the number of male inhabitants of that State who have attained the age of 21 years. It was compiled from the returns of the Commissioners of the Revenue, and shows an aggregate of 124,792 white men, and 73,003 colored men; total 1,979,000.

It is stated that there is a northern immigration settling in Florida, which is increasing its population more rapidly than any other southern State. Much of the land bordering on the St. John river has been purchased by northern men, who have engaged in the cultivation of oranges. The Florida correspondent of the Cincinnati Commercial says that Harriet Beecher

Stowe has three hundred acres of land near Jacksonville, which she planted with orange orchards.

The Markets, &c.—The following were the quotations on the 27th ult. New York.—American gold, 1 U. S. sixes, 1881, 111 $\frac{1}{2}$ ; ditto, 5-20, new gold, 51 10-40, 5 per cents, 90 $\frac{1}{2}$ . Superior State flour, \$10 \$11.30. Shipping Ohio, \$13 \$14.25. Baltimore flour, common to good extra, \$12.60 a \$14.30; trial and family, \$14.75 a \$17. No. 2 Milwaukee spr wheat, \$2.55 a \$2.68; fair white California, \$3. Canada barley, \$1.23 a \$1.26; State, \$1.05 a \$1.10. Western oats, 87 cts. a 1.00. Penza, \$2.25 a \$2.35. Middling uplands cotton, 27 a 27 $\frac{1}{2}$  cts. Cuba sugar, 104 a 114 cts; refined, 15 $\frac{1}{2}$  a 15 $\frac{3}{4}$ . Philadelphia.—Flour at all rates from \$9 to \$17.50; extra family, \$12.5 a \$15. Penza, red wheat, \$3.15 a \$3.25. Rye, \$1.7 \$1.73. Yellow corn, \$1.20. Oats, 62 cts. Clover seed, \$8 a \$8.50. Timothy, \$3.25 a \$3.50. Flaxseed, \$2. The arrivals and sales of beef cattle at the Ave Drove yard were very light this week, reaching about 900 head. The market in consequence was high extra selling at from 18 to 20 cts., fair to good, 16 cts., and common, 14 a 15 cts. per lb. About 10, sheep sold at \$1 a 7 $\frac{1}{2}$  cts. per lb. gross for clipped sh Hogs, \$10 a \$11.50 per 100 lbs.

#### RECEIPTS.

To received from D. J. Scott, Pa., for D. W. C. St. \$2, to No. 13, vol. 41, and for Ann Scott, \$2, to No. vol. 41; from T. Emmons, lo., per W. P. Bedell, a \$2, vol. 40.

#### TO TEACHERS AND OTHERS INTERESTED IN THE EDUCATION OF THE FREEDMEN.

The Friends' Freedmen's Association of this city tend to re-open the several schools under their care North Carolina and at Danville, Va., on the first 2d (the 2d) of Ninth month next, and those on the peninsula of Virginia on the first 2d day (the 4th) of Elymouth; and punctuality on the part of all the teachers who may be engaged is particularly desired. It is the wish of the committee in charge to attend and conduct at each of the principal centres of col population within the above districts, a well regulated school, of which a normal class will, wherever possible, form a prominent feature. There should be ten such schools, the number of pupils in each varying from 150 to 200.

To secure the success of this effort, each school to be furnished with a principal teacher thoroughly qualified by education, and by experience in teaching conduct a school of the class designated; and the committee are especially desirous of availing themselves of the services of God-fearing persons, who will be conscientiously for the welfare of those committed to their charge.

While they desire to conduct these schools economy, and a proper regard for the trust which have assumed, they expect to remunerate justly all may be engaged to teach; and would encourage applications for positions from any who feel willing to do the work, who are possessed of the required qualifications.

This invitation is extended alike to persons of both sexes, white and colored. Only persons of evange belief will be accepted.

In addition to the several principals, one or assistant teachers will be required for each school. Applications should be addressed as early as convenient to M. E. Shearman, Actuary, No. 501 C Street, Philadelphia.

Copies of the last annual report of the Exec Board (just issued,) may be had by application to Actuary.

(Signed) J. WISTAN EVANS, Chairm  
THOMAS WARENE,  
YARLES CONARD,  
JOHN B. GARETT,  
Committee on Appointment of Teachers  
Philada. 5th mo. 1867.

FRIENDS' ASYLUM FOR THE INSANE.  
NEAR FRANKFORD, (TWENTY-FIFTH WARD, PHILADELPHIA)  
Superintendent and Superintendent.—JOSIAH H. WEST  
J. M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Jr. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER,  
No. 422 Walnut street.

# THE FRIEND.

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For "The Friend."

**The Volcano of Kilanea in the Sandwich Islands.**  
The following interesting account of a visit recently paid to the remarkable lake of melted very liquid lava which exists in the crater of otherwise slumbering volcano, is from the pen of W. T. Brigham, and is taken from *The American Naturalist*. The existence of this fiery lake, which has been maintained for a long period in a state of violent ebullition, is one of the most wonderful phenomena connected with the fearful exhibitions of volcanic agencies.

Soon after one o'clock we came upon the brink of the great crater. From below us steam and smoke rose in a sluggish column, but we saw no fire and heard no noise; the conflagration had, as yet, left nothing but smoking ruins to mark the scene of its triumph. The deep plain before us was surrounded with steep rock-walls, from seven to seven hundred feet high, and nearly nine miles in circuit. Boston could easily be accommodated within this crater, and Vesuvius would much more than fill it. The whole circuit of the walls is much broken and interrupted, and we saw along over several large cracks, one of which extended about a year since (in 1863.) Some are concentric, and others radial, and all along the sides of the abyss are fumaroles from which issues clouds of steam, not as the Geysers of California, of a great noise, but gently as a quiet respectable kettle pours out its vaporous offering. The steam had no smell of sulphur, and ferns were growing luxuriantly over the openings, while the denser vapor formed pools of sweet water, and only source of drinking water in this fire-ringed region.

When we reached the north-western part of the crater, we found on our left a ridge of reddish lava, from which steam and strong sulphurous fumes poured in many places. This was the main sulphur bank, and in its cracks were lying the most beautifully delicate crystals of borax, almost moss-like; and here and there a crystal of sulphate of copper, and greenish masses of sulphate of iron. The earth, which is formed by the decomposition of the lava, was quiet, and we found some natives cooking ferns in the steam.

When we were examining the sulphur deposits, men came up with our blankets, and we at once engaged an old Kanaka who lived near by, to guide us down into the crater. Two other Kanakas went with us to carry water and to bring

back specimens. The descent was at first quite steep, down the hard grey walls; and then the path wound along on broken shelves, under a grand precipice two or three hundred feet high, quite perpendicular, and looking as if built of regular blocks of stone. Small shrubs grew by the way, and we picked berries (vaccinium) in abundance. At last after a rapid descent on a steep gravelly bank, we stepped into the fresh black lava of the crater floor. This floor looked quite smooth and level from above, but we found it was very rough and uneven. The fresh lava we first met had broken up during the last winter and overflowed all the end of Kilanea, and it was piled in twisted masses and broken slabs and bubbles. Its surface was covered with a thin nitrous crust, which crumbled beneath our tread, sounding as hard frozen snow does on a frosty morning, and thus a distinct path had been worn to Lua Pélé or the great fire-pit which is at the south-western end of the crater proper.

Half a mile of such travelling, and we came to a wall of hard trachyte, quite unlike the lava of the floor, which seems to have floated up here from the walls below. The great blocks which compose it are said to change their position from time to time as the floor rises and cracks. Fissures of all sizes were common, and from many of them steam issued, changing the black lava to a reddish hue. The action of vapors and gases had produced fragments of all shades and colors, some so metallic as to closely resemble gold, others red, violet, green, &c. Now and then we broke through the thin crust of a bubble, and although we could not repress a momentary shudder as we thought of what might be the result of a fall into the regions beneath, the stirring interest of the place drove away considerations of personal danger.

After two miles we came to a fearful crack about three or four feet wide, and so deep we could not see the bottom, but still there was no sound that we did not make ourselves, and we could not see any fire. I was certainly disappointed in this, for I remembered the accounts of those who had seen all this plain in a melted state. As we came near the Lua Pélé, however, we found a black cone some twenty-five feet high, with a bright spot at its summit. There was fire at last, but we pushed on over the loose slabs, and through the steam, until suddenly we stood on the brink of the lake of lava some seven hundred feet long, five or six hundred feet wide, and perhaps thirty feet below us. The surface was covered with a dark crust, broken around the edges where the thick blood-like mass surged against its banks with a dull sullen roar. The sulphurous vapors which rose from its surface were blown away by the wind, so that we could approach the very brink on the windward side, but the heat was so great that we had to hold our hands before our faces. The walls on which we stood and where we intended to sleep, were thickly covered with Pélé's hair which we saw constantly foraging. The drops of lava splattered out as the waves dashed against the walls, drawing after them a thread, or two drops spin out a thread between them like the finest 'spun-glass,' and these broken threads

are caught against the rough points of the cliff and form a thick coating.

Occasionally a crack would open in the surface of the lake, and the white-hot lava boil up through it in several places for a few minutes, and then turning red, and cooling rapidly, become black as before. A current would often set in towards the banks, and ebb after ebb breaking off from the crust be drawn in, causing a violent bubbling and spluttering; and then this would cease, or run in another direction, but always from the centre to the edge.

As it grew dark we were very tired, having travelled since six o'clock in the morning, and hoping to wake up in the night when the fires would be more brilliant, we rolled ourselves up in our blankets, and, with our guides near by, went to sleep a few rods from the crater. At nine o'clock I awoke, and as the night air was quite cold, moved to the very edge of the crater to warm myself, and enjoy the magnificent fireworks. The moon was up and almost full, but her light was hid beside the fires of Pélé. Finding the place quite comfortable, I picked out a soft rock for a pillow, and went to sleep again. At twelve I awoke with a start and found myself in a shower of fiery drops, some of which were burning my blanket. I shook myself and jumped back, looking at my watch to note the time, and then stood gazing at the strange scene some time before I thought of my companions. The whole surface of the lake had risen several feet, and was violently boiling and dashing against the banks, throwing the white-hot spray some sixty feet over the upper banks, causing the providential rain that awakened me to see this grand display. There was no thundering or bellowing, only the splash of the waves as they fell back, or the rattling of the cooled drops on the upper banks. The light was so intense as to be almost painful, as the crust had wholly melted, and brilliant fountains of fire covered the surface.

When I could think of anything else, I called the others, but only succeeded in awakening the guides, and just then a drop of lava came plump into a green newspaper we brought our supper in, and it blazed up suddenly, to the dismay of our guides, who, thinking that the volcano had broken out at our feet, at once fled to a safe distance. Failing to arouse them by my voice, I threw several handfuls of gravel at the sleepers but without effect, and I had to climb down almost blinded by gazing at the fire, and shake them roughly. When they at last reached the edge, the action had greatly diminished, and in a few minutes more the dark crust covered the central portion, extending rapidly to the sides; and after watching the last crack close, we all went to sleep again. I was glad to see such distinct flames, as their existence has been denied in volcanoes. They were bluish green, and shot up in tongues or wide sheets a foot long.

In the morning we found it very misty, and the mist soon turned to rain. We went to the cone we had seen the night before, and climbing its splattered sides, looked into the hole in the top. We could see that it was white-hot within, but



we were unable to excite it, although we threw in pieces of scoria, and poked it with our sticks. On the other side of the path was a cone, long and irregular, with many pinnacles from which much smoke issued. We got quite wet in climbing up the bank, and at seven o'clock were eating our breakfast in the grass-house on the upper ledge.

A year afterwards I again went to Kilauea. Many changes had taken place, Lua Pele was much larger, and two new pools had opened during the winter. The place where I slept had melted away, and I was obliged to camp in another place. The superstitions of the natives have always been greatly excited while in this crater, and I saw many reasons for it. As we walked towards the bright lake about dusk, I thought I saw two or three men walking to and fro on the brink, and asking my guide what strangers had been down into the crater, "Aole haole aka akua paha!" (It is no stranger, but perhaps a spirit) said the old man, so solemnly that I was startled. As the steam moved in the wind, it opened and brought to view the black cliffs beyond, and this had been taken for moving men, not reflecting that the figures must have been gigantic at such a distance from us. In ancient times the bodies of the chiefs who worshipped Pele were committed to this pit.

As we were sitting on the brink, a shrill shriek broke through the night air. We could see the black walls of the crater all around us, and between us and the pathway leading out, a line of watchfires, and I was quite as much impressed as my natives with the direful stories they had been telling me. The shriek was repeated, and it was evidently the utterance of a human being in great agony. Lighting the lantern we had brought for any emergency, we went slowly towards the place, until the shriek was uttered at our very feet. We hastily examined the cracks and called, but there was no answer, and all was still. We looked everywhere, finding no one, and turned to go back, thinking some poor Kanaka, venturing down in the dark, had fallen into some crack, and at last died.

We had gone but a few rods when the shriek was repeated. The natives clung to me in mortal terror, but I insisted on going back, and placing the lantern on a rock, we sat down to await developments; it seemed as though the question, "are there any spirits present," was quite superfluous. We sat more than five minutes in silence, and I could feel the poor fellows tremble, as they sat close up to me. Then the shriek was repeated, but we saw the spirit that made it—a jet of steam—and my boys were encouraged.

The smaller lakes were close to the surface, and I could put my stick into the melted mass. It was strange to see how soon the lava cooled on the surface. As soon as it had ceased bubbling, I threw a small perfectly dry stick of wood into it, and it was more than fifteen minutes before it smoked much.

The last visit was in August, 1865, and even since that time the action in the crater had been increasing, until the floor of this vast pit has risen nearly a hundred feet, and at times has quite disappeared, owing to the streams of lava flowing over the surface."

**Value of a Dead Horse.**—A French chemist has shown by analysis that thirty pounds of flesh, thirty-two pounds of blood, sixty-two pounds of bone, contain as much nitrogen as one thousand pounds of farm manure; and hence that the carcass of a dead horse is worth more than a ton of the best farm yard manure for the purpose of vegetation.

### The Word of God, the Christian's Guide.

Friends! Many of you have much to pass through, before you can come to feel and witness the Lord ministering his precious promises of life and peace freely unto you. Oh! He waiteth to be gracious unto you; yea, He hath long waited. Oh, that you would now turn unto Him in the drawings of his power and life, and cease willing, and running, and striving in your own wills and ways, and wait to be guided and led by his Spirit, into those things which He requireth at your hands!

O Friends! it is the inside, it is the inside that must be cleansed; for whilst that is polluted and unclean, the Lord regardeth not the worship. It is He that searcheth the heart, and trieth the inward parts. You cannot hide anything from Him; for he beholdeth all your goings, and actings, and thoughts. (Psalm cxxxix. 1-12.)

Now I know many of you will oft make large confessions of your sins; but, friends, there is a further thing to be minded, (mark) you must also come to forsake them, or else you cannot find the mercy. Therefore hearken diligently unto the call of the Lord, and believe and wait in that which makes manifest sin, and calleth you out of the same; for this is holy, and consenteth not unto sin; it hath no fellowship with darkness nor concord with the devil. Now this is the living Truth. By this you may know it, (mark) it is contrary to whatsoever is not of the Truth, and it opposeth evil in the very appearance thereof. Oh that you would hearken unto this, and receive this in the love of it, when it appeareth in you; that so by the life, and power, and virtue of it, you might be saved and cleansed from your sins. O Friends! if you ever come truly to be made free, it must be by the Truth; if ever you come to be sanctified, it must be with the Truth. Now the Word is the Truth; and the Word is very high, even in your mouths, to show you your evil words, and also in your hearts to show you the deceit and thoughts thereof; yea, its virtue goeth through all things, and its power upholdeth all things. It is Life, and that Life is the Light of men. Oh, that you would believe in it; that you might be made the children of it! This Word is immortal, and it is made to destroy the devil and his works, and to save your immortal souls.

O Friends! though its appearance in you be in judgment, yet resist it not, neither turn from it in any wise; but when it convinceth you of any evil, and begetteth any love in you towards its judgment, oh, then abide in that love! and then you will see how Christ comes for judgment into the world, to judge the prince of the world, and to east him out, and to make blind that eye which hath been open and hath seen in the worldly carnal spirit, and to open that eye which hath been kept blind by the god or prince of this world. Yea, as you wait in the righteous judgments of Christ, you will feel Him opening the eye of the understanding part, with his invisible light, whereby you will come to see into the invisible things of God. O Friends! you must own Christ the Word of God in the way and ministration of his judgment and burning, before you can truly witness that you are reconciled unto God. Oh! wait to hear the voice of Christ in your inward man, and be content to bear his yoke, and wait in stillness, that patience in you may have its perfect work. And if any of you see with the life of the Word, that your hearts are hard and rocky, keep but in patience, and wait in that life which makes you sensible of your condition, and you will feel the pure operation of the Word, entering as a hammer, which will break your hard hearts into tenderness. Yea, you will feel them dissolved,

melted, and changed, by the power of the Word as ye believe and wait in the same. And then you will know experimentally, that the Word the Lord is as a hammer, and as a sword, and a fire, and as fuller's soap; for you will feel breaking and cutting down, burning up, and washing out all the hard, fruitless, defiling nature. And then you will come to know Christ's faith his hand; for you will feel Him purging the flesh by separating the chaffy, dirty nature from the tender seed, which delights to do the will of God. Now as you come to feel this within, you come to witness his baptism with the Holy Spirit and his fire; yea, here the washing in the regeneration and the renewing in the Holy Spirit come to be witnessed; and here Christ's work comes truly to be felt and known, which is, to destroy the deeds and his works, to blot out transgression, to take away sin, to cause the old things to pass away, and to make all things new. Oh! wait to feel and witness this work, and think not that you saying Christ hath done all for you, will prove you, while you live in the old fleshly birth; yea, verily, verily, I say unto you, that except ye be born again, ye can in no wise enter into the kingdom of God. Therefore wait to feel this inward work, that so you may know Christ formed in you (his mind, his spirit, his disposition, his nature) and then you will come to the new creature, and to witness the election which avails and obtaineth. And here the circumcision without hands you will come to know, which is the putting off of the body of the sins of the flesh, by the circumcision of Christ; and this brings to be the Jew inward, whose praise is not of man, but of God; and here is the true Israel of God, upon which the mercy comes; and here is the true elect seed, upon which the promise is; and they that come to it are born from above, are members of Christ's body, of his flesh, and of his bones; and they come to the riches of the mystery which hath been hid from ages and generations, which is, Christ in them, the hope of glory. (Col. i. 26, 27.)

O Friends! these things are not written unto you, that you should feed upon the words, and seek to get a rest there; but these things are written in tender bowels of love unto you; that ye as truly hunger and thirst after the new life; and so as the Lord's Witness ariseth in any of you witness unto the truth of them, and to give you any understanding in the same, you may join with his Witness, and believe and wait in the same, feel these things fulfilled in you.—Written, while a prisoner for the Truth, by George Fox, Younger. About 1656.

### The Sun.

(Concluded from page 314.)

Every observer who has examined the spectra with more care than the last, has added to number of these lines. Dr. Wollaston first noted two or three of the most conspicuous. Fraunhofer registered and fixed the places of some thirty forty more, and later observers have mapped out with all the precision of a geographical survey not less than two thousand of them. The knowledge of them, and the precise measurement of their distances from one another, has proved invaluable in a great many lines of scientific inquiry, and most particularly in optics and chemistry; and, quite recently, has been the means of revealing facts respecting the constitution of our sun itself, which one would have supposed impossible for man ever to have become acquainted with.

One word more on these lines; I have said that they are not occasional, but belong to the sun



hit as such. But they may be considered as in some sort accidental as regards the sun—for the light of each of the stars when thrown into a specimen, is found to have a different system of these fixed lines." And what is more, the light of every flame has its peculiar lines, which indicate the nature of the burning substance. And in this way there seems to arise a possibility that by studying these lines carefully, as exhibited by terrestrial flames, and other sources of artificial light, we may come to a knowledge of what the fixed stars are made of. This is what men of science are now very busily occupied about, and seems to have been rendered at least highly probable—I do not say that it has been proved—but a great many of the chemical elements of our earth exist in the sun—such as, for instance, iron, soda, magnesia, and some others. I cannot here state the extraordinary facts on which this conclusion rests. But the conclusion itself is not so absolutely strange and startling as it first appears. The analysis of meteorolites, which there can be no doubt have come to us from the very remote regions of the planetary system, has, up to the present time, exhibited no chemical element—so that a community of nature, at least as regards material constitution, between our earth and the rest of the bodies of the system, is at all events no unexpected as it is itself, no unreasonable conclusion.

Not that it is meant, by anything above said, to imply that the light of the sun is that of any one, in the usual sense of the word. A late celebrated French philosopher, M. Arago, indeed, considered that he had proved it to be so, by certain optical tests. But in the first place his proof is vitiated by an enormous oversight; and the light, besides, is a physical impossibility. The heat and heat of the sun cannot possibly arise from the burning of fuel, so as to give out what we call flame. If it be the sun's substance that we mean (I mean consumes) where is the oxygen to come from? and what is to become of the ashes and other products of combustion? Even supposing the oxygen supplied from the material, as in the cases of gunpowder, Bengal-light, or gun-cotton, still the chemical products have to be disposed of. In the case of gun-cotton, it has been calculated that, if the sun were made of it so condensed as only to burn on the surface, it would be consumed, at the rate of the sun's expenditure of heat and heat, in eight thousand years. Anyhow, kept up by fuel and air, is out of the question. There remain only three possible sources of heat, so far as we can perceive—electricity, magnetism, and vital action. The first of these was suggested by the late Sir William Herschel, in 1801; the second, at least as a possibility, though not indicating any mode by which the necessary friction could arise, by myself, in a work published in 1833. \* \* \*

\* \* \* Hitherto I have only spoken of the sun as the centre of our system; and, as such, regarded by us as immovable. Even in this capacity he is not quite fixed. If he pulls the planets, they pull him and each other; but such struggles affect him but little. \* \* \* But the sun has another end, so far as I can judge, a much vaster part in creation to perform than to sit still as the quiet patriarch of a domestic circle. It is up and active as a member of a community of himself. The sun is not only a sun, he is also, and that but a small one in comparison with individual stars (one of which, Sirius, would weigh two or three hundred of him); and among these glorious companions he moves on in a path which is just beginning to become known to us, though in what orbit, or for what purpose, will

never be given to man to know. Yet we do know—almost to a nicety—the direction in which that path is leading; and the rate of his travel (though this is less exactly determined.) Still this rate, at the very lowest estimate, cannot be taken under four or five hundred thousand miles a day; and yet this speed, vast as it is, in the 2000 years which separate us from the observations of Hipparchus (who made the first catalogue of the stars) would not suffice to carry it (and of course our system along with it) over one sixtieth part of the distance which now separates it from the very nearest of the stars. When we travel through a diversified country, we become aware of our change of situation by the different grouping and presentation of the objects around us. But though travelling at this amazing rate through space, successive generations of mankind witness no change in the order and arrangement of the stars; and Hipparchus, were he to come once more among us, would recognize the old familiar forms of his constellations; and, without better means of observation than he then possessed, would be unable to detect, with certainty, any change in their appearance; though we, who are better provided in this respect, are enabled to do so.

Such, then, is the scale of things with which we become familiar when we contemplate the sun. In what has been said, it will be perceived that I have been more anxious to dwell upon facts than theories, and rather to supply the imaginations of my audience with materials for forming a just conception of the stupendous magnificence of this member of God's creation, than to puzzle them with physical and mathematical reasonings and arguments.

On the Dew.—Soon as the evening comes, this penetrating invisible moisture embalms each herb and flower, and fruit that grows; when sultry heats and winds do cause the various tribes of vegetation to languish and pine with sickly drought, this wondrous cordial falls upon their drooping heads, and makes them glow afresh in verdant smiles of health and beauty. But how admirable! this beautiful dew, wherever it distils its crystal treasures in nature's verdant lap, is neither heard by the quickest ear, nor seen by the sharpest eye; it makes no noise, it makes no show. What a striking feature this of that divine anointing from above which waters heavenly souls! God says by his prophet Joel, "I will be as the dew unto Israel." O heavenly dew! This is the still small voice of the Holy Spirit which is not to be found in the whirlwind of fleshly words and tumults, nor in the fire of fleshly words and passions. As the dew falls when all is still, when all is wrapt in sacred silence, so it is in the silence and stillness of all flesh with its noisy workings that this sacred unction distils upon the soul, and causes it to grow as the lily, and to cast forth its fragrant odors as the wine of Lebanon. Let Christians then learn from the foregoing experience that still streams are the deepest. Let them learn more and more to be like Mary at the feet of Jesus, and to be more busy in receiving from him than to be offering to him the sacrifice of fools. Let them remember that God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth. To him be glory and praise. "Zion's children, keep yourselves from idols."—From the Works of Cornelius Copley.

If we do not yield obedience to Christ, and acknowledge him before men by following him, and acting agreeably to his light in our hearts, we cannot expect him to acknowledge us before his Father and the holy angels.

#### Invention of Printing—The Mazarin Bible.

The claims to this invention most generally recognized at the present day are those of John Guttenberg, a native of Mentz, who was born of noble parentage about the year 1400. His father's name was Gensfleisch, but he is more commonly known by that of his mother, or of the estate of Guttenberg, which belonged to the family. At the age of twenty, in consequence of civic dissensions, he removed to Strasbourg, where he appears to have devoted many years to mechanical experiments of various kinds, and where he undoubtedly laid the foundations for the noble art. It is certain that as early as 1438 he was in possession of a press, movable types, forms, and other appliances of printing. No book, however, was brought out by him until after his return to Mentz, which was about the year 1450. While engaged in his experimental researches and labours, Guttenberg tells us that he heard two voices address him. The one bade him desist; told him the power his invention would put in the hands of bad men to propagate their wickedness; told him how men would profane the art he had created, and how posterity would have cause to curse the man who gave it to the world. So impressed was he with what he heard that he took a hammer and broke to pieces the types he had so laboriously put together. His work of destruction was only stayed by another voice, sweet and musical, that fell on his ear, telling him to go on, and to rejoice in his work; that all good might be made the cause of evil, but that God would bless the right in the end.

Immediately upon the return of Guttenberg to his native city, he entered into a partnership with John Faust, a goldsmith by trade, who furnished funds for the development of the art. They employed to assist them Peter Schoeffer, a scribe, whose previous occupation had been the copying of manuscripts, and who appears to have been a man of taste and genius. A man of taste he assuredly was, if we may credit the accounts that have come down to us respecting the wealthy goldsmith's young and beautiful daughter, whom he married. To him is ascribed the invention of metallic types, and of punches in hard metal, by the use of which sharpness of outline could be given to the matrices in which the types were cast, and perfect uniformity be retained in the type. In summing up the various works and treatises favoring the view here presented, it may be stated in brief that the place where printing had its origin was Strasbourg, about the year 1440; that to Guttenberg belongs the honour of the invention; that to Mentz belongs the honour of developing the art; and that it was improved and handed down to posterity by the united capital and skill of Faust and Schoeffer. Indeed, in the preface to a German translation of Livy, published at Mentz in 1505, it is distinctly stated by John Schoeffer, a son of Peter, that the "admirable art of printing was invented in Mentz, in 1450, by the ingenious John Guttenberg, and was subsequently improved and handed down to posterity by the capital and labour of John Faust and Peter Schoeffer."

The first book printed under the auspices of the three men whose names are thus associated, and hence the first book ever printed in the world, was the Mazarin Bible, so called because a copy was discovered and brought to light in the library of Cardinal Mazarin by the French bibliographer, De Bure. Seven copies of this exceedingly rare work, printed on vellum, and twenty copies printed on paper, are known to be extant. One of the latter now graces the private collection of James Lenox, of New York. It

was purchased in London at the sale of M. Wilke's library, in the year 1847, at a cost to the present owner, including duties, and transportation, of nearly three thousand dollars. The date of printing is nowhere to be found in the work, but its priority to all other books has been established beyond a reasonable doubt by Dr. Dibdin, in a learned dissertation communicated to the *Classical Journal*. (See volume 4, pages 471-484.)

By a curious manuscript memorandum in one of the copies belonging to the imperial library at Paris, it appears that that copy was illuminated, rubricated, and bound by Henry Cremer, vicar of the Collegiate Church of St. Stephens, at Mentz, in the year 1456. It has excited the wonder of bibliographers, and of all writers upon the subject, that Guttenberg, single-handed and alone at Strasbourg, should have hazarded so much and taken so bold a flight, as in his attempt to publish the Holy Scriptures. Before twelve sheets had been struck off he had expended upward of four thousand florins, an immense sum in those days to be expended by one individual. His own resources being exhausted, he was compelled on his return to Mentz to apply for assistance to the rich goldsmith, as we have already stated. The publication was probably completed about the year 1454. It consists of two large folio volumes of six hundred and forty-eight and six hundred and thirty-four pages, printed in double columns, with a clear Gothic letter, without title-page, signatures, catch-words, pagination, place, or date. The strength and beauty of the paper and type, the lustre of the ink, the exactness of the register, and the general splendor and magnificence of the volumes, have won the admiration and praise of all who have given attention to the subject. "It was," says M. Hallam, "Minerva leaping on earth in her divine strength and radiant armor, ready at the moment of her nativity to subdue and destroy her enemies. We may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing upon the new art, by dedicating its first fruits to the service of heaven."—*Watchman and Reporter*.

Selected.

When professors of religion argue in favour of the attendance of gay parties, and musical entertainments, we may without want of charity, conclude they either frequent such themselves, or are allowing their children or those under their care, to do so. When brought upon the bed of death, if favored with reason, at that awful period, these things will appear in a different aspect. Then, like a dying youth, of whose last testimony a record has been published, they would be eager to exclaim to those who have care of the young, "Do warn them against worldly conformity and gay parties—they are the bane of true piety."

*Wonderful Discovery in Electricity.*—H. Wilde, of Liverpool, has brought out a new discovery in electricity during the past year, which is described as exceedingly brilliant and important. He has found a method of producing electricity in quantities; and of an intensity hitherto unknown, by the action of feeble electrical currents upon powerful magnets.

His apparatus consists of six small permanent magnets only a pound each, a ten-inch electro-magnetic machine, having an electro-magnet weighing three pounds (which accumulates and retains the developed electricity, on the same principle of an insulated submarine cable or the Leyden jar) and an armature revolving within an

iron cylinder at the rate of fifteen hundred turns a minute. The cylinder is about a foot long, and has a bore of two and a half inches. The armature which plays within it, not touching the sides, is coiled about with insulated copper wire. It is from this armature, when the different parts of the apparatus have been connected and put into operation, that the electricity is evolved, and the effects are produced.

The machinery evolves a light which rivals the sun in its dazzling luminousness, and surpasses that orb in taking photographs. At a distance of a quarter of a mile it throws shadows from the flames of street lamps upon a wall. Two photographers in England have set up the machines in their shops, and now do all their copying and enlarging by the new electric light at night. The heating power of the flame is so intense that it melts seven feet of No. 16 iron wire, and beats to a red heat twenty-one feet of the same wire in an instant. The cost of the apparatus is small, the waste of materials trifling, and the expense of working light. For lighting streets, for light-houses, and for illuminating public buildings the new discovery is far superior to gas, and there are probably various other purposes besides those already indicated to which it may be devoted, if its properties are truthfully described.

For "The Friend."

#### For The Little Children.

How touching is the record left us of the love of our dear Saviour for little children. "He took them up in His arms, put His hands upon them, and blessed them." How many who have read this, have secretly wished they had been of that number, but it is precious to know that He, who when on earth thus manifested His love to these, changes not. He now comes into the hearts of little children, and draws them by the cords of His love very near to himself, and blesses them with His holy presence. Oh! that all children may love thus to feel Him, and be very careful not to grieve or offend this dear Saviour, who so loved them and us all as to give His precious life for our sakes, that our sins may all be forgiven, if we are willing to let Him, by his Holy Spirit come into our hearts and make them clean in His sight. This care, dear children, to live in the fear of your heavenly Father, will not prevent you from enjoying the innocent amusements of childhood; for we may believe that the activity and sprightliness of youth are not displeasing to Him, who gives the active body, the cheerful voice, and the buoyant spirit; but it will preserve you from giving way in your play and at all times to wrong feelings, from using improper language, and from all unkind and selfish behavior; for as you love your dear Redeemer, you will love one another. Living thus near to his Holy Spirit in your hearts, although temptations may increase as you grow in years, He will still watch over you, as the shepherd watcheth over his sheep, and He will make you lambs of His fold, and you will be safe in His keeping. Oh! then turn not away from the gentle whispers of His voice, but listen to it and obey it. It will be hard sometimes to give up your own will, but as you yield obedience to that which shows you what is wrong for you to do, and also what is right, you will come more and more to love the good and refuse the evil, and as you grow in stature, you will increase in wisdom and "in favor with God and man."

And may those dear children who do not enjoy the blessing of health, and who therefore cannot join in the sports of others, but who are often laid on the bed of sickness and pain, not doubt the love of their heavenly Father to them. His ways

are not our ways; we are poor, short-sighted creatures, and we do not know what is best for you, but He is perfect in wisdom and very rich in mercy. He sees the end from the beginning, and He does all things well. The query of a dear child, who deceased many years since, when little more than four years old, comes sweetly to remembrance. The first day she was confined bed with the illness which after several weeks suffering terminated her short but happy life, she queried in her own simple, touching language, "Does our heavenly Father see little Lydia sick in her bed, and does He love little Lydia?" Being assured that was indeed the case she was satisfied. It appeared to be sufficient comfort her gentle, confiding spirit, that her heavenly Father saw her and loved her. May dear children, in their seasons of suffering, be comforted by the same blessed assurance. I will not overlook or forget one of these, but He who cares for the little sparrow, will very tenderly watch over you, and as you endeavor to turn your thoughts to Him, He will help you to be resigned to His holy will, and to bear with patience your sufferings and privations; and if He sees me that your life in this world should be short, He will prepare you, in great mercy, to be united to that happy company of whom our Saviour said, "That in heaven their angels do always behold the face of my Father which is in heaven;" there, free from all pain and sorrow, to sing the praises of your dear Redeemer, whose gracious language it is, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." E. A.

Fifth month, 1867.

*Bats.*—Bats are nocturnal in their habits, for several causes; principally, because their vision is better adapted to the night than day, and there is a much greater abundance of insects flying in the quiet of the night; that is, the Lepidoptera insects, moths, &c., all of which their food principally consists. All these moths are injurious some form or other; and we can readily see their in destroying them, the bats are eminently beneficial.

The young of the bats are two in number; and the manner in which the first part of their childhood is passed is curious and interesting. The old ones have no nests, but move about from one place to another. Now, with this habit, it necessary for the young ones to be transported to the parents; and it is done, for two or three weeks in the following manner: As soon as the little ones are born, they creep up and are assisted the mother to her teats, and fix the claws the thumbs and feet firmly in the fur, they cling to their parent with astonishing strength. A comical sight it is to see two miniature bats for they look like the mother exactly—holding like lurs, remaining perfectly still, when she is flying, that they may not impede her in flight.

Some of our bats flourish well in confinement and make comical and amusing pets. I have often kept them in cages, feeding them with insects and crumbs of meat. When they are disturbed, they open their mouths and show their white, fine teeth, uttering a peculiar cry, very similar to the sound produced by scraping the teeth of two combs together. I have often seen them fly about my room in the evening, and they soon busied themselves in catching the flies that were on the ceiling. Occasionally they would pause to rest, hanging by the claws of the big foot, head downwards, from a picture-frame chair. We would recommend to our young friends

time to make pets of these little animals, we can assure them that they will find in a rich fund of amusement and instruction. *Our Boys and Girls.*

For "The Friend."

**Business.**

I closed in a recent number of "The Friend," an essay "The Pursuit of Business," so reminded the following memorandums from the pen of a Barclay, that I concluded to transcribe in for insertion, if approved by the editor, in valuable journal.

They have the effect to stir up the pure and in all of us, by way of remembrance of the things which only are permanent, and ever excellent. It seems to be time for us, as a people, to look about us, and to gravely inquire who, that "strangers have devoured our strength;" what, like to the accursed thing hid in the bow of Achan at the siege of Ai, is keeping us from that going up in the strength of the Lord God of Israel, which ever ensureth the victory. And thus letting judgment be laid to the right and righteousness to the plummet in our hearts respectively, seek diligently after those things which alone make for our own peace, or thereby we can edify one another.

John Barclay writes under date of 1815: "Business, in its proper sphere, is useful and beneficial, as well as absolutely necessary; but abuse of it, or an excess in it, is pernicious on many points of view. I cannot approve, in any respects, of the intense degree of application and attention, which seems often to be desired of those that are in business.

There is one danger to which the man of business is particularly exposed, and the more alarming because it is concealed; I mean the danger *of losing a worldly spirit, and of losing that earnestness of conscience, that love of religion, which is the ground of all virtuous conduct in a person who is engaged in worldly affairs.* In other spheres of his engagements be large as small, should be *most anxiously attentive to eternal interests,* that they also may be kept flourishing, profitable condition. If this be the case, the saying of W. Penn is true in regard to such a one—"He that loses by getting better loses than gain." He should also be jealous of his scanty leisure, that he may omit to employ some of it in his *daily duties as Maker, and in the constant cultivation of a holy frame of mind* which it is the slow and sure tendency of the spirit of the world, to counteract. For I own I tremble at every idea of any man's mainly pursuing his carnal interests, when, perhaps, in one short moment he is gone. How inconceivably terrible exquisite must be that man's anguish, whilst he very brinks of going he knows not whither, and that he has given up an eternity of bliss for the empty grasp of that which is not."

Gain, under date of 1817: "I think it right his time to set down my opinions, or rather opinions as I conceive to be sound and good, give to the subject of business. \* \* \* I love that it is good for man to earn his livelihood by the sweat of his brow. If any one has never comes to have sufficient for the support himself or family, (by a sufficiency I do not mean that which will satisfy all his desires, nor which may raise his family above the sphere which they were born, neither that which will wish his children with large capitals to enter active or extensive concerns,) but if he has renwitted to support himself and family in a moderate way of living, and to afford his children

an useful education, the knowledge of some honest employ, and a little to begin with, it is enough. I am inclined to think that such an one should consider whether it be not right for him to give up his business to his children, to faithful dependents, or to relations that want it; unless he be of a disposition that can hardly find occupation for his mind out of business, and in that case, let him continue to employ himself in it, taking only a small share of the profits. With respect to charity, let not any one in trade nicely glean their vine of the fruit with which the Lord hath so abundantly blessed them; but let them gather sufficient, and the rest let them leave for the portion of the poor. For my own part, if I way open for my going into business, I believe it will be safest for me to engage in such an one as is moderately profitable, yielding regular returns, and tending to the *general and substantial welfare of mankind, to the injury of none, and which will not take up much attention or anxiety.* But especially I desire, that I may never sell to others any article which has an evil tendency, or which evidently and often is misapplied. With respect to this particular, I have lamented to see that Friends, who are fearful lest they should give way to the spirit of vanity, pride, and extravagance, and who on that account do not decorate their persons or houses,—that these should yet feel easy to deal to others things which they disapprove of themselves; that they should not hesitate to *buy and sell such articles as they know are inconsistent and incompatible with the pure teachings of that principle by which they profess to be led.* This matter has impressed me much. I know that by adopting this sentiment, I show my disapprobation of the conduct of many sincere-hearted Friends, and I am also aware how few descriptions of occupation in life are entirely free from this objection. Nevertheless, I do believe that the sincere-hearted amongst us will not hesitate to give up that in their outward concerns which they know to be an encouragement to evil in any shape. That these may come to see this matter, as clearly as I do at this present time, is the warm desire of my soul!

"But the ground upon which I think it best for me to be not much engrossed in the things of this life, is this. Having experienced no small share of the forbearance and mercy of the Lord, having been rescued and delivered from the pit of destruction, having sincere and fervent desires for my own preservation and salvation, as well as for that of my poor fellow creatures everywhere, I have inclined towards the belief, that the Lord will make use of me, if I am faithful to his requirements, in the way and time, and for the purposes which He sees best. Under this impression it is, that I believe it right for me to sit loose to this world and its anxieties, and not to be too much entangled in them, lest I should be incapacitated for performing that service which may be shown to be my duty, or unable from my situation in business to undertake it. Though I scarcely think it my place to be out of business, yet I believe that it is good for some to be entirely released from it, and also that well disposed persons should devote a considerable portion of their talents, time, and money to visiting and relieving the poor, and advancing and promoting the good of mankind in various other ways, according to their several gifts."

Are thy miseries, then, greater than thy mercies? Thy comforts, are they gone? What think you of the honor, that Jesus makes all thy bed in sickness!

For "The Friend"

*Report of the Proceedings of the Tract Association of Friends, for the year 1867.*

The Managers report, that there have been printed during the year ending Second month 28th, 1867, 6520 Almanacs for 1867; 5260 Sermons on the Mount; 3150 Juvenile Books, and 510 copies of the Memoir of Mary Dudley and daughters.

During the same period there have been taken from the Depository, 292 Select Readers; 634 Juvenile Books; 6342 Almanacs; 140 Select Anecdotes; 78 Preservation under Extraordinary Dangers; 3518 Sermons on the Mount; 5 Spiritual Progress of M. R.; 17 Account of Sarah Grubb, and 460 copies of Mary Dudley. With the exception of the Sermon on the Mount, most of the above were sold; of the latter publication 2626 have been taken for gratuitous distribution, about one-third of them among the freed people in the South; 145 copies of the Memoir of Mary Dudley and daughters have been sent to the subscribers to the Association.

On the first of Third month, 1866, there were on hand 105,973 Tracts; there have since been printed 84,120; and there have been removed from the Depository 78,562, leaving a balance on hand, Third month 1st, 1867, of 111,531. Those disposed of gratuitously were intended for distribution as follows:

Among the poor in the northern parts of the city, at Pennsylvania Hospital, and among sailors on the wharves,	4,800
At the Moyamensing Prison and Eastern Penitentiary,	2,660
At Schools for colored people, and elsewhere in the city, not particularly designated,	4,860
Among Contributors to the Association,	293

Making a total distribution chiefly in the city of	12,712
In other parts of Pennsylvania,	7,546
In Maine,	260
In Massachusetts,	328
Among Indians at Tunnessash,	407
At prisons and elsewhere in New York, In New Jersey,	3,482
In Delaware, chiefly among prisoners at New Castle,	800
In Maryland,	345
In Washington, D. C.,	1,725
In North Carolina, principally among Friends,	840
In Florida, chiefly among the freedmen, In Louisiana, among colored people,	1,555
750	
In Arkansas, at Orphan-house for colored orphans,	600
In Kentucky,	100
In Tennessee, chiefly among Friends in that State,	602
In Ohio,	3,600
In Indiana,	600
In Kansas,	1,700
In Iowa,	1,521
In Wisconsin,	590
In Nebraska,	50
Among freedmen in different parts of the Southern States,	7,900
In Canada West,	30
In West India Islands,	206
Places not mentioned,	17,735

Making a total gratuitous distribution of There have been sold,

Making the total number taken from the Depository during the year 78,562



The Managers continue desirous of encouraging the judicious distribution of the valuable biographical narratives, and other treatises illustrating the work of vital religion in the heart, contained in our series of tracts; believing that in their perusal the witness for truth in the heart has often been reached, and instruction and profit been conveyed. In some of our tracts the views of Friends on several important doctrinal subjects are concisely treated of, for the information of those who desire a further knowledge of the principles we profess, which we believe may be also often circulated with advantage as suitable opportunities present.

Two new tracts have been stereotyped during the past year—one of two pages, entitled "The Christian's Joy," and the other of twelve pages, containing an account of the happy change effected in the mind of a person of professed infidel views by the operation of the Holy Spirit, during a lingering illness, under the title of "The Power of Divine Grace." They are numbered respectively 112 and 113 of the series.

The reading matter of the Almanac for 1868 has been prepared, and it is now ready for the printer.

The expense of keeping up the stock of the publications of the Association, of which as appears above, a large proportion are disposed of gratuitously, has been greater of late years than at some former periods, in consequence chiefly of a larger distribution and the increased cost of paper and printing. As the original design is maintained of supplying the books which are sold at about their actual cost, the contributions of Friends continue to be necessary to assist in providing for the circulation of the tracts, and for the issuing of the additions which are made from time to time to the series. The expense of stereotyping these is often considerable, and has required at times the aid of special contributions. The sum of \$1790.70, the proceeds of the bequest of \$2000, directed by our late friend Hannah Sanson, for the general purposes of the Association, has lately been received by the Treasurer, and has been a very acceptable addition to our funds. EDWARD MARIS, Clerk.

Philadelphia, 3d mo. 14th, 1867.

#### OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year:—

Clerk.—Mark Balderston.

Treasurer.—Elton B. Gifford.

Managers.—John C. Allen, Edward Richie, Horatio C. Wood, Charles J. Allen, William Kinsey, Samuel Allen, Joseph S. Elkinton, Isaac Morgan, Jr., George J. Scattergood, Jacob W. Fry, Edward Maris, John S. Stokes, Samuel Eulen, Clarkson Sheppard, Richard J. Allen.

*The Creatively Activity of Man.*—Truly I am often fearful that the creatively activity of man, instead of helping, is marred the good work already begun in the tender minds of many; causing them to stop very far short of that undefiled rest which is prepared for the people of God; but it is my most firm belief, that their earthly wisdom will be confounded, and that the Most High will scatter them as chaff is scattered before the wind; and that He will magnify His own glorious power in the hearts of his children, who in simplicity are turning their faces towards his holy mountain, taking of the things of Christ, and showing them to these his little ones.—*Daniel Wheeler.*

For "The Friend."

#### Western Exploration.

We find, in *The Nation*, a statement that an exploring party of more than usual importance has just left the Atlantic for the Pacific coast, to make a survey under the direction of the United States government of a belt of land near to the fortieth parallel of north latitude, stretching from the Sierra Nevada to the Rocky Mountains. Through or near this belt will pass the Central Pacific Railroad, and the object of the expedition is to gather in advance as much information as possible respecting the structure of the country, the mineral resources, the agricultural capacity, and all the other physical characteristics of the region. The survey has been ordered by Congress; it is to be conducted under the direction of the Secretary of War; and more particularly still, under direction of the Chief of the U. S. Engineers, Major-General Humphreys, to whom the party will report and from whom they have received their general instructions.

The head of the party in the field is Clarence King, a man about twenty-five years of age, who was educated in the Springfield Scientific School of Yale College, and connected for a few years past with the geological survey of California. He has travelled extensively among the great mountain ranges of the West, has ascended and measured some of the loftiest peaks, is trained to the exposures and hardships of frontier life, and appreciates fully all the conditions which are essential to success. King will have nine assistants. His friend and associate in the California survey, James T. Gardner, who has lately been engaged with him in surveying and mapping the famous Yo Semite valley and the adjacent mountain region, is the first assistant in topography, and James D. Hagan, an experienced traveller, is the first assistant in geology. There are also two other topographers, two other geologists, a zoologist, a botanist, and a photographer. On their arrival in California a small escort of mounted men will be furnished by the military authorities, making with drivers and packers a party altogether of thirty-nine men.

The proposed line of exploration extends from the 120th to the 105th meridian, or from Pyramid Lake, near Virginia city, on the eastern slope of the Sierra Nevada, to Denver city on the eastern slope of the Rocky Mountains. The length of the tract to be explored is about 1000 miles, its breadth will not extend 100. The great desert basin of Nevada and Utah and the various parallel ridges and valleys by which it is traversed, will be included in their observations. The party hope to go this year, previous to the commencement of cold weather, as far as Fort Riley, and then to spend the winter, which is there too severe for field work, in the neighborhood of Virginia city. Next year they hope to reach Salt Lake city, and to complete their work out of doors in the third year. Of course much additional time will elapse before the scientific results of the expedition can be fully published; but everything of immediate practical value, especially with reference to the construction of the railroad will, it is understood, be at once made public.

*Human Life Lengthening.*—The human race is not degenerating physically, as many prophets of evil omen frequently assert. During the last two centuries, as statistics prove, health has been improving in civilized countries, and the average duration of human life has been prolonged. M. Mallet, a famous statistician, gives, as the result of records carefully kept in Switzerland, the fol-

lowing gratifying statement. Between the years 1530 and 1600 the mean duration of life following twenty-one years and two months. During the following century this term was extended twenty-five years and nine months; and since beginning of the present century it has far increased to forty-five years and five months.

In other words, the average duration of human life has doubled within three centuries; and improvement is due to the more settled state of society, to the multiplied comforts of life, and the advance in sanitary knowledge and regions of recent years. As the growth of moral and piety represses vice, this improvement in health and in prolonged life will be more mar than at present.—*Watman and Reflector.*

For "The Friend"

#### Some Memoranda from the Port-folio of Elizabeth Bacon.

(Continued from page 313.)

[Without date.] "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance." As this was brought consolingly to remembrance last night on going to bed, I was that I can say, humbled under the thought, one so unworthy as myself, should be brought to feel, even in the least degree, the abounding mercies of His love, and the mercy shown in a prayer-hearing and prayer-answering God. I can it indeed be, that the Angel of His presence is watching over me for good,—so great a sin as I? What cause for the highest gratitude that He still condescends to regard me, who consider the times and the length of time, that turned my back upon His gentle admonitions, seek enjoyment in some of the perishing gratifications of this world. He marvellously cares for the poor mortal body, but to kind condescend and in a most merciful manner preserves the immortal, which He designs for a glorious inheritance in His heavenly kingdom.

"I often feel deserted and ready to plore, 'Show me a token for good,' that I 'know the Lord liveth.'"

"Oh what an abode of wretchedness was this earth be without the tendering shower of heavenly love, to water and refresh the plants a beneficent Father is rearing for celestial country, where no want is known; fullness of joy reigns forever there. 'Blessed be the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance.'—Ps. lxxxix: 15."

"I have been more poorly again, though I felt a sweet sustaining help to come to be quiet under it, and submit patiently with a little sense of hope that it would work good for me. Oh what a comfort, when we feel a quiet and trusting submission to the will of Best Wisdom concerning us, whether our affliction, or inward trial be our lot. Believers that 'all things shall work together for good them that love the Lord'; Oh let my trust confidence be more and more in Him who is to help through every trial, and grant us strength according as our day may be. He knows it is necessary for the work of cleansing from filthiness of the flesh and the spirit, in order perfect holiness. May patience have her part in work. 'Patience in low times is an excellent anchor, and hope bears up the soul.' 'He endureth to the end shall be saved.' 'Believers count them happy which endure.' Infirmities of every kind beset me on either hand. They need comparable to the thorn in the flesh. I must there often seems many thorns pierce

and soul. Oh let me look to Him who hath said 'My grace is sufficient for thee.' Oh for renewal of faith! The blessed promise that 'Lord is nigh unto them that are of a broken heart, and saeveth such as be of a contrite spirit,' ten brought to my mind with a degree of fort, which, I trust, is of and through Him, a I long to serve in true faithfulness. But too often it is that I fall short of the great

"I believe I have suffered much loss in equal things from a want of belief in the efficacy of Divine Grace to cleanse us from all our iniquities. Having an unwearied adversary with me contend, he is ever ready to persuade I cannot overcome. And when the faith is low, he is then more ready to take advantage of me than seasons. Yes, when he finds us the best, then it is he throws his fiery darts to try us if possible. But thank be to Him who can give us the victory!"

(To be continued.)

**Arabic Language in Africa.**—A recent from Beirut mentions the curious fact that a professor in the Liberia College at Monrovia was a Bierut for the purpose of acquiring the Arabic language and purchasing Arabic books, to act upon the Arabic-speaking tribes in the interior of Africa, who are now fast encroaching upon the borders of Liberia. He also proposes to send two young men from Liberia to the Protestant College in Beirut, in order that they may acquire the same language. Native students studying Arabic in an American college on the coast of the Holy Land, in order to combat the encroachment of Mohammedanism in the neighbourhood of Liberia, is a remarkable illustration of the mode in which different systems of nationalities now operate on one another.

**THE FRIEND.**

SIXTH MONTH 8, 1867.

The citizens of Philadelphia, in common, we think with those of our whole State, are deriving a comfort from the enforcement of a law that at the last session of the Legislature of Pennsylvania, regulating in some important particulars the sale of ardent spirits and other intoxicating drinks, and closing all taverns, eating-places, and other places for dram drinking on the day of the week. We have not yet seen a copy of the law, but from a synopsis of it given in the daily papers of this city, we learn among other things it makes it a punishable offence for any one having a license to sell strong liquors, to furnish it—whether ardent spirits, wine, or other similar beverage—to a person, whether male or female, under age, unless the consent of the parent, guardian, or master is first obtained. It makes it a penal offence to sell, or exchange any such drink to a habitual drunkard, or to one who is at the time intoxicated; or to a husband, wife, parent, or child if the person applied to has been requested to do so, by the wife of said husband, the husband of said wife, the child of said parent, or parent of said child. Persons supplying the liquor that has made any one drunk, are made liable for all damage or loss that may be the result of the intoxication. It requires all taverns, eating-places, lager-beer and refreshment saloons, and other places where intoxicating drink may be sold, to be closed, at or before twelve o'clock on the day of the week, and to be kept closed until

sunrise on Second-day morning, and any person violating this provision, selling or giving any intoxicating drink to another at any such place during that time is liable to be punished by fine or imprisonment: it being understood, however, that there shall be no interference with the reception and regular entertainment of travellers at hotels, &c.

This law went into operation on the 26th of last month; since which time there has been a marked improvement by the more complete absence of noise and drunkenness in our streets during the first days of the week that have occurred since. It appears to have passed the Legislature without attracting much attention or encountering opposition, and has taken the tavern keepers and dram sellers here by surprise. But although when its character and provisions were first announced a considerable outcry was made by parties interested in the liquor traffic, yet it has been highly gratifying to witness that it has been almost, if not quite universally observed, and that the police, whose duty it is made to see that it is not infringed, have been able to report that the places designated have been closed, and hardly a case of drunkenness has disturbed the general order and quiet reigning throughout Philadelphia on the day set apart for public worship.

But already the publicans and dram sellers in this city have held one or more meetings to discuss and set forth the grievance—as they are pleased to call it—inflicted on them by this law; to inquire how it was enacted without their knowledge or consent, and to take such action for the punishment of those representatives from the city who supported or connived at it, as will induce whoever may be sent to the Legislature next winter to discredit and rescind it. From the tenor of the speeches reported to have been made at these meetings, it appears these dealers consider that any interference with their selling their liquid poison whenever and to whoever they please, constitutes them a greatly persecuted class; and that the drunkenness and ruin of those who patronize them, and the evils thus brought on the community, are matters of no importance compared with their being allowed to keep their sinks of sin open during the first day of the week, debauching, and abstracting the money from the pockets of their deluded or depraved customers.

We hope the citizens of the State generally will give this law their hearty support, and interest themselves to see that it is universally enforced, and also be on the alert to thwart the efforts that undoubtedly will be made to send such representatives to Harrisburg next winter as will give their aid to have it repealed. It is a good renewal of legislative action in favor of temperance and morality, and if the law is allowed to wear its legitimate effects, we are disposed to believe the good resulting from it will be so apparent as to make all respectable citizens unwilling to have it abrogated, but rather anxious to go on in the work of reform, restricting more and more the sale of intoxicating drinks, until the community rids itself of the grievous crime of dram selling and dram drinking and the oppressive burden they entail upon it.

**SUMMARY OF EVENTS.**

**FOREIGN.**—Dispatches from Constantinople report that the Turkish government has consented to entrust the solution of the Cretan question to a commission of the European powers.

A Berlin dispatch of the first inst., reports that the Prussian Cabinet and the government of the Czar have come to an understanding on the Eastern question, and that the policy of either government in the East will hereafter be identical.

The Russian government has issued a proclamation extending a general amnesty to the Poles engaged in the last insurrection in Russian Poland.

Extraordinary preparations have been made by the French government and the municipal authorities of Paris for the reception of the royal visitors expected there during the present week. The Emperor of Russia arrived in Paris on the 2d inst. It is said that he will extend his visit to London.

The Bavarian government officially denies the truth of the statement made by the French press that Prussia was strengthening the fortifications and increasing the armament of Rastadt.

The Spanish government is considering the question of abolishing slavery in all the colonies of Spain. The Spanish fleet in the Pacific ocean is to be materially strengthened.

The French government has taken measures to greatly reduce the number of troops in the standing army.

The clauses of the Reform bill providing for a more liberal extension of the franchise have been adopted by the House of Commons. An amendment proposed by the Liberais, requiring that a borough shall have a population not less than ten thousand, in order to be entitled to a seat in the House of Commons, was carried by a majority of 127. The weekly statement of the Bank of England shows an increase of bullion in its vaults to the amount of £755,000. The bank has reduced the rate of discount to 21 per cent.

The reported fall of Querataro and the capture of Maximilian and his generals, is confirmed by letters received by Minister Campbell from the United States consular agent at Matamoros.

The mediation of the United States has been declined by the Brazilian government, and renewed preparations are making to prosecute the war with Paraguay. Gen. Urquiza is reported to have revolted against the allies, and taken with him 10,000. The cholera was raging in the allied camp.

The insurrection in Guatemala has been suppressed, and the leader of the insurgents has been granted a safe conduct out of the republic, signing an agreement never to return.

Political disturbances have again arisen in New Granada. It is stated that the Constitutional government of Magdalena has declared war against the Federal government.

Hayti advises of the 18th ult. say, that the whole country was in a state of great tranquility. General Salnave continued to act as Provisional President, and the popular voice was in favor of his election to the Presidency.

The following are the quotations of the 3d inst. London, Consols, 94. U. S. 5-20s, 73. Liverpool, middling uplands cotton, 11½d. Orleans, 11½d. Breadstuffs and provisions dull and quiet.

**UNITED STATES.—The Finances.**—The receipts from internal revenue last week amounted to \$3,741,682; the total for the current fiscal year, \$246,589,408. The following is a statement of the receipts and expenditures of the United States for the quarter ending Third mo. 21st, 1867.

RECEIPTS.		
From customs, . . . . .	\$46,130,083 17	
" sales of public lands, . . . . .	291,233 35	
" direct tax, . . . . .	1,313,660 38	
" internal revenue, . . . . .	48,358,434 23	
" the premium on the sale of coin bonds, and from miscellaneous sources, . . . . .	13,792,106 50	
" loans, . . . . .	129,254,946 50	
<b>Total receipts,</b> . . . . .	<b>\$239,241,854 53</b>	
EXPENDITURES.		
Civil and foreign intercourse and miscellaneous, . . . . .	\$11,818,613 76	
Interior, Pensions and Indians, . . . . .	7,714,046 60	
War, . . . . .	28,235,504 17	
Navy, . . . . .	6,853,161 75	
Premium on the purchase of compound interest and seven-thirty treasury notes, . . . . .	1,409,406 82	
Payment of the principal and interest of the public debt, . . . . .	174,640,319 02	
<b>Total expenditures,</b> . . . . .	<b>\$232,741,052 12</b>	

**Philadelphia.**—Mortality last week, 247.  
**Boston.**—Mortality last week, 30—41 males, 39 females. A bill providing for the annexation of Roxbury to Boston has been vetoed by the Governor of Massachusetts, on the ground that it was inexpedient and improper to consummate a project for uniting the two cities without permitting the people interested to have a voice in the matter.







# THE FRIEND.

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The Subterranean Sources of the Great Lakes.

When we take the map of North America and follow along the borders of our chain of great lakes, and find that the tributaries for supplying the mighty torrent of water which pours in immense volumes over the falls at Niagara, and thence through the St. Lawrence to the sea, are few in number and insignificant in effect. Lake Superior, the largest body of fresh water in the world, an area of 32,000 square miles, and a mean depth of 1,000 feet. There are a few small streams, worthy of the name of rivers, which find their outlet in this lake—the St. Louis and Ontario are the largest of them—but there is probably not water enough discharged into the lake lake up for the atmospheric absorption and evaporation. The entire State of Wisconsin, even the very borders of Lake Superior, is drained by rivers, which flow into and are tributaries of Mississippi. These are, in chief, the Wisconsin, the Black, Chippewa, Fox, and Rock rivers, waters of which all flow southward to the Gulf of Mexico. The whole State of Minnesota, with thousands of lakes and streams, may be called the Father of Waters—for all of her waters which do not gather into the great Red River of the North are discharged into the Mississippi, and do not contribute to keep up the supply of Lake Superior; and on the northern shore of the lake in the British possessions, there is no river which flows in this direction. Here the current flows in the other way, and the streams find their way to Hudson's Bay and the more northerly seas. The outlet of Lake Superior is the river St. Mary's stream of considerable magnitude—which carries the surplus waters of the lake in the direction of Lake Huron. Lake Superior is 627 miles above the sea level.

When we examine the surroundings of Lake Michigan we shall find the evidences of this theory still more striking. This lake has an area of 22,400 square miles, and a mean depth of 500 feet. It is an immense body of water, whose sole appearances of supply are found in a few small streams, which flow into it from the State of Michigan. The largest of these are the Grand and Green rivers; from Wisconsin there is only one stream, the Milwaukee river, at Milwaukee, Illinois there is only the Chicago river, a small stream, without a current; and, indeed, it is at only ten miles distant from the banks of the lake, south and west, the water-shed which divides the summit, which separates the waters which

flow into the St. Lawrence from those which flow into the Gulf of Mexico, and from the southern slope of the Summit, flowing southward, is the Aux Plaines river, a tributary of the Illinois. So that Lake Michigan gets no water from Illinois, but a trifle from Wisconsin, and very little from Michigan; and yet the Straits of Mackinac carry off a large quantity of water from this lake, and Lake Michigan furnishes its due proportion of the great current which passes over the Falls of Niagara. Now the question arises, whence comes this great volume and mass of running water? Geologists are tolerably familiar with the subject of under-ground streams and water courses. They know that the crust of the earth is full of these streams, and although from the fact that they are generally concealed from sight, there must be considerable speculation concerning them; yet there are cases, such as in the Mammoth Cave, Kentucky, the Adelsberg Mountains, in Switzerland, and numerous artesian wells scattered all over the world, the lost rivers on our western prairies, &c., from which a positive knowledge may be derived concerning the nature and history of these rock-bound rivers.

The artesian wells in London furnish now about 12,000,000 of gallons of water daily. This is to the west of the valley in which the great city is located. The water from the whole country surrounding finds its way along the tilts and inclinations of the broken strata, below the chalk beds, in among the sands and gravel, whence it is taken by boring into the ground to the depth of about 600 feet. It does not appear probable that there are any considerable streams in this vicinity, for the entire of the underlying gravel beds, seen as it were, saturated with water, which is reached at any point of perforation.

These remarks apply to the wells of Grenelle and of Passy, in the basin of Paris, with the exception, in the case of the latter, that they struck an amazing stream of water 1,800 feet below the surface, which discharges nearly six millions of gallons per day, rushing to the surface with great power and velocity.

This is strong evidence, certainly, of a great underground stream at this point. The great wells of Kissingen, in Bavaria; at Munden, in Hanover; at Louisville, in Kentucky; Charleston, S. C., and hundreds of others, many of which are two thousand feet deep, discharging great volumes of water, all tend to demonstrate the fact that the crust of the earth is penetrated in all directions and at all depths with these streams and water courses.

Accepting this as a conceded fact, let us once more turn to the map of North America, and note particularly the point where the thirty-second degree of west longitude crosses the forty-fourth parallel of north latitude. Within a radius of five hundred miles, of which this is the centre, will be found the great water-producing region of the West.

In this elevated and comparatively uneven surface of the country, nearly all of the great rivers of the West have their sources and fountain-heads. First, the Missouri, with its innumerable branches

and tributaries, among which are the Yellowstone and the North Fork of the Platte, the Arkansas, the Red river, the Rio Grande, all flowing from the eastern and southern slopes of the Rocky Mountains and finding their way through thousands of miles of country to the Gulf of Mexico. On the western slope is the Rio Colorado, which empties into the Gulf of California, and which is formed by the union of the Grand and Green rivers, the sources of which are also within the territory above mentioned. The same statement is true of the Columbia river, flowing through the State of Oregon into the Pacific, and of the other great streams and rivers which flow northward and westward into the Pacific and the Northern Ocean.

Thus the knowledge we already possess of the surface streams of this great extent of territory all tends to demonstrate the truth of the theory in relation to the water-producing region, its location, extent, and capacity; and also that on the surface there is but comparatively a small amount of this water which finds its way into our Great Lakes.

It is a well known fact to travellers on our plains that large streams, often rivers in size, suddenly disappear, falling away into great fissures and chasms, sometimes reappearing, but more frequently lost forever. Where, and in what manner, does this water find an outlet? What becomes of the mass of water which falls upon the earth, and is absorbed by the soil and the rocks below the beds of rivers and streams? The crust of the earth abounds in water to unknown depths, and from the nature of the element it must create for itself ways and courses of travel, as plainly beneath as upon the surface. And now, if the Great Lakes are not supplied by means which are upon the surface and apparent to the eye, it follows, as a natural consequence, that their sources of supply must be underneath the ground. The outlets of these lakes discharge an enormous quantity of water; the visible inlets are mere trifles in comparison—and thus there seems to be no other conclusion on the subject but that the water supply comes from below the surface of the ground.

This water probably finds inlets at different points on the bottoms of the lakes, and maintains the supply with as much certainty and regularity as if the streams were running on the surface of the ground. This theory is further, and we think more particularly demonstrated by the great mass and volume of water which is now being discharged by the Chicago artesian wells. These are over seven hundred feet deep—nearly penetrating the earth to a line parallel with the bottom of Lake Michigan—are located in no great valley or depression, such as the basin of Paris or London. The water has a head of nearly one hundred and twenty-five feet above the level of the lake, is much colder than the mean temperature of the location of the wells, being now 57° Fahrenheit; these facts tending to show that it must come from a more elevated region of country, and also from a higher latitude. There are two other facts corroborative of this point. When the water was first struck the temperature was 59° Fahrenheit; it has fallen now two degrees, or to 57°.

the first analysis of the water exhibited 72 grains to the wine gallon of mineral matter held in solution; the second analysis, made only one year afterwards, showed only 56 grains of the same matter. These facts, taken in connection with the great head of the water, seem to establish conclusively that it comes from some remote region of the West or Northwest.

It is also probable that the great underground stream penetrated by these wells, once discharged its waters into the bottom of Lake Michigan; but this outlet was closed by the upheaval of the earth's crust, which is visible at the point of the location of these wells, and at the present time there is no outlet, except the artificial one made by the drill. This supposition is proved by the head and the great force and power of the water, for if it had a lower outlet, anything like the size of the stream, it would not show a head much, if any, above the surface of the ground, and it is also sustained by the facts mentioned above—the decrease of the temperature of the water from 50° to 57°, and diminution in quantity of mineral matter held in solution—the latter fact seeming clearly to prove that prior to the time when the drills penetrated the stream, the water had dissolved and absorbed a large quantity of the soluble matter of the rocks with which it came in contact in its state of rest. As soon as an opening or outlet was made, and a quantity of water was discharged, this mineral water decreased in proportion, and the probability now is that the water will become softer and purer, as the amount discharged becomes greater, and that eventually, and probably at no distant day, the water will come from its fountain-head simply filtered and purified by its passage through the sandstone and gravel beds.

That the outlet of this stream into Lake Michigan was closed by the upheaval of the earth's crust is a probable conclusion, which can be verified by an inspection of the grounds on which these wells are located. The surface here is only some seven or eight feet above the level of the surrounding prairie; but geologically or stratigraphically, it is nearly one hundred and fifty feet above the common level of Chicago; that is, at about one mile distant eastward and into the city, the soil was bored to the depth of nearly one hundred and fifty feet before reaching the same rock which is here exposed upon the surface, and at the well bored at the Chicago Distillery Company's premises, on the North Branch, they penetrated the Joliet marble at a depth, we believe, of one hundred and eighty-six feet, which at the other point is only twenty-nine feet from the surface. This and various other facts show the nature and extent of this convulsion, and that it was no difficult feat of nature to dam up this comparatively trifling underground stream, and keep its waters pent up in the rocks and caverns, for the future use and benefit of man.—*Scientific Journal.*

For "The Friend."

#### Memoranda from the Port-Folio of Elizabeth Bacon.

(Continued from page 327.)

E. B. was born, and passed her early years, near Salem, New Jersey, but in 1856 removed with her parents to the city of Philadelphia, and resided with her married sister during the remainder of her life. In the spring of 1861, her sister's children, (a little boy in his sixth year, a little girl in her fourth year, and a babe aged about seven months,) were all removed by death within two weeks of each other, and the blank was deeply felt by all the bereaved family.

In the twelfth month of that year, the writer of these memoranda was, herself, taken alarmingly

ill, and continued until the next autumn confined to her room, and most of the time pretty closely confined to her bed, often enduring much suffering. After she was enabled again to go about the house and mingle more with the family, she penned the following, referring to the death of the children and her own subsequent illness.

"11th mo. 1862. Oh! what a void seems through the house, and methinks the absence of our dear little ones is as perceptible in the silence which reigns around us, even now, as when first they were taken from us. To me, perhaps owing in a measure to my long confinement to my chamber, and now being able to mingle somewhat with the family down stairs, these things are so forcibly brought to my feelings; and the remembrance of the joyous welcome they would give me, after having been prevented from being with them by occasional spells of bodily indisposition. Oh! the thought of this brings a silence and sadness. But not with complaining and murmuring do I write these feelings, far from it indeed; but we are poor weak creatures, and nature must sometimes give way to the relief of a tear, both in sorrow and in gladness, and I believe our kind Father in Heaven does not always chide us for sorrowing. No; He knows our many weaknesses, and looks upon us with an eye of tender pity. How oft the thought of their inexpressible happiness brings the tear to my eye, and the feeling refresh in my heart, so to live as to become partakers with them of the joys of that blessed home which their happy spirits now inhabit. There is, it is true, cause for rejoicing that they are taken from this world of sin and sorrow and transplanted to the safe enclosure. And in remembrance of this, how often has the language been brought to my mind, 'Oh! the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? For of Him, and through Him, and to Him, are all things: to whom be glory forever.' I believe these trials are designed as a preparation for some of us, to draw us more and more away from the perishing gratifications of this world, and teach us to centre our hearts in the things which will lead to our eternal peace. While writing I have been reminded of these beautiful lines:

'See the kind Shepherd, Jesus, stands  
With all engaging charms,  
Hark, how He calls the tender lambs,  
And folds them in His arms.'

Oh! not alone to the little children, but unto all who are willing to become as little children, and learn of Him who is meek and lowly of heart, is His precious love extended. These He will lead safely along, upheld by the right hand of His righteousness. May we be of the number of those who having overcome, 'the same shall be clothed in white raiment; and I will not blot out their names out of the book of life.' 'As many as I love I rebuke and chasten.' Oh! if it were not for the blessed assurance of the Heavenly Father's love, in such precious promises as this, how soon the poor weary soul would cast away its confidence. 'The name of the Lord is a strong tower, the righteous runneth into it and are safe, His truth shall be their shield and buckler.'

It is with blushing and confusion of face for my many omissions of duty to that great and good Being who hath placed me here, that I record a little humble acknowledgment of His unmerited mercy. This morning I have been instructively reminded of this language, 'If thou faint in the day of adversity, thy strength is small.' Alas! I have not kept the faith and

patience in the time of trial and temptation, become one professing allegiance to a Divine Master! Oh! may He who looks with pity upon His poor weak children, still bear with me, and not cast me off forever from His Heavenly care. '—My health seems again gradually improving, and I am blessed with favors far above my deserts. Oh! may I be made fully sensible of the Lord's goodness to me! I want my dependence to be more and more in Him, 'with which there is no variableness, neither shadow of turning.'"

(To be continued.)

For "The Friend"

#### Milk Sickness.

Some curious facts mentioned by Dr. John Mitchell, in an essay upon the cryptogamian genus of malarious and epidemic fevers, seem to show that the cause of this dreaded disease is to a minute poisonous vegetation existing in certain localities upon the herbage upon which cattle are grazing; and which, when conveyed into the stomach of the animal, rapidly develops and ultimately affects the whole system. This disease is not caused by the Papator ageratosid, Rhus toxicodendron and other ordinarily known poisonous plants, seems to be proved by the facts; that hundreds of localities exist in which these plants abound, where the disease never known; that it is only at night or when dew is on the grass, that the poisonous influence upon cattle is produced; and that ploughing soil and bringing it into cultivation, entirely privies it of its dangerous character. It appears to be established by numerous observations the pastures in which the disease is produced, always the unbroken soil of a new country, that the worst ranges are safe during the except where they lie in thickly wooded districts.

So powerful is the poisonous agent in this case, that both the flesh and the secretions of animal are capable of communicating the sickness to persons who use them as food, even after have been cooked at a high temperature. This disease may thus be received also by the domestic animals, and cases have been known in which has been communicated from one animal to another, and from this to another, through a of three or four individuals and successive propagation in system. In this respect the disease seems analogous to others of obscure origin and character which are now considered to be closely connected with the growth and development of vegetable germs.

There will be Quakers still.—Some, in this age almost ready to adopt the language of the prophet, "O! that my head were waters, and my eyes a fountain of tears, that I might weep and night for the slain of the daughters of people!" for truly there is that among us who lays low the pure innocent life that ought to be in the ascendancy. Yet my faith is that times will come, even to our religious So there is, I do believe, a living remnant left being preserved through the shaking which come upon us, will shine forth by and by, in the light, and many will come to its brightness so that there will be Quakers still; those hold the precious testimonies of the world's Gospel in their primitive simplicity and unadorned purity. And surely it is unto the Truth, as in Jesus, that the nations must come, in the fulfilment of the prophecy, "The kingdoms of this world shall be the kingdoms of God, and Christ."—Sarah [Lynes] Grubb.



## The Ramie.

For "The Friend."

The following information in regard to this nut, which is now attracting considerable attention, as a possible substitute for cotton, is extracted from a report recently made to the New Zealand Academy of Sciences. If the statements therein contained are confirmed by future experiment, it appears highly probable that its fibre may become a staple article of commerce in those parts of our country which are suitable for its growth.

The Ramie, *Boehmeria tenacissima* was transplanted from Java, in 1844, into the Jardin des Plantes, at Paris, by the naturalist Blume. Within the last seven years it has been introduced to Mexico by Biesto Roelz, formerly at the head of the Horticultural Institute of Belgium, and with a view of observing the growth and ripening the history of the plant, spent a year in the country, and with specimens derived from its native country has succeeded in cultivating it on a large scale in this congenial climate.

The Ramie belongs to the family *Urticaceae*, which the hemp plant also pertains. It grows about the same height as the latter, and when rooted in the soil, is hardy. It is propagated by B. Roelz like sugar cane, by laying the stalks in rows about two or three inches under the surface of the earth, in rows. The first crop from this planting will reach only two or three feet in height, when it will be found ripe for the knife, and should be cut close to the ground. These plants will not produce the thread in perfection, until the stubble thus cut new plants will grow to attain a greater height, and may be cut in the same manner again and again. At the large plantation near San Andres Tuxtla, Mexico, five crops taken off in each season, the plant when well established, reaching the height of twenty feet; each being equal to one of hemp as cultivated in the country. In the opinion of B. Roelz, Florida, Louisiana, and the middle and southern portions of Georgia, Alabama, Mississippi and Texas are well suited to its production in this country, and there here from three to four crops of it may be obtained in each year.

The experiments made by certain French agriculturists and others, have satisfied them that the fibre possesses the following advantages: That the fibre is stronger than that of the best European flax; that it is fifty per cent. stronger and finer than the best Belgian flax or linen fibre; that it may be spun as fine as that of flax, and that it will be doubly durable; that the plant is a vigorous grower, and will produce far the greater amount of textile fabric of any one hitherto known; that it will produce, within the belt in which it flourishes, from three to five annual crops, each equal to the best gathered from hemp. In 1865, B. Roelz sent over 5000 Spanish pounds of the fibre to England, where it was sold at double the price of the best quality of cotton. Great productiveness, it is believed, will as it is introduced into general use, ultimately reduce the price of cotton, linen and other rival textile fabrics. Fabrics woven from it in the looms of Lyons, Belgium and England, it is stated, will exhibit in the present exhibition in Paris."

*The Manufacture of Paper and Envelopes at Aberdeen.*—A writer in an English journal describing the manufactures of Aberdeen, says:

The Aberdonians would seem to be scarcely celebrated for the manufacture of paper than for granite, ships, and coals. Few are inclined to believe that one million of paper envelopes are made daily in this remote region of the kingdom. But in addition to

this, a firm manufactures fifty tons of writing paper a week. At their mills at Stoneywood, in the vicinity of Aberdeen, and at the Union Works (the envelope department) in the city itself, they give employment to somewhere about two thousand persons, and as far as regards envelopes, the great proportion of which are folded and stamped by machinery, the Piries are believed to be the greatest makers of the present day. They confine themselves to the production of note paper, envelopes and cards. The business was commenced by the grandfather of the present partners, in the year 1770. The manufacture of gray, brown and tea paper is carried on at Waterton and Mugglesnos, two mills a few miles north of Aberdeen, belonging to a firm who turn out eighty-six thousand tons of paper weekly, and fifteen thousand tons of grocer's paper bags, for which latter they have a machine capable of doing the work of twenty women in any given time. They employ altogether about two hundred and fifty hands. The extent of the Aberdeen paper trade may be gathered from the fact that there are five paper mills within fifteen miles of the city, whereas no fewer than two thousand five hundred persons find employment."

## The Swearer Reproved.

ANECDOTE OF THE LATE ADMIRAL HOPE.

An anecdote has been related to us of Admiral Hope's christian firmness in rebuking swearing and improper language when uttered in his presence. Not many years back, a gentleman in a London omnibus was using very violent language—swearing, and taking the name of the Lord Jesus Christ in vain, when he was quietly rebuked and requested to desist by an elderly gentleman sitting opposite. The first named having resented the interference, the old officer added, "Well, sir, I am extremely sorry you resent my words, simply requesting you to forbear insulting a very dear and precious name which I honor and love; and I can only say that, if you are dead to all feeling of consideration of common courtesy, and will persist in using the language you have done, you will compel me to do that which I shall be sorry to be obliged to do." Upon this the angry man broke out afresh, and defied him, when the admiral stopped the omnibus, and got out, the other watching him, expecting he would call a policeman, &c.; but, seeing him walk quietly away, he remarked to another rider about his impertinence, when the person whom he addressed asked if he knew who it was who had been induced to reiterate with him. He replied, "No, nor do I care, except that he was very impertinent for threatening me in that way." The other remarked that he was mistaken, for there had been no threat, but a meek and courteous remonstrance; that the gentleman was a most kind and benevolent man, and a gallant officer, who was quite incapable of any mean act. "What right had he to threaten me?" Did he not say he would do something if I did not desist?" said the other. "Yes," replied the gentleman; "but that was no idle threat, and he did what he said he would be obliged to do." "And what was that?" asked the angry man. "Why, get out and walk, which his age and infirmities will hardly allow him to do; and he spends a great part of his income in succoring the afflicted and the destitute, and so would not like to throw away even a sixpence." "You don't mean to say that was what he meant?" asked the angry man. "What is his name?" "I am quite positive it was all he meant," replied the other; "and his name is Admiral Hope—a true-hearted christian man!" The angry

man looked puzzled, then thoughtful, and at last called out, "God forgive me! what a fool I have been! Give me his address, in case I should miss him." He stopped the omnibus and jumped out to seek his faithful reprover, adding that he hoped it would make a new man of him, for he should never forget the lesson to the last day of his life!

This anecdote was related by the gentleman himself, who became a humble follower of the Lord Jesus, but who has since gone to his rest, trusting only in that blessed name which he had so blasphemously and lightly spoken of. There was another soul to whom this little incident had been so richly blessed that it had sunk into his heart and sprung up to everlasting life.—*Late Paper.*

## Cultivating Orchards.

Apple orchards, left to themselves, bear only an alternate years, with such uniformity that "bearing years" have come to be regarded as the order of nature, rather than a human device. The trees, in average soil, do not have almighty enough to give full crops every year. Cultivation and manuring will change all this, and give us remunerative crops every season. Possibly manuring might do this even if the orchard were left in grass. But the danger is, if the orchard is left unplowed, it will not get the manure.

The common objection offered to plowing is the damage done to the roots of the trees. We have no doubt that an orchard might be plowed so deep and so near the trunks of the trees as to damage it past hope of recovery. But discretion is to be used, and the plow is to be kept so near the surface under the trees, as not to break the large roots. It has also been ascertained that grain crops are not good for orchards. We have known orchards to be made barren for several years in consequence of a crop of rye. Grain crops, unless buckwheat be an exception, take from the soil what the tree needs, and shade the land too much. Root crops are the most desirable, because they require a good deal of manure and thorough tillage to make them profitable. The frequent stirring of the soil, and the fertilizers, are the wants of the apple tree, and the root crops enable the farmer to give these to his orchard, and at the same time he is remunerated for his labour.

Potatoes, carrots, beets, turnips, are all good crops for the orchard if you put on manure enough to make them pay. A surplus must be left in the soil to make the apple crop. But will an orchard thus fed bear every year? We have no doubt of it. The apple crop may be made as sure as the root crops. We once plowed up beneath an old apple tree that had an inveterate habit of bearing only every other year, and planted with potatoes, manuring liberally. We had a full crop of apples the second year, and shall always think the manure and the cultivation made the change. Horticulturists who make a specialty of apples, and manure every year, succeed in getting crops every season, with very rare exceptions. David Lyman, of Middlefield, Conn., stated, at a recent meeting of the State Board of Agriculture, that he cultivated his orchards, and got crops every year. They were not always full crops, but were enough to pay for the trouble. Judging from the appearance of his orchards, which we visited a few years since in the apple season, we think that a very modest statement. We have rarely seen so fine a show of apples, even at the county fairs, as could have been gathered from his trees. The secret of his success is cultivation and manure, and a reasonable watch against the encroachments of insects. The plowing late in the fall as well as in the spring, he thinks a great safeguard against their



degradations. Multitudes of the chrysalides are unnumbered and destroyed. If this was attended to, and the windfalls picked up and fed to the pigs, we think there would be little damage from the attacks of insects.—*American Agriculturist.*

Selected for "The Friend."

Extract from a Letter of Rebecca Jones to Henry Drinker.

New York, 5th month 27th, 1796.

\* \* But I consider it is but a little while that we who are now moving about, shall have the opportunity of evincing to such as are advancing on the stage of life, that we prefer the welfare of the cause of Truth to our chief joy, and in so doing, be "laying up a good foundation against the time to come;" therefore my humbled spirit craves that I may in an especial manner cleave close now in declining age, to that good Hand which visited and bore up my tribulated soul in early life; has been with me in every varied scene—and is still (however unworthy) to me the alone Helper! the Physician of value! the unflinching Friend! May the sense of his unmerited kindness keep me, where I am abundantly convinced only is safety, through the remaining part of my painful pilgrimage, even a state of humble watchfulness and childlike humility, weaned from all creaturely dependence, and fully resigned to his blessed will in all the future dispositions of his unerring Providence, and finally allow me just an admittance within the gates of that holy city, towards which with longing desire the eye of my soul has been turned since the sixteenth year of my age! Unite with me in desire, my dear friend, for this; that so, without seeking "great things for myself," I may devote myself *more faithfully*, as the evening approaches, in seeking after an establishment in His favor, "which is better than life," and which, if but happily obtained, will more than compensate for all that my poor exercised spirit hath endured for more than forty years,—being the crown that will never fade, but abide for ever and ever.

*Stories About Parrots.*—As our young readers well know, the parrot may be taught to repeat many words. It is generally supposed that they attach no meaning to what they say, but simply utter the sounds, as they would any other notes. This may be so, but some incidents seem to show that they may sometimes know the use of language. A lady friend of the writer occupied part of a house where was kept a very talkative parrot. One day the lady came down stairs dressed in a short gown and petticoat, the weather being intensely warm, when the parrot immediately cried out, "What frock you got on?" Another friend relates that a parrot belonging to his landlady one day annoyed her very much by its continued talking and screeching. At last she seized the stick with which she had been stirring the clothes, and raised it threateningly, when the bird immediately cried out, "You sussy thing, poll won't speak another word," and remained silent almost the whole day. A gentleman had taught his parrot to say, "Get your gun, John," which was well remembered one night by the bird, for burglars entered the house, and Poll hearing a noise, screamed out at the top of her voice, "Get your gun, John," awakening her owner, and at the same time putting the robbers to flight.—*Agriculturist.*

I remember in such seasons, it has been said in my soul, that I noted and dwelt on all my afflictions, but that I forgot the mercies of God which are many to the seed of Jacob.—*Sophia Humel.*

#### THE PILGRIM.

Selected.

The way is dark, my Father! cloud on cloud  
Is gathering quickly o'er my head; and loud  
The thunders roar above me. See, I stand  
Like one bewildered; Father, take my hand,  
And through the gloom,  
Lead safely home  
Thy child.

The day goes fast, my Father; and the night  
Is drawing darkly down. My faithless sight  
Sees ghostly visions. Fears, a spectral band,  
Encompass me. O, Father! take my hand,  
And from the night,  
Lead up to Light  
Thy child.

The way is long, my Father! and the soul  
Longs for the rest and quiet of the goal;  
While yet I journey through this weary land,  
Keep me from wandering. Father, take my hand,  
Quickly and straight  
Lead to Heaven's gate  
Thy child.

The path is rough, my Father! many a thorn  
Has pierced me; and my weary feet are torn,  
And bleeding, mark the way. Yet thy command  
Bids me press forward. Father, take my hand,  
Then, safe and blest,  
Lead up to rest.  
Thy child.

The throng is great, my Father! many a doubt,  
And fear, and danger, compass me about,  
And foes oppress me sore. I cannot stand,  
Or go, alone. O, Father! take my hand,  
And through the throng  
Lead safe along  
Thy child.

The cross is heavy, Father! I have borne  
So long, and still do bear it. Let my worn  
And fainting spirit rise to that blest land,  
Where crowns are given. Father, take my hand,  
And reaching down  
Lead to the crown  
Thy child.

The way is dark, my child! but leads to light;  
I would not have thee always walk by sight;  
My dealings, now, thou canst not understand;  
I meant it so; but I will take thy hand,  
And through the gloom,  
Lead safely home  
My child.

The day goes fast, my child; but is the night  
Darker to me than day? In me is light;  
Keep close to me, and every spectral band  
Of fears shall vanish! I will take thy hand  
And through the night  
Lead up to Light  
My child.

The way is long, my child! but it shall be  
Not one step longer than is best for thee;  
And thou shalt know, as it were, when thou shalt stand  
Close to the gate, how I did take thy hand,  
And quick and straight,  
Lead to Heaven's gate  
My child.

The path is rough, my child! but, O how sweet  
Will be the rest for weary pilgrims meet,  
When thou shalt reach the borders of that land,  
To which I lead thee, as I take thy hand.  
And safe and blest,  
With me shall rest.  
My child.

The throng is great, my child! but at thy side  
Thy Father walks! then, not terrified, abide  
For I am with thee; will thy foes command  
To let thee freely pass; will take thy hand,  
And through the throng  
Lead safe along  
My child.

The cross is heavy child! yet there is One  
Who bore a heavier for thee; my Son—  
My Well-beloved; with Him bear thine, and stand  
With Him, at last, and from thy Father's hand,  
Thy cross laid down,  
Receive thy crown,  
My child.

*Wonders of Man.*—Wonders at home by family affairs cease to excite astonishment; but thence "happens that many know but little about the "house we live in"—the human body. We look upon a man as we look upon a house from the outside, just as a whole or unit, never thinking of the many rooms, the curious passages, and the ingenious internal arrangement of the house, or of the wonderful structure of the man; the harmony and adaptation of all his parts.

In the human skeleton, about the time of maturity, are 165 bones.

The muscles are about 500 in number.  
The length of the alimentary canal is about 1 foot.

The amount of blood in an adult is nearly pounds, or full one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats 70 times per minute 4200 times per hour, 100,800 times per day, 36,772,000 times per year, 2,565,440,000 throccore and ten, and at each beat two and half ounces of blood are thrown out of it, 16 ounces per minute, 656 pounds per hour, seven and three-fourths tons per day. All the blood the body passes through the heart every three minutes. This little organ, by its ceaseless industry,

In the allotted span

The Palmist gave to man,

lifts the enormous weight of 360,700,200 tons.

The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average 1200 times per hour, inhaling 6 gallons of air, or 14,400 gallons per day. The aggregate surface of the air-cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room 12 feet square.

The average weight of the brain of the adult male is three pounds and eight ounces; of female, two pounds and four ounces. The nerves are all connected with it, directly or through the spinal marrow. These nerves, together with the branches and minute ramifications, probably exceed 10,000,000 in number, forming a "boaguard" outnumbering by far the mightiest army ever marshalled.

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be 2000 square inches. The atmospheric pressure being about 14 pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds! Pretty tight hug.

Each square inch of skin contains 3500 sweating tubes, or respiratory pores, each of which may be likened to a little drain-tube one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, a tide ditch for draining the body almost 60 miles long.

Man is made marvellously. Who is eager to investigate the curious, to witness the wonderful works of Omnipotent Wisdom, let him not wait the world round to seek them, but examine himself. "The proper study of mankind is man."

Selected for "The Friend."

Some Questions and Answers Concerning the Kingdom of Israel, and the True Church.

Question. Who are the seed of Israel?

Answer. They who are begotten of the Spirit, and nature of the eternal Father and fountain life, out of the spirit and nature of this world.

Ques. Is there such a seed in the earth?

Ans. Yea, and has always been, who have been the blessing of this world, though constantly hated and persecuted by it.

ues. Why are they hated by the world?  
Ans. Because they are not of the world, but faithful witnesses against it, testifying unto it, in its ways are evil, and its end misery.

ues. Why do they thus testify?  
Ans. It is their nature, and God calleth them unto it. He hath set up his light in their hearts, to shine forth in the world, and scatter darkness.

ues. How do they scatter the darkness?  
Ans. Not by the darkness rather scatter them?

ues. The darkness doth indeed often prevail first them outwardly, hounding and scattering in up and down upon the face of the earth; they still prevail inwardly, in the testimony of their consciences, over the darkness; who at one time or other are generally made to acknowledge the secret of their hearts that they are of God. Why doth the Lord suffer it to be thus, that which is precious and of him should be hidden under foot that which is not of him?  
Ans. The Lord hath his season for the discovery of all things. He hath given the kingdom darkness its time and power to reign over the world, and to keep the holy seed in bondage and captivity; and He hath also appointed his suffering season of suffering in all ages and generations. And by these, and through these, the nature of each is discovered, their ends, and their suitableness to their ends.

ues. But shall this holy seed always suffer in the world?

Ans. Nay, not so; for the Lord hath a day to set the just into dominion over the unjust, even as it is in this world.

ues. When shall this be?

Ans. When the malice and persecution of the enemies of the pure seed are filled up, and the sure of its sufferings finished.

ues. Where are these seed?

Ans. They are (as yet, for the generality,) scattered up and down under the face of the globe heaven. Not to be found in a visible body gathered together; but scattered up and down, here a few, and there a few; here one, and there another.

ues. Were they once in a body?

Ans. Yea, they were once embodied, for after I had cast off the natural seed, the Jews, I gathered the spiritual seed into a body, setting it up as a city on a hill, and making them the top of the world.

ues. How came they afterwards to be scattered?

Ans. The dragon hath done this, God suffering in many ways to assault this building, and so at length to prevail over it, as even to scatter the Church out of her built state, into a wilderness state, where no eye can discern her any more, but that which is of God. (Read Revela. ii. in the light of that Spirit which wrote it.)  
ues. Why did God suffer the dragon to prevail over so precious and glorious a building?

Ans. Because there was somewhat of the power of darkness necessary to be made manifest, which could not be otherwise so made manifest by this its prevailing; and also that he might try the necessity of, and make way for the bringing forth of that, over which the power of darkness cannot prevail.

ues. Is there then such a thing to be brought forth?

Ans. Yea, there is a church, there is a spirit-building, against which the gates of hell can never prevail; which is so united to the rock, that the powers of darkness can by no means come under the rock and it.

ues. Are this church and the church in the apostles' days different, or the same?

Ans. This church hath been in all ages; but a more full and perfect bringing forth in the Apostles' days than in any age before; yet not such a bringing forth outwardly, as might not be driven back. And therefore did the Lord suffer it to be assaulted and prevailed over, in that wherein it was weak through the outwardness of it, that (after many days.) He might manifest his strength in bringing it forth more perfectly.

ues. Where hath this church been these many ages, since the dragon's sore assault and overcoming of it, as to its outwardness?

Ans. In the wilderness. Revela. 12th chapter.  
ues. What wilderness? Any outward visible wilderness?

Ans. It is a parable, representing the scattered state of the seed after God's presence was withdrawn from the visible building, and it laid waste as to his life, and the appearances of his Spirit; and the dragon got into, and seated in the form, 2d Thessalo. ii. 4, then the seed and appearances of God were to be found elsewhere, and not in those buildings.

ues. How were those churches or buildings in the Apostles' days laid waste?

Ans. The presence of the life and power makes the form living; and no longer is it or can it be so, than the life and power remain with it. Now they not abiding in the life and in the power (the apostasy coming, spoken of, 2d Thessalo. ii. 3,) the life and the power also withdrew from them, and left them the dead form, into which the prince of death immediately enters; and so that which was a church unto God while the life abode there, and they in the life, becomes a synagogue of Satan; he entering into the dead form, and being worshipped there in the dead form. So that it is not any outward gathering or profession that makes a church under the New Testament, but only the life and power. That gathering which is in the life and power is a true church; that which is not, is a synagogue of Satan, let them profess what they will. For the living God dwells in living temples only, and the prince of death dwells in all the territories of death.

ues. According to this rule there are, or have been, few true churches of God in the world since the days of the apostles.

Ans. The true church has been in a wilderness state since the days of the apostles. A scattered seed have her children been, and she a widow forsaken; God providing a place for the inward part of his building, and giving up the outward part to the formal spirit, to the possession of the powers of darkness. Read Revela. xi. 1, 2. The Lord, by the withdrawing of his Spirit, took down his own building, gave up the outward court to the Gentiles, removed the inward temple, altar, and worshippers into the wilderness. And since that time, men have built many buildings, in the imitation of that which God built (every sort according to their skill, and reasonings of their wisdom about the things; but they are not the same building. But the true building, the true church, is reproached by all these builders, and not known to be the thing, because hid from their eyes.

ues. When shall this true church appear again?

Ans. When God, who gave her the wings of an eagle to fly into the wilderness, bringeth her forth the same wings to fly out. Then shall she come forth clothed with the sun again, with the moon under her feet, and with her crown of stars.

ues. How may it appear that those present buildings which are to be found in the world are not the true churches?

Ans. Because they are built by men, and their

strength stands not in the demonstration and power of the Spirit, but in the wisdom and power of man; take away that, they soon crumble and moulder of themselves. Besides, they are not clothed with the sun, have not the moon under their feet, nor know not the travail to bring forth the man-child, which the true church knows even in the wilderness.

ues. Why do men keep such buildings, and not mourn after the true building of God, which is built and preserved in the light and power of his Spirit?

Ans. Antichrist's time is not yet fully ended, nor the misti wherewith he blinds men's eyes scattered, nor the cup of fornication (which makes every one drunk or besotted as to the sight and knowledge of the true church, which drinks of it) taken from men's lips.

ues. How may I know the true church?

Ans. By being born of God's Spirit, and looking with that eye which He gives to those whom He begets in that light of life which shineth from his presence; here his holy Church and true spouse is discerned and distinguished from all false resemblances, and vain pretenders.

ues. Are there, then, many resemblances of the true church, and pretenders to be such, which are not so indeed?

Ans. Yes, there is the mother of harlots, Rev. xvii. 5th, and her many daughters; all which pretend to be the true churches of Christ, but want that life in themselves, and that union in spirit with Him, which alone can make such.

ues. What makes a true church?

Ans. That alone which makes a spiritual body, and which unites that body to the head. There must be a true nature, and the union of that nature to the head, or there cannot be a marriage in spirit to the Lamb. Now the true church is Christ's spouse, bone of his bone, and flesh of his flesh, as truly of the seed of Abraham after the Spirit, as the Jews were after the flesh. And as he that saith he is a Jew, but wanteth the true circumcision of the heart and spirit, doth but lie, and is not indeed so; so they that say they are a church, but want the nature of the church, they also lie, and are not a true gathering of christians out of the world, but a synagogue of Satan, still abiding and worshipping in the spirit of the world. Rev. ii. 9, and iii. 9.

ues. May not the true church be known by outward visible marks, as most persons describe and seek to find and distinguish her by?

Ans. No; not possibly in her wilderness state, nor hardly in her built state.

ues. Why not possibly in her wilderness state?

Ans. Because there she is stripped of them, and the harlots, or false churches, are clothed with them. Mark the thing; in the very apostles' days, the false ministers and false christians got into the form, and denied the power. 2d Tim. iii. 5. Now after a season God leaves the form to them, Rev. xi. 2, gathering his church out of that appearance into the hidden power. Here is the wilderness into which the church fled; the life, the power, which before appeared in the form, being withdrawn and separated from the form, and the living seed gathered into it, and worshipping in it. And who can now find the church, or learn the worship? Here the eye of the seed is tried, and the wisdom of the spirit of the true disciple. And hence, ever since, all the world have been jangling about the form, while the true witnesses have been mourning after the power, testifying concerning the power, and enjoying what was to be given forth of it, in the present way of its dispensation in the wilderness.

Quies. Why hardly in her built state?

Ans. Because even then such variety of resemblances and likenesses of the true church may be built, as cannot be distinguished from the true itself by any outward marks. There were in the apostles' days false apostles, false ministers, and false churches; which though they appeared as the apostles of Christ, as the ministers of righteousness, as the churches of Christ, yet they were not so, but false prophets, deceitful workers, and synagogues of Satan. Now they which intend to deceive, appear most exactly in the form, and with the outward marks, if need require; and that which is true and substantial, is not so regardful of the outward form, but minds the inward life, truth, and substance. He therefore that judges by the form and outward marks, cannot but judge that to be the true spouse which appears most in the form, and with the outward marks, and so is very liable to be deceived and err, by judging some of the false churches to be true, and the true to be false.

Quies. What am I to do when I know the true church?

Ans. To wait in that which gives to be a member of it, and gives true union with it, whether it be in the wilderness state, or in its built state. For the same Spirit which begets the child in the true life, will also lead to the church; and in that wisdom which is from above the true church will never be missed of; but in the earthly reasonings and guessings of man's wisdom, God's church (or New Testament building in the power of his Spirit) is easily missed. And he that miseth of this, and is out of the pale of it, is it possible he should meet with the true salvation? He that hath an ear to hear, let him hear; and he that hath but so much as the heart of a man, let him consider, for the thing is of great weight, and of deep consequence to the soul.

Well; have but patience for a while, and the true church (which God's Spirit builds) shall be known, and all the false churches of men's building shall be known also. And that which God hath built shall have the power from God, and the praise among men; and all the Babylonish buildings of man's confused spirit and inconsistent wisdom, shall vanish away like smoke, and become a stink in all nostrils. For strong is the Lord God of heaven and earth, who is confounding Babylon in all her gaudy attire, and glorious appearances, and raising up his Sion out of the dust.

ISAAC PENNINGTON.

#### The Swallow.

The swallow is one of my favorite birds, and especially at the spring moments, like the present. He is the joyous harbinger of the year, and of its best season. Winter is unknown to him, and he leads a life of enjoyment among the loveliest forms of nature. That wonderful power or principle of instinct teaches him always when and whither to move; he knows his appointed seasons, a knowledge derived from a divine source, the great Omnipotent and all-wise Deity!

This beautiful bird has ever been a welcome visitor in all lands, and will be welcomed while the seasons last. Poets of all ages have hailed his advent in their own peculiar and beautiful versification.

The welcome guest of settled spring,

The swallow, too, has come at last!

Just at sunset, when throbes sing,

I saw her dash with rapid wing,

And hailed her as she passed.

Cuvier, the great naturalist, in his later years loved to recount the incident which first directed his attention to the study of natural history.

While young and poor, he acted as the tutor to the children of a French count. Cuvier's room looking toward the garden, early every morning he opened his window for the fresh air before commencing the lessons of the day; and one morning noticed two swallows building their nest in the outer angle of his small window. The male brought moist clay in his beak; the hen, kneaded, as it were, this with bits of straw and hay, and thus formed their future home. The framework completed, they hastened to line the inside with dried leaves, feathers, and wool; and the whole being finished for housekeeping, they departed to a neighbouring wood, not returning for several days.

The philosopher had also remarked two sparrows on the neighbouring chimney, who seemed to watch with much curiosity the progress of the swallows' new home. Their object very soon became apparent; for no sooner had the owners left than the sparrows took possession of the nest, establishing themselves as if in their own property; but never absenting themselves, for one always remained on the watch with its sturdy bill protruding from the entrance, and ready to expel every stranger. Honey-moon over, the rightful owners returned; and what was their surprise to find the new nest preoccupied! The enraged male, flying indignantly against his dwelling to expel the intruders, met the defying beak of the male sparrow, which soon repulsed the unlucky proprietor, and with a loss, too, of a bleeding head and ruffled feathers. His bright eye fairly darted fire; and trembling with rage and shame he sought his bride, perched on a green bough, when, seeing for a few moments to consult together, they took flight together and disappeared.

Presently Mrs. Sparrow returned, when, as Cuvier imagined, her husband gave her an animated account of his adventure. But the lucky pair did not waste much time in chatting, and by turns hastened to collect a store of provisions. Soon, however, cries resounded in the air, and crowds of swallows began to assemble on the neighbouring roof, the expelled householders readily distinguished among them, and seemingly making their wrongs known. Not less than two hundred thus assembled in full conclave, and while all engaged in chattering, a cry of distress came from one of the windowsills. A young swallow, doubtless tired of the long debate, had pursued some flies buzzing about the window, where Cuvier's pupils had placed a snare to catch the birds; and here the poor little captive found one of his slender legs entangled in the cruel horse hair.

At the cry of the prisoner some twenty of his brethren, flying toward him, tried to free him, but in vain, their efforts only tightening his bonds. Suddenly, as if by one consent, the whole flock wheeled into the air, and one by one, gliding by, gave a sharp peck at the snare until it snapped in two, the freed prisoner joyfully joining his kind companions.

During this exciting scene the philosopher nearly remained motionless and watchful, when suddenly, and quick as thought, a host of swallows flew against the nest, each with a bill full of mud, which he discharged against its entrance, and then gave place to another, who repeated the same operation. This, too, they managed to accomplish at two inches distance from the nest, and out of the reach of the besieged. The attacking party continuing the attack, the nest became completely covered with the moistened earth, notwithstanding the desperate efforts of the now imprisoned sparrows to prevent such a calamity. At length, the opening being completely and

hermetically closed, hundreds of little throats uttered the cries of vengeance and of victory!

The cunning swallows did not end their victory here, but hastily bringing materials, soon built a second house or nest over the embargoed first; and in two hours after its completion the first abode was inhabited by the ejected owners. A happy pair, now unmolested, went to housekeeping, and while the hen hatched her six eggs male supplied insects for food. Cuvier, at the end of a fortnight, saw that the male was as busy in bringing a large quantity of insects to his household, and, examining the nest, he found little yellow bills gaping wide for food. Thereforth it became a constant source of pleasure to the tutor to watch the progress of this little family.

Soon their yellow became shining and bright their plumage smooth and elegant, and Mrs. Swallow accompanied them in short excursions. Autumn came, when crowds of swallows assembling on the roofs evidently held consultation, and Cuvier amused himself in trying to interpret the swallow language. The children of this race placed with other young ones in the midst of an assembly, one morning the whole body simultaneously took flight, directing their course eastward.

The next spring two swallows, with ruffled feathers and lean, returned and took possession of the same nest, when Cuvier immediately recognized them as the identical pair he had watched with such interest the preceding season; he knew them and they knew him, and one morning he was awakened early by the cries of the female who was beating the window with her wings. "Run to the nest. Alas! alas! it contained our lifeless little body. From this moment she flies away, refusing food, never leaving the nest, a literary expired five days after the death of beloved companion."

What a small incident often shapes our mortal course! This little history left a strong impression upon the amiable and gifted mind of the young tutor, and, leading him to devote his leisure to natural history, after some time he became famous Cuvier, filling the chair of comparative anatomy in Paris. His glorious career afterwards is a matter of history.—G. P. Dissoway.

*Obedience in Small Matters.*—I thought I very clearly, that it is through obedience even small matters, that our Society, in some respects has attained a standing beyond most; obedience is indeed a striking feature in the Christian dispensation.—John Barclay.

## THE FRIEND.

SIXTH MONTH 15, 1867.

The experience of the past has shown that owing to the imperious demands of his passions the deceptive allurements of his mistaken interests, it is impossible for man's mistaken reason to establish or carry out a pure morality. Even were it possible for philosophy to demonstrate laws for moral government, as it has those of mathematics, and show why and how they should regulate the conduct under all circumstances, ethics thus built up would be liable to constant doubt and dispute, unless every one on which they were considered to be binding, was capable of unravelling the process of ratiocination which they had been arrived at, and felt the force of the reasoning by which they were clothed sufficient power to enforce obedience. So that then, as men refuse to submit to the transform-



er of divine Grace, and to obey the law placed the Author of our being in the heart—the only allible source of knowledge of right and wrong whereby it may become freed from self and exalted with heavenly love, there will be in socialising schemes and jarring interests, eaching its peculiar claims to preference or sucs, and disturbing the harmony and prosperity might otherwise prevail throughout the comity.

The history of each day as it passes by, corroborates these truths, so long and so loudly preached to a suffering but heedless world. We mightstrate them by various examples; but there one that is attracting much attention at the sent time, which we apprehend may have de itself felt by many of our readers: we allude the contest going on throughout our country ween employers and workmen, or in other ds between capital and labour.

The laws of political economy, so far as they ermine the distribution of wealth among the erent classes of society, have no reference to n's nobler feelings or his moral responsibilities. re based on his natural propensity to seek own material interest. As applied to capital- and labourers, self-interest prompts the for- to get the greatest amount of work done for lowest possible price, while the same princi- stimulates the latter to do as little work as he y, for the highest wages he can obtain. It is dent that while both act under the impulse of s selfish principle, harmony in the interchange values can be preserved, only so long as the ver to enforce it is lodged so nearly equally in the hands of each party as that neither will e to oppress the other. Both acknowledge at the relation of supply to demand must, in s as in other articles of traffic, regulate the ex- change between money and labour. But the cir- cumstances under which the force of this law is t, are very unequal with the rich and the poor. e demands of the body for food and raiment inexorable. Wealth may have "much goods d up for many years," and "eat drink and be rry," but honest poverty has no other resource obtaining daily bread than daily toil. It is aged that power has been so accumulated in the hands of capitalists, by their being able to lack on their hoarded wealth, whenever a otest occurs between capital and labour, as to able them to deprive the workman, who has to pport himself and his family by the sweat of brow, of a fair share of the profits of produc- ; and therefore in order to determine equi- tally what the one ought to give and the other to veive for the work done, it is necessary so to er the condition of the labour-market, as that e operative shall not be forced by his wants to ept whatever his employer may choose to offer n.

To produce this desired result, trades-unions e been instituted. By them it is proposed to ite workmen of all kinds and classes, who, the first place, are to be obliged to contribute, eckly, a portion of their earnings, by which a dital shall be created, to be cumulative and pt at interest, and to be made use of when e- cessary, to compete with the resources of the e- mployer, by sustaining such portion of the members may at any time be brought into antagonism th them and strike for higher wages; and in the second place to subject the individual labour- ers, who unite in the associations and may claim benefit of its funds, to rules and regulations th will prevent their obstructing or interfering th the interest of the whole.

In justification of strikes it is urged, that the

owner of any article has the right to determine the price he will ask for it, the time when he will offer it, and the quantity he will throw upon the market. Thus if a farmer has raised a hundred bushels of wheat, and he finds he must receive a certain sum for it in order to yield him a living profit, he is justified in withholding it from sale until it will yield that sum. If an overstocked market prevents his obtaining the requisite price, and there is a reasonable prospect that the lapse of a short time will so enhance the value of his wheat as to remunerate him, and he has capital or other resources, he will wait for the appreciation of his grain, and no one will blame him for so doing. And so it should be with the man who has nothing but his skill and strength to sell. If the supply is too great for the demand, and his wages fall below a sufficiency to secure the necessities or comforts of life, he is equally justified in withdrawing his skill and labour, or in shortening the time in which they are employed, so as to raise their value until they will yield a living profit. In order to be able to do this, and prevent capital from taking advantages of his necessities and thus grind the faces of the poor, he must enter into confederation with his fellow workmen and obtain the necessary power to enforce justice by a co-operation.

This reasoning is correct, and we may say, rightly applied so long as men are governed in their pecuniary transactions with each other by self-interest; that self-interest which refers only to the things of this life. If the course contended for was always directed to its legitimate object, we know not that any would have a right to complain. But it is a hard matter to keep such a powerful but defective principle within proper bounds. It is quick to take advantage of any circumstances that will minister to its gratification. Hence we occasionally see these very trades-unions urged on by it to commit the same kind of wrong on others which their members so loudly complain they have suffered, and which the associations were ostensibly formed to redress. Where a large body of craftsmen have combined together, accumulated a large fund, and pledged themselves to support each other in bargaining for wages, the consciousness of power not unfrequently leads to the infringement of the rights of others, by hostile and oppressive action towards those of their fellow workmen who have not cast their lot with them; by striving to prevent employers from hiring whomsoever will work for them cheapest; by demanding the regulation of how many apprentices the masters shall take to educate, without regard to their wishes or interest; and also by taking advantage of the necessities of master workmen who are under contracts which they must fulfil, to extort exorbitant wages and short time.

Thus in the struggle maintained in the labour market, so long as circumstances lodge the power in the hands of the operatives, the employers or capitalists may be obliged to purchase the labour that is indispensable, at whatever price may be set, and the requirements of justice and equity be as much violated by the labourers, under the impulse of their supposed self-interest, as when capitalists combine to take advantage of a profuse supply of labour to reduce its rewards to a pittance that will hardly support life. A master's union is the result, the men are left idle, and each side prepares to test which can suffer longest.

It must be evident from the constant fluctuations in the industrial and monetary condition of every community, that it is almost impossible so to regulate the pressure on both sides of this con-

troversy, as that the fair action of the law of supply and demand will not be occasionally interfered with, sometimes favouring one party and sometimes the other, and therefore so long as self-interest is the governing principle of action, the conflict between them is irrepresible. There must be some higher, more ennobling motives than those on which the science of political economy is based, pervading the minds of men, and prompting them to other considerations than the acquisition or accumulation of money, before this disastrous antagonism is removed, and all classes will move harmoniously for their mutual advantage.

The desired remedy is to be found in the religion which we all profess. The principles of christianity, though in themselves unchangeable, are progressive in their applicability, and were designed by their merciful adaptation to all phases of society and all circumstances of life, to regulate every element of man's character, his thoughts, feelings and duties. The heart that accepts them, and yields unreservedly to the measure of the Holy Spirit bestowed as a guide and counsellor, finds its whole motives and aspirations transformed, and the relation of man to man assumes an entirely different aspect. Self-sacrifice predominates over self-interest, and in all his dealings with his fellows he learns the intrinsic value of acting up to the rule laid down by the Divine Lawgiver, who knew what is in man, "whatsoever ye would that men should do to you do ye even so to them." This not only prevents any impo- sition or unkindness towards others, but so weak- ns sympathy and love with and for them when in trouble and trial, as to prepare for carrying out another command coming from the same source, "bear ye one another's burdens."

It is easy to see, that were our holy religion allowed to have its rightful influence in the co- munity, it would not only bring a speedy solution of the antagonism between labour and capital, by ensuring at all times a fair and liberal exchange of one for the other, but it would remove many of the unnecessary and hurtful distinctions between the rich and the poor, which give rise to so much heart burning and jealousy. The axe being laid to the root of the corrupt tree, would bring down pride and self-conceit, leading into plainness and simplicity in dress and style of living, and preventing wealth from bestowing rank, or exercising undue influence. Opening the heart to heavenly charity, it would ensure genuine sympathy with the poor, and the practice of an unostentatious benevolence, calling forth a feeling of mutual dependence and common interest. This would change the spirit which originates hard bargains, overbearing conduct, and a willingness to obtain work or skill for insufficient wages. It would elevate the aspirations of the e in humble life, changing envy and discontent into satisfaction and thankfulness, while it would produce more or less of that true refinement of mind and manners which accompany undefiled religion. Until philan- thropists and political economists come more clearly to understand and more fully apply the power inherent in christianity, we may rest as- sured their theories and labours will fall far short of effecting that moral and social reform which they profess to have so deeply at heart.

#### SUMMARY OF EVENTS.

FOREIGN.—It is shown that in the five years preceding the American war the average yearly value of cotton imported into England from India was £3,802,776. In the five succeeding years the average rose to £25,884,646. The quantity imported during the year 1866 is the largest known, amounting to 1,747,770 bales, worth upwards of £33,000,000. On the 6th inst., an attempt

was made to assassinate the Emperor of Russia, in Paris, while driving back from the review with the French emperor. A young man supposed to be a Pole, fired a pistol at the Czar. His two sons and the Emperor Napoleon, were with him in the carriage, but all escaped unhurt. The pistol, it is stated, was overloaded and exploded, wounding the hand of the assassin. He was immediately arrested.

The reported defeats of the Turks by the Cretan insurgents are said to be confirmed. There has been a rising against the authority of the Porte in Bulgaria and Servia. A Paris dispatch says: "It is understood that as the result of the meeting between the Emperor Napoleon and the Czar of Russia, they have agreed upon the terms for the settlement of the Cretan difficulties, which will be proposed to the other great European Powers and which, it is hoped, will be adopted by them, and urged upon the Sultan with their united influence."

A Pesth dispatch of the 7th says: Lord Bloomfield, British Ambassador to the Imperial Court of Austria, will be present at the crowning of Francis Joseph, King of Hungary, which takes place here to-morrow, the 8th inst. All the Powers having diplomatic relations with Austria will be represented on that occasion, except America.

The emperor has made known his intention proclaiming universal amnesty to all Austrian subjects who are imprisoned or detained in the Cretan difficulties, which will be proposed to the other great European Powers and which, it is hoped, will be adopted by them, and urged upon the Sultan with their united influence."

The Chamber of Deputies of the Grand Duchy of Baden has voted in favor of entering the North German Confederation.

It is understood that the Sultan of Turkey will visit Queen Victoria, at London, after he has completed his visit to the Paris Exposition and the Emperor Napoleon.

A Pesth dispatch of the 8th states, that the coronation of the Emperor Francis Joseph, of Austria, as king of Hungary, took place that day in the presence of a great concourse of people.

Information has been received in London that the fortress of Luxembourg will be completely evacuated by the Prussians next week.

The bullion in the Bank of England increased £537,000 during the week ending on the 7th inst. Lord Monck has been appointed Viceroy of the dominion of Canada.

President Juarez writes to the Mexican minister at Washington, that Queraturo was taken by assault on the 15th ult., and that Maximilian, Mejia and Castilla surrendered at discretion at the Campaña Hill, the last place which resisted. Mexican dates to the 23d inst., received at New Orleans, state that General Mejia was executed on the 16th ult., by order of Escobedo. Maximilian was to have been tried by court martial on the 29th ult., and had sent to the Prussian minister at the City of Mexico, to get counsel to defend him. He had also issued a proclamation declaring that he went to Mexico with the best intentions, desiring to promote the felicity of all, and denouncing the Emperor Napoleon for having basely abandoned him.

An expedition to Africa, in search of Dr. Livingstone, has sailed from England.

The following were the Liverpool quotations on the 10th inst. Middling uplands cotton 11½d. Orleans, 11½d. Brazil, 11½d. and the same 9½d.

UNITED STATES. *The Exports* during the First, Second, Third and Fourth months last, amounted to \$183,869,779. The total exports for the ten months ending 5th mo. 1st, were \$369,563,879. Of this amount \$176,225,911, or nearly one half, was of cotton.

*The Imports* for the First, Second, Third and Fourth months last, were \$181,819, and the total for the ten months ending 5th mo. 1st, amounted to \$344,256,545.

*The Public Debt* on the first inst, was as follows:—Debt bearing interest in coin, \$1,602,643,940. Debt bearing currency interest, \$655,691,765. Matured debt not presented for payment, \$9,713,020.52. Debt bearing no interest, \$181,139,454. Total \$2,687,040,519.58. At the same date the same were \$26,471,611 in coin and \$72,696,164.98 in currency in the U. S. Treasury. The amount of debt, less cash in the Treasury, was \$2,515,616,936.99. The Treasury Department is prepared to redeem the United States compound interest notes as they mature, by the payment of the principal and interest upon to the date of maturity.

*Philadelphia Mortality* for the 26th.

The mean temperature of the Fifth month, according to the record kept at the Penna. Hospital, was 59.44 deg.; the highest during the month 96 deg., and the lowest 38.50 deg. The amount of rain for the month

was 7.32 inches. The average of the mean temperature of the Fifth month for the past seventy-eight years, is stated to have been 62.64 deg. The highest maximum during that entire period, 1802, 1826, 71 deg. Lowest, in 1848, 51.75 deg. The amount of rain during the five months ending on the first inst., was 19.18 inches, which is one third of an inch less than in the corresponding months of 1860.

*Mexico to Mexico*.—Campbell, who was appointed to that service several months ago, has received orders to proceed forthwith to San Luis Potosi, where the government of Juarez had its head-quarters at the last advice.

*Union Pacific Railroad*.—The earnings of the road, now running to the North Platte, are officially reported to be \$263,782 for the Fifth month. The track laying is progressing rapidly westward. The rolling stock now in use consists of 25 locomotives, 14 passenger coaches, with seven baggage and express cars, and 409 box and other cars. The grade is level for 188 miles, for 16 miles it ranges from 10 to 20 feet, and on the rest of the completed portion from 20 to 60 feet to the mile. The U. S. Commissioners report that the road is being well built.

The Central Pacific Railroad Company are using nitro-glycerine largely in their work. They make the article on the ground as required, and about 2000 blasts were made with it last month and another 6000 during the *Old Trade*. The spruce and other fine firs, oils, and other products of the fisheries, received during the past four months at the several ports of the United States, were valued at \$4,262,237.

*A New Island*.—It is reported that a new island has been discovered in the North Pacific, in about 150 degrees west longitude, and 40 deg. 30 minutes south latitude. It is twenty miles long, and lies in the track of vessels to San Francisco from China and Japan. A company has been organized in San Francisco to survey the island.

*The South*.—The harvesting of wheat began early this month in the upper portions of Georgia, Alabama, and in parts of Tennessee. The corn, though backward, is in green and vigorous condition, and is looking well. The crop prospects from Texas are favorable.

J. Madison Wells, Governor of Louisiana, has been removed by Gen. Sheridan, Military Commander, and another person appointed to fill the vacant post.

In a case before the United States District Court at Charleston, S. C., it was decided that the Telegraph Company is bound to exhibit to the public in evidence when required, telegrams not being within the class of privileged communications. The ship Golconda, belonging to the American Colonization Society, sailed from Charleston on the 30th ult., taking out 320 colored emigrants for Liberia, mostly farmers or mechanics. On the 29th ult. the Governor of the District addressed the citizens of Anderson District, S. C., and urged them to stand upon the acceptance of the plan of reconstruction now proposed, as the only means of preventing the administration of the country from passing into the hands exclusively of the ignorant, and consequently the barbarian and tyrant, and as the only means of making this country a free and virtuous one. He showed from the census of 1860 the great preponderance of the colored population over the voters of the State, and the utter inability of the whites to defeat the Convention or to protect themselves whenever an issue is made with the colored people. He also insisted upon the cultivation of the most cordial relations between the two races.

The people of both Mississippi and Louisiana, themselves of the present law to set aside the former homes. Colonel Claiborne, of Bay St. Louis, has filed nearly two hundred applications for eighty acre tracts for freedmen, in the U. S. Land Office in Jackson. Many of the applicants were formerly Col. Claiborne's slaves. The cotton crop of Alabama, for 1866, as near as can be ascertained, was 329,415 bales. In 1859 it was more than 900,000 bales.

*The Cattle Disease*.—Official information having been received that the cattle disease prevails in some parts of England with great virulence, the Secretary of the Treasury has ordered that the law prohibiting the importation of cattle from Europe into the United States shall be strictly enforced.

*Trial of Surratt*.—The case of John H. Surratt, charged with complicity in the murder of President Lincoln, was called up for trial at Washington on the 10th inst. Before proceeding to empanel a jury, the prosecution raised the question that the panel had not been selected according to the act, and moved to quash it. The question was not decided on the first day.

*The Markets, &c.*—The following were the quotations on the 10th inst. *New York*.—American gold 137. U. S. sixes, 1881, 112; ditto, 5-20, new, 108½; ditto,

10-40, 5 per cents, 99½. Flour ranged in price from \$18 per bbl. Shipping Ohio, \$11.40 a \$12.65. B. More's best constant good extra, \$10.25 a \$12 per trade and family. \$11 a \$17.00. The market for wheat inactive and prices lower. White California, \$24. \$2.70. Barley, \$1.05 a \$1.20. Rye, \$1.45 a \$1.75. Western oats, \$7.7 a 78 cts. State, 86 a 87 cts. Ye corn, \$1.05 a \$1.12. Middling uplands cotton, 26½ cts.

*Philadelphia*.—Superfine flour, \$8 a \$9; high grade, \$11 a \$17. Pennsylvania, \$10.50 a \$12.00; \$2.60; California, \$2.90 a \$3. Rye, \$1.50. Ye corn, \$1.10 a \$1.12. Oats, 75 a 76 cts. Cloverseed a \$8.50. Timothy, \$3.25 a \$3.50. Flaxseed, \$3. The arrivals and sales of beef cattle at the Avenue D yard reached about 1750 head. Extra cattle sold at 19 cts. fair to good, 15 a 17 cts. and common, 14 cts. per lb. About 6000 sheep sold at 5 a 6 cts. per lb. Hogs, \$9 a \$10 per 100 lbs. net.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at Westtown, will be held on Fourth-day the 19th inst., at 10 o'clock a. m. The Committee will meet at 8 o'clock on the same morning; and the Committee will meet at half-past seven o'clock the preceding evening. The Visiting Committee attend at the School Seventh-day the 15th inst. Sixth mo. 4th, 1867.

SAMUEL MORRIS, Clerk.

For the accommodation of the Committee, conveyances will be at the Street Road Station on Seventh-Third-days, the 15th and 18th inst., to meet the train that leave Philadelphia at 2.30 and 4.45 P. M. A conveyance will also be at the Station on Fourth-day, to meet the train that leave the city at 7.15 A. M., on the Street Road at 8.50.

#### AN ABRIDGED MEMOIR OF MARY DUDLEY, WITH SOME ACCOUNT OF HER DAUGHTERS, HANAH AND CHARLOTTE DUDLEY.

A second edition of the above work (288 pages 18s) published by the Tract Association of Friends, has been printed from the stereotype plates, and is now for sale at Friends' Book Store, No. 304 Arch street. It is bound in cloth, and contains 35 plates, and is on heavier paper 50 cts. per copy—\$5 per doz.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, —JOSEPH A. WORTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Chairman of the Board of Managers, No. 627 Market Street, Philadelphia, or to any other Member of the Board.

DIED, on the 6th of Third month last, at the residence of her brother-in-law, near Darlington, Montgomery (Indiana), MARY HALL, daughter of Joseph and Mary HALL, in the 21st year of her age, a member of Middle Monthly Meeting of Friends, Col. Co., Pa. Her sufferings were at times very great, reducing her to a state of comparative helplessness, which she was enabled to bear with a good degree of patience. She informed that her recovery was very doubtful, she then replied, "Dear sister, she cannot tell how high it is to give you all up," and desired some of her friends to say "Appearing to be better for a few days, before her close, her friends flattered themselves she might be restored to them. She said she thought if were again raised up, she should live very different from what she had done. The evening previous to her dissolution she was attacked with severe pain, and it is sufficient to say she did not survive; and on the 10th which time she was engaged in her letter for a few days before her sins might be forgiven, saying, she had indulged much in jesting, and light and trifling conversation, entreated those around her not to waver, but to walk the straight and narrow way. She asked the time, a half before her close, she appeared quiet and comfortable, knowing those around her; her last words were, "I think I shall be happy." Thus she passed quietly away, we trust to sing the song of the redeemed on the 24th of Fifth month, 1867, JAMES CLEMSON, in 70th year of his age, a member of Sandyspring Monthly and Particular Meeting.

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# THE FRIEND.

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For "The Friend."

## Parents and Teachers.

As is spoken and written, in the present day, of the subject of education, in our own and other countries; and the Educational Society of Lyons, recently offered 400 francs for an essay to define how far the want of success in children's education is due to their parents; and how so teachers. Without attempting to answer the question for the French, or to consider our present system of school-education; which in the opinion of many tends to enfeeble the physical and mental powers; but taking things as they are, assuming the object of education to be "first, to make a man a good member of society;" it consists in learning what makes a man useful, respectable, and happy; it seeks to make me can be no doubt that the many instances of success in which education fails to produce the desirable results, are mainly attributable to parents. For it is a truth too well established to need demonstration, that there are no influences so powerful as those of home in forming character; the impressions children receive there, at an early age, often give a lasting direction to their minds good or evil.

"The pebble on the streamlet's bank,  
Has turned the course of many a river,  
The dew drop on the baby-plant,  
Has crushed the giant oak forever."

Teachers may do much toward forming character when acting in conjunction with parents, but the general rule it is only when the soil is properly prepared at home, that the good seed sown there can be expected to prosper. Consider the subject merely in reference to the acquisition of knowledge at school, these influences are to act as powerful aids or barriers.

It has been said that when we enter a school, we see depicted before us in the children, different families to which they belong, and the reason why some children are so much successful, is owing entirely to the influence of the home. This is very true; not only are the minds of children a reflex of those of home, but the want of discipline and carelessness prevailing in many families, greatly impede the work of education at school; such children do not expect to do things accurately, or to remember any thing, consequently make little improvement. Imperfect physical habits, indulgence in cakes, candy, and other indigestibles—want of sufficient sleep, &c., often act as barriers in the acquisition

of knowledge. The intimate connexion between the stomach and brain, and the fact that if the latter is to be kept in working order, the former must be in a healthy condition, is not sufficiently considered either by parents or teachers.

As regards general intelligence, and correct speaking, there is no teaching so effectual as that of home. Intelligent intercourse between parents and children will do far more for the development of the latter, than any scholastic training. If correct speaking is practised at home, children will acquire the habit without the aid of grammar books, if not, what is taught at school is often of little avail. Even after spending several sessions at "boarding-school," and becoming familiar with grammar rules, the majority of such children on their return, slide back into the habits of the family.

But if the intellectual training of home is of so much importance, how much more so is the inculcation of those great moral principles which form the basis of all that is truly great and noble in character. If truthfulness and all the kindred virtues are not implanted there, the probability is that they never will be.

It is well known that the great men of the earth, those who have left the most enduring footprints on the sands of time, have not been wont to ascribe their power to the school-room, but to the influence of mothers, of superior moral and mental endowments. The late Dr. Nott, President of Union College, Skeneclady, who died early in last year, at an advanced age, full of honors, "whose influence upon the young men of the country is beyond estimation," adds another illustrious name to the large number of such already before the public. His early life was spent in poverty, but the lack of school facilities was more than supplied by the instructions he received from his mother—a lady of excellent sense, fine culture, and exemplary character. To this best of teachers Dr. Nott was wont to ascribe whatever of success or excellence he attained in after years.

I would not underrate the influence of teachers, it is of the utmost importance that their example be unexceptionable, and that they constantly uphold a high standard in all things before their pupils. They may do much by watchful care, in preventing improper associations at school, but the establishment of correct principles at home, is a far greater safeguard even here. The indifference manifested by many parents in regard to the associates of their children, is surprising. Although we occasionally see a child, from whom evil seems to roll as dew from a cabbage leaf, yet there is no truer axiom than this, "Evil communications corrupt good manners." Therefore should parents watch.

"Mother, watch the little feet,  
Climbing o'er the garden wall;  
Bounding through the busy street,  
Ranging cellar, shed and hall,  
Never count the moments lost,—  
Never mind the time it cost—  
Little feet will go astray:  
Mother, watch them while you may."

And let father watch too, do not leave all the

watching for mother. Much as has been said, and justly, on the influence of mothers in forming character; that does not exonerate fathers from their duties, and is it not too true, that "many fathers seem to think they have nothing to do with their children except to scold them and frolic with them an hour or two in the evening, until they are old enough to be assistants in work?" Let fathers try giving a few moments to the mental and spiritual needs of their children, when they come in fatigued, it may be, with providing for their physical wants; let them seek to become acquainted with them: "to know their characters, their tastes, their tendencies, to gratify their innocent desires, to lop off their excesses, to bring out their excellencies; to know them as a good farmer knows his soil, draining the bogs into fertile meadows, and turning the water-courses into channels of beauty and life." They will thus not only aid in the proper development of their children, and relieve the mother from a portion of her cares, but find the refreshment their own spirits need.

Yet before attempting to lop off the excesses of their children, they must see to it that their own are *lopped off*. Parents must be what they would have their children to be. Precept will avail nothing unless enforced by example. Children, and especially little boys, are disposed to think their fathers perfect, and to copy them in all their peculiarities of manner, as well as graver faults. It is useless to correct a child for an improper habit, if he can reply, "Father does so." A fault of manner may seem to some a little thing, but that which has power to annoy others is not a little thing. How often have the influence and consequent usefulness of worthy individuals, been lessened or lost from this cause. Civility is said to cost nothing, and buy every thing; but it costs a great deal for one who is habitually uncivil, to break the spell wherewith habit has bound him. "Gentleness in society is like the silent influence of light, which gives color to all nature: it is far more powerful than loudness or force, and far more fruitful." Politeness has been aptly compared to an air cushion, which, though it seems to contain nothing, eases the jolts of life wonderfully; yet there is to be learned if not at home; and where is the practice of it more beautiful or more useful?

A late writer on the subject of early training says: "What was most valuable in my home education was unconscious infiltration from a good home atmosphere. This is an influence of incalculable importance, a thousand times outweighing all the schools. It is that for which God established the family; the one single, possible, real and efficient means of well bringing up the young. And whatever shades of repression, misunderstanding, ungeniality, restraint, may have sometimes troubled me, still I constantly feel and fully know that that pure, calm, quiet, bright, loving, intelligent, refined atmosphere of my home, silently and unconsciously penetrated and vivified my whole being."

Another writer says: "Plenty of affection and a pure high example at home, careful training in



what is necessary for after life to know, and then wholesome neglect."

Doubtless there is a wholesome as well as unwholesome neglect, as there is a wholesome and unwholesome restraint. No restraint can be wholesome which stifles the affections. There is nothing so fearful as the hardening of the heart; and nothing so painful to witness as the commencement of this process by the injudicious treatment of parents. The hearts of children crave love and sympathy, and if they fail to find these at home they will seek them abroad, and it may be in improper channels. Therefore it is of the utmost importance, that while seeking to restrain, parents should bind their offspring to them by love. Home should be made attractive by every means consistent with our profession, that it may be a shrine hallowed by cherished memories, to which the heart can make pilgrimage in after years, and "no stranger intermeddle with its joy."

It is only when parents and teachers co-operate in their labours, and experience the subjugation of their own spirits before attempting that of others, that the work of education can be carried on satisfactorily and profitably; and amid the many discouragements that beset their paths, both have need to remember and practise the oft quoted injunction, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this, or that, or whether both shall be alike good."

The conscientious teacher must be in some sense a philanthropist: looking not to the present for reward; and great as the agency of such undoubtedly is in forming character, parents should ever bear in mind that it is not from the school-room but the fire-side, that the most powerful influences go forth, to act upon society for good or evil; influences affecting not only the present but future generations; and, in many instances, not bounded by time.

For "The Friend."

Memoranda from the Port-folio of Elizabeth Bacon.

(Continued from page 320.)

Under a lively sense of the great value of the immortal soul, E. Bacon was not only concerned that her own great work might keep pace with the day, but she was also led into tender solicitude and concern for the everlasting welfare of others; and at times felt her mind drawn to address counsel or exhortation to them. The following are extracts from such letters, viz:

"11th mo. 19th, 1862. Will \_\_\_\_\_ accept this little offering from one who often has at heart the consideration of the welfare of thy poor never-dying soul, with desires for thee, that the blessing of the God of peace may be thy portion. Oh! thou hast had many trials through thy life, and doubtless mercy was mingled with the cup as well as judgment, for the chastisements of our kind Father in heaven are in mercy as well as in judgment. Then 'seek ye the Lord while He is near, call ye upon Him while He may be found.' Oh! give heed to the warning voice, and now come let us close in with the offers of His Divine love and mercy, before the day of His judgments is passed over from us. 'Return unto me and I will return unto you, saith the Lord of hosts.' Yes, He waits to be gracious. Then, while it is called day, let us work, 'for the night cometh when no man can work;' and like the wise virgins let us be found ready with our lamps trimmed and lights burning, for we know not the day nor the hour—time to us is very uncertain, and the prayer of my heart for thee is, that thou may know a foundation established upon the Rock of Ages, a secure retreat against which an host of enemies cannot

prevail—against which 'Satan with all his armed band' can never enter. Watch and pray, 'pray that ye enter not into temptation.' For the good Shepherd of Israel is ever near to us, and as we are willing to seek and serve Him, and draw near unto Him, He will be our help and strength. Oh! let me entreat thee to give heed to the gentle voice, the manifestations of His Holy Spirit within thy heart, and this will be thy teacher and thy guide, and will lead thee in the way of everlasting life, as thou art concerned to keep near unto it. 'Delight thyself in the Lord and He shall give thee the desires of thy heart;' acknowledge Him in all thy ways, and He shall direct thy paths.' Oh! \_\_\_\_\_ I have long felt a deep interest in thy present and everlasting welfare, and may thou experience the Divine preservation to be thy strength and help on every hand, is my fervent desire for thee. For His saving Grace is sufficient for thee and for me and for us all."

[Without date.] "How is thy dear \_\_\_\_\_'s health? Truly varied is our lot here on earth. But there is much truth, as well as consolation in the poetic effusion, 'All, all is known to Thee.' May her 'inner man' be renewed by Him of whom it was said, 'In all their afflictions He was afflicted;' and may the affliction meted her, which is, comparatively, but for a moment, work out for her, through the faith and patience dispensed, 'a far more exceeding and eternal weight of glory,' and then in the end what will it be?"

"My love to her affectionately." "There seems much for me to learn yet. One would suppose a plant of 'such a climate of changes' would by this time have become suited to each, as they in turn roll round. Oh! when will self be laid low, humbled as in the dust; this is what is needful for me, and I dare not repine at one blast of adversity, for all assured I am, that it is all for the best come what will, if we can only always be enabled to feel it so—for truly have we not felt that mercy was mingled with judgment in our cup of trials. The remembrance of past and unnumbered blessings is often cause of humble rejoicing with this poor, unworthy one; and such I also believe are thy feelings. Oh! may we press on for the prize which awaits all the seeking ones, united in that which is more precious than anything else, with an interest in the great work of preparation for an inheritance amongst the just of all ages; may we be found true helpers to each other in every way, which (may I say) I believe is our earnest endeavor, and I trust, though unworthy, we are numbered amongst a little band who are striving for the crown of life immortal."

"3d mo. 1863. I have often been led to view in wonder and admiration, the beautiful order and harmony of the works of the outward creation, and thereby to compare this harmonious agreement with the works of the children of this earth, so at variance with one another. These are times in which my feelings are often in this language, 'My ear is pained, my soul is sick with every day's report of wrong and outrage with which earth is filled.' Oh! the sufferings from this horrid war, sad and heart-rending the condition of our once highly favored land, now plunged into this inhuman, desolating scourge. May it prove a time, that, when the Lord's judgments are in the earth, the people will then learn righteousness, and come to live more in unison with the blessed precepts of the Prince of peace. Oh! may the outpourings of His love and light Divine, be renewedly extended to the children of men; humble them, and cause them to return unto Him with their whole hearts, and in His own good time may He put forth a hand to stay the scourge."

"17th. Our aged friend, R. C., departed life on the morning of the 14th. To-day he remains are to be interred. Thus, one by one, friends are called from works to rewards, but it is in the language of 'Well done thou good faithful servant, enter thou into the joy of Lord,' there is cause to turn from mourning to departure, and rejoice in their happy release to this tribulated life."

"30th. Thou inexhaustible Fountain of good, feed me with thy spiritual food, and me of thy spiritual drink, to strengthen, nourish and refresh my longing soul."

"How often a portion of scripture sweetly brought to my remembrance on first awing in the morning. I feel it a favor to be enabled to enjoy these promises."

Count Bismarck.—A German paper thus describes the appearance of Count Bismarck in the North German Parliament:

"He usually enters the Chamber a short time after the debates have opened, bows shortly to the president, and then sits down on the ministerial bench, where he occupies the first place. His neighbours on the right, who are mostly general nobles, and high officials, rise when he comes take his seat, but their example is scarcely followed by the Poles and Catholics, who sit at his left. His speeches are very unorthodox in stand and his voice is sharp and grating. When cited, he loses the thread of his discourse, and unfrequently commits faults of grammar and construction. At the same time there is an epigrammatic incisiveness in his short, sharp sentences and a picturesqueness of expression in his style which go far to redeem his oratorical defects; if the form in which he clothes his ideas is so what harsh and repelling, there can be no doubt as to the value and effect of the ideas themselves. His speeches are full of deep thought, of a reaching political insight and of statesmanlike views. His wit, too, is very remarkable, and slashing effect has been felt by many an antagonist, to his cost. He is very sensitive to attack, especially since he has been suffering from present nervous disorder, and his late altercation with Herr Von Munchausen, the Hanover deputy, is said to have brought on an aggravation of this complaint. In the North German Parliament he invariably appears in the uniform of officer of the Landwehr cavalry, while in the Prussian Parliament he is dressed in ordinary dress—a fact which has given rise to much speculation among the quidnuncs of Berlin."—*L. Paper.*

This day the meeting for business was open and though their manner of transacting it was quite like ours, yet I had to believe the unity of the spirit was one and the same as in our Yearly Meeting; so, although there is a diversity of gifts, all centre in one spirit, manifesting without any shadow of doubting that there are, agreeable to scripture declaration, but one Lord, one faith and one baptism, presiding over the whole universe. Well assured I am, that whosoever one glorious Lord is reverently feared, the faith in His everlasting power felt, we are then favoured to experience the efficacy of the saving baptism of the Holy Ghost. Thereby are centred into a oneness of soul, and can, with the voice of one man, give all the glory praise and renown unto the one universal Lord all. Oh that all who love the outward man amongst us a people, may come to the enjoyment of the inward life and power!—*M. F.*

For "The Friend."

## The Correct Use of Words.

the Dean of Canterbury, a few months since, read a Supplementary Lecture which he entitled, "More about the Queen's English." His remarks on a number of doubtful or disputed words may be read with interest. A few of his variations will probably be acceptable to our readers. They are mostly given in answer to queries suggested by correspondents. He

asked whether an expression which I used in the *first foundation* of an institution, was the right, seeing that an institution can have no foundation? The reply is to be sought in a general use of expletive, *i. e.*, superabundant, together with others which already as the meaning required. Thus we have, that they would consider their *latter end*, 'their end' would, strictly speaking, have sufficient. Thus also we say, 'the utmost of the earth,' 'the first beginning of creation,' expletive prefix in each case tending to give force and emphasis, and showing that it is not meant reassured by it, that the stress of the case is laid."

It may be hard to assign exactly the difference, between '*oldest*' and '*eldest*.' Whatever it is, it is clearly matter of idiomatic usage, not derivable from any distinction in the themselves. But that there is a difference, on a moment be shown. We cannot say Methusalem was the *eldest* man that ever lived; but say, 'the *oldest* man that ever lived,' it would hardly be natural to say, 'his *oldest* born, if we were speaking of the born. If we were to say of a father, 'He succeeded by his *oldest* son,' we should convey an expression that that son was not the *eldest*, the *oldest* surviving after the loss of the *eldest*. These examples seem to bring us to a kind of point into the idiomatic difference. '*Eldest*' is not only more years, but also priority of age; it might sometimes even be independent of actual duration of life. A first born who an infant was yet the *eldest* son. If all mankind were assembled, Methusalem would be the first; but Adam would be the *eldest*, of men; any other account is to be given of this the caprice of usage, I cannot say, but must the question to those who are better versed in comparison of languages."

The same correspondent who proposed the question also asks, why we say 'contemporary' and a 'contemporary of?' The answer is to be sought from a different source. In conformity with, the '*with*' simply carries on the force of the preposition '*con*' or '*cum*,' with the adjective is compounded. But where the adjective is made into a substantive, it then be connected with other substantives by the preposition '*of*,' indicating possession or relation.

A somewhat similar change takes place when adjectives which may be used predicatively are used adjectively. Thus we say 'neighbour to' but, 'a neighbour of him,' or, as we commonly express it, '*of his*.' If we keep the same relation in the two cases, the phrase does not the same meaning. 'He is neighbour to means 'He lives near him;' but 'He is a neighbour to him,' means 'He behaves to him in a neighbourly manner.' The question at the end of Lord's parable of the Good Samaritan, which of these three, thinkest thou, was neighbour to him that fell among the thieves? forms an exception to the rule first mentioned, but is an example of it. For the conclusion to

be drawn from the parable is, that the real claim to the title of neighbour is his who acts in a neighbourly manner. So that the question does not mean, which of these three acted in a neighbourly manner to him? but which of these three had a right to be called his neighbour—neighbour to him? Then the answer naturally comes, 'He that showed mercy on him.'

"This correspondent also points out the curious difference which is made in the meaning of one and the same word in a sentence, when variously introduced by other words. Thus, if I say of one in India, 'He will return for two years,' I am rightly understood as meaning that the length of his stay at home will be two years. But if I say, 'He will not return for two years,' then I do not, by the insertion of the negative, reverse the former proposition, *i. e.*, mean that the length of his stay at home will not be two years, but I imply something quite different, viz: that two years will elapse before his return. By the insertion of the '*not*,' the preposition '*for*' retaining its meaning of '*during*' '*for* the space of,' ceases to belong to the length of time during which he will '*come*' and belongs to the length of time during which he will '*not come*.'

"My correspondent offers another example, which was originally given by the writer of the article on my little book in the *Edinburgh Review* for June, 1864. 'Jack was very respectful to Tom, and always took off his hat when he met him.' 'Jack was very rude to Tom, and always knocked off his hat when he met him.' You will see that 'his hat' in the former sentence is Jack's, but in the latter sentence it is Tom's. There is absolutely nothing to indicate this but the context. 'Will any one pretend,' says the reviewer, 'that either of these sentences is ambiguous in meaning, or unidiomatic in expression? Yet critics of the class now before us [*i. e.*, those who proceed on the assumption that no sentence is correct, unless the mere synthetical arrangement of the words, irrespective of their meaning, is such that they are incapable of having a double aspect] are bound to contend that Jack showed his respect by taking off Tom's hat, or else that he showed his rudeness by knocking off his own.' And this is important, as showing how utterly impossible it is for every reference of every pronoun to be unmistakably pointed out by the form of the sentence. Hearers and readers are supposed to be in possession of their common sense and their powers of discrimination; and it is to these that writers and speakers must be content to address themselves.

"How is it," asks still the same correspondent, 'that "excuse my writing more" and "excuse me not writing more" mean the same thing?' We may answer, that the verb to '*excuse*' has different senses: one being to *dispense with*, and the other to *pardon*. When a school is called over, the master may excuse (dispense with) a certain boy's attendance; or he may excuse (pardon) his non-attendance. This will be at once seen, if we put, as we properly ought, the *person* as the object of the verb '*excuse*,' as in, 'I pray thee have me excused:' the sentence will then stand in the one case, 'Excuse me from attendance;' but in the other, 'Excuse me for non-attendance.'

"A correspondent asks whether the expression 'very pleased' is admissible. Undoubtedly the ordinary usage before a participle is 'very much'; 'I was very much pleased.' No one would think of saying 'I was very cheated in the transaction.' But on the other hand we all say 'very tired,' 'very ailing,' 'very contented,' 'very discontented.' Where, then, is the distinction? \* \* \*

I own I prefer 'very much pleased,' as more conformable to usage.

"A difficulty arises as to the proper number of the verb substantive, when it couples a singular nominative case to a plural one. Two correspondents have written on this matter. One cites from a newspaper, 'More curates are what we want,' and asks whether '*are*' is correct. The other is a printer, and relates that on this sentence being sent for press,—'A special feature of the Reformatory Exhibition were the work-shops and work-rooms,' the 'Reader' in the office corrected '*were*' to '*was*,' upon which the author corrected '*was*' back again to '*were*.' A dispute arose in the office, some siding with the Reader, some with the author. The former were the majority; and the minority, though they thought '*were*' correct, yet acknowledged that '*was*' would sound better. And I believe that they were thus not only making an ingenuous confession, but giving the key to the whole question. In most cases of this kind, that which sounds right, is right; and that which sounds right is generally, in the examples before us, that the verb should take the number, be it singular or plural, of the preceding nominative case. 'More curates are what we want.' But invert the proposition, and we must say, 'What we want is, more curates.' So in the other case, 'a special feature of the exhibition was, the work-shops, and work-rooms;' but, 'the work-shops and work-rooms were a special feature of the exhibition.'

"Still, this rule does not seem to have been always followed by our best writers. In the English Bible, Prov. xiii. 8, we have, 'The ransom of a man's life are his riches;' and in Prov. xvi. 25, 'There is a way that seemeth right unto a man, but the end thereof are the ways of death.' The translator's rule seems to have been always to use the plural verb substantive when either of the nominatives was plural. We have in one and the same sentence, Prov. xvii. 6, 'Children's children are the crown of old men, and the glory of children are their fathers;' where it is plain that the occurrence of one plural, and not the order of the substantives, has ruled the number of the verb.

"A correspondent is about to dedicate a book to a royal patroness. He writes to express gratitude for 'many kindnesses;' but feeling uncomfortable as to the correctness of the expression, is afraid he shall have to write 'much kindness,' which does not so well express his meaning,—

"Kindness shown on many occasions."

"It is a very easy matter to calm his apprehension, and allow him the full expression of his gratitude. Nothing is commoner than the making of abstract nouns into concrete in this manner. I trust we all remember the verse in the Lamentations of Jeremiah lii. 22, 'It is of the Lord's mercies that we are not consumed, because his compassions fail not.' In the same chapter we read of 'all their imaginations against me.' And in Ps lxxxix. 49, we have the very word in question; 'Lord, where are thy former loving kindnesses, which thou swarest unto David in thy truth?' In all these examples, the word which originally signified an attribute, is taken to indicate an instance of the exercise of that attribute. 'Loving kindnesses' are instances of loving kindness.

"A correspondent says, 'I should once have sided with your opponents as to 'the three first Gospels: but I am convinced by your arguments.' It will be remembered that I defended this expression as equally correct with 'the first three Gospels.' The 'three first' are those whose place, with reference to the rest, is first. It is only a short way of saying, the three which come first.



Hardly any good English expression gets so much wrath expended on it as this *three first, or three last*. It was but the other day that the present writer had a whole vol of scorn poured over him because he had used it in his edition of the Greek Testament; the reviewer being of course not aware that this is done of malice prepense, and because it is believed to be right.

"Two correspondents—one within the last few days—asks for a decision as between 'spoonsfull' and 'spoonfuls.' The same question clearly involves all similar compounds,—handful, cupful, apronful, &c.

"There can be no real doubt about the answer. The composite word 'spoonful' has an existence of its own, and must follow the laws of that commonwealth of words to which it belongs. To make its plural 'spoonsfull,' is to blot out its separate existence as a word. Besides, this form of plural does not convey the meaning intended. 'Three spoonfuls' is a different thing from 'three spoonsfull.' The former implies that three separate spoons were used; the latter expresses three measures of the size indicated.

"There seems to be great uncertainty about the spelling of the verb to shew (or show.) The following rule was given me, I forget by whom, and I have generally found it observed by careful writers. When the verb is used of outward visible things, spell it with an *o*: 'He showed me his house and his pictures.' But when the verb is used of things to be manifested to the mind, and not to the sense, spell it with an *e*: 'He shewed me the advantage of becoming his tenant.'

"A newspaper stated, in 1864, that Lord Palmerston had *attained* his eightieth year. On this a household at Beckenham fell out. The ladies maintained that the expression was equivalent to—had *completed* his eightieth year. And matter of fact was with them: for Lord Palmerston, having been born in 1784, was full eighty in 1864. But the gentlemen held that, however the fact might seem to bear out the ladies' interpretation, and however the writer may have intended to express the meaning, *attained* and *completed* cannot be the same; but the expression 'attained his eightieth year' must properly mean 'entered his eightieth year.'

"It seems to me that the gentlemen were right. A youth has attained his majority the very day he enters upon it, not the day he dies and quits it, his life being complete. A man attains a position in life the moment he is appointed to it, before he has begun any of its duties. And so a man attains his eightieth year, the first day that it can be said of him that he is in his eightieth year: not the last day that this can be said; for he has then attained his eighty-first year.

"Ought we to say, 'be kind to one another,' or 'be kind one to another?' The latter is beyond question the more correct, and is found in the English version of the scriptures in such phrases as 'Be kindly affectioned one to another in brotherly love.' But the former has become almost idiomatic, and the other would seem pedantic in conversation. The history of the insecurity may be thus traced. When we say 'Love one another,' 'one another' is not a compound word in the objective case after the verb, but is two words, the former in the nominative, the latter in the objective case: in Latin, 'Diligite alius alium': one love another. But the ear has become so accustomed to the sound of 'one another' pronounced together, that we have come to regard that sound as indicating a compound word, and to treat it as such after preposition.

"The same is the case with 'each other,' 'Love each other,' is 'Love each the other,' and

so where a preposition intervenes, we ought properly to say, 'Each to the other.' But we do not, and never shall. Idiom has prevailed, even when established in a mistake, over strict propriety.

#### SALOME'S PRAYER.

Selected.

"Grant that these my two sons may sit, one on Thy right hand, and the other on Thy left, in Thy kingdom."

O mother! full of fondest dreams,  
And did thy hopes aspire  
To where before the Throne there gleams  
The crystal sea of fire?  
Didst see in vision, left and right,  
Thy two sons seated there,  
With golden crowns, arrayed in white,  
In glory none might share?

Ah! could thine eyes have seen, indeed,  
The boon that thou didst ask?  
How one dear son for Christ must bleed,  
And one work out his task!  
Not e'en their Lord that boon might give,  
But by His Father's rule;  
And suffering is, for all that live,  
The saviour's appointed school.

He crowns the victim's brow; but, first,  
Must come the fierce, hot strife;  
The soul must taste earth's last and worst,  
And then the perfect life:  
By many years, or sudden pain,  
He ends what He begins;  
And only thus His children gain  
The stature of the man.

Ye mothers, who for children seek  
The heritage of fame—  
God's gifts, a prophet's word to speak,  
A statesman's might and name,  
The wreath that binds the conqueror's brow,  
The poet's tongue of fire—  
Who thus, if free, would utter now  
Your deepest heart-desire,

How would ye shrink in pale dismay  
Could ye the future scan,  
And trace the lonely age and grey,  
The features worn and sad;—  
Could bear the minstrel's minor sad,  
And see the statesman follow,—  
The one prize never to be lost,  
For which alone they toiled!

Ye know not how the fire which burns  
In words from poet's lips,  
Upon the man's own spirit turns,  
And ends in dark eclipse:  
Ye know not, when for those ye love,  
Ye ask the world's success,  
That wealth, power, glory, never prove  
Enough the heart to bless.

Far better ask Salome's prayer  
For those, the heirs of light,  
When thy Lord's kingdom comes, to share  
The thrones to left and right:  
Then with thy Father's perfect will  
Be ready to comply.  
Sure that His Love will lead them still  
In wanderings far or nigh.

But, best of all, seek only this,  
The power for service true,  
To find in good their perfect bliss,  
One light in varying hues:  
They please Him best who make their choice  
To take the lowest place;  
And in His presence they rejoice,  
True heirs of God's great grace.

—Christian Society.

*The Mystery of Editing.*—Beecher thus speaks of an editor:—"Before him passes in review all their exchange newspapers. He is to know all their contents—to mark for others the matter that requires attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review each week every section of his country through the

newspaper lens—he looks across the ocean, sees strange lands, and following the sun, searches all over the world for material. It requires but one moment's time for the reader to take in what two hours produce. By him read the manuscripts that swarm the office files in July. It is his brow that dooms the His hand that condenses a whole page into a line. It is his discreet sternness that resists the sentimental obituaries, and gives our young poet wig on which to sit and sing their first. The power behind the throne, in newspaper in higher places, is sometimes as important as the throne. Correspondents, occasional and regular, stand in awe at that silent power which the last chance at an article, and who send forth in glory or humility. In short, as the depends upon good digestion, so the health paper depends upon the vigorous digestion of goes on by means of the editor."

For "The Friend"

It is a cause of mourning and anxious thoughtfulness to many honest-minded Friends to witness within our borders, the effects of that tendency of the human mind which would substitute something outward and tangible for the purely inward and spiritual work of religion in the heart. Religion leads to a humble and watchful turning of the heart towards God, waiting in reverence upon Him, and, when He is pleased to testify and command, then faithfully obeying intimations of His will. This is the path in which those worthy elders have trod, who have gone to us to receive the crown laid up for the meek. "I have known no other religion all my life than the will of God," is the language nearly so, of that eminent minister, Sarah L. Grubb. In this path, we too must walk, if we would availingly promote the glorious cause of truth and righteousness in the earth.

When the heart is touched by the Divine Spirit, and one, who was moving along in a state of comparative indifference to his eternal interest, becomes aroused to a sense of their paramount importance, it is often the case, that such awakened ones are tempted to enter into active service of a benevolent or religious nature, before they are divinely called and qualified for them; such services are allowed to employ the time which should be spent in solemn introspective spirit before our Father in heaven. It becomes a more pleasant thing to us, to be doing outward work or service, than to be employed in humble waiting upon the Lord. We find it "easier to smite with Peter's sword, than to wait one hour in humbling prayer,"—forgetting not realizing the essential truth, that "with me, ye can do nothing,"—that all our labors and exertions, if uncalled for and unblessed by the Master, will in no wise promote the spread of His kingdom.

In a letter from the late Jonathan Evans, friend, we find the following: "As a sinner has been raised up to bear a true testimony to the purity and spirituality of the kingdom of God and Saviour Jesus Christ, separate from outward ceremonies and dependences: this, came to prevail in its faithful witnesses, shaming itself in the crucifixion of the aspiring spirit, assumed excellence of the creature, laying everything that would tend to exalt or puff up the mind with an imaginary conceit of its own merits and superior attainments, and to depend solely upon the intimations, and instruction of the Holy Spirit from day to day. But ah! is the state of things changed! Now we have a look for shining qualities, great proficiency



man literature, and by a different interpretation scripture passages, be made to believe, that all we have known and felt to be the language of guidance of the Holy Spirit to us, is to be considered as only of an outward meaning." "Oh! the want of more deep inward exercise, that true discernment may be obtained; that the word may indeed smell a sweet savour, and delight to abide among us.

"Surely this is a time, when the language of the Spirit is solemnly impressed upon us, to labor an indubitable experience of the state of believers formerly, 'Your life is hid with Christ in God.' The prophet, speaking in the name of the Lord, says, 'I will turn to the people a true language'; this may be fitly applied to speaking or teaching under the immediate influence and blessing of the Lord's power; and not in the wisdom and art of man, with all or any of his godly stuff. And indeed the true ministry, though made with trembling lips and a stammering tongue, is a certain instrumental means in lifting up the church, the body of Christ, and bringing honor and glory to the most High and only name. 'A dry, doctrinal ministry, however hard in words, can reach but the ear, and is only a dream at best.'"

J.

**A Whirlpool in a Rain-drop.**—Among the most beautiful and interesting of all microscopic animals are the *Rotifera*. Their tiny bodies are so transparent that all the internal structure can be distinctly seen, and, to all appearance, they enjoy sporting in their drop of water as much as a lazy porpoise does, tumbling about in a bay of all of it. Most of them are rovers; but some poor members of the family attach themselves to leaf or stem of some water plant, and remain, like a barnacle, fixtures for life. They forthwith about forming a protection for their heads, in the shape of a bill or cup, and out of this the animal can protrude its head and shoulders at pleasure. Then, as the naturalist watches it through his magic glass—for it seems little short of magic to develop such wonders in a single drop of water—behold the little *Rotifer* spreads at the sails of the windmill, from which he gets his name, and such a whirlpool as he creates! A tempest in a tea pot? is nothing, compared to this melstrom in a rain-drop. The smaller they are whirled around and around in a manner which must create a terrible panic among the coals; but there is no resisting its might. Worst of all, there sits the giant in his den, culling out a choice bits which are brought to his very eye by each returning wave, and enjoying them as much as Polyphemus did his grubs.

What a wonderful contrivance for supplying food to this tiny animalcule! What but an infinite Power could create and sustain such a wonderful system? To think, too, of the countless drops in the ocean, and in all the waters of the earth, each filled to overflowing with these perfect beings! Surely the microscope has revealed us wonders as vast and glorious as its twin sister, the telescope. How overwhelming are the views it presents to us of the greatness and power of God!—*Late Paper*.

"Faith is the substance of things hoped for, the evidence of things not seen." The Christian knows all things, more glorious in what he knows of than in what he knows. In this he rests on the right; in that on Christ, in whom he knows, and trusts, and lives—in whom hopes to reign.—*Mylic*.

## Singular Watches.

For "The Friend."

The *Scientific American* contains an article on this subject taken from "All the Year Round," part of which we extract:

"Early watchmakers, patronizing the vegetable kingdom, adopted the forms of fruits and flowers. In the Bernal collection there was a Nuremberg watch in the shape of a pear, in parcel gilt silver. Another, shaped like a melon, was made by a Frenchman. It is only one inch and a quarter in diameter, and has a key in the form of a melon leaf. At the South Kensington Museum is a very small apple-shaped watch, about a century old, with a gold enamel case studded with seed pearls. One of the old watches of Nuremberg has the form of an acorn, and is provided with a small wheel-lock pistol, which is supposed to have been used as an alarm. One watch, talked about by the archaeologist, is in the shape of a tulip, with three crystal faces. Another, having the same form, but scarcely an inch in diameter, is so constructed that the leaves or petals of the flower open a little at the bottom of the watch, disclosing a small spring which, when pressed, pushes up the lid and shows the dial face.

Bernal had a watch in which the works were contained within the body of a tiny eagle; the imitation bird opened across the centre and displayed a richly engraved dial plate, while the exterior was rendered classical by the story of Jupiter and Ganymede; it might either be worn suspended from the girdle by a ring, or be rested on a table by means of three claws. Ducks have sometimes had a share of watchmakers' attention bestowed upon them. Witness a duck-shaped watch, about two and a half inches long, in the South Kensington Museum, and another in a private collection, in which the feathers of the duck are chased in silver, and the lower half, when opened, exhibits a dial-face decked with jewels.

A whole class of watches were for generations known as Nuremberg eggs. One, supposed to have belonged to James I., is of a flattish egg shape, the outer case plain, the inner elaborately engraved; the face has a calendar, and wherewithal for showing the moon's age. Another, existing in a private collection, is an egg cut out of a jacinth, with the dial-face visible through the transparent jewel—a very beautiful mode of indulging in these crochets. In the Dorn Museum is a double-cased egg watch with two movable dials, one for showing the hours of the day in the usual fashion, and the other for the names and days of the month; there are also means for denoting the day of the week, and the position of the sun in the zodiac; and, an oddity indeed, the hands go the reverse way from those in ordinary watches, or from right to left, as if the artist's notion of time took a backward direction. In Hollar's set of four engravings of the Four Seasons, a woman is represented in the character of Summer, with an egg watch suspended from her girdle.

Some of the old watchmakers were remarkably smitten with a taste for astronomy, dealing with the heavenly bodies in a way which modern watches seldom aspire to. There is an oval silver watch, by Dupont, with indexed hands to show the hour of the day, the day of the week, the day of the month and the age of the moon, while there are other arrangements for denoting something about the constellations; and inside the cover are a sun-dial and a compass.

Jean Baptiste Duboulet, of Geneva, made a large watch which denotes the four parts of the

day, the hour of the day, the day of the week, the day of the month, the sign of the zodiac, the age of the moon, the phase of the moon, and the four seasons of the year; far too complex, probably, to be really reliable as an astronomical guide, and seeing that the smallest disarrangement in any little wheel would throw sun, moon and earth into awful catastrophe. More 'practicable was a watch made by a Polish peasant, Kuhlasky, at Warsaw, which denoted the time at different places under different longitudes—a contrivance which we have seen imitated in a modern English watch.

The most dismal of all watches must have been those shaped in the form of a skull, or death's head, intended, doubtless, as mementos of the fleetness of time and the brevity of man's existence. The most celebrated watch of this kind is the one which once belonged to Mary Queen of Scots. It was given by her to Mary Seaton, her maid of honor, and afterwards came into the possession of Sir Thomas Dick Lauder. It is of silver gilt. The forehead of the skull bears the symbols of death, the scythe and the hour-glass, placed between a palace and a cottage; at the back of the skull is Time, destroying all things, and at the top of the head are scenes of the Garden of Eden and the Crucifixion. The watch is opened by reversing the skull, placing the upper part of it in the hollow of the hand, and lifting the jaw by a hinge, this part being enriched by engraved representations of the Holy Family, angels and shepherds with their flocks. The works of the watch form the brains of the skull, and are within a silver envelope, which acts as a musically toned bell, while the dial plate serves as the palate. This very curious work of art, which was made at Blois, is too large to be carried as a pocket watch.

Some people in past times affected the wearing of watches in ways not often adopted just now. Archbishop Parker, in a will drawn up in Latin rather less than three centuries ago, said: "I give to my reverend brother, Richard Bishop of Ely, my stick of Indian cane which hath a watch in the top of it." Several other walking-stick watches are still preserved in collections of *bijouterie*; while watches in rings are still more common. One of the Electors of Saxony used to have his watch in his saddle. Cruciform watches were much coveted by pious persons, who revered the symbolism embodied in them. One such, about two centuries old, is called a *montre de abbesse*, and is supposed to have been made for the lady superior of a religious house; its surface bears numerous scriptural designs in relief. Once now and then ladies wore watches in the form of a book, the cover being pierced to show the hours on the dial.

All sorts of ingenuity were exercised in selecting the materials, forms, and arrangements of watches. They were, as is well known, brought into use as substitutes for the hour-glass, which was wont to be carried by professors, judges, and other persons who required easy means of determining the lapse of an hour or any aliquot part of an hour. When the real watch was first introduced there was no metal chain connected with the mainspring, its place being supplied by cut-gut. A watch of this kind was given by Mary Queen of Scots to an attendant on the night before her execution. Some of the watches were made of crystal, to render the beautiful mechanism of the works visible.

The attempts to produce sounds of various kinds in a watch have been numerous. The celebrated French maker, Breguet, was famous

for repeating watches of this kind; and the sovereigns of Europe were ready enough to give him two or three hundred guineas for one. Of course alarms are more simple, seeing that the mechanism is required merely to ring a bell at some definite and pre-arranged hour in advance. Charles the First kept an alarm watch at his bedside at night; the outer case enclosed two silver bells which struck the hours and quarters. M. Ranguet, a French maker, about a century ago, is credited with the construction of a musical watch, of the common pocket size, which played duets, and the works of which were so nicely adjusted that the musical portion and the time-measuring portion did not interfere with each other. This is far surpassed by a watch about the size of an egg, constructed by a Russian peasant in the time of the Empress Catharine the Second, and now preserved at the Academy of Sciences at St. Petersburg. This elaborate work is both a repeating watch and a watch that performs a chant. Inside is a representation of the tomb of Christ with Roman sentinels on guard. On pressing a spring, a stone rolls away from the tomb, the sentinels fall down, angels appear, holy women enter the sepulchre and sing the same chant which is still sung in the Russo-Greek church on Easter Eve. A story is told of some missionaries at Tengataboo, which shows that the exhibitors of talking and singing watches are apt to find their own reputation rise and fall with that of the mechanism itself. The real instrument was a cuckoo clock, but it would apply to watches as well. The natives believed that the missionaries' cuckoo clocks were inhabited by a spirit, and regarded them accordingly with reverential awe. One of them, bolder than the rest, kicked one of the clocks to pieces to have a peep at the spirit. Of course he could not put it together again; and the fame of the missionaries was damaged when it was found that they also were powerless in the matter.

One recorded watch was very big—viz: that which was made for the Irish giant, about eighty years ago; the works were very strong, and the watch, with the seal and key, weighed nearly a pound. Far more numerous, however, have been the tiny watches, marvellous on account of the amount of mechanism compressed within small spaces. At the first of our great exhibitions the Swiss exhibited a watch only three-sixteenths of an inch in diameter, inserted in the top of a pencil case; it showed hours, minutes, seconds, and the day of the month. An English specimen, the size of a three-penny piece was a giant to it. Arnold presented to George the Third an exquisite watch, of the size of a silver penny, set in a ring. It consisted of 120 separate parts, the whole of which weighed together less than six pennyweights, and so intricate were the works, that Arnold had to make tools himself before he could make the watch. The king was so delighted with the work that he sent Arnold 500 guineas. When the Czar of Russia heard of this he offered Arnold 1,000 guineas to make a similar one for him; but this the artist refused, determined that his sovereign's watch should be unique.

I tremble at the very idea of any man's mainly pursuing his perishable interests, when, perhaps, in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss, for the empty grasp of that which is not.

### The Weeds of Egypt and of our Modern Fields.

The advocates of the progression of species, or the gradual development of new varieties of plants, by successive modifications of their organs through the influence of favourable or unfavourable associations, will find small comfort in the curious discoveries recently made by Professor Unger, of Vienna, while examining certain bricks from the Pyramid of Dasher, in Egypt. These bricks, which must have been made of the Nile mud or slime 5,000 years ago, have been found to contain many vegetable and animal remains. Through the minute researches of Professor Unger we are made acquainted, at this far-off time, with the wild and cultivated plants which were growing in the pyramid-building days; with fresh-water shells, fishes, remains of insects, and a swarm of organic bodies which, for the most part, are represented without alteration in Egypt, and several of them in the United States, at the present time.

Among the plants discovered are two sorts of grain—wheat and barley, the Abyssinian green grass, (*Eragrostis Abyssinica*), the field pea, (*Pisum arvense*), the common flax, wild radish, (*Raphanus raphanistrum*), a troublesome weed in New England and New York at this day, a chrysanthemum, (*Chrysanthemum sectum*), wart-wort, (*Euphorbia helioscopia*) known as the sun-spurge in this country, where it has been naturalized, though rather scarce in waste places east of the Alleghanies; the nettle-leaved goose foot, (*Chenopodium murale*), also introduced into America from Europe, and found, though rarely as yet, from Boston to Illinois; bearded bar's ear, (*Bupleurum aristatum*), a species of bupleurum is found in fields in New York, Pennsylvania, and Virginia, though rarely, which was also introduced from Europe. It is known as thorough-wax, an odd enough name, but whence derived we are not informed. Finally among the Egyptian plants determined by Professor Unger was the common vetch, or tare, (*Vicia sativa*), which is also a weed in our cultivated fields and waste places—an interloper from Europe, and perhaps a lineal descendant of the plants of the Nile that flourished in the corn fields fifty centuries ago.

Thus are brought to light the plants of ages past, embalmed in the bricks of the race of men whose mummies have been the wonder of the antiquary, and of the untaught curious for ages. Here, under the eye of the skilled microscopist and botanist are made almost to live again the weeds and grasses trodden into the mud of "the river of Egypt," which we had long since supposed were destroyed, undistinguishable—dead in fact—

"Dead as the burruses round little Moses  
On the old banks of the Nile."

These old bricks, under the microscope, reveal the life of the past, as expressed in the state of the arts; for there again appear fragments of burnt pottery, of tiles, a piece of twine, spun of flax and sheep's wool, significant of the advance which civilization had made five thousand years ago. But in the examination of the old brick we find further evidence valuable to the Biblical student and the believer in revealed religion; another attestation added to the many which antiquarian research has, within a few years, brought to light to strengthen our faith in the Mosaic history. The presence of the chopped straw confirms the account of brick-making, as given by Moses and by Herodotus, and carries us back to the days when the Israelites complained that their hard task-makers refused any longer to

furnish them with straw, yet commanded that they should not diminish aught from the brick of their daily task, and "the people were so tered abroad throughout all the land of Egypt gather stubble instead of straw."

The chronology of the pyramids, and of the departure of the Israelites are unsettled, although the age of the brick pyramids of Dasher is said to antedate that of Moses a thousand years, the era of Moses himself is made to vary through so many centuries that we may not be supposing these very bricks to have been made by his people, the oppressed Hebrews, and through the cruelty of their task-masters, they were driven forth to seek the very weeds, in lieu of straw, which we now find in the bricks abounded.

Attended the select Meeting for Ministers and Elders, much to satisfaction. In beholding many members, which stood or ought to stand, so many pillars in the church, my soul had to rejoice, and great was my desire that each one might stand upright in their proper places; that decay or unsoundness might be found among them in an awful, approaching period, when I or she who may not have on the wedding garment will be pointed out, and the just sentence pronounced of being bound hand and foot and cast into outer darkness where there will be weeping, wailing, and gnashing of teeth—however dignified their stations may be as to the outward.—*M. R.*

*Anecdote of a Dog.*—A lady walking over Laundson, near Bath, Eng., was overtaken by a large dog which had left two men who were traveling the same road with a horse and cart, and followed by the animal for some distance, the creature endeavoring to make her sensible something, by looking in her face and then pointing with his nose behind. Failing in his object he next placed himself so completely in front of the lady as to prevent her proceeding any further still looking steadfastly in her face. She became rather alarmed; but judging from the manner of the dog, who did not appear vicious, that there was something about her which engaged his attention, she examined her dress and found that her lace shawl was gone. The dog perceiving this he was at length understood, immediately turned back; the lady followed him, and he conducted her to the spot where her shawl lay, some distance back in the road. On her taking it up, and replacing it on her person, the dog instantly ran on ahead after the cart, apparently much delighted.—*Late Paper.*

*Bird-catching in Greenland.*—While I was watching these movements with much interest my companion was intent only upon business, and warned me to lie lower, as the birds saw me, and were flying too high overhead. Having at length got myself stowed away to the satisfaction of my savage companion, the sport began. The birds were beginning again to whirl their flight close to our heads—so close, indeed, did they come that it seemed almost as if I could catch them with my cap. Presently I observed my companion preparing himself, as a flock of unusual thickness was approaching; and, in a moment up went the net; a half-dozen birds flew ban into it, and, stunned with the blow, they could not flutter out before Kalutnah had slipped the staff quickly through his hands and seized the net; with his left hand he drew down the birds, while with the right he pressed them out on by one; and for want of a third hand, he used his teeth to crush their heads. The wings were



men looked across each other, to keep them from entering away, and, with an air of triumph, the fellow looked around at me, spat the blood and feathers from his mouth, and went on with his sport, tossing up his net and hauling in with great rapidity, until he had caught about a hundred birds; when, my curiosity being amply satisfied, we returned to camp, and made a hearty meal out of the game which we had bagged in his novel and unsportsmanlike manner. While an immense stew was preparing, Kalutnah amused himself with tearing off the birds' skins and consuming the raw flesh while it was yet warm.—*Dr. Hayes.—The Open Polar Sea.*

For "The Friend."

They that Beg of a Beggar will never be Rich."

The most highly favored of gospel ministers are but poor supplicants for help and strength at a Fountain of all spiritual blessings, and can only hand forth to the audience that which is given them. The same inexhaustible Fountain is open to all, and from it, in our religious meetings, all should endeavor to obtain fresh supplies of heavenly food, not depending on others to do for us that manna which we ought individually to labor after.

Many years ago, in the course of a religious visit in North Carolina, Mildred Ratcliff attended a meeting of Friends, of which she says: "Soon after taking my seat in meeting, the old proverb revived, 'They that beg of a beggar will never be rich,' which I expressed; and I may remark, that though there were some whose eyes were too much outward, when the meeting first gathered, they seemed after a little time to get more inward, turning their attention more to the Master. I is rejoiced to feel, being sensible it was the best way to meet with His blessing. Indeed turned out so. For the love of the Good Shepherd and Care-taker of His flock seemed to arise more and more to the praise of His own worthy me; who often is pleased when there is looking to Him alone, to feed His flock, both sheep and babes, to the full. In this meeting, and that expectedly, my heart was much enlarged towards the dear youth in the arisings of the love Christ, that there might be amongst them an early submission to His cross, and a willingness wear His yoke in the bloom and prime of their youth; so that I think we were favoured with an edifying opportunity together. I felt thankful did not miss this meeting. Oh! the desire I had, that Friends everywhere, when they meet together to worship that God who is a spirit, might so abide in the spirit and in the truth, professed by them, that their worship might be truly spiritual in the sight of Him, who searches the hearts and trieth the reins of the children of men; that there might not be so much outward looking as to deprive them of that inward light which is intended for them; but alas! there were even among Friends an itching ear."

A sentiment similar to that contained in the above extract is expressed by Richard Shackleton, in a letter to his son: "Clouds filled with the spell rain, wafted along by the Divine Spirit, pressed by the Almight hand, and discharged themselves on the people, is the perfection of instrumental help; yet, to be looking too earnestly at these clouds, and watching which way the wind (the Spirit) is driving them, is not the way to us to profit. 'He that observeth the clouds shall not sow, and he that regardeth clouds shall not reap.'"

**Ornamental Trees.**—The committee on useful ornamental trees, at the late meeting of

the Illinois Horticultural Society, recommended "the Norway spruce, the Austrian pine, the balsam fir, red cedar, and arbutovite. Each has its place in giving variety and beauty to the grounds around our prairie homes. The hemlock, where it will succeed, is almost deserving the appellation of 'Queen of Beauty' among all the trees of the lawn; its long pendant branches, hanging fold above fold as it rises from the ground high in air, charm the eye, while the delicate tint of its foliage contrasts beautifully with the richer hues of the pines and balsams. The chaste and pretty junipers are indispensable in every plantation—always up and beautifully dressed, ready to attract the eye of the passer-by. The white or American spruce has been too much neglected; when planted singly it is quite attractive, owing to the peculiar, delicate, bluish tint of its foliage; it transplants with all the certainty of the Norway spruce, and like that, will flourish in all soils and situations. Among deciduous trees the Scotch larch stands pre-eminent. The Scotch and American white birch—always good upon the prairies, rapid growers, symmetrical in form, with soft, delicate foliage—the stately elms, lindens, white and yellow willows, the whole family of maples, the white and blue ash, the honey locust, and the tulip tree, and several other well-known trees, all deserve a place in every considerable plantation."

**Standing Fast in the Faith.**—The older I grow the more useful I find the watch: there is no other safe dwelling place; there is no cessation of arms; and the warfare is continual, and must be continually maintained, or there is no standing fast in the faith. But to such an endeavor, through watchfulness and prayer, to quit themselves like men, strength will be administered in due time, not only to stand fast in the faith, but to become strong; yea, they will be "strong in the Lord and in the power of His might." So that I very much desire that the minds of all may be clothed with the invincible armor, wherewith they will be "able to stand in the evil day, and, having done all, to stand."—*Daniel Wheeler.*

**What becomes of the Gold and Silver.**—In a paper read before the Polytechnic Association, Dr. Stephens stated that of our annual gold product fall fifteen per cent. is melted down for manufacture; thirty-five per cent. goes to Europe; twenty-five per cent. to Cuba; fifteen per cent. to Brazil; five per cent. direct to China, Japan, and the Indies; leaving but five per cent. for circulation in this country. Of that which goes to Cuba, the West Indies, and Brazil, full fifty per cent. finds its way to Europe, where, after deducting a large per centage used in manufacturing, four-fifths of the remainder is exported to India. Here the transit of the precious metal is at an end. Here the supply, however vast, is absorbed, and never returns to the civilized world.

The Orientals consume but little, while their productions have ever been in demand among the western nations. As mere recipients, therefore, these nations have acquired the desire of accumulation and hoarding, a passion common alike to all classes among the Egyptians, Indians, Chinese and Persians. A French economist states that, in his opinion, the former alone hides \$20,000,000 of gold and silver annually, and the present emperor of Morocco is reported as so addicted to this avaricious mania that he has filled seventeen large chambers with the precious metals. The passion of riches, it is not surprising that the same spirit is shared by their subjects, and it is in this predilection that we discover the solution

of the problem as to the ultimate disposition of the precious metals. This absorption by the Eastern nations has been uninterruptedly going on since the most remote historical period. According to Pliny, \$100,000,000 in gold was, in his days, annually exported to the East. The balance of trade in favour of these nations is now given as \$80,000,000 annually.

**Number of Words in Use.**—We are told, on good authority, by a clergyman, that some of the laborers in his parish had not 300 words in their vocabulary. The vocabulary of the ancient sages of Egypt, at least as far as is known to us from the hieroglyphic inscriptions, amount to about 685 words. A well-educated person in England, who has been at a public school, and at the University, who reads his Bible, the *Times*, and all the books of Madie's library, seldom uses more than about 3000 or 4000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions, and wait till they find the word that exactly fits their meaning, employ a larger stock; and eloquent speakers may rise to a command of 10,000. Milton's works are built up with 8000; and the Old Testament says all that it has to say with 5642 words.—*Prof. Max Muller.*

## THE FRIEND.

SIXTH MONTH 22, 1867.

TO OUR SUBSCRIBERS.

We doubt not our subscribers are well aware that within the last five years there has been a great increase in the cost of almost every thing used in living, and correspondingly, of labor and manufactures. This perhaps has been as much felt in the expenditures connected with the publication of periodicals, as in any other department. Although no one connected with editing "The Friend" receives any pecuniary compensation therefor, yet never since the enormous advance in the price of paper, and the increased charge for printing, has it paid the expense of publication.

Repeatedly The Contributors have apprehended they would be obliged to follow the example of other periodicals and raise the price of subscription, in order to avoid a standing debt. But having supplied our Journal for so many years at the original charge of two dollars, we have been loth to alter it, preferring to suffer some loss, and trust to other means for preventing the accumulation of the balance against us.

The subscription price from the beginning—nearly forty years ago—has been two dollars per annum, payable in advance, as clearly set forth in the heading of the first page of every number; and had all who took or take our paper been careful to comply with those terms, it would have often saved The Contributors no little embarrassment. Many of our subscribers have been scrupulous to observe them, but many others, from want of thought, or of taking sufficient care, allow what is due from them to remain unpaid for months, and sometimes for years, by which neglect The Contributors are put to great inconvenience and loss.

We feel that the time has come when it is necessary to make some change, and anxious still to keep to our long established terms, and in the hope there may be ere long a diminution of the expense of publication, we have concluded to give our subscribers notice that hereafter unless the



subscription is paid in advance, the price for "The Friend" will be two dollars and fifty cents per annum. To those who pay in advance the price will be Two Dollars per annum as heretofore. The Agents will please take notice of this change.

We have been gratified and encouraged by the increase in our subscription list within the last two years, and by the numerous testimonials received from different quarters to the value set upon "The Friend," and the interest taken in its prosperity. We trust our friends every where will continue to show their goodwill towards it by contributing to its columns and extending its circulation.

"SOCIAL HOURS WITH FRIENDS. *New York: William Wood & Co., No. 61 Walker street, 1867.*"

We have received a copy of a work of 300 pages with the above title. It is a collection of narratives, anecdotes, &c., collected from various sources, many of them being taken from the journals of Friends, ancient and modern. The authoress, Mary S. Wood, says in her short preface, she was induced to publish them "with the hope that they may be found entertaining and instructive to young readers, and that the perusal of striking occurrences in the lives of members of our Society will lead to their works being sought after and read."

We recognize many of the incidents, &c., related, as having appeared, at different times, in the pages of this journal. There are a very few of the articles we think had better been withheld, but the work is well calculated to interest the young, and produce good impressions on their minds. We hope it may also fulfill the hope of the authoress in leading its readers to make themselves acquainted with the literature of our religious Society.

#### SUMMARY OF EVENTS.

**FOREIGN.**—Lord Moock, Viceroy of the Dominion of Canada, sailed from England for Quebec, on the 13th inst.

A dispatch has been received in London from Constantinople, announcing that the Sultan of Turkey would leave for Paris on the 18th inst. The king of Egypt is daily expected at Paris. A firman has been issued by the government of Turkey making Egypt a separate sovereignty.

The Emperor Francis Joseph, now king of Hungary, has added to the eclat of his coronation by distributing a large sum of money among the poor, and by richly endowing various benevolent institutions of Pesth.

All the Fenian prisoners convicted of high treason, have been transferred to England and placed in prison. On the 24th inst. a number of Fenian prisoners were being conducted from the court-house to the jail in Waterford, a fierce attack was made upon the guard with the intention of effecting a rescue. The attempt failed, all the Fenians being safely deposited in prison, when the mob dispersed.

It is reported that the negotiations for a long time pending between the cabinets of Berlin and Copenhagen with reference to Schleswig, have been concluded, but the result at which the two governments have arrived has not been made public.

Dispatches from Athens report that the insurgents have left Greece to reinforce the ranks of the insuburgants in Candia.

Proposition for the simultaneous reduction of the military establishments of all the great European Powers is much discussed in Paris, and it is said that the project does not meet with an unfavorable reception in official quarters.

It is said that the French Emperor and Empress intend to visit the Emperor of Russia and King of Prussia, at the latter's capital, early in the coming autumn. It is expected that the Queen of Spain will be in Paris next month. The King of Prussia and Count Bismarck have returned to Berlin from Paris.

The Spanish government has decided to send an Envoy Extraordinary to Washington, with new orders in regard to the Oulian difficulties.

Political troubles prevail in Peru and Colombia. In the former country General Castilla has been resolved on leaving party and has taken the field. In Colombia a number of members of Congress had been arrested, and a majority declared traitors. The President of the State of Magdalena has declared himself President of the Union, alleging that Mosquera has turned traitor.

At the latest Mexican dates, Vera Cruz and the capital still held out for Mexico. On the 24th ult., a large force was operating against the City of Mexico.

In the House of Commons, on the night of the 17th, the Reform bill was again under discussion. That portion of the bill which provides for the redistribution of parliamentary seats was adopted by a small majority. On the same night a reform mob attacked a Toy meeting at the Crystal Palace, and the rioters were driven off, surrounded by a liberty cap. There was much fighting and many arrests were made. Consols, 94½, U. S. 6-20's 73½. Breadstuffs firmer and prices well maintained. Middling uplands cotton 11½d. Orleans, 11½d.

A project of a law regulating public meetings in France, has been submitted to the legislative body by the Emperor's government, but it does not give satisfaction.

The Emperor of Austria has decided to make his ministry responsible to the Legislative body. He also intends to submit to the Reichsrath a law permitting trial by jury in penal cases.

The British consuls have issued a firman granting to all aliens the right to hold lands in the Ottoman empire.

**UNITED STATES.**—The State Department has called the attention of the Japanese government to the ancient unrepented edict making Christianity a capital offence in Japan.

Virginia.—The Auditor gives official notice that the interest on the State debt will be paid at the treasury, in Richmond on the first prox. It is estimated that there will be a large surplus in the Treasury. The auditor also states that funds have been remitted to London to pay the interest maturing there.

**Captured Cotton.**—Ninety-three suits have been commenced by claimants of the cotton captured by General Sherman in Savannah, and sold at auction in New York. The amount is about \$4,000,000 in gold, and the suits have been authorized by acts of Congress.

**Rhode Island.**—The population of Rhode Island since 1708 has been as follows: 1708, 6811; 1748, 32,773; 1774, 59,707; 1782, 52,347; 1790, 78,285; 1800, 69,122; 1810, 77,931; 1820, 83,055; 1830, 97,210; 1840, 108,830; 1850, 147,545; 1860, 174,290; 1865, 185,000. The largest amount of money ever held at one time since the organization of the government, viz: \$180,000,000, of which \$102,000,000 were gold and \$78,000,000 currency.

**Philadelphia.**—Mortality last week, 226. Males, 133; females, 93.

**Surratt's Trial.**—In the case of John H. Surratt, in the Criminal Court of the District of Columbia, Judge Fisher granted the motion of the prosecution, to quash the panel of jurors. The jurors first summoned were discharged and talesmen ordered. After much difficulty and delay a jury was finally obtained on the 15th inst., and the trial began on the 17th.

The claims against the Freedmen Bureau, Commissioner of the Freedmen's Bureau, has received an interesting report from General Gillem, the Assistant Commissioner for Mississippi. The freedmen are mostly at work and are well treated. In the sub-district of Granaada the estimated number of freedmen is 80,500, nearly all at work, and three-fourths of them having an interest in the crops. In the sub-district of Corinth, the fair crop is in a less favorable condition, owing partly to the failure of last year's crop. The whites appear to be discouraged, and many applications are made for assistance. The treatment of the freedmen by the whites is generally just and fair. In the other sub-districts the crops are generally reported good and the freedmen well treated. In the sub-district of the conduct of the whites towards the freed people has greatly improved in Mississippi.

The total amount of deposits in the Freedmen's Savings and Trust Company is \$1,713,574, and the total amount withdrawn \$1,287,718, leaving the balance due depositors at the end of the Fourth month last, \$425,856. The Freedmen's Bank in New York has passed the Connecticut House of Representatives by nearly an unanimous vote. By its provisions eight hours is deemed a lawful day's work, unless otherwise agreed to by the parties interested.

A survey of the Dismal Swamp Canal, in Virginia, preparatory to an enlargement in both breadth and depth, has just been completed.

Severe storms prevailed in Texas on the 24 and 25th insts. Many lives were lost and much property was destroyed.

A San Francisco dispatch says: The revenue cut Joe Lane sailed on the 1st inst., to take possession of the name of the United States, of an island recently covered about 1500 miles northwest of this port. Expeditions have been started out for the same purpose, of which we have sailed.

Within forty years, 51,000 miles of railways have been built in the United States, costing \$1,502,594,000. England has 3851 miles in use, costing \$199,071,400. New York State 3025 miles, costing \$152,579,700. Pennsylvania, which built the first railroad in the country in 1800, 4000 miles, costing \$219,680,000. It is reported that the revenue cutter Lincoln been ordered to report at San Francisco, for the purpose of carrying the proper government officer to Russia, America, and formally take possession of that territory and organize the revenue system, &c.

**The South.**—The Mobile Evening Times announces the arrival at that port of the United States ship Relief, a cargo of corn and bacon for the starving people of Alabama. White men having refused to accept responsibility to the city government of Mobile from Gen. Pope, Gen. Swayne has directed the vacancies to be filled with colored men.

The Little Rock Gazette says that in that portion of the State where the colored men differ in politics among the masses of the people on the subject of politics; and from all accounts, a similar apathy prevails throughout the State.

A large number of Pennsylvania, especially of the middle counties, have been passing through Hamburg this spring, to the valley of Virginia, for the purpose of seeking new homes. They are nearly all accompanied by their families, and intend to locate permanently in the valley.

A Cabinet meeting was held on the 17th inst., relative to the removal of civil officers by the military commanders in the southern States. It is said that a general order is soon to be issued restraining such commanders in accordance with the recent resolutions of Congress, and restoring the civil officers heretofore removed.

On the 14th inst., a full jury of colored men was panelled at Navasota, Texas. This is the first inst. of the kind which has been published.

The Union Pacific Railroad has been completed to 365th mile post, west of Omaha, Nebraska. The following were the quotations on the 17th inst. New York.—American gold 1 U. S. sixes, 1881, 112½; ditto, 5-20, new, 109½; 10-40, 5 per cent, 100½. Superfine State flour, \$3.25. Shipping Oil, \$10.75 a \$11.25. Baltimore to good extra, \$9.00 a \$11.25; fine extra \$11.45 a \$15.75. No. 1 spring wheat, \$2.50; No. 2, \$2.20; California, \$2.50 a \$2.60. State rye \$1.10; western, \$1.30 a \$1.32. State oats, 87 cts.; 87 cts., 86 cts. Mixed western corn, \$1.07 a \$1.11. Middling cotton, 27 a 28 cts. Philadelphia.—Superfine flour a \$9; extra, family and fancy brands, \$10 a \$16. P. red wheat, 32.25. Rye, \$1.40 a \$1.45. Yellow corn \$1.04. Oats, 71 a 72 cts. Cloverseed, \$2.50. 1867 included at 1500 head, extra selling at 18 a 19 cts., fair to good at 17 cts., and common, 10 a 14 cts. per lb. Sheep, 7 cts. per lb. gross. Hogs, \$9 a 10 cts. per 100 lbs. ut.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSEPH A. WORMON, M. D.

Application for the Admission of Patients made to the Superintendent, to CHARLES ELLIS, C. of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

DIED, in this city, Fourth month 23rd, 1867, James J. SARAN BOSTEAD, widow of the late James J. Stead, a member of the Northern District Monthly Meeting.

—, Fifth month 19th, 1867, MARY SNOWDON, 49 years, a member of Woodbury Monthly Meeting, —, on the 5th of Sixth month, 1867, in the 70th year of age, MARY ANN WILSON, of Middlebury, a devoted and valued member and minister Woodbury Monthly Meeting, N. J. "Blessed are dead which die in the Lord from henceforth; yea, if the Spirit, that they may rest from their labors; their works do follow them."

# THE FRIEND.

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For "The Friend."

The true christian feels an earnest desire for himself that he may grow in grace, and be preserved under the protecting care of his Heavenly Father. In the overflows of gospel love, this concern is often extended to those of his fellow men whom he may see to be in danger of wandering from the safe enclosure. An instance of this kind occurred in the experience of the late Thomas Kite. Having been brought, as he believed, into a sense of the lapsed state of one of his children of a man he dearly loved, he unfolded to the young man plainly and affectionately his concern on his account. He soon afterward received the following letter:

Second month 23, 1825. "So far am I from being offended at thy communicating thy exercise on my account to me in the manner thou art, I can assure thee it was acceptable; and I've desired that I might experience a qualification to duly appreciate the favour. But alas! I must candidly acknowledge that it is with me as thou hast feared. I am not what I once was. The truth of this I sometimes keenly and sensibly feel, when in seasons of serious reflection I am brought in a degree to feel my alienation from the commonwealth of Israel. Yes! I have wandered, dilly wandered from that which tends to true peace of mind. I have rebelled and rebelled till I have gone so far that I am led to think at times that I shall never be able to return. Yet there are seasons when the little good which is yet left me predominates, and I feel anxious to be found a dedicated follower of the Lamb, and thereby have an honour to the Truth. But a dread of the cross, added to a strong natural inclination, enabled the adversary of my soul to keep me in bondage, and introduce me into a state, which may truly say I have at times felt to be worse than an Egyptian darkness. I could say much, but I am far from being a pleasant subject for me to dwell upon. But I considered my acknowledgments were due to thy kindness, and sincerely hope that I may be qualified to receive anything further which thou mayest have to communicate in this way, in a degree of that spirit which has introduced thee into a tender solicitude for the welfare of thy sincere, though unworthy friend." To this T. Kite replied:—  
2d mo. 3d, 1875. "I have been affected in reading thy letter, which I received last evening, and can truly say, that as thou art in some degree enabled to see, thy situation, my petitions on thy

behalf are that thy convictions of the exceeding sinfulness of sin, and of the awful danger of continuing in it, may be strengthened and confirmed. There are two kinds of sorrow for sin. There is a sorrow for that loss of comfort and respectability, the first of which always, and the latter of which generally follows a sinful course. This kind of sorrow mends not the heart, being merely selfish. There is another sorrow which springs from conviction impressed by the Divine Spirit, of having violated the law of a beneficent, holy God. This sorrow is genuine; leading to an abhorrence of our whole life of iniquity, and to a willingness to suffer such a portion of anguish of spirit, as the Most Merciful shall see needful for our correction. 'I will bear the indignation of the Lord,' said one of old, 'because I have sinned against him.' As such a disposition is cherished, the truly-awakened and contrite sinner, though despairing, and justly so, of his own strength and his own resolutions, dare not despair of the mercies and forgiveness of God; being led to look in faith to that blessed Redeemer, who is the propitiation for our sins—the Mediator and Intercessor with the Father, and a High Priest touched with a feeling of all our infirmities. The apostle Paul, in confidence of the mercy of God through Christ, thus addresses some of old, 'My God shall supply all your need through Jesus Christ.' Now what do you,—what dost thou need? Is it that thy hard heart should be broken? Behold the promise, 'I will take away their stony hearts, and give them hearts of flesh,' that is hearts capable of feeling. Is it that the heart, being broken, has need of healing? 'He healeth all the broken in heart, and bindeth up their wounds.' Is it to be cleansed from former pollutions? 'The blood of Christ cleanseth from all sin.' 'A fountain is set open for the house of Judah and the inhabitants of Jerusalem for sin and for uncleanness.' Is it strength to resist evil in time to come? 'I can do all things through Christ that strengtheneth me.' Is it light upon thy path? or is it protection thou needest? 'The Lord God is a sun and shield.'

'Let me invite thee, then, to the footstool of the cross, let me entreat thee to take the Saviour's yoke upon thee, to flee from sin as from a serpent. Never do anything thou knowest to be wrong, endeavour to be inwardly watchful unto prayer, and I cannot but believe, if thou makes use of the little strength thou hast, thou mayest at length experience a restoration to a state in which the consciousness of the Heavenly Father's love and protection will be thy greatest joy.'

'Every truly enlightened mind must abhor the idea of allowing themselves to transgress, because God is merciful; of continuing in sin that grace may abound. But when brought to a proper abhorrence of sin, when we can say, 'How can I do this great evil and sin against God,' or 'If I have done iniquity I will do so no more,' then there is comfort to be gathered from the assurance, 'That the Lord is merciful and ready to forgive.' In such a state the experience of David is deeply instructive. Behold how great his fall! The man who had enjoyed intimate communion with

God,—the sweet psalmist of Israel, who had proclaimed to others the name of Him 'who is glorious in holiness and fearful in praises,' yet grossly fell! Behold also the depth of his penitence, his anguish of spirit, his self-abhorrence, his prayer for restoration. 'Take not thy Holy Spirit from me.' 'Create in me a clean heart, and renew a right spirit within me!' Behold the mercy of that God against whom he had so grievously sinned. There is yet the same encouragement to the poor penitent, sincerely desirous of returning from the evil of his ways.

'With regard to thy outward situation,\* I would rather encourage thee to remain for the present where thou art. Beware of rash steps. Stay where thou art known, and where thou art beloved, and where there are those who will feel for thee, pity, comfort and advise thee. If thou wishes to see me, I will call on thee. If thou hast anything whatever to say, or any advice to ask, I am willing to the best of my ability to hear and counsel thee, remaining thy truly affectionate friend.

'There is one thing I particularly wish to press upon thee; when thou feelest a state of wretchedness and want, beware of turning again unto folly for temporary relief. This would be to add bitterness to the bitter, to bar up thy own way, to heap up wrath against the day of wrath. Rather under such feeling, endeavour meekly and patiently to bear what thou art conscious of deserving; remembering it is better that our sins go before-hand to judgment, than that they should follow after.'

The young man settled down into a useful citizen and became a religiously concerned member of the Society of Friends.

For "The Friend."

## Bodily Education Essential.

There is something in the following which, I think, deserves the attention of parents and teachers everywhere.

Y. W.

'Dr. Bigelow, in his Modern Inquiries, says he considers the public school system of New England at once its glory and its shame. Its glory is that such schools are open to the humblest. 'But many unfortunate children have been ruined in body and in mind by being stimulated with various inducements to make exertions beyond their age and mental capacity. A feeble frame and a nervous temperament are the too sure consequences of an overworked brain in childhood. Slow progress, rather than rapid growth, tends to establish vigor, health and happiness.' Now, if this matter were confined merely to New England, we could afford to leave it to be discussed there. But the school systems of all our States are about alike; and the Western States are now in quite a fair way to exceed in vigor even the Eastern. But the state of the case is simply this: Who can stand it the longest? The New England States began the public system first, and therefore the constitutions of their children are most nearly

\*The letter from the young man stated his thoughts of retiring to some place where he was not known.



worn out. But all over the country, just as they get the system most perfect, the results of it are manifest on the largest scale. Consumption and insanity are increasing most rapidly, and precocious dwarfs stand at the head of each class.

It is not that the hours of study are too many, but the hours of exercise are too few, and the lessons expected or allowed to be learned out of school exceed the time and the attention which ought to be given to the development of the body in cheerful, active, interesting exercises. The trouble is, that the idea of education is confined to the intellect. Those who are appointed to instruct consider it their duty to apply to that alone; but the development of the body is left to chance, so far as they are concerned, and, except within certain very narrow limits, so also in the education of the moral powers. We ought to be thankful that the means of intellectual culture are as excellent and improving as they are for those prepared to use them. But every day the fact is becoming more clear that unless parents themselves take pains to see that an increasing and proportionate care is taken for the body, the common school system of education is going to be the destruction, the absolute ruin of the health and constitution of a very large proportion of the extensive class of persons who avail themselves of its benefits.

Perhaps it may be doubted if any one system of education can be made to suit all classes. But this is becoming increasingly evident, that, in order for any child to go successfully through the intellectual ordeal of a thorough course of public school education, each parent must regard it as a matter of study and duty to arrange the food, clothing, and above all, the exercise of each child, with a view to the greatest possible development of purely physical health, strength and vigor.

The child of a laborer, inherits in all probability, a good, sturdy constitution. His muscles are well developed, but his nervous system is not very fine or quick. It may be hard, therefore, for such a child to sit still, and difficult at first for him to learn; but when once he has got anything fairly into his mind it will be equally hard to get it out again. His memory holds like a vice all he has once acquired, and he applies it to everything. On the other hand, the child of some nervous, novel-devouring parent, who cultivates every shade of sentiment and idea, will probably have a keen and quick nervous system, with a poor, pale, physical development. If that child is sent to a forcing school, and excited from six to seventeen, on nothing but intellectual studies, he or she may be the head of the class, but all such cannot fairly run the race of hard study with the lad that runs about unrestrained from six to ten miles every day, and works hard or plays hard every bit of time not in school. The fear of spoiling nice clothes, and not being refined in hands, feet and company, is murdering the innocents, and preventing them from having strength of mind by the want of strength of body, and preparing them for consumption, dyspepsia, bronchitis, lunacy, or a sort of half life, for the rest of their days. The rich have their children taught riding on horseback, and in England, hunting, shooting, fishing, fencing, and so prevent these evils, which the poor boy averts by stockless feet and heavy exercise. But none are so unfortunate as those classes, who, imitating the rich in clothes and intellectual education, fall woefully behind both rich and poor in the development and culture of the body; whose lungs are not educated and expanded daily, and whose stomachs are folded up dyspeptically, while their brains are overtasked."

For "The Friend."

Memoranda from the Port-folio of Elizabeth Bacon.

(Continued from page 338.)

Ninth month, 1862. "On the 2d of this month I spent most of the day at our cousin's —. It was the first time for twenty months, that I attempted walking that distance on account of long continued ill-health. I found it more than I could do without suffering from it. It was very pleasant to meet with them in their own comfortable home again."

6th mo. 11th, 1863. "Last evening I walked around the yard, some, with my dear mother—the first time I have been out of the house for seven months. How delightful to walk amongst the plants and flowers again, and breathe the air out doors. I hope I was thankful to be permitted once more this enjoyment. I have sometimes felt through the Spring, as if the quiet of the country would be more in unison with my feelings, to enjoy nature and nature's beauties, which a kind Providence has beautifully bestowed upon us for our comfort and pleasure. Truly, 'the heavens declare the glory of God, and the firmament sheweth his handy work.' 'The earth also is full of thy goodness.'"

[Without date.] "I find every day, more and more need of seeking for best help to enable me to bear with contentment and patience all my portion through this vale of tears. Of ourselves we can do nothing. We are indeed poor enough at best; yes when it is 'well with us,' but when left alone, without the soul-sustaining strength of Divine help, how less than nothing are we! No better than the poor worm of the dust! Our blessed Saviour hath said 'without me ye can do nothing.'"

"A constant keeping on the watch-tower is the only place of safety from the enemies that so easily beset us on either hand. May I come to know more and more of the blessed state, to watch and to pray! 'Watch and pray, lest ye enter into temptation.' Oh! 'Let not thine hand spare, nor thine eye, until 'Thou shalt bring forth judgment unto victory!'"

11th mo. 9th, 1863. "For some time past I have had increased bodily suffering, and have been brought again as into deep waters. Oh! may I be enabled to be still, in the hands of the great Preserver, who is 'mightier than the noise of many waters,' and can keep us until all the waves and the billows have clean passed over. This afternoon our dear friends — and — called to see us; after sitting a while in social conversation we dropped into silence, and a sweet quiet it felt to me, when dear — was led to speak encouragingly to us collectively; then separately to me in a very comforting and encouraging manner, saying, 'Soon after dropping into silence this conversation arose, "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; though no chastening for the present seemeth to be joyous but grievous, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.'" Saying also, 'she had often thought of me and had desired I might keep the faith and confidence, and that all confidence must be in the Lord alone, and He would keep as He had hitherto done, &c.,' with more that was a comfort to my then tried and east down condition. Oh! I want to be thankful for such favored opportunities, precious are they as the dew falling upon the tender herb, that is drooping for want of nourishment. It is to the Giver of every good and perfect gift I desire to return the thanks that are due. 'Trust in

the Lord at all times, ye people; pour out your hearts before him; God is a refuge for us.'"

"We are sometimes favored with a renewal of strength before entering upon new trials and afflictions, and what a favor, indeed, I have felt this at times to be."

11th mo. 27th. "I was comforted to-day by little visit from a friend and cousin —; he language to me at parting was, 'I have often remembered thee, when I could not raise my head from the pillow, desiring the Lord would strengthen thee in the faith and patience, and that His will might be done in thee, whether in life or in death.' While we were sitting together, his language came very pleasantly before my mind. 'The Lord will prepare the heart himself,' feeling a sweet little evidence that He was encompassing around and about this unworthy creature, so Oh! may I be humbled as in the dust, and may all my afflictions be sanctified unto me, according as He wills."

"They have taken away my Lord and know not where they have laid him.' Oh! his language of Mary, concerning the dear Saviour, her blessed friend whom she loved so much has impressed my mind, feeling my own state spiritually, comparable to that of her's, seems to me as though the enemies of my soul had crucified the dear Master, and caused Him to put so far away from me, that I knew not how to find him. Can a poor creature worth as I, in favor in His sight? May I not sink below truth? He can open a door of escape from the cloyer of the soul's peace. 'Truly the spirit is willing but the flesh is weak.'"

"When the shock of grain is fully ripe for the garner of the husbandman, no matter how early, it is gathered in. So when the soul of man is already ripened and fitted for the kingdom, his best is it when it is early made partaker of the joys of Heaven, where no blight may come, it just can tarnish or defile its purity; but one continued life of perfect happiness, and unalloyed enjoyments, awaits the ransomed spirit. O thrice happy are the souls thus gathered from this world of sin and sorrow, cares and tribulation. For in this vale of tears no uninterrupted joys ever bloom, has long since been my experience. 'Trials make the promise sweet, &c.'"

12th mo. 20th. "Oh! that the little which manna that cannot be shaken, may be strengthened. 'Blessed are they which endure.' 'The eye of the Lord is upon them that fear Him, upon them that hope in His mercy.'"

[Without date.]

"Jesus Christ, my Lord and Saviour,  
Once became a child like me,  
Oh! that in my whole behavior  
He my pattern still might be.

All my nature is mightly,

Pride and passion dwell within;  
But the Lord was meek and lowly,  
And was never known to sin.

While I'm often vainly striving  
Some new pleasure to possess:  
He was meek and self-denying,  
Patient in his worst distress.

These beautiful and instructive lines bespeak goodness of our dear and ever-blessed Exemplar who is holiness and perfectness. And my heart desire and prayer to God is, that I may know more of this blessed meekness and patience. Oh! may I be enabled to overcome, for I written, 'He that overcometh shall inherit things, and I will be his God, and he shall be son.'"

(To be continued.)



*George III and the Barclays.*—The origin of Messrs. Barclay & Co., whose founders were linen-drappers in Cheshire, is rife with interest. It is related that on Lord Mayor's day, 1760, George III made a state visit to the city. There was, from political causes, some irritation among the people, and much tumult in the great thoroughfare between St. Paul's and the Bank, so that one of the horses in the royal carriage became restive, and the king and queen were in apparent danger. In this emergency, David Barclay (a Quaker) rushed to the rescue, and addressing the king, said:—"Wilt thou alight, George, and thy wife Charlotte, and come into my house and see the lord mayor's show?" The king, with many of his family, like Nicholas, the late Emperor of all the Russias, had a profound respect for the Society of Friends; he accepted the invitation of the draper, and went to the first floor. The cavalcade having passed, the Quaker went through the ceremony of introduction, which, although opposed to the formalities in general, David Barclay on the occasion minutely performed.—King George of England, Priscilla Barclay my wife—Priscilla my wife, George, King of England, &c. On taking his leave the king most courteously invited the Quaker to visit him at the Palace of St. James. At the next levee, David Barclay went to court with his son John. When the king saw them he threw aside the restraint of etiquette, and gave David a hearty shake of the hand. One of the king's inquiries to David was, "What do you intend to do with your son John? Let him come here, and I will find him a good and profitable employment." This offer was, however, civilly, and perhaps wisely, declined. The descendants of David Barclay subsequently became great brewers as well as bankers, and founded the world-renowned firm of Barclay & Perkins. The two best banking and brewing firms are at the present time composed almost entirely of the descendants of the linen-draper of Cheshire, who entertained George III.—*Fearn's Money Market.*

As I was walking out in the fields in the evening, neither forewarned nor forearmed, I was attacked with a fit of impetuosity. There was, indeed, some cause of displeasure: a lad under my care, appearing guilty of prevarication, an enormous crime, which ought to be discouraged with a just severity; but alas! how far are my feet from being sordid with the preparation of the gospel of peace. Early in the morning my mind was impressed with convictions for the turbulence of last evening. If my lot had been cast forever in that hour of disorder, how tremendous would have been the event. Wraths, swellings and taunts are certainly the fruits of the flesh; and although they may be palliated by the false reasoner, are condemned by the faithful and true Witness.—*Samuel Scott.*

*Large Root Crops.*—We notice in the Report of the Massachusetts Horticultural Society, that the farm connected with the Deer Island House of Industry raised extraordinary root crops. As here in mangolds produced 73 tons of roots, carefully weighed, and five tons in tops, by estimate. This acre was planted with potatoes in 1863, carrots in 1864, onions in 1865, and with mangolds in 1866. The manure, each previous year, had been twenty cords of compost of sea kelp and stable manure. In the fall of 1865 it was heavily coated with sea-weed, and the weed plowed in and replanted in the spring of 1866. The seed was sown in drills thirty inches apart. M. Payson, the manager of the farm, estimates the value of mangolds as equal to sugar beets, and the yield

as one-third greater. The rotation and the adaptation of marine manures to mangolds, are noticeable points in this statement. On the same farm, and with similar treatment, 29 tons of carrots were grown to the acre. Our shore farmers who neglect sea-weed and root crops are not living up to their privileges.—*American Agriculturist.*

At Oxford, some twenty years ago, a tutor of one of the colleges limped in his walk. Stopping one day last summer at a railway station, he was accosted by a well known politician, who recognized him, and asked if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. "I was there," said his interrogator, "and I knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching." "Ah, doctor," was the reply, with ready wit, "it is the highest compliment we can pay a minister, to say that he is known by his walk, rather than by his conversation."—*Late Paper.*

For "The Friend."

### The Imagination of Elephants.

In an article under this heading the *London Spectator* relates some facts curiously illustrative of the character of this intelligent animal. It says: "No one can read Sir Emerson Tennent's striking chapters (in his book on the Wild Elephant) and the method of capturing and training it (in Ceylon) without noticing that elephants have in a very high degree, that peculiar kind of imagination which gives so wonderful a validity to the conventional laws of human society. Their timidity,—just like the timidity of children in relation to the magnificent self-assertion of a parish beadle or a country policeman,—is due to the curious activity of an imagination dominated by the external appearances and shows of things. In Sir Emerson Tennent's description of the corral, in which whole herds of wild elephants are taken captive, with a view to training for the service of man, he shows us thousands of people hazarding their lives on the mere strength of their (well grounded) conviction that the elephants enclosed in the corral would not really try the strength of the boundary which held them in, and which was absolutely incapable of resisting the charge of even one resolute and full grown elephant. Indeed, the wild elephants showed much more superstitious fear of weak white wands pointed at their heads, than town urchins of the baton of a policeman. Where is there in civilized society so complete a paralysis produced by imaginative timidity, as is produced in the wild elephant by that quality?"

"There was a strange combination of the sublime and the ridiculous in these abortive onsets; the appearance of prodigious power in their ponderous limbs, coupled with the almost ludicrous shuffle of their clumsy gait, and the fury of their apparently resistless charge, converted in an instant into timid retreat. They rushed madly down the enclosure, their backs arched, their tails extended, their ears spread, and their trunks raised high above their heads, trumpeting and uttering shrill screams, yet when one step further would have dashed the opposing fence into fragments, they stopped short on a few white rods being pointed at them through the paling; and, on catching the derisive shouts of the crowd, they turned in utter discomfiture, and after an objectless circle through the corral, they paced slowly back to their melancholy halting place in the shade. The crowd, chiefly composed of young men and boys, exhibited astonishing nerve and composure at

such moments, rushing up to the point towards which the elephants charged, pointing their wands at their trunks, and keeping up the continual cry of 'Whoop! whoop! which invariably turned them to flight.'

The elephant here clearly attaches to the pointed wands, to the noise of the multitude, and the glare of the lights, a completely false conception of power. It takes a show for reality, and when measuring against the showy forces which it fears, its own huge strength, distrusts itself. And it is not only in moments of excitement and confusion that the elephant displays this remarkable imaginative timidity. Sir Emerson Tennent points out a much more curious case of the same tendency in the wild elephant, even when he is not disturbed by any tumult or display of force, to respect, in deference we suppose to some traditional elephantine convention, any artificial fence of sticks however weak:

"There is something still unexplained in the dread which an elephant always exhibits on approaching a fence, and the reluctance which he displays to face the slightest artificial obstruction to his passage. In the area of the fine old tank of Tissa Weva, close by Anarajapoor, the natives cultivate grain, during the dry season, around the margin where the ground has been left bare by the subsidence of the water. These little patches of rice they enclose with small sticks an inch in diameter and five or six feet in height, such as would scarcely serve to keep out a wild hog if he attempted to force his way through. Passages of from ten to twenty feet wide are left between each field, to permit the wild elephants, which abound in the vicinity, to make their nocturnal visit to the water still remaining in the centre of the tank. Night after night these open pathways are frequented by herds, but the tempting corn is never touched, nor is a single fence disturbed, although the merest movement of a trunk would be sufficient to demolish the fragile obstruction. Yet the same spots, the fences being left open as soon as the grain has been cut and carried home, are eagerly entered by the elephants to glean amongst the stubble. Sportsmen observe that an elephant, even when enraged by a wound, will hesitate to charge an assailant across an intervening hedge, but will hurry along it to seek for an opening."

This respect for human enclosures must be attributed to the activity of the imagination in suggesting some peculiar danger latent in the fence. That this apprehensive imagination is not mere senseless cowardice is shown by the fact that in other cases of artificial signs of human agency the elephant, so far from superstitious avoidance, examines them with anxious curiosity. The Ceylon engineers say that when they survey ways through the forests, and plant wooden tracing pegs to mark the levels taken during the day, their tracing pegs are generally removed during the night by the elephants, who are uneasy till they understand these novel symptoms of human agency. It seems that the elephants are troubled in their imaginations by these curious marks of special and unexplained human interest in their dwelling place, but they show none of the respect to these marks of human agency which they show to the artificial fence. Indeed, it is a recognized and very generally successful way to escape a vicious elephant, to throw down any thing comported in his path, which, in his caution, he will examine so carefully before he proceeds as to give his chase time to escape. Colonel Hardy, in 1820, saved himself from a vicious "rogue" elephant by throwing down his dressing case, which the creature in question waited to force open and

examine minutely, instrument by instrument. Hence it is clear there is something *conventional* in the elephant's special respect for a weak fence, which one wrench or blow of his trunk would either root up or break a gap in.

Elephants evidently, like many human beings, have an implicit faith in the power which can raise a great noise and dust, and no sufficiently sceptical elephant has yet arisen to teach them that these things are usually symptoms rather of brag and weakness than of real strength. They have not the sceptical infatigation which distrusts ostentatious symptoms, nor have they apparently the still higher imagination which can discover an order at the root of apparent disorder, a government and purpose behind seeming confusion and anarchy. The highest effort of purely creative imagination, of which we know in any animal, is that which induces it to feign death in order to escape captivity, of one instance of which, in an elephant, Sir Emerson Tennent tells us. The elephant in this case, after capture, deliberately lay down and so entirely suppressed all movement, that all his captors thought him dead, and two of them leaned against the corpse, as they thought it, while the others took off the ropes. They had not advanced many feet from the place where his body lay, than he jumped up and fled swiftly back to the jungle with loud cries of excitement.

With regard to my present dress, and outward appearance, it is evident there is much to alter. That dress, from which my forefathers have, without good reason and from improper motives departed, to that dress I must return: that simple appearance now becomes singular, which occasioned and still continues to occasion the professor of the Truth, suffering and contempt, the same must I also take up, and submit to the consequences thereof.—*J. B.*

*Protect the Birds.*—At a meeting of the Farmers' Club of the American Institute, Dr. Trimble said that he had recently visited the grounds of the Pennsylvania Hospital for the Insane, at Philadelphia, where the good effects of protecting birds are very strikingly exhibited. About fifty acres are enclosed by a high stone wall; and for twenty-five years no one has been allowed to discharge a gun on the grounds, excepting Dr. Trimble, who, for scientific examination, has been allowed to shoot two or three birds not to be found elsewhere. In consequence of this protection, all the birds that will live there are found in the enclosure in great numbers. There are cherry-trees on the grounds; and, when the cherries first began to turn red, the trees were swarming with birds, especially the grackle, or crow-blackbird. But they soon became cloyed with the fruit; and by the time the cherries were ripe had almost entirely ceased to eat them. Dr. Trimble visited the grounds, in company with a number of naturalists, and they made a search for worms, but none were to be found; the birds had exterminated them. Two crow-blackbirds were shot, and their crops examined; not a fragment of a cherry was found in either, but the crops were filled with water-beetles from the neighboring marshes, showing that the birds had learned to come to this enclosure for protection, even when they were obliged to seek their food elsewhere.—*Scientific American.*

Kind words are the diamonds and pearls of every day life.

Believe not every slanderous tongue  
As some weak people do,  
But ever hope the story wrong  
That ought not to be true.

### THE SHEPHERD'S VOICE.

Selected.

"My sheep hear my voice."

Oh! for a finely tuned ear,  
The Shepherd's voice to hear and know;  
Both when it speaks, distinct and clear,  
And when it whispers, soft and low!

Oh! for an ear to list its call,  
When sounds it in the stormy hour;  
And when its accents gently fall  
Like dew upon the fainting flower.

An ear to heed each warning word;  
To hearken for each gracious tone;  
And when the "strangers' voice is heard,  
To know it from the Shepherd's-own.

But oh! when doubts and fears shall dim  
The pathway of the Shepherd's choice,  
'Tis they who walk most close to Him,  
Who best can hear His guiding voice.

'Tis they, whose path is safe from harm;  
'Tis they, who know the good from ill;  
And, strengthened by His mighty arm,  
Are strong to do his holy will.

Then grant me Lord the listening ear;  
And grant the Heaven-directed eye;  
The faith that waits Thy voice to hear;  
The love that keeps me ever nigh.

Jane Crewdson.

### Exciting Scene in an English Town.

An extraordinary scene occurred in the town of Belper, in Derbyshire, England, on the 26th ultimo. Three gorillas escaped from a menagerie, frightened the people of the town, and then took a walk on the road. The affair is described by a local journal:

"Mander's Grand National Star Menagerie had been exhibiting in the town, and on the conclusion of the feeding of the animals on Saturday night, about twelve o'clock, the whole of the dens were properly fastened, and a night watchman, as usual, left in charge. M. Manders, who travels with the menagerie himself, retired to rest about two o'clock on Sunday morning, having previously made a personal inspection of the caravans, finding everything apparently right and secure. The watchman was sitting smoking a pipe at the side of a large coke fire in the centre of the enclosure, about half-past five o'clock, when he suddenly felt himself pinioned from behind. He tried in vain to free himself, and at length he shouted lustily for help. M. Manders, hearing the outcry of the watchman, and also the furious barking of two large mastiff dogs, opened a side window of the carriage in which he lives, and was started to see the watchman in the grip of one of the large gorillas he had recently added to the menagerie.

"M. Manders, calling to the watchman to keep himself perfectly quiet and still, hastily dressed himself, and, arming himself with a very large sledge hammer, he went to the rescue. When the gorilla noticed the approach of M. Manders it released the watchman, who was luckily considerably more frightened than hurt, and it at once sprang up one of the poles and on to the tilts of the menagerie. An inspection was immediately made of the caravan in which the three gorillas had been left perfectly safe the previous evening, and M. Manders was horror-struck to find that the animals had positively torn up the flooring of the caravan and had all three made their escape. It was then discovered that the trio were seated comfortably on the top ridge of the canvas roof, evidently holding high council as to their future proceedings.

"M. Manders immediately despatched a messenger to the various lodgings of the keepers,

grooms, &c., attached to the menagerie, and on their arrival steps were devised for the recapture of the gorillas. This was much more easily arranged than carried out. A long ladder was procured, and one of the keepers, with a heavy riding whip, ascended to the roof of the menagerie, but from the threatening attitude assumed by the gorillas on noticing his approach, M. Manders ordered the man to descend again. A gun, loaded with blank cartridge, was then fired at the animals, and this had the desired effect of dislodging them from their elevated position. The gorilla with a horrid yell, sprang from the ridge, ran along the roofs of the caravans, and, jumping from off the elephant wagon, immediately proceeded at a rapid swing trot along the Derby road.

"This was about seven o'clock, and the news that something peculiar had occurred at the menagerie having spread like wildfire through the quiet town of Belper, a large number of the inhabitants had gathered round the caravans. As soon as the gun was fired, as previously mentioned, and the gorillas made their downward movement, a perfect panic seized the bystanders, and away went the crowd in all directions. M. Manders, mounting his pony, at once proceeded at a gallop along the Derby road, instructing some of the keepers to follow on horseback immediately. M. Manders, after a sharp span of about a mile or two came up with the hindmost of the gorillas, who were proceeding along the highway in Indian file. Riding alongside the animal, which displayed its molars in a threatening manner, M. Manders administered a crushing blow with a large bar of iron gas tubing across its loins, causing it to drop instantly. Having some coils of rope attached to his saddle bow, M. Manders dismounted, and, with the assistance of some of the keepers, who had arrived at the scene of action, gorilla No. 1 was effectually secured and placed in an adjoining stable for safety, while the chase was resumed.

"The capture of the second gorilla was very easily accomplished, he being partially stunned by a large stone thrown at his head by one of the keepers. It now only remained to secure the third animal, which was discovered in the branches of a large oak growing by the wayside. His gorilla-ship appeared to wonderfully appreciate his new quarters, springing from branch to branch with marvellous celerity for so large an animal. Means of various kinds were adopted to capture him, but for a length of time of no avail. Stones were thrown in profusion; several guns were fired, and at length three or four of the keepers, well armed ascended the tree, with strict orders to shoot the gorilla in case of any determined resistance on its part. The gorilla, finding himself thus hard-pressed, sprang from the tree on to the highway again, and was immediately followed by M. Manders and his attendant horsemen.

"The chase was now exciting, and the spire of the Derby churches came in view. The morning was now getting advanced, and M. Manders fearing if the gorilla got into the streets of Derby some serious accident might take place, called to the keepers who had loaded firearms to shoot the animal. Several shots were fired at him, not taking effect, when in an instant the gorilla turned round and faced his pursuers. One of the keepers having a long rope with a slip noose at one end contrived to get behind the animal, and skillfully throwing the lasso, the gorilla was secured after terrible struggle. It is a matter of congratulation that all these stirring scenes were enacted without the slightest injury to any person, and we may add that a new flooring of a more substantial character having been laid down in the caravan



the three runaways were consigned to their old quarters, and the menagerie left Belper in the care of the same evening."

For "The Friend"

### Gather up the Fragments.

(Continued from page 314.)

#### SANCTIFIED SUFFERING.

Sanctified suffering, or, the healing through chastisement, seems fitly expressive of a state of trial and probation like that in which we are placed; where the salvation of our souls—ever attained—must be worked out "with fear and trembling before the Lord." Accompanied—such as love the Lord Jesus and have yielded themselves to His government—with this truly striking and interesting adjunct: "For it is God that worketh in you both to will and also to do His own good pleasure." Whilst, wholly conceivable is the length, and depth, and fullness, of that mercy which led the dear Son of God, our ever blessed Saviour and Redeemer, to take upon him our nature, and to suffer all that did as a propitiatory sacrifice for us, we truly believe that this—rich in great results—truly precious as it is to us—is, by no means, designed to exempt us from a participation in His bitter cup; but, rather, that expecting in our measure the fellowship of His sufferings, and being made conformable to His will, we may, with the great Apostle, likewise in through unmerited mercy, and all unworthy of it, be unto the resurrection of life, that is in through Christ Jesus. It is as we yield ourselves to Him, and to His juspenaking, thoroughly blessing word of redeeming grace, that we shall escape sin and Satan to be more and more raised in us, and the power of Christ raised into union to the sanctification and redemption of soul.

With these views, we can never have unity with a certain species of fleshly wisdom—now so prevailing—which seeks to keep out of view any earnestness that is to be endured in the christian warfare, and assumes as a basis, that Christ Jesus has paid the debt for us; "our sins being laid on Him." And that merely, to believe this, "look at the blood of Christ," is to be justified; and "justification is a sequence of this faith." Can there be any wider gate, or smoother path, broader way than this opened? Or, is there any end-of-doctrine?" better calculated to beguile ease, love-sleeping souls? Or, can there be anything more likely to lead away, not only from footsteps of the flock of Christ's companions, from the truth itself as it is in Jesus, our adorable Head? No; the Lord Jesus, our true Mediator and High Priest, who suffered as "the just for the unjust," "leaving us an example, that we should follow His steps," never set to give Himself for us to save us without but that we through Him—through the power of God, with the lively hope begotten by resurrection from the dead—mortifying the members of the body, and putting off "the old man, which is corrupt according to the deceitful lusts," should "put on the new man, which is renewed knowledge after the image of Him that created it." That thus through the Savior's saving efficient grace, we should come to know in ourselves what we have believed—to know the Shepherd's will, and to follow Him, so as finally, through the blessing mercy and tender compassion of Him, to come to seek and to save that which was lost, may be enabled to lay hold upon eternal life, why should we desire easier terms of salvation, unless to gratify our fleshly lusts, when He "humbled himself, and became obedient

unto death, even the death of the cross," for our sakes, and thus bought us with the price—beyond all price—of His own blood, was so eminently a man of sorrows and acquainted with grief? Why should we ask to get to heaven by any shorter or smoother road than He, the Captain of our Salvation trod, who said, it is enough for the disciple that he be as his master, and which he has ever dignified and sanctified by His own previous example, and His own holy steps?

We have ever believed the highway of holiness to be one, "wherein shall go no galley with oars, neither shall gallant ship pass thereby." A way in which much watchfulness is needed, lest the narrow way of right be, little by little, turned from; a way of lowliness, of meekness, of cross-bearing, of tribulation, of suffering; agreeably to that saying of our blessed Lawgiver to two of His disciples: "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptised withal, shall ye be baptised." And also of more general application: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Agreeably also to the testimony of one of the elders seen by John in the Isle of Patmos, describing the redeemed: "These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." In a word, it seems as though humiliations, sufferings, and bitter trials had been the lot of the righteous in every age of the world—bitter almost in proportion to their dedication and faithfulness. "By terrible things will thou answer us, O God of our salvation!" says the Psalmist. Again, "thou hast showed thy people hard things; thou hast made us to drink of the wine of astonishment." "He breaketh me with breach upon breach," says the patriarch Job, "He runneth upon me like a giant." "He hath enclosed my ways with hewn stone; he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places," says Jeremiah. And again, "When I would comfort myself against sorrow, my heart is faint in me." Good King Hezekiah exclaims, also in the bitterness of his soul: "Like a crane or a swallow so did I chatter; I did mourn as a dove; mine eyes fail with looking upward; O Lord, I am oppressed, undertake for me. O Lord," he continues, "by these things men live, and in all these things is the life of my spirit." "Faint, yet pursuing," is the plaintive language concerning Gideon and the prescribed few that were with him. And it is perhaps descriptive of what every christian has known, who has bowed in sweet humility and true resignation at the footstool of his chastening Lord; whose discipline is fitted and designed to bring into a state of child-like dependence and true-hearted allegiance to His alone saving Arm. It is the submission of the heart, and unreserved obedience to His Holy Spirit there, that the Lord looks at—"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."

For this great end, much painful discipline is needed. While to be without this heavenly chastening is, in effect, not to be the Lord's children. "For," says the Apostle to the Hebrews, "what son is he whom the Father chasteneth not?" Does not the same apostle speak too of "deaths oft?" Of having "the world crucified unto me, and I unto the world?" Of being "baptized into Christ?" Of knowing "the fellowship of His sufferings, being made conformable unto His death?" Does he not say to the

Philippians—"Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake?" To the Romans: "As the sufferings of Christ abound in us, so our consolation aboundeth by Christ?" And to the Thessalonians relative to "afflictions" they had to endure—"yourselves know that we are appointed therewith?" Does not the Apostle Peter say: "I am a witness of the sufferings of Christ?" And, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some special thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy?" And again, "Let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing, as unto a faithful Creator?" Thus, like their dear Master, who was made "perfect through sufferings," these were perfected in Him through keeping the word of his patience, in a partaking, in their measure, of the same bitter, but purifying cup. And having, with much watchfulness, and many fervent prayers for preservation, made their peace with God through our Lord Jesus Christ—having lived as "strangers and pilgrims" here on earth, seeking a better country, that is an heavenly—they were enabled not only to fight the good fight of faith, but to make their calling and election sure. And being of the number of those "of whom the world was not worthy" they were enabled to obtain the "better resurrection," and were, "with a true heart in full assurance of faith" gathered to their everlasting rest.

Our early Friends knew what it was—for the way of Truth changeth not—to suffer deeply for Christ's name and cause; verifying that scripture: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." They experienced that Jehovah's ways were not as our ways. But that the aim and end of the thoroughly subjugating discipline of the Father of Spirits was to abase, confound, and subdue the deceitful and wicked heart; to "destroy the wisdom of the wise, and bring to nothing the understanding of the prudent," that they might not only be reborn, but also capacitated to say, in their measure, with the Apostle, "I am what I am by the grace of God." George Fox, who, from a child, is represented as appearing of another frame of mind than the rest of his brethren; being more religious, inward, still, solid, and observing, beyond his years—George Fox declared he "had been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal glorious power of Christ. Then could I say, I had been in spiritual Babylon, Sodom, Egypt, and the grave; and by the eternal power of God I was come out of it, was brought over it, and the power of it, into the power of Christ." William Penn so turned his back upon the fashions and follies of the world—was so transformed, by the renewing of his mind from its enslaving spirit—so taught in Christ's school the path of true self-denial and entire dedication of heart to Him, that from his own deep, experimental knowledge of the way and work of salvation, he well knew how to speak of, and to commend it to others. A remarkable letter of his to some of his friends, who, from their condition and rank in the world, were necessarily much exposed, thus pathetically and stirringly concludes: "Remember the poverty, simplicity, self-denial, patience, and the cross of Jesus. I beg of you, by all that is dear and sacred to you, shrink not at this baptism, neither so much as tamper with any latitude that would



evade His bitter cup. Let not His vinegar and gall be unpleasant, nor His crown of thorns troublesome: last of all, let not His nails and spear be terrible to you. For they that will not forsake Him in His agonies, but be the companions of His tribulations, and cheerfully lay down their life and die with Him to the world, they and none else shall rise with Him in the newness of life, and ascend with Him to His Father, by Him to be glorified with that glory which He had with His Father before the world began. Unto which kingdom, God Almighty conduct you, through this earthly pilgrimage: Amen." Isaac Penington was a man of superior natural abilities, and enjoyed likewise all the advantages the schools and universities of his own country could give him. But renouncing, at an early age, every prospect of a share in this world's greatness, he wisely chose a life dedicated to an inquiry after God. But this, in accordance with what we are endeavouring to show, did not excuse him from that measure of tribulation and suffering which every faithful member of the militant church of Christ has to fill up for the Master, and for His Body's sake. Truly interesting is the record left of this faithful servant by one of his co-labourers: "Very early did the Lord visit him with a more than ordinary manifestation of His love; and it had that good effect upon him that it kept him both from the evils and vain worshipings of the world; and he became the wonder of his kindred and familiars for his awful life, and serious and frequent retirements, declining all company that might interrupt his meditation; and by giving himself over to a life of mourning and a pilgrimage, he was as unpleasant to them as the world was to him. Nor did this sorrow flow from a sense of former vice; for he was virtuous from his childhood; but, with holy Habakkuk, from the dread he had of the majesty of God, and his desire to find a resting-place in the great day of trouble. Nothing in these exercises gave him ease or comfort but the smiles of God's countenance upon his soul, and that it was he thirsted after with a perpetual solicitation; he first: How shall I appear? and then: Oh, that I may appear before God! \* \* He was a-one alone; for he saw so much of that uncremated and uncremated flesh (which is as grass) profess the mysteries of the heavenly kingdom; I mean people under but ordinary convictions, that had never known Jacob's troubles, nor the fear and trembling with which the true salvation is wrought; and that the spirit and abilities of man took up so great a part and share in religious duties among them, and the spirit of the Lord so little, if any at all, that he felt them of little or no use to him."

(To be continued.)

For "The Friend."

#### Extracts from Letters received by the Friends' Freedmen's Association.

The agent at Danville, Va., writes to one of the members of the Executive Board thus, under date, Danville, Sixth mo. 6th, 1867:

"In the distribution of the charity funds placed in my hands, I have confined myself to the localities where we have schools established. In some instances I have entrusted the teachers with small sums of money, requesting them not to allow any one to suffer for food or medicine, and to inform me when their funds were exhausted. Cod liver oil was recommended for a consumptive patient, and I had it supplied to him as long as he lived. Some had become too weak to be restored, before the facts were known to us.

"I have frequent opportunities of speak-

ing to the colored people, in passing along while making the circuit of the schools, and I generally embrace such occasions, and occupy a little time in reading to them and urging them to form good habits, to be industrious, honest and truthful; to endeavour to save a little money in order that they may purchase lots on which to build themselves houses, and thus escape the high rents which are imposed upon them. I point them to Greensboro, where the colored people have bought themselves lots and built twenty-six houses on them, forming quite a little town.

"I have endeavoured to establish something of the same kind at Salisbury, where I have purchased ten lots, which I have sold to the freedmen at cost price, the money to be paid by instalments.

"I last week visited a poor old widow. She was living in a house belonging to her former mistress. Beside bringing up her own children, quite a large family who had been sold away from her, she had brought up the whole of her mistress' children, twelve in number. For the poor, miserable but in which she lived she was charged six dollars per month. When this sum is paid out of her earnings very little is left for food, and the rags on her back showed that she could spare nothing for clothing. There are very many cases of this kind; and these things will have an end. Their former masters cannot do without the labour of the colored people, who are combining and standing out for better wages, which they are obliged to pay or shut up their factories and cease to cultivate their plantations; and if the freedmen can only secure better wages they will soon save sufficient to build for themselves better houses than those for which they are paying such enormous rents. There is hardly a house in which a colored person is living that is worth one year's rent—some are not worth six months' rent. It is rather too late this year, but should I be spared to return in the fall, I hope to establish among the freedmen, building or loan societies, such as have worked well in England. Much will depend upon the harvest; many are working for a share of the crops of corn, cotton, tobacco, &c. These are looking well at present, and should the season continue favourable, many will be comparatively well off in the autumn, and able to join a building society.

"I requested those to whom funds have been entrusted to give me some particulars of the objects that have been relieved. Subjoined are portions of letters received."

From Lincolnton, N. Carolina, N. H. H. writes Fifth mo. 21st, 1867:

"With the funds thou left in my hands I have assisted the destitute, giving particular attention to those who were sick and not able to obtain medicine or food that was suitable for sick people to eat. My morning and evening walks are generally among the poor and suffering, endeavoring to render them what little aid my limited amount of funds will admit of. One very poor old freedman has been turned off without any provision, and being unable to work, has to live as best he can by trapping birds and fishing. One widow woman, whose daughter was run over by the cars and had her foot cut off, is in a very destitute condition; and many other similar cases have been relieved. They express great thankfulness for the kindness bestowed upon them by the Friends. The freedmen generally strive hard to make a support, but they have many difficulties to contend with, the low price of labour, and the failure of many of their employers to pay them after they do the work."

A. H. E., of Salisbury, Sixth mo. 4th, 1867,

instances a sad case of destitution and affliction as follows:

"To-day the poor family of Henry Gray freedman bury their dear father, the third reavement they have had this season—I visit him a few hours before his death. He lamenting for his helpless family, but, when minded of God's kind promise to the widow fatherless, and that this promise was as sure as he saw it done, he smiled for joy and seemed joyful and resigned. I had often spoken to the Friends of His infinite love to us; that He, no doubt brought us into the sick chamber, that we might live, undisturbed by the world, listen to the small voice of the Holy Spirit. And that things work together for good to them that love God. He has left a widow and four girls, youngest only nine months old, the eldest six years of age, the latter is not likely to survive father many days. I got Dr. D. to visit the family and procured for them such food and medicine as he thought necessary. He said that I had sunk under want of proper food and medicine in due time, and so all that we could do was smooth the path a little, down to the silent grave. "This is the second family belonging to school, who have suffered under similar circumstances, and we have known of others more from us."

The line of human understanding is undoubtedly too short to fathom the depths of the divine dispensations, and the most enlarged capacity narrow to comprehend the ways of infinite dominion.

## THE FRIEND.

SIXTH MONTH 29, 1867.

### LONDON YEARLY MEETING.

From The London and British Friends we get the following information respecting the Yearly Meeting recently held in London.

At the meeting of Ministers and Elders there were "about three hundred present." It considered "unprecedentedly large" owing to numerous additions which, during the past years, have been made to the recorded ministers.

The general meeting was also "unusually large." Epistles were read from the Yearly Meetings with which correspondence is maintained all but Philadelphia and Ohio. A satisfaction was expressed with their content though some said they could not unite in opinions expressed. Joseph Crossfield was appointed clerk. Two appeals were heard decided by confirming the judgment of the Yearly Meetings below.

The Queries and replies thereto were calling forth many comments on the various subjects connected therewith. A recommendation from the Meeting for Sufferings that a Yearly Meeting be held on Third-day evening of last week in which the Yearly Meeting session, was agreed to for the present year.

Information was received from the Meeting of Ministers and Elders that in consequence of a large number of unrecorded ministers it had to the conclusion to appoint a committee to the different Select Quarterly Meetings throughout the Kingdom, "to gather a more correct full impression of the peculiar circumstances those meetings; and that although that we had full power to act without consultation the Yearly Meeting, it had thought best to the subject before it. After a long discussion

disapproving of the appointment of such a committee, the course of the Select Yearly Meeting was approved. In the course of the debate it was stated by some "they thought there was much unsoundness amongst the Friends already acknowledged as ministers;" which charge was refuted by others.

During the consideration of the answers to the queries there were sixteen testimonies respecting selected ministers read, each of which called in much laudatory comment on the character of the individual. A summary of the answers to Queries to ministers and elders was read. Much concern appeared to be entertained on account of unrecorded ministers, one Friend expressed the hope that they might at an early period be invited to attend the Meetings of Ministers and Elders, and another, that advice should be addressed to them specially by the Yearly Meeting.

The summary of distraints amounted to £2296. 10s. had been taken on account of ecclesiastical demands; this much diminished amount being owing mainly to a general removal of the tithes once entertained by Friends against rent-charge in lieu of tithes.\*

The summary of the general answers to the queries was read and the state of the Society in Yearly Meeting was brought under consideration and various views respecting it were given. It was thought that although many changes for the better had been made, there was a time to stop, they had run into extremes; another, that though much had been accomplished, yet the machinery of the Society was still ponderous, and Friends were to "come down to the comprehension of the principles in their teaching." The Society must discard "a large amount of excrescences that had grown around it," &c., &c.

The tabular statement showed the number of members to be 13,786, there being 828 more females than males. There had been 85 resignations and 37 disownments; 90 joined by conviction and 23 reinstated. There were 38 meetings attended with less than five members, 48 with between five and ten, and 62 with between ten and twenty members.

During the consideration of the state of the Yearly Meeting being resumed, much was said of the urgent state exhibited, while a few expressed relief that the condition of things was very far better than satisfactory. The attendance of so many of the members at other places of worship, those of Friends, and the increased use of religious habits were commented on. One Friend remarked, that "though partaking of the encouragement afforded by the efforts of our young Friends," he "feared there was a great departure among us from the true spiritual views of the Gospel dispensation." And that "he had been in the course of that Yearly Meeting a witness for doing wrong, with which he could have no sympathy. Let us descend into the history of our own hearts. The Lord is not in the whirlwind but in the still small voice. He did it might be said of us, 'Ephraim has despised himself to idols.'"

The Ackworth School report showed an average of 33 scholars during the year, the cost of each being £28. 18s., nearly \$140.

At the general School Conference, one of the resolutions "produced the tabular statement prepared by myself and two other Friends at the request of the year's Conference, and accompanied it with interesting remarks on the history of the Societies and Schools. In the period from 1650 to 1700 there were probably a larger number of scholars than at the present time—men who had received a

collegiate education—than at any other period. Contemporary with them was another class with little school learning, but who were trained by the educational power of christian ministry and work, and the religious controversies of the time.\* There were, during that period, from 600 to 700 religious authors among Friends. In the following period, extending to 1760, there was a great lapse in education, and day-schools were those mostly used. In 1760 came the revival of the discipline and an increased feeling in favor of boarding schools, with perhaps, an exaggerated idea of the power of educating by external applications. In 1779 Ackworth school was established and placed under the control of the Society. This was followed by various others, \* forming altogether the most complete system ever existing. It would appear there is now accommodation for 1070 in these schools, which is about 100 more than are actually in them."

A Friend proposed that the Yearly Meeting should prepare and present to the prime Minister a memorial asking for a commutation of the punishment of the condemned Fenians, which was agreed to, and a few Friends retired and prepared one, which was adopted and a deputation appointed to present it. [It was afterwards ascertained that the sentence of death had already been commuted.]

A proposition came up from one of the Quarterly Meetings that "the appointments of Ministers and Elders should be subject to periodical revision; and that the Overseers should be invited to sit in the select meetings; and that the Elders of each Quarterly Meeting should meet alone once in each year for general deliberation. Considerable expression of opinion in favor and against this proposition was called forth, and finally its further consideration was postponed to next year. It being understood that a Friend from America would give information respecting the state of things in Maryland and North Carolina, the editor of the "British Workman" asked and obtained leave to be present. The sitting was occupied in listening to accounts given by members from America of the efforts made to introduce schools among Friends in the South, and to elevate the freedmen, and of the results obtained. This occupation of the Yearly Meeting was thought by some to have been "sensational," and not to harmonize with what should be the character of such meetings, while others thought it proper, and that "there had been felt as lively a spiritual exercise" as they had ever known before. One of the American Friends accompanied by six English Friends, went into the Womens' meeting the next day, to repeat the narrative.

The Continental Committee of the Meeting for Sufferings, reported that death had so reduced the number of those professing with Friends at Plymouth, that the meeting house had been closed. A meeting is held in Calcutta. An epistle was received from Friends in Norway, one from Australia and one from Tasmania. "The subject of the Paris exhibition claimed considerable remark." Friends were desired not to visit it on First-days.

The Meeting for Sufferings had secured a place for holding a meeting, and it was hoped that members while in Paris would attend the meeting.

A letter was read from the "President of Calabar Institution, Jamaica," expressing his own acknowledgments and "the sentiments of the entire body of missionary laborers, especially those of the Baptist Missionary Society," for the

\* Trained rather in the school of Christ by obedience to his Spirit in their hearts.—Ed. Friend.

money sent for educational purposes, to be used for the colored population of that island.

A Friend expressed the concern he felt at the great change manifested in the maintenance of "our testimony in regard to ecclesiastical demands."

John Bright called the attention of the meeting to the information received from Brazil, that the emperor had issued a decree of emancipation that would ultimately ensure the liberty of 3,000,000 human beings. Information on this interesting action and on anti-slavery movements in Spain and Portugal was received from another member, and the meeting directed a minute of interest and thankfulness to be made, which was adopted. The cause of Temperance was brought before the meeting, and called forth much remark, which finally resulted in appointing a committee to prepare a minute, which when brought in was thought by some to reflect improperly on those Friends who did not abstain altogether from alcoholic stimulants: it was altered and then adopted.

"A devotional meeting for the special purpose of imploring a blessing on the home mission work" was held in the morning of Fifth-day, previous to the assembling of the Yearly Meeting. After the opening of the latter, "an aged Friend spoke very strongly and at great length, on the extent in which he believed our members were dropping the testimonies formerly upheld by the Society," instancing acknowledged ministers paying tithes, and no Monthly Meeting having power to disown them, &c. He believed, however, there was a living remnant preserved, though as a body there was cause for humiliation. Even worldly persons are observing and deploring the change, &c. Some epistles were read and approved. From the minutes of the Meeting for Sufferings it appeared that body "had declined sanctioning the decision of the morning meeting, liberating J. S. Sewell and his companions for religious service in Madagascar." [Our readers may recollect that J. S. Sewell, Lewis Street, and wife, are the persons sent out to Madagascar by "The Provisional Committee of Friends' Foreign Missions." For the cause of refusal on the part of the Meeting for Sufferings, see the extracts from the account published in "The British Friend" of the meeting of that Society held during the Yearly Meeting week in the present number of our journal.—Ed. of FRIEND.] The meeting was cautioned against entering on a subject respecting which there was a wide difference of opinion, and after a few had spoken, the subject was passed from.

The remaining epistles were read and approved. A general Epistle was prepared and adopted as usual. The meeting concluded.

#### MEETING OF THE PROVISIONAL COMMITTEE OF FRIENDS' FOREIGN MISSIONS.

\* \* \* \* \*

"Considerable discussion then took place respecting a proposal to change the form of the "Provisional Committee" into a regular organization, to be named the Friends' Missionary Society. Isaac Brown, William Thistlethwaite, William Brewin, Edward Brewin, and several others, thought it would be inexpedient to do so, inasmuch as it was generally felt by the committee that they were only exercising their functions, as such, until such time as the Society of Friends, in its collective capacity, should be willing to undertake the responsibility of the work; just at present this was not likely to be the case; but, from the rapidly growing interest of Friends in the foreign mission-field, there was a probability that in a few years the Yearly Meeting would accept the burden now resting on this voluntary



independent committee. Hence it seemed best to continue the appointment, at any rate for the present, merely as a provisional and temporary one. But meanwhile the committee would feel themselves bound to support and fully encourage the operations of the Friends whom they had aided to undertake the mission work. They would not cease to uphold these until the Yearly Meeting should undertake the responsibility.

Edwin Pumphrey expressed some uneasiness at the wide-spread rumor that J. S. Sewell intended to unite in a participation of the ordinance of the Lord's Supper on his arrival at Madagascar, on account of which presumed intention he had understood that the Meeting for Sufferings had refused to sanction J. S. Sewell's procedure, although it had been accepted to by the Meeting of Ministers and Elders. To this it was replied by Isaac Brown, J. H. Tuke, and G. S. Gilson that it was quite incorrect that J. S. Sewell, or his companion, had expressed any intention of so doing. On the contrary, J. S. S. and L. S. had distinctly expressed their personal desire to continue the usual practice of Friends, and entirely to disuse the outward ordinances, whilst deeply valuing the spiritual "supper" and "baptism." But they had candidly stated that in case they found, on their arrival in Madagascar, that the peculiar circumstances of the natives should render it necessary for them to modify their previous habits as to these matters, then, and then only, they wished to be left at liberty to act "as way might open" in the love of Christ and of the souls of men. And, so far, this committee was prepared to stand by them. But much misapprehension had been entertained by many Friends respecting the matter. So far as their personal desires and preferences were concerned, J. S. Sewell and L. Street were thorough Friends; but, out of christian consideration for their weak and lately pagan brethren, and to avoid wounding the consciences or distracting the poor minds of such, they believed it might possibly be their duty not to interfere in these particular respects with the customs of religious worship and practice which have already been established amongst the Malagasy converts by William Ellis and his brother missionaries, who were, under God, the pious founders of the christian church in that interesting island. This explanation appeared to give much satisfaction."

#### SUMMARY OF EVENTS.

**FOREIGN.**—Advice received in London from the Continent, represent that the relations between the Emperor Napoleon and the King of Prussia are not cordial.

The Corps Legislatif has adjourned the debate on the reform proposed by the French emperor, till the Eleventh month next.

The Constitution of the North German Confederation has been ratified by all the States composing it, and will, forthwith, be officially promulgated.

A dispatch from Constantinople, received in London on the 23rd, positively asserts that the Sultan has acceded to the proposition of the Emperor of Prussia for a joint commission to enquire into the grievances and demands of the people of Candia. The Sultan left Constantinople on the 22d, for Paris, to visit the great Exhibition. He will be the guest of the Emperor Napoleon.

The Russian Emperor has returned to St. Petersburg. The Austrian government has granted an amnesty to all political offenders, including the hosts.

An unsuccessful attempt has been made to effect a revolution in Rome. Two hundred armed men threw themselves into the city, but were quickly dispersed, and many of them made prisoners.

The French government has decided to make a considerable reduction in the military forces of the empire. The French Minister of Foreign Affairs, has held a special conference with the Ministers of the United States and Spain, in relation to the situation of affairs in South America. The war between the allied South American powers and Paraguay, was the principal topic discussed.

A formidable riot broke out in Birmingham, Eng., on the 18th. For a short time the rioters had full possession of the city and sacked many houses. Troops were immediately dispatched to the disturbance, and the rioters dispersed. It is stated the mob were animated with hatred of the Roman Catholics. Frazier, Trenholm & Co., of Liverpool, have failed. Their liabilities exceed their assets by nearly £1,000,000. The British Board of Trade returns show a contraction of trade compared with last year. The exports for the Fourth month exhibit a falling off of about 10 per cent. General Gaitanay, has been made President of Hayti by proclamation. The constitution is to be revised and amended previous to holding the Presidential election. Salvoe is said to be very popular with the Haitians.

Veru Cruz advices of the 13th inst. have been received. It still held on for the Imperials, and the general in command had announced his firm resolve to resist to the last. Gen. Santa Anna, ex-President of Mexico, recently attempted to return to that country. He sent a proclamation on shore intended to create a pronouncement in his favor, but on arriving at Sisal he was captured by the Liberal authorities. He was tried, it is stated, by court martial, and sentenced to hang. The martial in the case of Maximilian has been postponed for the present.

The broken Atlantic cable has been perfectly repaired. It was found to have been absolutely crushed by the iceberg, for a length of 120 feet.

The London Times of the 24th inst. contains a general feeling of uneasiness and distrust is noticeable in financial circles. Consols, 94½. U. S. 5-20's 73. Middling uplands cotton, 11½; Orleans, 11½. Breadstuffs quiet and prices nearly unchanged.

Further Mexican advices state that when General Marquez, who still holds the City of Mexico for the Imperialists, heard of the fall of Queretaro, he opened his eyes to the world with him by Maximilian, and amongst them found one in which he abdicated in favor of young Turbide. Marquez immediately proclaimed Turbide Emperor under the Regency of the Empress Carlotta. He also arrested thirty of the most notable Liberals, and imprisoned them as hostages for the lives of Maximilian and his companions.

**The Union Pacific Railroad.**—An Omaha, Nebraska, dispatch of the 23d says: "The Union Pacific Railroad is now open to Julesburg, three hundred and seventy-six miles west of this point, and the daily trains will commence running each way in a few days. A large amount of freight is awaiting transport on the road."

**The Slave Trade.**—The Navy Department has received dispatches from Rear Admiral Godon, dated at Rio Janeiro on the 22d of last month. The admiral says that the Kansas had returned from the coast of Africa, and that no American slavers were heard of at the Congo Venguela, or as far south as Little Fire-bay, the last points visited by the Kansas, and from English officers met along the coast, and from the government of Gando and St. Helena, reports come direct that that shameless traffic has virtually ceased.

**St. Louis.**—The last regular census of St. Louis, Mo., taken in the Fifth month, 1866, showed a population of 204,327. Since that time the population has increased, and the census of the population is not estimated at 220,000.

**Paris Exhibition.**—Information has been received from Commissioner Beckwith, that of the five hundred and twenty-four United States exhibitors at Paris, there have been awards in favor of two hundred and sixty-two.

**Philadelphia.**—Mortality last week, 224. Fox's American Theatre, Walnut street west of Eighth, formerly known as Welch's National Circus, was totally destroyed by fire on the evening of the 18th inst. Much of the surrounding property on Eighth and Sanson streets was damaged. By the falling of a wall on Walnut street, a number of firemen and others lost their lives, and many received serious injuries.

**The South.**—An important decision has just been made by Chief Justice Chase in the United States Circuit Court at Richmond. The points at issue were the liability of southern merchants who paid their indebtedness to northern creditors to the Confederate government, under the rebel sequestration act. The Chief Justice held that the money so paid into the hands of the Confederate government was no discharge of the debt, and that the parties were still liable. Legal rights could neither be originated nor defeated by the action of the central authorities of the late rebellion. The Chief Justice therefore decided that the defendants residing in the south were still liable for their debts, and also for the interest thereon.

General Pope says, "It is untrue that negroes have

been appointed in the municipal government of Mo. The offices are now filled by some of the first men in the city."

General Sickles has asked to be relieved from command of the Military District to which he was signed, alleging that under the Attorney-General's interpretation of the reconstruction acts of Congress he deprived of the means to protect life, liberty or rights of the people.

The Grand Jury of the City Court of Mobile has made a report upon the late riot in that city. They do not find that the address of Judge Kelley or the conduct of the party arrested by the chief of police produced an unfortunate result, but that it most likely grew on the fact that firearms were openly worn by the men present, and that some one of them, very improperly, perhaps by accident, fired his pistol, causing alarm, a rush of the crowd, and consequent panic.

A former slave of Henry A. Wise has been drawn a jury at Richmond, Va. Seven members of that court were formerly slaves.

General Scott, Assistant Commissioner of the Freedmen's Bureau in S. Carolina, has issued an order joining his subordinate officers and agents to keep freedmen fully informed as to their rights and priviledges under the recent act of Congress.

A letter from Austin, Texas, says the freedmen everywhere submissive, docile and willing to do without few exceptions.

**The Indemnity War.**—The President has officially claimed the treaty by which Russia cedes this extensive territory to the United States in consideration of payment of \$7,200,000 in gold.

**General Longstreet.**—This noted rebel commander has been pardoned by the President on the intercession of General Grant and other prominent individuals.

**The Indian War.**—The Lawrence, Kansas, dispute the 24th, states that the work on the Pacific Rail beyond Wilson's creek, has been suspended on account of the hostilities of the Indians. The grading had been attacked and driven off. General Sherman has been appealed to for military protection. In a circular General Sherman states that the Indians have gone beyond their reservations and committing crimes, under military control, and are subject to punishment by the civil powers.

**The Markets, &c.**—The following were the quotations on the 24th inst. *New York.*—American gold, U. S. sixes, 1861, 112½; do. 5-20, new, 102½; do. 1862, 100. Superfine State flour, \$3.40. Shipping Oil, \$10.40 a \$11.40. Calico \$12.25 a \$13.60. Baltimore, common to good \$9.50 a \$11; trade and family, \$11.15 a \$12.25. California wheat, \$2.65 a \$2.80; Milwaukee, \$2.25. Western rye, \$1.25. Western oats, 83 southern, 99 cts. Corn, \$1.10 a \$1.12. Middling lands cotton, 26½ cts. *Philadelphia.*—Superfine No. 8 \$8 a \$8.50; extra, \$9 a \$9.75; finer brands, \$10 a Pennsylvania red wheat, \$2 a \$2.40; California, \$2.75. Penna. rye, \$1.40 a \$1.45. Yellow 4 \$1.08. Oats, 80 cts. Cloverseed, \$5 a \$8.50. Flour \$3.05. The arrivals and sales of beef, lard, tallow, &c. The market was unsettled and rather lower. H. cattle sold at 18 a 19 cts. fat to good, 14 a 17 cts. common, 10 a 13 cts. per lb. About 6000 sheep, at 6 a 6½ cts. per lb. gross. Hogs, \$8 a \$9.50 per lbs. net.

#### RECEIPTS.

Received from Homer Gibbons, 10c, per N. W. Norton, Agt., \$2, vol. 40, from Isaac Peckham, n. N. Cooper, N. A., \$5, to No. 27, vol. 40, from Ch. C. H. Park, Agt., vol. 40.

#### NOTICE

A meeting of "The Philadelphia Association of Friends for the Instruction of 'Poor Children,'" will be held at the usual place on Second day evening th proximo, at 8 o'clock. MARK BALDWIN, Philadelphia, 6th mo. 26th, 1867. *Cle*

FRIENDS' ASYLUM FOR THE INSANE. NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSHUA H. WORTHINGTON.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, 4 of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER, No. 422 Walnut street.



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## The Roman Campagna.

For "The Friend."

The following sketches of the Campagna of the Roman territory, and notices of its agriculture, &c., are taken from Story's "*Roba di Roma*." The Campagna is a vast undulating plain, stretching along the coast from Civita Vecchia Terracina, a distance of about 100 miles, and tending in diameter from the sea across to the mountains which girdle it on the east about 40 miles. Along this plain, pursuing an irregular course from north to south, and marking the ancient boundaries between Latium and Etruria, run the yellow and turbulent waves of the Tiber; and nearly equi-distant from Civita Vecchia Terracina, and the mountains, perched on its seven hills, is the city of Rome. Looking from the lofty tower of the capitol, you see on the east a long, low shore of the Mediterranean stretching for miles, with here and there the little towns of Pratica, Ostia, and Ardea, darkly *silhouetted* above its lines against the faint band of the flashing sea. Towards the south, swelling from the level land in long and beautiful sweeps, rises the varied outline of Monte Albano, culminating in the cone of Monte Cavi, and then again sweeping peacefully into the plain. \* \* \* \*

Within this magnificent amphitheatre lies the Campagna of Rome, and nothing can be more richly varied, with every kind of beauty—sometimes, as around Ostia, flat as an American prairie, with miles of *canna* and reeds rustling in the wind, fields of exquisite feathery grasses waving to and fro, and forests of tall golden-inked stone-pines poisoning their spreading umbrellas of rich green high in the air, and weaving murmurous roof against the sun; sometimes dark, mysterious and melancholy, as in the desolate stretches between Civita Vecchia and Rome; and then lonely hollows and billis without a habitation, where sheep and oxen feed, and the wind roams over treeless and desolated slopes, and silence makes its home; sometimes rolling like an inland sea whose waves have been suddenly checked and stilled, green with grass, golden with grain, and perfumed with myriads of wild flowers, where bright poppies blaze over acres and acres, and the pink-frilled daisies cover the vast meadows, and the verdant vines around the picturesque ruins of antique villas, aqueducts and tombs, or droop from the arches of the mediaeval towns and fortresses. Such is the aspect of the Agro Romano or

southern portion of the Campagna, extending between Rome and Albano. It is a picture wherever you go. The land, which is of deep rich loam, that repays a hundred fold the least toil of the farmer, does not wait for the help of man, but bursts into spontaneous vegetation, and everywhere laughs into flowers. Here is pasturage for millions of cattle, and grain fields of vast extent, that now in wild untutored beauty bask in the Italian sun, crying shame on their neglectful owners. \* \* \* \*

The system of agriculture differs in different parts of the Roman States. The long low district of the Maremma, extending along the coast from the Tuscan frontier to Naples, the low marshy lands around Ferrara and Ravenna, and the Campagna in the immediate vicinity of Rome, known as the "Agro Romano," are divided into very large farms, owned by a few wealthy proprietors. The remainder of the Roman territory is for the most part subdivided into small farms, and cultivated on the *metayer* plan; the landlord furnishing the land, capital and farm houses, and making all necessary repairs, and the tenant giving his labor and supplying all the agricultural implements. The cattle also, are the property of the landlord, the price of the seed for planting is equally borne by both; and for all extra labor in making improvements, such as building dykes or cutting canals or reclaiming waste land, the tenant receiving wages. The net product of the farm is equally divided between them. This old system is destructive of all agricultural progress. The tenant lives from hand to mouth, and from season to season. His object is to get from the land its utmost every year; and having no capital, and being dependent for his living on the season's crops, he cannot afford to make experiments which look to the future, or to expend money upon improvements, though they promise to quadruple the value of his labor thereafter. Each season must pay for itself. He distrusts new courses, and becomes stolidly fixed in the old way; and his method of cultivation is precisely what his ancestors' was a thousand years ago. Of course the land, rich as it is, revenges itself upon the farmer by producing comparatively small crops; and unable to support himself and his family on the fair profits of his industry without the closest economy, and sometimes not even then, he falls in debt to his landlord, and is driven to dishonest courses in order to make up the deficiency. This same system prevails in Tuscany; but after a careful observation of it for years, I am persuaded that it is injurious to the landlord, the tenant, and the land. The proof that the system does not work well is clearly shown by the fact that while land on lease return generally five per cent. on the capital, land farmed out in the way described rarely yields more than two and a half per cent. The result of this system is that the tenant spends as little as he can, allows no fallow time, scarcely manures at all, and impoverishes the land by his processes of exhaustion.

The plan of leases, or fixed rents, prevails on the Agro Romano: but the advantages which might thereby accrue to farmers are in great

measure frustrated by the fact that the farms are so immense that only a wealthy agriculturist can afford to hire them. The Agro Romano is reckoned to contain about 550,000 English acres, and is divided into farms varying from 1,200 to 3,000 acres; some are, however, very much larger; and the famous farm of Campo Morto numbers no less than 20,000 acres, and is rented at some 25,000 francs a year. Of course such farms as these can only be hired by persons of large fortunes: and accordingly we find that the vast Agro Romano is rented by only about 40 farmers, who, under the name of "*Mercanti di Campagna*," form a corporate body protected by government, and favored by monopolies and special privileges. Meanwhile the smaller farmers, whose means do not enable them to pay such heavy rents, are forced to betake themselves to the marshes and the mountains, where they adopt the system first mentioned and are crushed by it. \* \* \* \*

The population of the Roman States is 3,124,668, and of these no less than a third part are cultivators and shippers; while there are only 258,872 engaged in manufactures, and 85,000 in commercial affairs and banking. The total number of landed proprietors in the Roman States is reckoned in the census at 208,558. The Agro Romano, however, is held by 113 families and 64 corporations; six-tenths of it are in mortmain of the church, three-tenths belong to the princely houses, and only one-tenth is the property of all the rest of the State. In the province of Rome there is reckoned to be a population of 1,956 proprietors to about 176,000 inhabitants; that is about one in ninety. Of the 550,000 acres of the Agro Romano, then, it seems that the corporations and princes, 177 in number, own 495,000 acres, or an average of 2,800 acres each; while all the remaining proprietors, amounting to 1,779, own only 55,000 acres, which gives to each an average share of about 30 acres. The mortmain of the priests gradually absorbs year by year the free lands of the State.

In the provinces distant from Rome, and more out of reach of the church, the proportion of lauded property held by the people is far greater. Macerata, for instance, counts 119,611 proprietors in a population of 243,104; but here the farms are divided and cultivated on the *mezzeria* or *metayer* system. It is only directly beneath the influence of the church that agriculture languishes and dies.

The *Mercanti di Campagna*, who are generally men of large fortune, hire the land of the Agro Romano from the church and the princes. The church, of course, does not pursue agriculture. The strong, able-bodied, fat and healthy brothers, numbering in the Roman States no less than 21,415 are an army of idlers, not of laborers; they do not dig the earth, and plant and reap; "they toil not, neither do they spin;" but they carry round a begging basket to the farm-houses, or lounge through the vineyards and fill it at the expense of the owner, or lend the assistance of their countenance and conversation, and proffer a pinch of snuff to the hardworking mountaineers

who live by the sweat of their brow. \* \* \* The princes are a little in advance of the church in their attention to agriculture. Some of them raise herds of cattle, breed horses, and pasture flocks of sheep on a part of their great domains. But a greater portion is let out to the *Mercanti di Campagna*, who take it on long leases, pay good rents, hire companies of men from the mountains to plough, till, sow and reap, and finally, despite the taxes, put a large overplus in their pockets at the end of the year, and rapidly amass great fortunes. When the lease is long the *Mercanti di Campagna* introduces reform to some extent, builds barns, cuts canals, and drains and improves the land. Sometimes he visits the estate, but he never lives on it or personally superintends operations. This duty is left to his steward, who oversees everything, keeps the accounts, hires the peasants, and conducts the entire business of the farm. \* \* \*

(To be continued.)

For "The Friend"

### Gather up the Fragments.

(Continued from page 350.)

George Whitehead also, another of the christian brotherhood of the early day, had to endure the judgments and chastisements of the Lord; which caused fear and trembling, brokenness, and true tenderness of heart. But being persuaded that Zion must be redeemed through judgment, and her converts by righteousness, he submitted to the reprofs of instruction, and patiently bore all the turnings and overturnings of the chastening and redeeming Hand upon him. He says: "The Lord by the light and grace of his Holy Spirit, having fully persuaded me, that without being converted as well as convinced, and without being regenerated, sanctified, and born again, I could not enter into his kingdom, nor be an heir thereof; and that the godly sorrow unto true repentance and a real amendment of life, must be wrought by his grace and good spirit in me; and, that without holiness none can see God; I saw it was my place to retire inwardly to the light, to the grace of God, the immortal, incorruptible Seed, the ingrafted Word, which is our divine principle. And my mind being turned to this light, I came plainly to see my inward and outward state, and how much I was fallen into a state of degeneracy; how much depraved, corrupted, and alienated from the life of Christ and of God. I saw I had a spiritual warfare to go through, and a body of sin to be put off and destroyed. The vanity of mind and thoughts wherein I had been wandering, and estranged from the light and life of Christ, became my great burthen and exercise to be delivered from, that I might be truly renewed in the spirit of my mind, and therein joined to the Lord. I was persuaded to wait in the light, in the way of his judgments, and to bear and submit to his fatherly chastisements, and reprofs of instruction, believing, that Zion must be redeemed through judgment, and her converts with righteousness."

Friends of more modern time have had the same narrow, cross-bearing, self-mortifying, meek and lowly path to walk in. Like their predecessors they well knew that nothing short of godly sorrow, worketh repentance to salvation not to be repented of. That this life is the field of toil and of warfare rather than of rest or reward; of watching unto prayer than of idleness; of lowly walking before the Lord. That they could not attain to the promised inheritance, before the wedding garment of Christ's righteousness and true holiness had, in mercy, through the forsaking of all and following Jesus, been fully wrought out

and put on. Thomas Scattergood in a letter to a friend thus writes: "I feel anxiously solicitous for thy welfare every way,—that thou mayest deepen in religious experience; that by descending into Jordan and there abiding, and rightly so, thou mayest yet be favored to come up with thy stones of living memorial. *Thou must experience the furnace*; this is still the doctrine I have to hold forth to thee, and when I have seen thee in it, my heart has sympathised, and been more knit and united to thee than when in the greatest pleasantness and joy. Thou hast put thy hand to the plough; go forward, and the Lord redeem thee from all that lets and hinders." John Barclay says, "Surely I ought to thank and praise the Lord, for his abundant mercy in thinking of me; and especially in wounding my vain confidence and self-dependence: surely I am highly favored by His numerous and heavy corrections. The worldly man, and the evil doer, and the indifferent nominal christian, go on 'fair and softly,'—they have perhaps few and slight troubles; but he whom the Lord visits and notices,—he whom the Lord deigns to regard, and to prepare for himself, is purified in the fire of affliction, as silver seven times tried. Why then should I be troubled and disquieted? why not rather endeavor to cooperate with the Lord? since I know verily that it is for my good, to teach me from the consideration of the brevity of life, the uncertainty and instability of earthly things, the weakness and wickedness of my own heart, and the frailty of others, to teach me,—I say, from these and other considerations, to press forward to the attainment of those things which will open unto me a way to peace and joy eternal, through Jesus Christ." Daniel Wheeler in like manner declares: "It is this—humble resignation and submission to that Holy Will which cannot err—that designates the true christian—rising with increased brightness through the gloom of affliction, lowly and weak in self-estimation, and poor indeed,—disrobed of himself and what self most delighted in; but ah! how rich in heavenly garb attired, and decorated with the costly gem of sweet humility, which has been won by keenest suffering, and which *suffering alone* can purchase." John Woolman, in the early part of his last illness, broke forth in the following prayer: "O Lord my God, the amazing horrors of darkness were gathered around me, and covered me all over, and I saw no way to go forth. I felt the depth and extent of the misery of my fellow creatures separated from the Divine harmony, and it was heavier than I could bear, and I was crushed down under it. I lifted up my hand, I stretched out my arm, but there was none to help me. I looked round about and was amazed. In the depths of misery, O Lord! I remembered that thou art omnipotent, that I had called thee Father, and I felt that I loved thee, and I was made quiet in thy will, and I waited for deliverance from thee. Thou hadst pity upon me when no man could help me. I saw that *meekness under suffering* was showed to us in the most affecting example of thy Son, and thou taught me to follow Him, and I said, thy will, O Father, be done." In addition to the above, Samuel Enlen says, "Great poverty and weakness seem to be a part of my daily experience." "I am poor, very poor: and have often to tread the solemn lonely path of secret mourning," says Samuel Fothergill. "I am weakness altogether," says John Churchman. "I labor painfully under a sense of poverty and desertion," says Anthony Benezet. "The suffering of the true seed is great, and the wormwood bitter," says another. "Lord, keep me patiently resigned to thy will, in suffering; for little else can I see," says T. Scattergood;

and again, "It is not suffering when we fully and feel what we suffer for; but when we have live by faith alone, and hope alone, that there be a change." "Outwardly, the singing of bells is heard, but internally, the robes of winter sackcloth continue to be the covering of spirit," says Samuel Scott. "Thou feedest th' (all His) with the bread of tears; and givest them tears to drink in great measure," saith Psalmist.

These extracts and testimonies, like the "precept upon precept and line upon line," might be said indefinitely extended and multiplied. But one has been presented fully to exemplify in the strain forward, consistent example of such a cloud witnesses, that while wisdom's ways are the ways of pleasantness and all her paths are peace and that there is none other to go to but the Lord alone, there is, at the same time, no escaping trials, deep baptisms, humiliating crosses, defeat, and hard earned victories, in the great way of regeneration, with the putting off of self, being renewed in the spirit of our minds: that it is thus we must become fitted for true peace, and rest, and joy-yielding kingdom, without anything that is impure, or unholy, or not wrought in God, can ever enter. Now, is it not plain either that all these who have been quoted, were numerous others that have died in Christ, of whom white would fail us to speak particularly, were taken in their experience of the narrow way to glory and that Christ, our Lawgiver, the same yesterday to-day and forever, gave a false description of the straight and narrow way, and that that itself has changed to suit the religious taste, refined progressive views, and ease-loving spirit of the age? We believe there has been no such change, and would, in much sincerity and boldness, express the conviction, that if all the Prophets, together with the Apostles and martyrs of Jesus, have been sanctified by the Holy Spirit through suffering—have had to drink of the same bitter cup with their crucified Lord—if every christian of early or later date, that has been baptized into Christ, has of necessity been "buried with him by baptism into death," then surely, far as we are christians, we must also in due measure experience a being "planted together the likeness of His death," as the only door of hope, of being "also in the likeness of His resurrection." This hope, He who remains to be our ever-present Helper, and whose grace is sufficient for all our need, has, in every time of affliction and trial, so endured His little, wrestling, dependent ones of all ages with, that in fighting upon His banner, the good fight of faith, they have known His arm of power savingly revealed their help and deliverance. This has also enabled them to run with diligence the race set before them; even to press toward the mark for the prize of the high calling of God in Christ Jesus: who encouraging words have lost none of their application or force: "Lo I am with you always, even unto the end of the world."

Let each of us, then, be faithful in counting the cost. Let us be willing to know the extremity of our case—to know the worst and to provide for it. Let us endeavor to regulate our lives a conversation by the undeniable truth, that as the body without the Spirit is dead, so the best profession and worship without the life-giving power of the Holy Spirit, is dead also. Let us not think of any other path to the heavenly kingdom than that which is straight and narrow leading through the very depths of Jordan—the river of God's judgments—through many varied tribulations. Let us in much singleness of heart, with true humility and contrition be-



For "The Friend."

e Lord, "lay aside every weight," counting thing too near or too dear to part with for the evenly poor of priceless value. Let us with ly decision and magnanimity, like the good merchantman of old, sell all that we have for its ily enriching purchase. Let us encourage one other to diligence and steadfastness in that igh is eternal, that in all things we may become ighly followers of them, who through faith and ience inherit the promises. And let us with astened zeal press forward—neither halting by a way, nor looking back—in that heavenly race d warfare, and ever-excellent cause which is igned with immortality, and crowned with ernal life. Then will the Lord—the ever-present almer, who giveth power to the faint, whose ace is sufficient for us, and whose strength is ade perfect in weakness,—then will He inter- se His ever tender and saving arm for our help d rescue in every season of temptation, of trial, d of conflict, and bring such through and over to the eternal praise and glory of His ever el- and adorable name.

We conclude with the following sweet christian treaty of John Woolman: "Tender compassion s my heart toward my fellow-creatures estranged on the harmonious government of the Prince of ace, and a labor attends me, that they may be ured to this peaceable habitation. In being eardly prepared to suffer adversity for Christ's ke, and weaned from a dependence on the arm f flesh, we feel that there is a rest for the people d God, and that it stands in a perfect resignation ourselves to his holy will. In this condition our wants and desires are bounded by pure sion, and our minds are wholly attentive to the ounsel of Christ inwardly communicated. This s appeared to me a habitation of safety for the d's people, in times of outward commotion and able, and desires from the Fountain of pure re are opened in me, to invite my brethren and low creatures to feel for, and seek after that igh gathers the mind into it."

*The Cinnamon Crop of Ceylon.*—The cinnamon gardens in the neighbourhood of Colombo, though for the most part gone to decay, nevertheless impart to the whole scene a singular, cheerful, agreeable aspect. The bushes, from ar to six feet high, with their smooth, beautiful, ight green leaves, resemble those of the bay tree, d their pale yellow stamens shoot up doubly ish and succulent, from the snow white quartz l in which they best thrive. The flowering eason of the cinnamon is in January, and the it ripens in April, when the sap is richest in e shrub. In May the boughs are begun to be arkled," which process continues till October. e pruning and gathering of the yearly shoots, hich are about the thickness of a man's thumb, y very laborious, and employs many hands.

Each labourer cuts off as many as he can com- umently carry in a bundle; then with the point a crooked knife, made for the express purpose, ips the entire rind from the wood, carefully mopes off the exterior cuticle and innermost layer, d lays the stripped-off cinnamon rind, now re- duced to the thickness of parchment, in the sun, ere it dries and curls together. All around e but in which the peeling of the rind is carried y, is diffused a most exquisite aroma, caused by e breaking of the leaves and twigs. What is elated, however, by travellers, of the fragrance e cinnamon forests, which they have scented a great distance seaward, would seem to indi- e that this delicious odour emanates from rious other aromatic plants in which Ceylon is

so rich, rather than the cinnamon groves, the aroma of which, indeed, is not perceptible beyond the immediate vicinity.

The best description of cinnamon is not so thick as stout paper, and is fine grained, flexible, light brown or golden yellow, sweet and pungent; the coarser qualities are thick-skinned, dark brown, acrid, stinging, and leave a bitter aftertaste. In the warehouse the cinnamon rinds and canes stored for shipment are piled upon each other, packed in bales of about ninety pounds each, carefully sewed. In the cavities and spaces between each layer, an immense quantity of pepper is strewed, to preserve the cinnamon during its sea voyage, by which both spices are benefitted, the black pepper absorbing all the superfluous moisture, and gaining by the fragrance of the cinnamon.—*Late Paper.*

For "The Friend."

The danger of tampering with intoxicating liquors, and of being drawn into the frequent use of them, is so strongly expressed in a letter of that eminent minister, John Fothergill, written about 130 years ago, that it is offered for insertion in "The Friend," in hopes it may attract the attention of some, and tend to strengthen them in opposing in themselves and others, a very prevalent evil of the present time.

"Let my heretofore strongly pressed caution, which I do not yet get clear from at all times, [be renewed] doubting the danger of its being not enough minded—which is to beware of that bewitching, darkening, ruinous, enticing snare, of often sipping and dabbling with strong drink, and the company that loves and useth it, and seldom without unprofitable conversation; though craftily, from that twisting, serpentine, adulterating spirit of this world, frequently excused and pleaded for, under artful disguises, to deceive the unwary. Therefore look at it in time, as an enemy to body and mind, to present and future interest; or else heaven will assuredly turn its back upon thee, and the earth will become as iron, and the bowels of thy true friends will be shut up;—and what can follow then?"

"I lay weight upon it, as I am sure it is an infernal, and as much as Satan can make it, a hidden snare; yet, I would strongly bow necessity for this may not be much; but my love and true care is a just excuse for me herein. May the love of righteousness and best riches win and guide thy heart and views, and the God of all goodness will be thy God and sure helper to blessedness indeed." J.

*The Bartlett Pear.*—This pear is popular in every part of the United States. The tree is of an upright habit, and grows vigorously in any good garden-soil. The leaves are narrow and the shoots of a yellowish brown colour. Downing says that it is an English variety, which originated about 1770, in Berkshire, and was afterwards propagated by a London fruit-grower named Williams, and was called the William *Banckretien*. The tree was imported by Enoch Bartlett, of Dorchester, near Boston, in 1799, and the English name being lost, it was named after E. Bartlett, who cultivated it extensively and disseminated it. It ripens better in the United States than in England, and possesses the desirable property of maturing well in the house, even when gathered a considerable time before it is ripe. The tree does tolerably well as a dwarf, but much better as a standard. The fruit is large and yellow, with a smooth skin, with sometimes a soft blush on the sunny side. It ripens about the middle of September.—*Late Paper.*

Co-operative Societies.

As the proposition to establish co-operative societies in this country is exciting some attention, it may be interesting to the readers of "The Friend" to present the following, taken from the *New York Tribune*:

"Although but little has been done toward establishing the co-operative system in this country, the movement is becoming general throughout Europe. It is gradually extending in France; it has made extraordinary progress in Germany; in Italy it is well known and understood; it is working its way in Switzerland; in Holland, Belgium, Spain, and even in Russia, the advantages of co-operation are becoming recognized; and in England it has achieved some of its greatest triumphs. It will suffice for our present purpose to select our illustrations from the mass of facts and statistics which the records of co-operative societies in this latter country furnish.

In the year 1844, a few weavers and cotton-spinners in the town of Rochdale, whose average earnings were under \$5 per week each, and who, we may easily imagine, found it very hard work to make two ends meet, even with the most rigid economy, determined, as a measure promising them some relief, to establish a grocery store on the co-operative principle. They accordingly held a meeting, resolved themselves into a Committee of Management, and sending out canvassers and collectors, enrolled what members they could gain over to their project, gathering subscriptions from them to the amount of \$200. With this small capital they commenced business. They rented a small shop at \$50 a year, fitting it up with a few plain, necessary fixtures; and with the remainder of their capital, less than \$125, they laid in, at wholesale prices, a stock of good groceries and provisions, purchasing only such articles as they were sure of selling, and being guided in their selection by their own domestic wants. They adopted as a fundamental principle of business the cash system, both in buying and selling, never themselves asking for credit, and peremptorily refusing to give it. At first, while the members of the Society were few, the store was opened only in the evening, after working hours, and sales thus managed without hired help; but as sales were not confined to the members, their store soon became widely known for the good quality and the cheapness of the articles supplied, and their trade among the working classes of the town increased to such an extent that it was found necessary to obtain the services of a paid attendant, to keep the place open all day long. They were now in a position to enlarge their operations. As they bought more largely, they found they could sell more cheaply, and they sold at a rate as close to wholesale prices as they could do with safety, allowing only such a margin of profit as could suffice to pay expenses with a per centage over, which per centage was to be ultimately divided among the members. They had everything now in their favor. Their expenses were small; their provisions were of prime quality, free from adulteration; and their prices were low. The system, consequently, extended itself rapidly. To the provision store they added first a shoemaking and then a tailoring department; and at length, after experience and success had given them confidence, they went into wholesale dealing. The members at first numbered only 28; but in 1850, six years after the Society had been at work, they had increased to 600; in 1856 they amounted to 2,000; and at the close of 1866 they exceeded 6,240. From the last Quarterly Report of the Pioneers—the Equitable Pioneers is its designation—bring-



ing up the accounts of the Society to the 18th of December, 1866, it appears that the affairs of the association are in a very prosperous condition; that the number of members steadily increases; that the total names on the roll at the close of the quarter were 6,246; that the amount of cash received for goods during the quarter was £68,216 18s. 3d. (over \$340,000.) being an increase on the corresponding quarter of the year 1865 of £13,043 8s. 0½d.; that the profits for the quarter were £9,281 16s. 9d. (equal to \$36,409 in gold); that after the usual deductions for educational and other purposes, there would be left a balance allowing a dividend of twelve per cent. of every \$5 of purchases; and that the gross profits for the year were £31,984 3s. 9½d., or (\$139,670.)

We now proceed to describe more particularly the constitution of this Society, and to show the mode of doing business at the Rochdale store. Every member is a proprietor to the extent of his investment, and the Society is therefore a joint stock company, with unlimited liability, though, owing to the cash principle on which it is conducted, its liability is only nominal. The original plan was to constitute shares of £1 (\$5) each, no more than four shares to be held by one member. Each member paid a shilling (sterling) on entry, and made small weekly payments afterward until his shares were paid up. Upon the completion of these payments the owner of those shares received every three months his interest and proportion of profits; or, at his option, instead of receiving the cash, he might add the amount to his account, and thus increase the number of his shares; but he would not be allowed to accumulate stock in the Society beyond the amount of £200. To prevent the stock from becoming the subject of speculation and jobbery, no member is allowed to sell his shares, and, indeed the shares are not transferable. If a member desires to realize his stock he has but to declare his wish to withdraw, then his account is made out, and the amount to his credit paid over to him. The Society also reserves to itself a right to compel members to receive back a portion of their money whenever there is more capital in hand than can be profitably invested. If a member dies, the Society pays to his representative the balance due to him.

The mode of doing business at the Rochdale store is very simple. Every customer on purchasing an article (always for cash) receives a tin ticket with the goods, on which ticket is stamped the amount of his purchase, and which are vouchers for the receipt of the money. The buyer preserves these tickets until the expiration of the quarter, when he brings them to the store, and for whatever amount of them he can produce he is entitled to a proportionate share of the profits of the concern during the quarter. Thus, if he have expended during the quarter, say \$30, and the profits have been 10 per cent, he gets back \$3, which he might either receive in cash or have the same transferred to his account credit in his pass book, in which case it would go to increase the deposit on which he receives interest. In the 'Social Science Tracts' of Messrs. Chambers of Edinburgh, it is among other instances of the kind, recorded of a workman, with a wife and two children—who, in the year 1850, was possessed of £30 in the Society, that he had by these means recovered and paid in to the increase of his original investments, no less than £94 12s. 6d.; and another remarkable case is given of a workman, who in 1854 had just £6 in the Society, and had paid in since only £1, yet who has withdrawn £92 16s. 9d., and has still left to his credit £26, showing a clear profit of £111 16s. 9d., in six and a half years.

Hundreds of similar associations now in existence in the United Kingdom are nearly all of them formed on the model of this one. Such is the Halifax Store, in the town of that name. This store, we are informed, is situated in the best thoroughfare in the town, and consists of a handsome stone building erected and stocked at an expense of \$75,000. The basement consists of seven shops and offices—a butcher's, a provision, a boot and shoe, a linen-draper's, a grocer's, a woollen-draper's, and a tailor's. In addition to these there are magazines of general goods, well arranged on the upper floor; together with coffee-rooms for the members of the Society, male or female; reading rooms, a dining room, and a smoking room. 'The board-room,' says a paper printed on the transactions of the National Association for the Promotion of Social Science for 1864, 'is as dainty as a committee room at the Reform club. The Secretary's office is as convenient and substantial as a banker's. Hot-water pipes run through every room in the building. Ventilation is everywhere provided for. Throughout the whole edifice there is no sign of poverty or makeshift—nothing is mean or second-hand. Everything is as stately, as complete, and as opulent as a railway or government office.' The beginnings of this enterprise were quite as humble as those of the Pioneers, and its difficulties much greater, for after a struggle of nine years it had the misfortune to lose £55 through the dishonesty of a treasurer in whom all the members had so much confidence that no securities were required of him. This led to the withdrawal of nearly one-half the members, but the remainder started afresh, and turned the misfortune to such profitable account in an improved management of the concern, that in nine years after the split, the Society numbered 5,000 members, did an annual trade of \$600,000, and received back as profits upon their own purchases nearly \$60,000. 'But this,' says the paper already quoted from, 'is not all. This Society has one possession which no other co-operative society in England has. It rents a farm of sixty acres. On a spacious plateau about a mile from the town, in the midst of noble scenery of valley and hill, is situated "High Sunderland," the farm of the co-operators. The farm-house is a large quaint, stone building, three centuries old. Smiling corn-fields, and slopes filled with trotting sheep, welcome the co-operators on their visits to their farm. The families of the members amount to 20,000 souls, and they can all be regaled on a picnic in a single field.' With such an example of success, it is not surprising to learn that within a circuit of seven miles from Halifax there are no fewer than twelve similar societies, with an aggregate of 8,000 members.

But the principle of association among workmen, for mutual benefit, has been carried out in another direction, with equally pleasing results to those immediately concerned. In co-operative stores we have one application of the principle; in manufacturing associations we see another; and in the latter as well as in the former, the Rochdale Pioneers led the way. About six years after the establishment of the provision store, they resolved upon starting a flour-mill. For the first year or two they did not succeed according to their hopes, but they persevered in their new enterprise, and did their business so thoroughly and well, that their trade increased to such an extent that in 1859 no fewer than fifty co-operative societies in Lancashire and Yorkshire were buying their flour and meal of the Rochdale mill-owners, who were then grinding by steam-power at the rate of 1,400 sacks a week. During that year

they did business to the amount of \$429,222 realizing a profit of \$30,775. Since that time the business has been steadily increasing, the amount of cash received for goods sold, for the year 1866 being \$742,665, and the profits realized on it sales \$32,455. Emboldened by this new success their next undertaking was the establishment of a cotton factory of their own, in which they should receive wages from their own capital, and ultimately divide the profits of their own labor. Accordingly, in 1854, they formed the Co-operative Manufacturing Society, capital £50,000, to be raised in 10,000 shares, of £5 each, such share to be paid at once or by instalments of a shilling a week. They commenced operations in a brick building; but as they found a ready sale for the products, and their capital steadily increased, they were soon able to build their own factory, a stock it with the necessary machinery. In 1858 their capital had swelled to £63,000; their members numbered 1,600; they had 320 looms, work, 23,000 mule and throstle spindles, and employed 270 hands. According to the last paper recently published, their capital is now about £91,000, and they received cash for goods during the year 1865, to the amount of £133,895. The working of the co-operative principle in a factory or any other industrial undertaking is but a modification of the plan pursued in the stores, which we have already described. Just as customers at the store receive a profit proportion to their purchases, so do the workmen at the factory receive a profit proportioned to the wages they earn. And just as the success of the Rochdale store led to the establishment of numerous places of business of a similar character, so a prosperity of the pioneers in the manufacturing branches was followed by the formation of similar associations in other districts. In fact as the principles of co-operation became generally known to the industrial classes, they were applied bold and without hesitation to almost every description of manufactures; so that the co-operative associations now in existence in England not only supply groceries and provisions to their members, which was their original purpose, but as we are told they manufacture clothing of all kinds; they deal in drapery goods and woollens, in blankets, serge, saddlery, hides and leather; they spin and weave cotton; they grind corn; they dig coal from the mines; they slaughter cattle—and they do fit other things for their mutual benefit which they could not do but for the bond which unites them.

The advantages of the co-operative principle are so obvious that they can hardly fail to strike any one who gives the least attention to the subject. But it may not be amiss to reproduce here a brief summary of the benefits accruing to the co-operators, as set forth in a recent paper on the subject. In the first place, co-operative goods and especially so in the case of provisions, are, a rule, the best that can be bought for money; the co-operative buyer has no inducement to buy inferior wares for the sake of making a dishonest profit; and from the very nature of business transactions, he commands the best markets and cause be buys only for cash down. In this age of adulterations, when almost everything that comes to our tables is more or less sophisticated, it is impossible to estimate this advantage too highly considered in relation to economy, it is all-important, inasmuch as genuine goods will go for as far again as adulterated ones; and considered in relation to health, it is still more important reasons sufficiently plain. In the second place, look at the position of the co-operative buyer to the future: An ordinary workman, spending his money at an ordinary provision shop, by

that he wants, pays for it, goes his way, and there's an end of the business. Not so with the co-operator; every purchase that he makes may be looked upon with perfect truth as an investment in a savings bank, the ticket he receives being as good as an entry in his bank-book. As regards the working of the co-operative principle in industrial undertakings, the fairness and the benefits the plan are apparent. 'It acts,' says a writer on the subject, 'as a stimulus on the "hands," whether old or young, to improve themselves, so that they may deserve a higher rate of wages, which will bring with it a larger share of profit. The community of interest further tends largely to the prosperity of the undertaking; there is no waste of time or material, because it is the interest of every man and boy who is employed to use all care and diligence. It may be said that virtually the master's eye is in the workman's head, seeing that the meanest hand employed ranks as a proprietor, and not only works, but to some extent exercises a supervision.

It is hardly possible for such a record as that we have herein set forth to be perused without awakening a desire on the part of the people hitherto ignorant of, or indifferent to the advantages of co-operation, to make a trial of a system so fruitful of good. As regards the first steps toward establishing the system, it is necessary that those taking the lead should be individuals of known good character and sound judgment. The capital to start with should be proportioned as nearly as possible to the means of those seeking the benefits of the association, and the amount of business they are likely to transact with the store. If the shares cannot be paid up at once, they might be paid by instalments; and it would be better to defer the stocking and opening of the store until sufficient funds are in hand, than it would be to begin with borrowed money.

Selected.

## THANKSGIVING FOR THE HARVEST.

For the sunshine and the rain,  
For the dew and for the shower,  
For the yellow, ripened grain,  
And the golden harvest hour,  
We bless Thee, O our God!

For the heat and for the shade,  
For the gladness and the grief,  
For the tender, sprouting blade,  
And for the nodding sheaf,  
We bless Thee, O our God!

For the hope and for the fear,  
For the storm and for the peace,  
For the trembling and the cheer,  
And for the glad increase,  
We bless Thee, O our God!

Our hands have tilled the sod,  
And the torpid seed have sown;  
But the quickening was of God,  
And the praise be His alone,  
We bless Thee, O our God!

For the sunshine and the shower,  
For the dew and for the rain,  
For the golden harvest hour,  
And for the garnered grain,  
We bless Thee, O our God!

Jane Crewdson.

Selected.

## FAITH AND SIGHT IN THE LATTER DAYS.

"Thou sayst, 'Take up thy cross,  
O Man! and follow me.'  
The night is black, the feet are slack,  
Yet we would follow Thee:

"But O, dear Lord, we cry,  
That we thy face could see!  
Thy blessed face one moment's space—  
Then might we follow Thee!

"Dim tracts of time divide  
Those golden days from me;  
Thy voice comes strange o'er years of change;  
How can I follow Thee?  
"Comes faint and far thy voice  
From vales of Galilee;  
Thy vision fades in ancient shades;  
How should we follow Thee?  
"— Ah, sense-bonded heart and blind!  
Is naught but what we see?  
Can time undo what once was true;  
Can we not follow Thee?

"Unchanging law binds all,  
And Nature all we see:  
Thou art a star, far off, too far,  
Too far to follow Thee!

"Is what we trace of law  
The whole of God's decree?  
Does our brief span grasp Nature's plan,  
And bid not follow Thee?

"O heavy cross—of faith  
In what we cannot see!  
As one of yore, thyself restore  
And help to follow Thee!

"If not as once Thou cam'st  
In true humanity,  
Come yet as guest within the breast  
That burns to follow Thee.

"Within our heart of hearts  
In nearest nearness be;  
Set up thy throne within thine own—  
Go, Lord; we follow Thee."

Palgrave.

For "The Friend."

## How the Pacific Railway is Built.

We have already noted the rapid progress made by the construction parties who are laying down the track of the Union Pacific Railway. The best explanation of the actual process of construction is furnished by a correspondent of the Cincinnati *Gazette*, who has recently been with the senatorial excursion party from Omaha to the western terminus of the road. He says:

"There is really little known by the people of the character of the enterprise. Most think that a company of capitalists, are hastily putting down a rude track, over which cars can be moved with care, for the purpose of securing lands and money from the government. The fact is, that one of the most complete roads of which the country can boast, with equipments that surpass many, is being laid with a speed that fails to impress the nation, simply because it is not believed. But let the facts tell their plain yet wonderful story.

"General J. S. and D. C. Casement, of Ohio, grade the road, lay the track, and put up the telegraph. The graders go first. There are two thousand of them. Their advance is near the Beach Hills. They protect themselves and are digging the great fortification which makes the future safe for us, on through Indian battle fields, while the daily light goes on. Their work is done to Julesburg.

"Of tie-getters and wood-choppers there are one thousand five hundred. Their axes are resounding in the Black Hills, over Laramie Plains, and in the passes of the Rocky Mountains. They have one hundred thousand ties in these hills awaiting safeguards for trains to haul them.

"A mile in advance of the track-layers are the squads which place the ties. There are three of these. First, however, the engineers set their levelling stakes at distances of one hundred feet on the straight lines and fifty feet on curves. At each of these points sawed ties are placed and levelled by them. Then come two men with a measuring rod, marking off spaces equal to the length of a rail, and also the half of this space.

These sawed ties are laid by the second squad, to give firm support to the ends and middle of each rail. These are placed by sighting along the guide-ties already laid. The third squad then places the intermediate ties, and the bed is then ready for the iron.

"Now go back twenty miles on the road and look at the immense construction trains loaded with ties and rails and all things needed for the work. It is like the grand reserve of an army. Six miles back are other trains of like character. These are the second line. Next, near the terminus, and following it hour by hour, are the boarding cars and a construction train, which answer to the actual battle-line. The one is the camp; the other is the ammunition used in the fight.

"The boarding cars are each eighty feet long. Some are fitted with berths; two are dining halls; one is a kitchen, storeroom and office. Under the whole those men who prefer fresh air have swung hammocks. Rifles are hung overhead, plentiful in number, loaded, and convenient. The party protects itself without attention from the government. The track-laying gang numbers 400. On the 350 miles already built there are 1,000 track repairers constantly improving the road bed.

"The boarding cars go in advance. They are pushed to the extremity of the track; a construction train then runs up, unloads its material and starts back to bring another from the second line. The boarding train is then run back till it has cleared the unloaded material.

"Three trucks, each drawn by two horses, ply between the track layers and their supplies. The horses run outside the track, pulling with a long tow line, as boats are moved on canals. They must be out of the way of the workmen. One of these trucks takes on a load of rails, about forty, with the proper proportion of spikes and chairs, making a load, when the horses are started off on a gallop for the track-layers. On each side of these trucks are rollers to facilitate running off the iron. On reaching the end of the last rail the truck is stopped. A single horse is attached to move it over each successive rail. Meantime, the truck last emptied has been turned on its side to allow the loaded one to go to the front. The two horses released are started back for another supply. The third one moves up in like manner, and thus through all the day they are rushing forward with their iron load. To see them, and reflect what their rush and roaring means, is as exciting as it ever was to watch a battery thunder into position at a needed moment, at the vital point in its line.

"The rails within reach, parties of five men stand on either side. One in the rear throws a rail upon the rollers, three in advance seize it, and run out with it to the proper distance. The chairs have, meantime, been set under the last rails placed. The two men in the rear, with a single swing, force the end of the rail into the chair, and the chief of the squad calls out 'down,' in a tone that equals the 'forward' to an army. Every thirty seconds there came that brave 'down,' 'down,' on either side of the track. They were the pendulum beats of a mighty era; they marked the time of the march and its regulation step.

"One of the rear men drove the cars, in addition to handling the rail. The horses started as each rail fell into his place, the truck rolled on to the end of it; a second rail was projected into the wilderness, with the same precision and haste; then came the magic 'down,' the car moved on again, and another length was accomplished.



"Two spikers followed each rail, one party a little in advance of the other. One rail was fastened at the end and at the middle. The second party then drew the opposite rail to the exact gauge, and fastened it at the middle and the end. Then came other squads of spikers, moving along with the precision of military drill, each having a particular spike to drive, and no one interfering with another. Track lines followed these, and with their crowbars lifted the line. The fillers came last. One party of these filled and packed the spaces at the ends and middle of the rails, the other completed the intermediate intervals, and the job was left till the squads of track repairers should come up and finish the ballasting. But as the fillers leave it, full trains can run over it with safety at twenty miles an hour.

"These are the dry details. Let the reader picture the scene. The rush of the loaded truck; the successive dropping of the rails in place; the rattle of the spiker's hammer, sounding like a hotly contested skirmish; the roar of the distant supply trains moving up; the resounding of the frequent signals, near at hand; the universal bustle; 'the rumble, and grumble, and roar' of the wonderful advance. Let the elements of savage warfare, and the actual presence of hostile Sioux along the bluffs, be woven into the picture, and together it forms one that the world has not seen before, and which the stories of magic can scarcely equal.

"Nor is any of this energy wasted. If it is asked: 'How does the work get on?' again let the facts answer. On the 9th of May, 1866, but forty miles of road were completed. In an hundred and eighty-two working days thereafter two hundred and forty-five additional miles were laid and put in prime condition, every rail and tie and spike having been brought up from the rear. Seven saw mills furnish the ties and lumber. All bridges are framed, the pieces numbered, and set up where wanted without the least delay. The bridge at Loup Fork is fifteen hundred feet long, and as fine a Howe truss as can be found in the land. While our train was running the sixty miles from North Platte over a mile of track had been put down and one train passed over it. From one o'clock till four in the afternoon a mile and two hundred feet were added to this while the party were looking on. The progress was astonishing, and the more so because the ground was wet and the soil stiff and hard with alkali.

"Unless driven off by Indians, which does not now seem probable, the road will touch the base of the Rocky Mountains the coming autumn. The California end has already reached a point about an hundred miles east, and is descending the eastern slope of the Sierra Nevadas into the valley of the Humboldt. It is confidently expected that Salt Lake will be reached next year, and that 1870 will see the whole line completed. While the nation has scarcely heard of what was being done, the work has been near one-third accomplished."—*N. Y. Evening Post.*

For "The Friend."

Memoranda from the Port-folio of Elizabeth Bacon.

(Continued from page 346.)

"Philada. 5th mo. 17th, 1863.

"Dear friend ———, thou hast often been brought to my remembrance with desires for thy welfare, present and everlasting; and as in the silence of the invalid's chamber this morning, it was afresh tenderly revived concerning thee, I felt as if I must address thee in the language of the Prophet, 'Ho! every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy and eat; yea, come, buy wine and

milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?' Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.' He whose promises are 'yea and amen forever,' will be found of them that seek Him, if there is a willingness to 'Return unto Him, He will return unto us.' Oh! what are the honors, the wealth, and the momentary gratifications of this world, in comparison with the joy and glory of that Heavenly city, whose walls are salvation, and whose gates are praise? Oh! then, my friend and fellow-traveller to another home, where we shall have put off this body of flesh, and the soul be gathered into the spirit-land, may we indeed know a being redeemed from this thralldom of sin 'by the washing of regeneration, and the renewing of the Holy Ghost,' that we may also be made partakers of the unutterable happiness laid up for them that love and serve the Lord. He who is a prayer-hearing God, will arise for our help and deliverance, as we are concerned to cry unto Him, and keep near to Him; for His arm is not shortened that it cannot save, neither is His ear grown heavy that it cannot hear.' But according to the integrity of the heart in serving Him, and faithfulness in following His Divine requirements, shall we be rewarded by Him, whose unslumbering eye is over all, and sees and knows every thought and intent of the heart which is open to his sight. Oh! my friend, I entreat thee to be willing to bear the cross, endure the shame, and enlist under the banner of the great Captain of the soul's salvation, and thou wilt never have cause to repent the sacrifice, for the 'Lord loves a willing mind.' That thou may indeed be a noble standard-bearer for the cause of Truth and righteousness, is the fervent prayer of thy deeply interested and well-wishing friend,

E. BACON."

"P. S. 6th mo. 10th. After writing the above I laid it aside thinking to excuse myself from sending it; but as thou hast passed before my mind, I seemed to feel that I could not withhold any longer from handing this to thee. And the language of the Most High, addressed to Moses concerning the children of Israel, 'Put off thy ornaments from thee, that I may know what to do with thee,' &c., has impressed me concerning thee, and I felt as if I must tell thee so, for it is no new thing with me, my esteemed friend, it has long rested with me, a desire for thy advancement in best things."

1st mo. 10th, 1864. "Thus far entered upon another year, and as I have taken a retrospect of the past, viewing the many deficiencies therein, it has been with an earnest desire also, that the present may be one wherein I can truly say, 'I have doubled my diligence' in the great work of serving Him of whom it is written, 'he was tempted in all points as we are, and yet sinned not,' and in whose spirit 'there was no guile.' It is not enough for us to be content to settle down at ease, inasmuch as we may have known *some* of the putting off 'of the old man and his deeds,' but that rather that we should make it our daily and even hourly concern to be endeavoring after an increase of His holy help and strength to establish us in that blessed Truth which is able to bring down every imagination and every wrong thing which His righteous controversy is against. 'Let your light so shine before men that they seeing your good works, shall glorify your Father which is in Heaven.'"

"'Thou wilt keep him in perfect peace

whose mind is stayed on thee: because he trusteth in Thee.' 'Trust ye in the Lord forever; for the Lord Jehovah is everlasting strength.' 'Thou has been brought forcibly to my remembrance this morning, with the belief that the Lord able to keep us, if we are willing to trust Him.

6th mo. 6th. "It is now nearly six months since having made any attempt to record anything concerning my best feelings, having been in a weak and suffering condition most of the time and unable to wait upon myself. But I am again able to sit up some, and to enjoy many favors and comforts, which the Father of mercies has been pleased to permit me to have, though I have many lessons of self-denial to learn. It is with feelings of mourning I speak of the lessons necessary to be learned in the school of suffering, believing 'His everlasting arms have been underneath' for my support, and that I can say, I trust, I have sought and found the 'eternal God for my refuge;' and have been at times enabled to see His wisdom and goodness mingled the cup of afflictive dispensation. Dear ——— say 'The more we toil and suffer here, the sweeter will be.' May it be my own experience!"

"My heart is often warmed with love to my friends every where, and to *all* the Lord heritage. The language has arisen with me 'Spare thy people, O God, and let not thy heritage become a reproach.' Oh! that the transgressor may be enticed from his way, and led the way of everlasting life. Be not careful as concerned about many things, often comes before my mind. How soon, alas! this gentle admonition is forgotten. Oh! if I could always be quietness and a trust arising above the anxiousness of my nature!"

9th mo. 12th. "My text, or rather, watchword this morning was, 'Watch and pray that ye enter not into temptation.' It came so forcibly into my mind on first awaking, as though it was designed a watch-word surely, for me to remember through the day."

10th mo. 2d. "I have not been in as watchful a state of mind this morning as I ought to have been, and have felt tried on account of disappointments of a trivial nature. Oh! the state of trusting little child, is what I would desire to attain to in all things! In every dispensation may I be more and more enabled to say, 'Thou wilt do me.'"

"Oh! could I, worthless world, but fing

Thee, and thy tasteless joys away;  
Thou might I raise my pinioned wing,  
And strive to gain the light of day."

Oh! thou who seest the captive's band,  
And knows the time to set him free;  
Be pleased to raise Thy gracious hand,  
And bid my spirit cleave to Thee."

(To be continued.)

*Plants Rooting in the Soil.*—Plants send down their roots naturally to a depth which, strange to say, is so little known as scarcely to be credited. In the case of beans, turnips, and red clover we are familiar with the fact that their roots penetrate to double the depth of ordinary ploughing. But there is not a cultivated plant which does not naturally send down its roots beyond nine inches. The cereals on which our agriculture mainly depend are, indeed, endowed with the power of forcing their roots deep and far into the solid earth in search of food, and as the investigation of drainage obstructions has lately shown, it is impossible by any process short of actual tracing, to fix the distance to which the roots of trees and hedge plants will penetrate; it is found that wheat and our other cultivated



passes extend their roots much further into the soil than is at all generally supposed; Johnston, in his drainage lecture, says that deep-rooted plants, such as lucerne, often fail, even in moderately deep soils, because an excess of water, or the presence of some noxious ingredient which deep drains would remove, prevents their natural descent in search of food. "Even plants," he adds, "which, like wheat or clover, do not usually send down their roots so far, will yet, where the subsoil is sound and dry, extend their fibres to three or more feet in depth, in quest of more abundant nourishment." But, I repeat, it is not thoroughly understood how deeply the roots even of wheat and clover descend. The Earl of Macaulay, in a letter to the society of Arts, mentions that a few years ago, a shrewd, sensible farmer at Pytton, Oxon, having occasion to dig the foundation of a building on a field under wheat, was much surprised by observing the small fibres of the roots of the wheat much deeper in the earth than he had any idea of. Endeavouring to trace how deep they really went, he had the ground opened close to some plants, dug perpendicularly down to the depth of six feet, and having fixed a narrow board close against it, proceeded in the same manner on another side of the plant, and when till he had secured the earth to that depth between four boards firmly lashed together. He then had it placed upon an inclined plane, and carefully removed the boards, with great caution and perseverance washed away all the earth adhering to the root and its very small fibres, and was very much surprised at their extent. He repeated the trials on several other wheat plants, and traced their depth to within five or six feet. He late — Fane, M. P., for Oxfordshire, had one of these plants, now presented to the society of Arts, secured in a glass tube. My friend Mr. Atkin and myself have traced the roots of the wheat plant in Berwickshire to five or six feet perpendicular depth in garden soil. — *Wallace's Life. Lecture at Royal Agricultural Society.*

For "The Friend."

The yearnings of the Shepherd of Israel towards the children of that people, even after they had deeply revolted from Him, are strikingly set forth in the scriptures of Truth. "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still." "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I take thee as Admah? how shall I set thee as Seboim? my heart is turned within me, my repentings are kindled together." These and many other passages evidence the long-suffering kindness of our heavenly Father, and are well-calculated to teach us to seek to be imbued with a portion of that same gathering love manifested by our Redeemer when He wept over Jerusalem with the language, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." This love will lead to "seek that which was lost, and bring again that which was driven away; to bind up that which was broken, and to strengthen that which was sick;" not in the wisdom of man or by any of his devices, but by virtue derived from Him who is "the Physician of value," and who came "to seek and to save that which was lost."

May all who are mourning over the backslidings of the members of our religious Society, be preserved in this love, that they may be prepared not only to show unto Israel their sins, but also to encourage to return unto Him, "the Fountain of living waters," whom, as a people, we have so much forsaken, while seeking to hew out to our-

selves "cisterns, broken cisterns that can hold no water." It is the spirit of our dear Saviour which can alone draw it to Him, and prepare to hold forth the inviting language, "Come and have fellowship with us, for our fellowship is with the Father and with His Son, Jesus Christ." All who are brought into this blessed fellowship will be prepared to unite together as children of one family, and to love as brethren. "That charity which 'suffereth long and is kind,' is the fruit of this love; and while it preserveth from all hard thoughts, for it 'thinketh no evil;' it will not blind the eye to the snares of the enemy of righteousness, but it will lead to endeavor, 'in the spirit of meekness;' to restore those who are taken captive by his nets; remembering the Apostle's injunction, "Consider thyself lest thou also be tempted."

And how great is the encouragement extended to those who, through mercy, have been made sensible of their wanderings, to return unto Him who wilteeth not the death of any, but that all should "return, repent, and live." Are there not among those who have turned aside to seek an easier path than that of the daily cross, some who feel that they are spending their "money for that which is not bread," and their "labor for that which satisfieth not?" It may be that some of this number are the children of faithful parents whose prayers offered on their behalf with many tears, have ascended to the throne of grace; and these petitions we may believe, remain as a precious memorial with Him, whose mercy is "from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children," and who would not fail to cause His blessing to rest upon the objects of them, if there were only a preparation in these to receive it; if they were engaged in simplicity and faithfulness to bring all the gifts into His store-house. Shall not these considerations have weight with those who have departed from the strait path and the narrow way in which their beloved parents walked, and yet do not find rest in that broader path wherein they are treading? Will not these accept the gracious invitation still extended? "Come unto me, all ye that labor 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."

It is by ceasing from our own works, and wearing the yoke of our holy Redeemer, that yoke which He placeth to restrain from all sin and unrighteousness, that the unsettled, weary soul can find rest. This yoke will chain "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and in proportion as his power is lessened, deliverance will be obtained from the bondage of sin. Then, in the liberty of the children of God, having received the spirit of adoption, the souls of these will be prepared and mercifully permitted to breathe the language, "Abba, Father," while His Spirit will bear witness with their spirits that they are His.

E. A.

Sixth month, 1867.

## THE FRIEND.

SEVENTH MONTH 6, 1867.

### DUBLIN YEARLY MEETING

Convened on the first of the Fifth month. Epistles from London and the different Yearly Meetings in America with which correspondence is maintained, were read. A testimony of Lisburn Monthly Meeting, endorsed by Ulster Quarterly Meeting, respecting our late beloved friend Jacob Green, was read and united with. He was eighty-

two years of age at the time of his decease, and had been an acknowledged minister forty-nine years. Thomas W. Jacob was re-appointed clerk. The epistles were referred to the large committee to prepare replies.

The reading of the Queries and answers, and the consideration of the state of the Yearly Meeting proceeded together. The opinion was expressed by several that there was not sufficient accord between the older and the younger members; that the former were not as clear of prejudice as they ought to be. That though there appeared to be an awakening among the younger class, yet the meetings for worship, except on First-day morning, were much neglected. One Friend said, "it was never intended to have silent meetings," "that he could understand the feeling which prevents some from undertaking to teach in meeting, or take a part in the ministry, but this cannot prevent prayer;" and he desired every one to examine if he had "not some part to perform therein, if it were with a stammering tongue." Another thought that if the heart were rightly given up to the Master's work, we should require nothing new in our meetings for worship. Another said that it was in accordance with Friends' principles of spiritual liberty, to allow any member who feels himself called on to read from the scriptures in meetings for worship, to do so, and he called for the judgment of the meeting on that point. Much was said in favor of reading and studying the scriptures, also of establishing meetings for that purpose. One of the American Friends in urging this, stated that in his own land "he knew many meetings where, from year to year silence prevailed—where, since they have begun to read in this way—they have now in one Quarterly Meeting where formerly there were no ministers, nine minister and more than thirty others who speak, and whereas there were scarcely any who ever prayed vocally in their families, they now may be counted by hundreds." At a subsequent sitting this subject was again discussed, and the following minute was adopted: "It appears that in each of the provinces there are places in which no afternoon meetings are held, and that in one Quarterly Meeting there are but two such maintained within its limits. We earnestly entreat Friends where such is the case, to make arrangements for holding on the afternoons of First-day a meeting for scripture reading and instruction; and to encourage the attendance of their members; and it has been suggested that in some other places advantage might arise from substituting a meeting of this description for the ordinary afternoon meeting. We feel this last to be a very important subject, and one requiring deliberate consideration. For many years it is painfully evident that our afternoon meetings are very thinly attended." A Friend wished to impress on the minds of parents not to leave too much to the bible meetings and classes, to the neglect of their own part. A joint meeting of men and women was held to hear the reports on scriptural reading and instruction. "A number of Friends spoke, many at considerable length, until the subject appeared to be exhausted," and the clerk made a minute approving of the efforts made and a belief that a blessing would attend them if carried on in simplicity and watchfulness. The report from the Baltimore peace Conference was also read.

Reports from the Quarterly Meetings respecting those not members, but in profession with Friends, were read, and those meetings were desired to continue their care. The answers of all the Queries were referred to a committee to prepare a summary to be forwarded to London





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For "The Friend."

The Roman Campagna.

(Continued from page 354.)

in like manner the church leases to the *Mercanti Campagna* the vast plains and valleys belonging to its various convents and ecclesiastical corporations. He takes the land naked and supplies the cattle, laborers, in a word, every thing needed for agriculture. But the church is suspicious, and adheres to the established order of things. It will not allow pasture land to be broken into tillage and sown with grain, for fear that the land may be thereby impoverished, and the consequence is that the same ground is continually subjected to the same treatment. As a general rule, the arable land never goes to fallow grass; pasture land is never broken up by the plough. Besides this, there is another great difficulty. By canonical law, leases of land belonging to the church are prohibited for a longer term than three years. The tenant, if he could take the land on a longer lease, would willingly lay out his capital in improvements of every kind, which would in the long run be advantageous to him and to his landlords; but on a lease of only three years he is not afforded to lay out much money in this way; not only would his immediate profits be diminished, but his subsequent rent would be raised. Most of these ecclesiastical lands are about the necessary barns and outhouses for the protection of cattle or the storing of hay and grain. The use of course the tenant cannot afford to build for three years' lease, and the good priests, penny and pound foolish, absolutely refuse to do for him, on the ground that they must look for themselves and not for their successors. "We have no children to inherit from us," they say, "we are only a corporation of celibate priests. The profits feed us during our life time it will do us no good; and after us, chaos." \* \* \* \* \* The system like this is fatal to agriculture. It is like attempting to carry water from the fountain into a leaky bucket. Nothing is done on large principles; every thing is effected by temporary expedients and had to mouth contrivances; no new experiments are tried, but all drags on in the old groove. The priests are so stupidly wedded to their system that it is impossible to change it, and so proud and bigoted in their doggedness, that they are open to no reasoning and argument. If tenants desire to open canals for irrigation during a dry season, the priests cry out that this

is flying in the face of Providence, who sends all the rain that is needful; and if the harvest be ruined in consequence of their obstinacy, they look upon it as a penance which it would have been irreligious to attempt to avoid. In the ten years previous to 1855, from want of proper shelter on the Campagna, it is estimated that the loss of cattle was from twenty to forty per cent.

Nothing can be ruder than the agricultural implements used by the Romans and Tuscans. The ploughshare is a triangular block of solid wood, pointed at the end, and generally, though not always, armed at the point with a sheathing of iron. To compare it with the antique plough as described by Virgil, would be an insult to the latter. In construction it is evidently more primitive and simple even than that of its antique progenitor. Two huge gray oxen, of whose yoke a heavy stone is hung to counteract its false strain and jerking leaps, slowly tug it along over the soft loam, the surface of which it merely scratches, while the ploughman, heated and dripping with perspiration, hangs all his weight on the tail, and is knocked here and there sideways, and springs into the air constantly by its awkward and jerking plunges when it meets a root or stone. Slow enough is the progress of the plough, and poor enough the result. One horse with a good American plough would do more and better work in an hour; than this will do in three! As for a subsil plough, the Roman agriculturists know as much about it as they do of the implements used in the planet Jupiter. All their tools are equally bad. Their spade is a triangular block of iron, with a long straight pole set into it without a handle, which they can make little entrance into the ground. For all deep digging they employ a heavy mattock, shaped like a large blunt adze, which they use like a pick, wasting three-quarters of their force and their time in raising it over their head. It is melancholy and ludicrous to see them toiling with these wretched and inefficient implements, when they might save so much time, money and strength by the use of tools which are universal in America. But in Rome there is no knowledge in respect of agriculture and no desire for improvement; nor do I believe there is a single utensil employed, even on the farms of gentlemen, that would not be jeered at by the most ignorant American laborer. As for sowing, and reaping, and mowing machines, the knowledge of their existence has never penetrated into the Papal States—agriculture has made no progress there since the days of the Georgics. The same usages, the same superstitions, the same implements still exist. \* \* \* \* \*

The principal products of the Campagna are hemp, grain, oil, wine, silk, and cattle. The vineyards are cultivated with care, but the crop is doubtful and the wine ill-made, and in the best seasons the returns are inadequate. Within the last few years, the grape malady has been felt very severely, and many a small vine-grower has been utterly ruined. But behold how this paternal government cares for its children! While the people are groaning under this misfortune, Cardinal Antonelli seizes the occasion to lay a tax

of 1,862,500 *lire* upon the grapes; and in default of payment by the vine-growers this heavy tax is inflicted on the commune. The wool being short, the shepherd shears into the skin.

The taxes upon agricultural products are all heavy. The tax on grain averages about 22 per cent. on its value. Every thing grown upon the land pays an export duty of 22 per cent., and an import duty of 16 per cent. Cattle also are taxed from 20 to 30 per cent. on their value, and another heavy tax is exacted when they are driven to market. Horses also pay 5 per cent. of their cost every time they are sold, and beside this a regular tax of half a *scuda* a month, (about 50 cts.) is exacted upon all horses kept in the city.

Strange as it may seem, though nearly one-third of the population is engaged in agricultural pursuits, yet the government steadily discourages agriculture. By monopolies, exclusive privileges, heavy taxation, short leases, and dogged opposition to all improvements, it oppresses the farmer and peasant, and by the reaction of this oppression, injures itself. But it is upon the poor that this unwise policy lays the heaviest weights. Were a stimulus given to agriculture, were the lands of the Campagna under full cultivation, wages would rise, the people would begin to prosper and grow rich, the products of the country increase, and the state be lifted at once out of debt. But could the influence of the priest make head against the education and prosperity of the people? That with the priests is the vital question.

One of the most striking features of the Campagna is the herds of cattle which are bred there and roam over its hills and valleys. The oxen are estimated to number about 150,000, and magnificent beasts they are, with their soft, grayish-white skins, that, when well cared for, shine like silk, their enormous spreading horns, measuring five and six feet in width, and their large soft eyes. They are as docile and obedient as they are majestic and powerful; and adorned with scarlet ribbons or bands, as they slowly drag along the heavy wains, no one could fail to notice them for their beauty. The peasants are very proud of them, and treat them with the utmost kindness.

Buffaloes may also be seen in herds, here and there. These beasts are still more powerful than the oxen, and are used to do all the hardest work. With their brutal low heads and turned up snouts, their short angled legs, wiry coats of shaggy hair, and rugged semicircular horns, they present a very savage aspect; but, though sulky, they submit to training, are very sagacious, and will drag enormous loads. Their eye is strangely melancholy and pathetic, and has the look of a creature which mourns over its unhappy lot, and sorrows at its own ugliness. But though ugly, they are eminently picturesque; and tagging along through the hoof-deep sand of the coast, their rude carts laden with marble, travertine or stone, under tall stone-pines that lean back from the constant strain of sea gales—or wallowing up to their belly through the grass of the Pontine marshes—they form a very striking feature in the landscape. In these marshes they are used at certain seasons to



clear the canals of the reeds, flags, and aquatic plants with which the summer has choked the stream. Driven into the water, and urged by drivers on either bank, who goad them with long poles, they stumble through the weeds, tearing them up with their breasts and hoofs, and sometimes, with only their head and snout above water, they snort along, blowing like hippopotamuses, and dragging with them tangled masses of grass that cling around their horns and broad black noses. But though generally under control, their original savagery will sometimes break out under great irritation, and they will attack their drivers and trample them to death if they get at them. All along the outer walls of Rome, at regular intervals, little pens are raised off with strong beams, to afford refuge to any pedestrians in case they may chance to meet a drove of buffaloes or oxen.

The flocks of sheep on the Campagna are estimated to amount to some 600,000. They are tended by shepherds, who, in their pointed hats, adorned with gay cords and tassels, or the eye of a peacock's feather—their short jacket of undressed sheep's wool—their red waistcoats patched and faded—their breeches of goat's skin with the long shaggy hair hanging from them—their skin sandals and *cio-ci*, laced over cloth under-leggins, which serve instead of stockings, are the moderate type of old Pan. At their side they carry a yellow gourd of water, and in their pocket is stuffed a wedge of black bread and a few onions to lunch upon. All day long, leaning upon their poles, which they plant diagonally before them, and spreading out their legs so as to form a tripod, they stand watching the herds, or gazing vacantly into the air, or going fast asleep. A great white dog of the St. Bernard breed, always accompanies them. He is as intelligent as his master, thoroughly knows his business, and does all the active duty; keeping guard over the sheep, driving them here and there, preventing them from straying, and directing them in all their courses. So savage are these dogs, that it is always well to be armed with a good stick in one's excursions off the main road into the heart of the Campagna; for in case the shepherd be out of the way, or asleep, they will instantly attack any one who approaches near the flock. The sheep follow after the shepherd, and are not driven before him; and at night fall, after his dog has gathered them all together, he leads them to their fold. It is a picturesque sight to see them then, all flocking along over the Campagna, with the shepherd marching gravely at their head. The fold, which is movable, and pitched now in one spot and now in another, is made of a network of twine, stretched upon stakes planted at equal distances in the ground, and about three feet in height. It is the same sheep-fold as that which was used in Caesar's time.

(To be continued.)

For "The Friend."

### Memoranda from the Port-folio of Elizabeth Bacon.

(Concluded from page 358.)

Tenth mo. 10th, 1864. "This last severe attack of suffering came on in the night of the 19th of 1st mo. 1864, with violent neuralgia of the heart, and all the left side of my body and limbs was so much affected that it seemed as if I should be entirely deprived of the use of myself, the spire having become increasingly worse, so that for many weeks I could not get up to have my bed made, or scarcely be raised from my pillows. But I was favored to feel that it was all according to Divine disposal, and I do not know that there was any cause of woe to which I could attribute the return of suffering. The coldness of the winter season seemed to have great effect on me, causing

pain so that I had been for some time obliged to keep my room from frequent attacks of neuralgia, indeed I was seldom free from it, and suffered nearly all the time from spinal trouble. It seemed for some days when first taken, that the slender thread which held me to this life was about to be severed; I could see no way before me, though, whether I should be restored again or not, but I felt such perfect confidence that the Heavenly Father 'doeth all things well,' and in his own good time, and that all I could do was only to rest in the quiet, and trust in Him and in his mercy. Oh! the sweetness I sometimes had in this feeling; then again I was so buffeted and tempted by the unwearied enemy, that I was ready to believe I was not 'a child of God'—that I had not received the spirit of adoption whereby I could call Him, Abba, Father. Oh! the cries and the desires of my poor soul sometimes. But may I never forget the Lord's goodness to me! how He was pleased to give me precious promises when greatly tried and distressed in every way, bodily and spiritually.

"When I had been sick about a month, as I was lying alone one night after all had retired to rest, my mind being much drawn to reflect on death, and a friend of ours (who at that time was lying at the point of death, she died early the following morning.) was brought so before me, in connection with myself thinking, should we indeed be called near together to our Heavenly home? or should I be left? These lines 'Thou must live to face the world, I am not sent for thee,' were presented so forcibly to my mind, with such a feeling of awe that I trembled, and felt great fear come over me, that I could scarcely become composed for sleep any more that night. Oh! I thought, how can I ever bear to return to the world, and have my health again, for I shall surely forget my favors if I do. But after a time my mind became calm and settled, without any assurance of precious promises, but a calmness and confidence seemed to rest with me, that I was in the hands of a faithful Creator, who can give, and who can take as He sees best. Although I was tempted not to listen to that sentence so powerfully impressed upon my feelings, and yet I could not see, my eyes seemed so closed to every thing regarding the future; still I believe it was a Divine opening upon my spirit, and that it was for my instruction, to teach me to live by faith, and not by sight. To teach me that a closer and more intimate communion with the Holy Spirit was what was required of me in sickness or in health, and that by it alone was the only way to grow in faithfulness to Him, who is just and true in all His ways. It is now about ten months since, and my health is much better than I would have thought it ever could be, but with Him with whom we have to do, nothing is impossible. Oh! that I may live to His praise and glory while my day's are lengthened out, is the earnest petition of my soul."

11th mo. 7th. "Just recovering from another gentle stroke of a kind Providence's merciful finger. I would far rather be remembered by these seasons of suffering, than in the enjoyment of health, if it may only be exercised unto His glory. 'Look unto me all ye ends of the earth and be ye saved.'"

12th mo. 1st. "Just entered the last month of the old year, and what changes have taken place in many and various ways. Our dear friend and mother, H. Morgan, is now so low that the family are all with her looking for the final close at any time. Oh! how we miss her, but our loss I doubt not will be her eternal gain. Brother and sister left us on Seventh-day to go and remain

with her, and perform the last acts of filial affection to their mother. How often has it impressed my mind since they left us 'God's ways are our ways,' feeling as though all our earthly ties are held in the hand of Him who has a right to give and take away as His wisdom sees best. O that my own heart may be more wholly devoted to Him, whose way we are."

2d. "Dear H. M. passed peacefully away this morning, after several months of great suffering. Yes! I doubt not her end was peace. Now if I may but be so blessed as to join her when do with time, in singing praises to that glorious Lamb who was slain for us. Oh! what a morning it will be."

4th. "Weaknesses abound with me on every side, poor worm of the dust. But unto Him I knoweth our frame and remembereth we are but dust, I look for help. He only can enable us to keep near Him in every hour of trial and temptation."

1st mo. 9th, 1865:

"Let love through all your actions run,

Let all your words be mild.

Live like God's well beloved Son,

That just and holy child."

These lines ran through my mind this morning, awoke, as a watchword for the beginning of another year to me. This day I enter my 35th year, oh! may I be enabled to live and walk more conscientiously, more watchful in every thing, in earnest longing of my heart."

8th mo. 22th. "On the eve of the 6th I went down stairs to take my supper with the family the first time I have enjoyed a favor of that kind for about twenty months. How nice to be so to wait upon myself more! I desire a grate heart for these unnumbered favors." In memorandum, after speaking of a little child in the family, she adds these pertinent remarks: "May he grow up one of those of 'the Lord's right-hand planting,' and be made a blessing unto us! And may we be taught by the Heavenly teacher, the way to instruct and guide him! first let us ask to be enabled to see ourselves we really are, and seek of Him who knows we have need of, and the way most effectual bring us to himself, for His help and strengthening us to overcome the fallen nature of our hearts; then shall we be better fitted for our labors and protectors of such as are placed under our care. It seems to me that in the present we cannot be too careful in watching over the precious little ones."

For the remainder of her life, a period of eleven months, Elizabeth Bacon does not appear to have left any written account of her religious exercises, but it was evident to those who interviewed with her that a lively travail was maintained that she might be prepared for her end; and she manifested a deep interest in the welfare of our religious Society, and of individual members with Friends and others, that might be concerned about all other considerations to seek for the everlasting welfare of their mortal souls. She several times during the year, wrote letters of encouragement or exhortation as she felt her mind drawn to it, and were in these, as in some other things, has left a precious evidence behind her, that love to Heavenly Father, and love to her fellow creature was the clothing of her spirit. Those who labor, as well as those who witnessed her peaceful quietness on a dying bed, are comforted in their belief that through mercy and redeeming love she had experienced her sins to go before her judgment, and that her end was peace. She died in the 7th mo. 1866, in the 36th year of her

For "The Friend."

## Glaciers.

In a recent account published by Dr. Hayes, of his second visit to the polar regions, there is a description of some of the glaciers of Greenland, from which the following is condensed.

"A glacier is in effect but a flowing stream of frozen water; and the *river systems* of the temperate and equatorial zones become the *glacier systems* of the arctic and antarctic. A part of the snow which falls on the mountains is converted into ice, and this ice, strange though it seems, is movable. There is a multitude of facts which would seem to necessitate the belief that the substance of glaciers enjoys a kind of ductility, which permits it to mould itself to the locality which it occupies, to grow thick, to swell and to narrow self like a soft paste. A great frozen flood is pouring down the east and west slopes of the Greenland continent; and what is gained in height by one year's freezing is lost by the downward flow of the mobile mass.

"This movement is not embarrassed by any obstacle. The lower chains of hills do not arrest it, for it moulds itself to their form, sweeps through every opening between them, or overtops them. Valleys do not interfere with its onward march, for the frozen stream enters them, and levels them with the highest hills. It heeds not the precipice, for it leaps over it into the plain below—a giant, frozen waterfall. Winter and summer are to it alike the same. It moves everward in its irresistible career,—a vast, frozen eddy swelling to the ocean. It pours through every outlet of the coast ranges, down every ravine and valley, overriding every impediment, grinding and crushing over the rocks; and at length it comes upon the sea. But here it does not stop, pushing back the water, it makes its own coast line; and moving still onward, accommodating itself to every inequality of the bed of the sea, as had before done to the surface of the land, it slips up the wide bay or fiord, expanding where it expands, narrowing where it narrows, swallowing up the islands in its slow and steady course, finally reaches many miles beyond the original shore-line.

When, long ages ago, after pouring over the opening land, it finally reached the coast and looked down the bay which it was ultimately to fill up, its face was many hundreds of feet high. Gradually it sank below the line of waters as it moved onward, and finally its front has almost wholly disappeared.

"In a former chapter I have mentioned that a block of fresh-water ice floating in sea water, rises above the surface to the extent of one-eighth of its weight and bulk, while seven-eighths of it are below the surface. The cause of this is too well known to need more than a passing explanation. Every school-boy is aware that water, in the act of freezing, expands, and that in the crystal condition fresh water occupies about one-tenth more space than when in a fluid state; and hence, when ice floats in the fresh water from which it was formed, one tenth of it is exposed above, while the remaining nine tenths are beneath the surface. When this same fresh water ice (which it will be remembered is the composition of the glacier) is thrown into the sea, the proportion of that above to that below being changed from one and nine to one and seven, is due to the greater density of the sea-water, caused by the salt which it holds in solution.

"Now it will be obvious that, as the glacier continues to press further and further into the sea, the natural equilibrium of the ice must ultimately become disturbed,—that is, the end of the glacier

is forced further down into the water than it would be were it free from restraint, and at liberty to float according to the properties acquired by congelation. The moment that more than seven-eighths of its front are below the water line, the glacier will, like an apple pressed down by the hand in a pail of water, have a tendency to rise, until it assumes its natural equilibrium. Now it will be remembered that the glacier is a long stream of ice, many miles in extent, and, although the end may have this tendency to rise, yet it is, for a time, held down firmly by the continuity of the whole mass. At length, however, as the end of the glacier buries itself more and more in the water, the tendency to rise becomes stronger and stronger, and finally the force thus generated is sufficient to break off a fragment, which, once free, is buoyed up to the level that is natural to it. This fragment may be a solid cube half a mile through, or even of much greater dimensions. The disruption is attended with a great disturbance of the waters, and with violent sounds which may be heard for many miles; but floating now free in the water, the oscillations which the sudden change imparted to it gradually subside; and after acquiring its natural equilibrium, the crystal mass drifts slowly out to sea with the current, and is called an *Iceberg*.

"And thus the glacier has fulfilled its part in the great law of circulation and change. The dew-drop distilled upon the tropic palm-leaf, falling to the earth, has reappeared in the gurgling spring of the primeval forest, has flown with the rivulet to the river, and with the river to the ocean; has then vanished into the air, and wafted northward by the unseen wind, has fallen as a downy snow-flake upon the lofty mountain, where, penetrated by a solar ray, it has become again a little globe of water, and the chilly wind, following the sun, has converted this globe into a crystal; and the crystal takes up its wandering course again, seeking the ocean.

The glacier by which I had ascended to the *mer de glace*, furnishes a fine illustration of growth and movement as I have described it. Coming down from the *mer de glace* in a steadily flowing stream, it has at length filled up the entire valley in which it rests, for a distance of ten miles; and its terminal face, which is one mile across, is now two miles from the sea. The angles and measurements of October, 1860, were repeated in July, 1861, and the result showed the rate of progress of the glacier to be upwards of one hundred feet annually. It will thus be seen that more than a century will elapse before the front of the glacier arrives at the sea; and since six miles must be travelled over before it reaches deep water, at least five hundred years will transpire before it discharges an iceberg of any considerable magnitude."

Selected for "The Friend."

## How to Avoid a Shoal.

So far only as men come by faith, repentance and amendment, to be Christ's, Christ is theirs, and as he has an interest in their hearts, they have an interest in his love and salvation: that is, so far as they are obedient to his grace, and take up his cross, and follow him in the ways of weakness, holiness and self-denial, so far they have an interest in Christ, and no farther. And here there is no condemnation to them that are in Christ Jesus, because such walk not after the flesh, but after the Spirit; for we have seen a shoal or sand here, upon which we fear many thousands have split, and which we desire to avoid, and are earnest that others may beware of it also; viz., that because Christ died a sacrifice

for the sins of the whole world, by which he put mankind into a capacity of salvation, and has given every one a talent of grace to work it out by; they presume upon that sacrifice, and sin on, without a thorough repentance, reformation and conversion to God, not dying with Christ in the world, but living in it, according to the lusts and spirit of it. Such as these may be assured, that where Christ is gone they shall never come; for says the blessed Apostle, God sent his Son to bless us, by turning every one of us from the evil of our way. So that the contrite, humble, meek, and self-denying people, are those that have the true and full benefit of Christ's coming, sufferings and mediation, and of all those holy ends for which God his Father anointed and gave Him to the world, viz., to be the Way, Truth and Life, Light, Leader, and Saviour, to be a King, Priest, Prophet, Sacrifice, Sanctifier and Mediator; being sensibly felt of all such to reign over their hearts, to teach them God's royal law, to give them saving knowledge, and to mediate, atone for, sanctify and justify them in the sight of God his Father, for ever.—*William Penn.*

## Applications of Paper.

The uses of compressed vegetable pulp, or artificial wood, already very numerous, are multiplying. Among its good qualities, its low conductivity is important and but imperfectly appreciated. Many have seen, and verified by experiment, the statement that the warmest kind of bed comforter can be made by basting old newspapers together. Something in this line might be made a valuable new article of manufacture. Cisterns and water pipes of prepared paper, with a sufficient ingredient or else coating of insoluble substance, have been brought into use in England, for their remarkable resistance to the penetration of frost; or more accurately, their remarkable retention of the heat of their contents. It is stated that in the open yard a large brick tank containing several tons of water, the ice in which was several inches thick during the severe cold of the past winter. By the side of this was another tank, made of paper boards, the water in which was not the least frozen. Some iron pipes which supplied water to the boiler of the engine house from a large cistern burst in several places from the freezing of the water which they contained. Some paper pipes, on the other hand, filled with water, and which had been exposed to the snow on the ground, kept the water from freezing. In a model house or hut, made of paper, some water in open bowls or pails did not freeze, though outside the building there were large masses of ice. The manufacture of paper pails has been initiated in this country, and we see no reason why they should not make a superior article. Sugar molds are now made of paper, by the same parties (American Papier Maché Co., Green Point, L. I.) and Messrs. Havemeyer & Elder, the noted sugar refiners, speak in the highest terms of a lot of 4000 of these molds which they have used for a year, preferring them to iron. All paper bat is coming into market, as we hear. Paper substitutes for starched linen are in common use, but what shall we say to paper shirts, drawers and hose, for which a patent has been taken out?

Among other uses, paper is now employed to some extent as a substitute for leather, and a patent has lately been obtained for machinery being made of this material. A boat maker, of Troy, has recently constructed a paper boat thirty feet long, which weighs but forty pounds; and which when rendered impervious to water by a coating of oil and certain compounds, is said to



be more durable than a wooden one. Such a boat, it is claimed, is capable of withstanding rougher usage, is more easily mended when injured, and is cheaper than one of ordinary structure; besides requiring no caulking or pitching. Paper in the form of stiff and thick pasteboards, suitably prepared and coated, has also been proposed as a substitute for the weatherboarding of houses.

For "The Friend."

### Gather up the Fragments.

PRAYER.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," &c., is the impressive language of the Apostle to the Ephesians on this deeply interesting subject. We have feared that there was too little attention in some to the force of this scriptural precept, being too self-sufficient or too self-active,—like to touching the ark unbidden, or at least—like to stirring up the Beloved before He please—in one of the most solemn and likewise indispensable christian duties which we can be engaged in. A duty, at the same time, which no one can do for themselves, or without the immediate help and unction of the Holy Spirit. For, saith the same apostle, "Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God." And again: "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Now, than this, what can be more conclusive, first, that no supplication can be made without the Spirit's prompting and guidance; unto which also, we are to watch with all perseverance. And secondly, because that we have no might nor power of our own—our entire sufficiency being of Him, the Emmanuel, without whom, the lip of Truth itself declares, we "can do nothing." Then what will all our forced offerings, like to those of unstable Saul, do for us? Or what will all our formal prayers avail in His sight who *looketh on the heart*, and who is of purer ways than to accept any offering or sacrifice save that of His own preparing; begotten in, and proceeding from a spirit broken and contrite before Him under a truly humiliating sense of its sinfulness, unworthiness, and nothingness, and of His omniscience, almightiness, and likewise tender compassion to help, to heal, and to deliver. We have thought this was exemplified in the following experience of one who, for seventy years, boastingly said his pharisaical prayers, without perhaps once, during that time, having truly and penitently and savingly poured out his soul in living aspirations before the Lord. "A poor old man had, when a child of three years of age, been taught by his mother to repeat a prayer every night, which he did 'till he was seventy-three years old; and not a little proud was he to say that he had not omitted saying his prayers every night for seventy years! At this advanced age, it pleased God to afflict him severely: he was led by the Holy Spirit to see that he was a poor sinner, who had been living in the form of godliness, but had never felt its power. He was enabled to spend the last few years of his life in humble dependence on the grace of Christ; and when he referred to himself, he would often add, 'I am the old man who said his prayers for seventy years, and yet all that time never prayed at all.'"

The prayer acceptable to our Father in heaven must be, what the Psalmist describes as "that which goeth not out of feigned lips." And he has left us an example of this kind of prayer in the moving entreaty of his own inspired utter-

ance: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And again; "Create in me a clean heart, O God, and renew a right spirit within me." Agreeably to which true prayer must proceed from the heart: and that heart contrited and self-abased under a sense of its own natural corruption and vileness. Otherwise we would not be willing to bring our deeds to the light, or to be searched: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. For all things that are reproved, are made manifest by the light: for whatsoever doth make manifest is light." When the heart is thus opened in prayer to receive Christ Jesus, with His discovering, reproving, searching light and grace, how does He come into His prepared temple, and casting out those things which His holy testimony is against, doth more and more set up His kingdom of righteousness and peace, and joy in the Holy Ghost; so that the poor suppliant is abundantly convinced that his or her prayer, so far from returning void into the bosom, has, through the sufficiency of His grace, who alone can prepare the altar—the heart—and who createth the fruit of the lips, "in an acceptable time" entered into the ear of a God-hearing, and a God-answering prayer. This is the supplication that, as incense, ascendeth before the Lord; and in such a heart,—broken, and contrited, and brought low, but proportionally near unto Him, and clothed in the lovely garment of sweet humility—it is His delight to dwell. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And in reference to the same, with some enlargement as to qualification for religious labor, saith the Psalmist: "O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

From such a heart—whose dependence is upon the Lord alone for all its fresh springs and spiritual supplies—a heart enamoured with the Pisgah view of.

"Those celestial climes,

Compared with which created glories sink,"—prayer flows as streams from their fountain; "till, in the language of the Apostle, it can even 'rejoice evermore, and pray without ceasing.'" Not that we are to be continually offering "the calves of our lips," but rather like to the Jewish burnt offerings: though they were not all the time required to be sacrificing, yet the fire was ever to be kept burning, and not to go out upon the altar. We believe such, whose hearts are kept chaste to their holy Refiner, will be enabled to draw nearer and nearer to the God of all grace and of all comfort; who will not only make them joyful in the house of prayer, but also more and more fruitful in the field of heavenly offering.

We conclude with an extract on the subject of prayer from the memoranda of John Barclay. It was step by step that he was brought off from the formal repetition of words, in the practice of which he was educated, 'till through the renewing of the Holy Ghost upon his willing and obedient soul, true prayer in and by the true spirit was raised in his heart, and he taught, by all the

varied dispensations of the Forming Hand upon him where, and when, and how to meet with, pray unto, and to praise the Lord. He then writes: "The Lord ever hears and answers thy prayers which he hath put into the hearts of the that desire to hear him. As far as I can recollect those daily formal repetitions of words, in the practice of which I was brought up, were but seldom accompanied with that which is the essence of true prayer, viz., a reverential breathing unto the Lord, and a longing of the soul after the things that we need. There were times too, when my soul did ardently crave the attainment of best things; but then my prayers being confined to certain times and certain words, and I being taught this restricted notion of the act, it did not allow of the springing forth of those secret desires which the Lord raised in my heart; so that the seasons wherein true prayer was begotten by Him who teaches when and how to pray, were not rightly availed of or profited by."

I remember that after I refrained from repeating these forms of prayer, which were taught me in my childhood, I was much in the habit of kneeling down and repeating extempore prayer by dint of my natural abilities: this I did for some little time with great fervor of youth and eloquence, even sometimes aloud, both morning and evening; until the Lord opened my eyes in this respect, and gave me clearly to see that these attempts in my own will, way, and time, were but sparks kindled about me, and which availed nothing with Him, whose own sacrifices (of his own preparing and kindling) were alone acceptable. Thus in obedience, I was made willing to be silent and seek the Lord; who is nigh at hand and dwells in the hearts of his people, and is far from any one of us, if we look for and un Him. This silence of all the creaturely reason-powers was very hard to something in me, which would be judging and questioning,—very unmeaning did it appear; yet durst I not forbear to meet with my Lord and Master, or to strive to meet with him, day by day, and oftener than the day, and frequently crying in the depth and sincerity of my heart unto Him, that he would be pleased to show me the way to call upon him aright, at what to pray for. I was often in tears and led down my head in grief upon my pillow, fearing should never be made sensible of true prayer, at partake of the privilege of "praying always." The Lord did not long leave me without his blessing, his blessed countenance, and presence at comfort; no,—he showered at times of his merciful goodness into my poor heart, and kindled such love towards Himself, such earnest breathing after the further arising, the glorious spreading and increasing exaltation of His name, and power and truth, as enabled me truly to praise and bless His holy name, engaged me still more to cleave unto, obey, and follow Him in whatsoever I might require. My soul was also filled with living warmth of love and charity towards his creature man, whom he created in his image; with grief also towards such as had deviated from the path, in which He would have had them to go, and who had thus turned away from the Lord their leader; an unspeakably sweet feeling of fellowship and sympathy arose in me towards those in whom the Lord had excited a love or desire of Himself. Thus was true prayer in and by the true Spirit, in measure raised in my heart, according to the way or time which man's wisdom or inclination would lead and teach, but the contrary; for even to this time, I am often situated, as not to have any words for long seasons together to utter, either audibly or in my heart and still more often am in dryness, distress, and



parent desolation : yet through all I can praise  
Lord!"

THE CROWDED STREET.

Let me pass slowly through the street,  
Filled with an ever-beating train,  
Amid the sound of steps that beat  
The murmuring walks like autumn rain.

How fast the flitting figures come!  
The mild, the fierce, the stony glare—  
Some bright with thoughtless smiles, and some  
Where secret tears have left their trace.

They pass to toil, to strife, to rest—  
To halls in which the feast is spread—  
To chambers where the funeral guest  
In silence sits beside the dead.

And some to happy homes repair,  
Where children, pressing cheek to cheek,  
With mote caresses shall declare  
The tenderness they cannot speak.

And some who walk in calmness here,  
Shall shudder as they reach the door  
Where one who made their dwelling dear,  
Its flower, its light, is seen no more.

Youth, with pale cheek and slender frame,  
And dreams of greatness in thine eye!  
Goest thou to build an early name,  
Or early in the task to die?

Keen son of trade, with eager brow!  
Who is now fluttering in thy snare?  
Thy golden fortunes, tower they now?  
Or melt the glittering spires in air?

Each where his tasks or pleasures call,  
They pass, and heed each other not,  
There is who heeds, and holds them all  
In his large love and boundless thought.

These straggling tides of life, that seem  
In wayward, aimless course to tend,  
Are eddies of the mighty stream  
That rolls to its appointed end.

Bryant.  
Selected.

FORTITUDE.

Faint not, poor traveller, though thy way  
Be rough, like that thy Saviour trod;  
Though cold and stormy lowers the day,  
Thy path of suffering leads to God.

Nay, sink not; though from every limb  
Are starting drops of toil and pain;  
Thou dost but share the lot of Him  
With whom his followers are to reign.

Thy friends are gone, and thou, alone,  
Must bear the sorrows that assail;  
Look upward to the eternal throne,  
And know a Friend who cannot fail.

Bear firmly; yet a few more days,  
And thy hard trial will be past;  
Then wrap't in glory's opening blaze,  
Thy feet will rest on heaven at last.

Christian! thy Friend, thy Master prayed,  
When dread and anguish shook his frame;  
Then met his sufferings undismayed;  
Wilt thou not strive to do the same?

O! think't thou that his Father's love  
Shone round him then with fainter rays  
Than now, when throned all height above,  
Unceasing voices hymn his praise?

Go, suffer! I calmly meet the woes  
Which God's own mercy bids thee bear;  
Then rising as thy Saviour rose,  
Go! his eternal victory share.

Now, the best light in which we can view true  
ends and virtues, and in which they are set  
off the best advantage, is the sombre shade of  
mortality. So that it seems to me best for each  
of us to dwell in the littleness, in the lowliness;  
ways bearing in mind whence we are, even from  
the dust, and whither we shall return, even to the  
dust.—J. B.

For "The Friend."

Annual Report of the Board of Managers of the  
Institute of Colored Youth.

The Managers Report:—That the whole num-  
ber of pupils now enrolled in the Institute is 191,  
of whom 80 are boys, and 111 girls, distributed  
as follows:—

In the Boys' High School,	40
“ Girls’ “ “	78
	118
In the Boys' Preparatory School,	40
“ Girls’ “ “	33
	73

The average daily attendance during the year  
has been—

In the Boys' High School,	36.21
“ Girls’ “ “	71.57
“ Boys' Preparatory School,	33.00
“ Girls’ “ “	29.20

Total, 169.89

During the year, 12 pupils have been admitted  
into the Boys' High School, all of whom came  
from the preparatory department; into the Girls'  
High School, 27 were admitted, of whom 11 were  
from the preparatory department, 9 from the Ohio  
Street (public) School, and 7 from the Adelphi  
School, under care of an association of Friends in  
this city.

The number enrolled in the Boys' High School  
is exactly the same now as at the date of our last  
annual report; in the Girls' High School, two  
less. Many who consider the capacity of our  
present rooms—which were entered only about two  
months prior to date of last report—will doubtless  
be somewhat surprised at this exhibit; but we  
believe it is justly accounted for mainly by in-  
creased care in testing the scholarship of pupils  
applying for admission, and that the slight decline  
in numbers is more than compensated by increased  
punctuality and diligence on their part.

The rolls of the Preparatory Schools, on the  
other hand, both show a material increase.

The charge for tuition continues to be paid  
cheerfully and promptly by nearly all—and  
though very small (\$5 per annum to pupils in the  
Preparatory, and \$10 to those in the High  
Schools,) will, be believe, tend to increase their  
appreciation of the privileges they enjoy at the  
Institute, and materially assist the managers in  
giving proper compensation to the teachers. This,  
in turn, will enable us to command the services  
of those best qualified for such positions, increase  
the appreciation of a liberal education by our  
colored population generally, and their respect for  
the office of teacher, and turn the attention of  
those to the Institute, whose attention and co-  
operation are needed for its increased usefulness.

The income of the year, derived from the source  
alluded to, has been about \$1,136, though a rather  
larger sum appears in the treasurer's statement,  
owing to a partial payment of the dues of the next  
school year having reached the treasury a few  
days prior to the close of this. In this connec-  
tion, it may be proper to remark, that after care-  
ful consideration of the expense of living, and the  
increased usefulness of our teachers, the managers  
advanced the salaries of most of them during the  
year; so that the Principal of the Institute now  
receives, as compensation for his services as prin-  
cipal and librarian, \$1,200 per annum, and the  
occupancy of a comfortable dwelling adjoining the  
school property, and the Principal of the Female  
Department, \$1,000.

The several teachers employed a year ago con-  
tinue to hold their respective positions, and fulfil

the duties pertaining thereto, to the satisfaction  
of the Board. The health of Sarah M. Douglass,  
who has so long and faithfully served us as Prin-  
cipal of the Girls' Preparatory School, being some-  
what impaired, the managers and herself concurred  
in the opinion that she should have assistance in  
her work. Frazelia Campbell, a pupil in the High  
School, was therefore detailed for the service,  
under the restriction that she should give only so  
much attention to it as could be given without  
interference with the prosecution of her own  
studies. The arrangement has proved entirely  
satisfactory; and we are led to believe that the  
economical management of the school, and the  
training of our pupils for their future duties as  
teachers, combine to render the continuance and  
extension of this plan of action desirable. The  
largely increased number of pupils in the Boys'  
Preparatory School, since entering our present  
building, has also made more help in this depart-  
ment necessary; and James Fields Needham, a  
graduate of the Institute has been appointed to  
assist in both the Boys' High and Preparatory  
Schools, under the general direction of the Prin-  
cipal, and is now performing his duties to the sat-  
isfaction of the Board.

The several changes here alluded to, have in-  
creased the aggregate of our salaries to \$5,360 per  
annum.

Our High School rooms will readily accommo-  
date about 90 pupils of each sex; or 62 more of  
both than are now enrolled. The corps of in-  
structors is now so large, competent and well-  
organized, that we believe the full complement of  
pupils could be received and properly attended to,  
with but little increased expense beyond the addi-  
tional receipt from their tuition fees. Earnestly  
desirous that the liberal endowment of the Insti-  
tute may perform its utmost measure of good, and  
renewedly impressed with the great present need  
of the liberal education of the colored population  
of this country, whether considered in its social,  
political or moral bearing, we commend to teachers  
the opportunity offered by the Institute for the  
instruction of their pupils in the higher branches;  
and especially do we desire that the schools for  
colored children in this city, both public and  
private, may be so graded and otherwise perfected  
as to insure to us a steady and sufficient supply  
of qualified applicants for admission. We should  
then be enabled to dispense with our Preparatory  
Departments, which are now conducted not from  
choice but necessity, and appropriate the whole  
means at our command to the High School classes.

The course of study prescribed for our schools  
has remained unchanged during the past year.  
The thoroughness of instruction imparted has ex-  
ceeded, we believe, that of any previous period  
in the history of the Institute.

The usual annual exhibition of the pupils was  
given at National Hall, on the 2d of 11th month  
last, before a large audience, and the diploma of  
the Institute presented at that time to four pupils  
who had completed the course of study, and other-  
wise complied with our requirements, viz: The-  
ophilus J. Minton, John Henry Davis, Charles  
Edward Evans, and Hester A. Glasgow.

The usual examination of the classes was made  
at the Institute on the previous day, and evi-  
denced satisfactory progress on the part of the  
pupils, as well as a deep interest on that of the  
teachers, and qualification for their work.

Prizes have been awarded, as heretofore, for  
proficiency in the several departments of study,  
and for diligence and good conduct. Eleven lec-  
tures on scientific subjects have been delivered at  
the Institute during the past winter.

The library has been increased by 80 volumes,

(45 by purchase and 35 by donation,) and the use of it by the pupils and others has considerably increased. The total number of volumes now in the library is 2,288.

Signed by direction and on behalf of the Board of Managers.

JOHN E. CARTER, *Secretary.*

Philada. 5th mo. 14th, 1867.

Selected for "The Friend."

*Of the Church in its first and pure state, when it was clothed with the sun, and had the moon under its feet, and was crowned with the crown of twelve stars, travelling to bring forth, and brought forth the man-child, which was to rule all nations with a rod of iron.*

It pleased the Father to send his Son into the world (in his name, power, and authority,) to gather out of the world; and to manifest his name to the men whom he should gather out of the world. The Jews (for all their great profession, and high esteem of themselves) were but a worldly polity, having but worldly, elementary shadows of good things to come, and to be set up in the kingdom of the Messiah. John preached, that the kingdom was at hand; Christ said, it was come; John prepared for it, Christ brought it. He came in the Spirit, in the life, in the virtue, in the dominion of the Most High; and he gathered disciples unto him, by the word and power of the Father. And these that continued in the Word, were his disciples indeed; of his gathering; such as the Father had sent the Son out to seek; even the new sort of worshippers, who should worship neither at Samaria, nor Jerusalem; nor with reference to any other outward place; but in the Spirit and in Truth. They should meet together in that name, wherein Christ had gathered them, and meeting so, he would be in the midst of them, and they should feel the presence, power, and authority, which belonged to his church. Now, if any would know what kind of persons these disciples are, Christ giveth many descriptions of them. They are such as are born from above, such as are changed by the name and power which gathers them. They are Jews inward, circumcised inwardly; such as are baptized with the Holy Ghost, and with fire; squared stones, hewn by the Spirit, for the spiritual building; not old, rough, fierce, cruel, implacable, unregenerate, unholy spirits; but meek, gentle, lowly, tender, poor in spirit, merciful, peaceable in themselves, and making peace among men, renewed, and sanctified in spirit; holy in conversation, suffering (both from the heathenish, and from the worldly professing spirit) for that power of Truth and righteousness, which they profess and bear witness to. They are the salt of the earth, having that in them which seasoneth their own hearts, and which hath virtue in it to season others. They are the light of the world, having that in them which casts rays of light, conviction, and demonstration, wherever they go. They being changed into the leaven of the kingdom, become a leaven, and so a weight upon iniquity; testifying against, yea, bowing down and afflicting that spirit, as the power of life springs in them and breaks forth through them. Now, if the church be thus; if it be a gathering by the power into the power; by Christ, who came in the name, into the name in which he came; must not the ministry needs be much more thus? Must not they be grown in the name, be grown in the power, who are to minister to those who are gathered into the name, who are gathered into the power? Must not they be well grown in the Spirit, if they be able ministers of the Spirit? Did not Christ, when he sent out his disciples to preach in his name, give

them of his Spirit and power? And afterwards, when he was to go away, and they to succeed him, what were they to succeed him in? Were they not to succeed him in his Spirit and power? And did not he bid them wait for it, before they went forth to preach and set up his kingdom? And was it not by this the church was gathered? And can the church be preserved by any thing beneath this? Yea, falling short of this, is it not in a degenerated and fallen estate? After that those who had been gathered in the name, had waited as Christ directed them, for the holy Spirit and power, and after it had fallen upon them, then the glory began, then the ministry shined, then the church (or people gathered in the Spirit and power) shined; then great life was in them all, then great grace and holiness was upon them all, then faith (which springs from the Spirit and power) was fresh, then love abounded; then they minded not earthly things, but the kingdom, the life, the glory, which was come upon them in power; then Satan's kingdom fell down like lightning, and they went on (in and with the Spirit which led them) conquering the Jewish professors, and the heathenish worshippers also; none being able to resist the power and spirit wherein they spake and ministered. Read the scriptures of the New Testament, and wait on God for the opening of the true eye in you; and these things will be manifest and plain to you therein; for the sweetness, freshness, preciousness and beauty of that state may abundantly be read there, by those whose eyes the Lord opens. To instance in some places. Peter writes two general epistles, in one whereof he speaks of their having received like precious faith with them, 2 Peter, i. 1, and in the other, that they did rejoice with joy unspeakable and full of glory, 1 Peter, i. 8. Yea, he speaks also of their being as lively stones, built up a spiritual house, an holy priesthood, (mark; all God's people who are gathered into the name, who are of the faith, who are in the life and power, are priests unto him,) to offer up spiritual sacrifices, acceptable to God by Christ Jesus, 1 Pet. ii. 5. Now was that small thing to be a priest under the law, to offer up the outward sacrifices thereof? What is it then to be a priest in the Holy Spirit and power of life? John also writes a general epistle, wherein he divides christians into three estates (children, young men, fathers), speaking great things and glorious of them all. He said, The darkness is past, and the true light now shineth. Paul had said, the night is far spent, and the day is at hand; but he said, the night is past, and the day is come, 1 John, ii. 8. And he writes to all (children, young men, fathers,) as being passed from the darkness, and in the light of the day. The little children had had their sins forgiven them for his name's sake, and had known the Father, 12, 13, v. The young men were strong, and the word of God did abide in them, and they had overcome the wicked one, 14, v. The fathers knew him that was from the beginning, 13, 14, v. and knowing that, they knew enough; for that was it which appeared to save, and that was it which was to be preached, even that which was from the beginning, the light which was with God, the light which was God, in which is no darkness at all, i. 1, 5. Yea the little children had an unction from the Holy One, and they knew all things; and John wrote unto them as not knowing the truth, but because they knew it, ii. 18, 20, 21. Yea, they had received the anointing, and it did abide in them, and they needed not that any man should teach them, but as the same anointing taught them of all things; and it so taught them, as that no seducer nor anti-christian deceiver could impose or

prevail upon them, they keeping to it, 18, 26, v. What a glorious state was here when little children were thus advanced in the strength and power of life? Sure that promise was un-  
mood indeed, Ye shall be all taught of God, with the little children were thus taught. Yea, as they were taught to abide in him, so as they might not sin; for how could they, the anointing abiding in them, and teaching them of all things and they being in subjection thereto; for it preserves out of sin the vessel in whom it dwells and reigns. Sin is a transgression of the law, but they that are in the anointing, taught by the anointing, subject to the anointing, are far above the righteousness of the law, even in the righteousness of the Son; the righteousness of which nature is far above the righteousness of which law requires of man's nature. And let men try and imagine what they will, the sinner is in the redemption and power of righteousness which is by Jesus Christ. For that which is born of God doth not commit sin, but the seed remaineth in him which is born of God, preserving him from the nature and spirit of the devil, and from the works which flow from that nature and spirit, iii. 4, &c. Yea, they might so walk as that their hearts should not condemn them; but that they might have confidence towards God, 20, 21, v. And as Christ said to the Father; Father, thine always hearest me; so could they say, Whate'er we ask, we receive of him, because we keep his commandments, and do those things that please in his sight, 22, v. even as Christ himself said, He that sent me is with me, &c., for I always those things that please him, John, vi. 29. Yea, these little children, having received the anointing, were able to try spirits, and tried and overcome them (notwithstanding their subtlety and strength of their deceits,) because that light, life, spirit and power which dwelt within them, was greater than that which was without, iv. 1, 4. And can the less overcome the greater, the greater keeping to its strength? Nay, nay: These that are of the love, and dwell in the love, are (by the power and virtue of the love) kept out of all the snares and devices of temptation; for the enmity cannot enter the love, the soul that abides in the love; but only he that departs out of it. Here is a munition of rocks, here is safety indeed; let him that hath an ear hear, and let him that hath a spiritual eye read and consider. What should be said more of them? They were in the love which keeps the commandments of the birth in which the victory is given, and in the faith which gives the victory, 3, 4, v. Yea, did they not so keep themselves as that the wicked one could not touch them? v. How could he, when they had overcome him, and abode in that which overcame him? Satan falls like a flash of lightning before the power of Truth, before the living faith; the faith which is from, and stands in, the power. And the devil would fly from those that resisted him, how much more would he fly from those that he overcome him, and stood armed with that arm which is painful and dreadful to him?

(To be continued.)

*Oreide.*—This is a new metallic alloy, extensively used in this country as a substitute for gold. Stores have sprung into existence all over the country for the sale of it, and newspapers contain flaming advertisements of a "full set jewelry for one dollar, being the stock of a large manufacturer," (or merchant,) "who is obliged to dispose of his goods on account of the panic." It is a French discovery, and is called by the French "Gold Oreide." It is manufactured



arge extent in Waterbury, Connecticut. It has a very close resemblance to gold in color, density, and fineness of grain; so close that it receives every one but practical dealers or experts. Component parts consist of pure copper, 100 parts; zinc, or (preferably) tin, 17 parts; magnesia, 6 parts; sal ammoniac, 3.6 parts; quicklime, 1.8 parts; tartar of commerce, 9 parts; all mixed as follows: the copper is first melted, then magnesia, sal ammoniac, lime, and tartar in water are added, little by little; the crucible is very briskly stirred for about half an hour, so as to mix thoroughly, and then zinc is added in all grains by throwing it on the surface, and stirring it until it is entirely fused; the crucible then covered, and the fusion maintained for about thirty-five minutes; the surface is then removed, and the alloy is ready for casting.

The fineness of grain in this alloy gives to those objects of art composed of it a delicacy and a degree of detail that cannot be obtained from the bronze. The alloy is essentially ductile and malleable, and can be cast, rolled, drawn, stamped, annealed, beaten into a powder or leaves, or treated in any other way the artisan may desire.

The discovery of this new alloy is really wonderful, and its use will have a tendency to place within the reach of all, the useful, ornamental and higher products of art.

An immense number and amount of articles manufactured out of this alloy, and sold South of West, and none but excellent judges can tell from gold.

For "The Friend."

#### The Poor in our Midst.

Our sympathies have been so long and freely directed South, there is some danger of neglecting claims at home. Were a true and detailed record made out, of the number and condition of the poor within reach of Friends of Philadelphia and vicinity—the number of children who go to school of any kind, who have few, if any home influences on the side of virtue—it should arouse zeal to acquit us of our duty as stewards of manifold gifts. In an interview with—Ruffin, Judge of the Supreme Court of North Carolina, the purpose of inducing him to allow his people to attend Freedmen's schools, he objected, saying "they have not time—they can hardly support themselves now." After a full hearing, at length admitted, that they could spare an hour or two in the evenings; and finally believed that they would do more work and better, by dividing their time between work and school. In conclusion, however, true to Confederate tactics, must have a thrust at Northern morality, saying, "you will find much to do at home."

The best return I could make to this, was a sketch of facts about the Colored Institute, and the amount of taxes paid by the coloured population of our northern cities. Still I have often felt the justice and the keenness of that saying, "You will find much to do at home." The comfort drawn from the success of the Institute, and from the thrift and intelligence of the parent amongst many of our colored people, is not fast to soothe the conscience of any benevolent man, begetting the ignorance, destitution, depravity and sluggishness of the poor in our midst, both white and colored. It is deeply humiliating, soul stirring and alarming, when we consider our blessings; and not the less so when we consider the fruit and effect of this state of things, to be realized by the next generation.

Let every christian person set himself to his care in this debt, and faithfully, persistently discharge it. Let us try how many of us can spare an hour or two each week, for the good of

souls, our own souls included. "He that watereth shall be watered himself."

Just what effort is required, need not, cannot be now specified for others. If a right purpose is presented to any one, a right way of effecting it may be found. Deeds rather than words are wanting. Statistics first of all, (founded on personal inquiry or on authentic documents) concerning the number, classes, disposition and localities of children as to schools; inquiries into the wishes and abilities of parents in regard to sending them to charity or first-day schools; into the ways of teaching in such schools, if any are existing and properly accessible; what sort of books and type are used; how many plain good testaments or testaments and psalms are needed. Some proceedings of this kind have revealed the fact that many children and adults are painfully striving over dirty little type and other discouraging hindrances here within half an hour's ride of our great Bible depositories.

I want to use words and time enough, and no more than are enough, to bring the readers of "The Friend" face to face with our duty in this matter. Will this account do for any of us, even with the one talent, "Lo, there thou hast that is thine"? What answer can we expect but that which is affixed, "Thou wicked and slothful servant," &c. "Take therefore the talent from him," &c. "Inasmuch as ye did it not to one of the least of these ye did it not to me." "And these shall go away into everlasting punishment: but the righteous into life eternal." "Why call ye me Lord, Lord, and do not the things which I say." Y. W. Germantown, Seventh mo. 8th, 1867.

## THE FRIEND.

SEVENTH MONTH 13, 1867.

We have received two newspapers from the West, each marked to draw attention to a somewhat florid account of a "Baptist Sabbath School" celebration recently held, at which the different classes displayed "neat little banners," and the exercises were accompanied by singing various songs, &c. Among those mentioned as taking part as speakers the names of two prominent members of one of the Western Yearly Meetings are given, and we suppose the striking inconsistency of their thus acting with the profession they make, and the position in the Society they occupy, induced whoever may have sent the papers to call attention to the subject.

Such inconsistencies among the leaders of the people are evidences, now not unfrequently displayed—of the lapsed condition into which our religious Society has fallen; and in the present state of feeling among a large proportion of its members, little can be done to change it by either argument or remonstrance. "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." This was the dying testimony of one who had grown up to be a pillar in the church, and knew that whereof he testified, and we are sadly experiencing its truthfulness; but until it may please the great Head of the Church to rebuke and cast out this spirit, it would seem as though those who see its desolations, and dare not give place to its government, can do little more than watch over themselves, point out its fruits, and seek for ability to intercede that the whole flock may not be driven away in the dark and cloudy day.

Our readers will have noticed in our forty-fourth number some extracts taken from "The British Friend," of the proceedings of the "meeting of the Provisional Committee of Friends' Foreign Missions." From which it appears that in answer to "some uneasiness expressed at the widespread rumor that I. S. Sewell intended to unite in a participation of the ordinance of the Lord's supper on his arrival at Madagascar," it was stated, and the explanation appears to have given "much satisfaction" to the committee—many of whom are the leading men in London Yearly Meeting;—that I. S. S. and his companion, who are the missionaries sent out by this committee, "in case they found on their arrival in Madagascar that the peculiar circumstances of the natives should render it necessary for them to modify their previous habit as to these matters, then and then only, they wished to be left at liberty to act as way might open, "and so far this committee was prepared to stand by them."

This is abandoning the religious testimony ever held by Friends in relation to the observance of this rite, and that of water baptism, and placing abstaining from taking the "sacrament" on the part of the missionaries and the members of the committee, no higher than a mere habit.

The plea that this "participation in the ordinance of the Lord's Supper," was to be done out of "christian consideration for their weak and lately pagan brethren" cannot be admitted. For with the significance attached to the use of the bread and wine by nearly all christian professors, it is eminently calculated to mislead "weak and lately pagan brethren" as to its real value and the effects resulting from it, and we cannot see how any consistent and conscientious Friend could be instrumental in propagating or upholding such departures by our members from the spirituality of the christian religion. It is encouraging to find that the Meeting for Sufferings in London declined sanctioning the liberation of such missionaries going out under the name and patronage of Friends to Madagascar, though the Morning Meeting of Ministers and Elders had previously done so.

But this "Provisional Committee," appear to feel quite satisfied that although "the Society of Friends in its collective capacity" is not at present prepared to take "the responsibility of the work" in which it is now engaged, yet, "in a few years the Yearly Meeting would accept the burden now resting on this voluntary and independent committee;" and in the mean time "they would not cease to uphold these [missionaries] until the Yearly Meeting should undertake the responsibility."

Past events give reason to fear this anticipated change for the worse may prove true; but we may hope better things, hope that even some of these zealous, and we doubt not, sincere men, may have their eyes open to see how rapidly they are lowering the standard of the Society to that of a mere dissenting sect. Be that as it may, we have full faith that the time will come, and perhaps sooner than many anticipate, when the Society of Friends, be it larger or smaller, will lift up its voice to testify against those who would lead it back to the beggarly elements and to conformity to the rites and practices of other religious bodies from which it was originally brought out.

The half-yearly consent of Dublin Yearly Meeting to its members reading the scriptures in meetings gathered for Divine worship, whenever they may think it necessary for securing correct quotations, and its full sanction to substituting scripture reading meetings for meetings for worship in the afternoon of First-day, where the members of such meet-



ings may desire it, looks as though Friends' views in relation to the character of that worship which is acceptable to the Father, are either much misunderstood there, or considered erroneous and calling for change. And unless a higher power than man's shall put a stop to these annual changes, we apprehend it will not be very long before we will see scripture reading forming part of the services in a large portion of the professed meetings for worship throughout the Society, while silent meetings will be discarded as not being adapted to the imperfect religious growth of those who assemble.

Let those who think they stand take heed lest they fall, and let all who love the Lord Jesus Christ in sincerity cease not to implore Him that they may be brought to see more fully eye to eye, and in that unity which can be known in Him alone, labor in the meekness of wisdom to bring the Society back to its original Christian doctrines and testimonies.

SUMMARY OF EVENTS.

FOREIGN.—Ismail Pasha, the King of Egypt, arrived in London, from Paris, on the 6th inst. He was received with unusual marks of distinction. A large body of troops was in attendance and afforded an escort to the king, who is the guest of Earl Derby.

An detachment of troops has been ordered by the English government to Abyssinia to compel the king of that country to release the British subjects who have been held as prisoners there for a long time past.

It is reported that Napoleon has concluded upon disarming 34,000 men of the French army immediately. The International Congress for the regulation of the gold and silver coinage, which was opened in Paris, have voted upon the gold five franc piece and its multiples as the basis for a uniform currency in Europe and America. The late returns from the Bank of France show a large increase in the metallic reserve.

The Portuguese Chamber of Deputies has passed a bill for the reform of the penal code and for the abolition of capital punishment.

Secret drilling is still kept up by the Fenians in various parts of Ireland. A large number of men were recently discovered near Wicklow, engaged in practicing military manoeuvres, and some of them were captured.

The French government has granted a concession to the new Franco-American Telegraph Co., which proposes to lay a submarine cable from Brest to some point on the American coast.

All the Courts of Europe have adopted mourning for the death of Maximilian. When the news of his execution was received by the captain of the Austrian corvette Elizabeth, which was waiting at Vera Cruz to receive Maximilian and convey him to Austria, her Admiral's command was still directed, and she will resort to more effective measures for her repression. It is desired that the remains might be forwarded to his vessel. The result of the application was not known. Vera Cruz surrendered to the Liberal forces on the 27th ult. The steamer Tabasco, bearing the Mexican flag, arrived at Mobile on the 4th inst., with five hundred of the legion which formed part of the garrison of Vera Cruz.

The latest advices from Hayti represent affairs as unsatisfactory. Three border towns had pronounced in favor of annexation with St. Domingo.

The Captain General of Cuba, who assumed power about eight months since, announces that efforts to continue the slave trade are still directed, and that he will resort to more effective measures for her repression. It is desired that the remains might be forwarded to his vessel. The result of the application was not known. Vera Cruz surrendered to the Liberal forces on the 27th ult. The steamer Tabasco, bearing the Mexican flag, arrived at Mobile on the 4th inst., with five hundred of the legion which formed part of the garrison of Vera Cruz.

The latest advices from Hayti represent affairs as unsatisfactory. Three border towns had pronounced in favor of annexation with St. Domingo.

The government of the "Dominion of Canada" has been organized. The population of the Dominion is about 2,800,000, and the extent of territory 377,000 square miles. The public debt is about \$75,000,000, and the yearly income \$18,000,000.

The cable dispatch of the 3th inst. says that the Emperor Napoleon charges the death of Maximilian on the church party in Mexico. The six-penny system of postage, between America and England, will be put into operation about the commencement of the year 1868. The States

of the North German Confederation have accepted the plan of tariff proposed by Prussia. Consols, 94 $\frac{1}{2}$ . U. S. 5-20's 73. Breadstuffs dull and quotations unsettled. Middling uplands cotton, 10 $\frac{1}{2}$ d. Orleans, 11d.

UNITED STATES.—Congress assembled on the 3d inst. In the Senate thirty-four members answered to their names and in the House one hundred and twenty members were present. A resolution offered by Stevens, of Pennsylvania, to appoint a committee of nine to inquire what further legislation is required respecting reconstruction matters, was adopted. The Senate passed a resolution that the business of this session shall be confined to the removal of obstructions which have been or are likely to be placed in the way of the fair execution of the reconstruction acts. The House passed resolutions of thanks to Generals Sheridan, Pope, Schofield and Sickles, for the able and faithful performance of their duties as Commanders of the several Military Districts. It is stated that the Secretary of the Treasury does not intend to make any recommendation to Congress regarding the finances, the laws now in force being deemed sufficient for his official purposes. It was supposed the session would be a brief one. On the 8th inst., the Senate Judiciary Committee reported a new bill entitled "An act to provide for the more efficient government of the rebel States," which was read and ordered to be printed. The House resolutions of thanks to the military commanders were read and referred to Senate. In the House the Select Committee on Reconstruction reported a supplemental bill to constitute the acts of 3d mo. 2d and 3d mo. 23d, 1867.

The Union Pacific Railroad.—The Secretary of the Interior has received a report from the government Commissioners in connection with the Union Pacific Railroad, stating that they have completed the electric section of forty miles of that road, commencing at the 345th and terminating at the 385th mile post west from the initial point, ready for service, and recommend its acceptance by the government. The road is now open for business as far westward as Julesburg, 380 miles west from the initial. The telegraph has been built westward as far as the 285th mile, the termination of the section, and a turre table has been built at Julesburg, and depots are being erected at Big Spring and Julesburg.

Philadelphia.—Mortality last week, 266. Of cholera infantum, 38. The mean temperature of the Sixth month, according to the record kept at the Pennsylvania Hotel, was 62.5 deg. Fahrenheit, the minimum being 58.50 deg., and the lowest 53 deg. The amount of rain was 11.02 inches, which is said to be an unprecedented quantity in one month. Nearly seven inches fell during a period of 24 hours. The whole amount of rain during the first six months of this year was 30.20 inches; during the corresponding portion of 1866, it was 22.47 inches.

The Reported New Island in the Pacific cannot be found. A San Francisco dispatch says: Captain Mills, of the schooner Caroline Mills, reports the search for the new island in the Pacific unsuccessful. He cruised thoroughly the locality assigned for the island, and found the water discolored, as if by a bank, for 200 miles, but to soundings could be obtained. No land exists within 500 miles of the locality.

Miscellaneous.—The amount of gold in the U. States Treasury, on the 1st inst., was \$169,000,000.

The Jackson Clarion contains the return of a census made for 1866 of the population of Mississippi, except the small county of Perry. The total returns are: white, 422,000; colored, 381,258; total, 747,818. As compared with the census of 1860, the account stands thus:

In 1860 the total white population was	353,899
In 1860 the total black population was	447,404
Making a grand total of 1860	801,303
Deduct total population of 1866	747,818
And we find a total loss of	76,585
As follows:	
White	10,439
Blacks	66,146
Excess of blacks in 1866	37,798

A Washington dispatch says: "Information has been received at the Department of the Interior showing that the massacre at Fort Phil. Kearny was caused by a military order establishing military posts without the consent of the Indians on the Montana road by Powder river and Big Horn, and that the Cheyenne war grew out of the approach of our troops. The Indians, it is stated, deserted their village, which was afterwards destroyed, fearing that they would be again treated as they were by Captain Cheyevington in December, 1864. An official order will probably be communicated to Con-

gress at the present session embodying the above facts with such recommendation as the committee may deem necessary to ensure peace among all the Indian tribes.

The Indian tribes in New Mexico are becoming truant some. The Navajoes and Apaches are especially so. Fort Wallace was attacked by a band of 200 Indians the 22d ult. Two soldiers and three Indians were killed in Arkansas and Texas were wounded.

The Wheat Harvest.—According to the returns furnished to the Department of Agriculture, the average winter wheat is as large, in a majority of the States, last year, although it is less in a few of the principal wheat growing States. Texas, Kansas, Ohio and Indiana report a diminished average; Virginia, Georgia, Arkansas and Tennessee a largely increased growth. The New England States show a slight increase; Middle States a similar advance, not exceeding six per cent., and the Southern States an average increase of per cent. If the conditions continue favorable, at least two hundred millions of bushels may be expected in the States and territories.

All the other cereals are represented in a good condition.

The Central Pacific Railroad.—A San Francisco dispatch of the 7th says: The Central Pacific Railroad being pushed forward with great energy, and is expected to be completed over the mountains by November next. Three thousand men are employed in grading between Cisco and Truckee. The route is 1,058 feet above sea level, will be finished in August. Large orders have been sent east, by the company, for cars and locomotives. The business of the road this year is in excess of 1 year. The gross earnings for June were \$122,000 coin.

The Markets, &c.—The following were the quotations on the 8th inst. New York. American gold 13 U. S. sizes, 1881, 109 $\frac{1}{2}$ ; ditto, 5-20, new, 107 $\frac{1}{2}$ ; ditto, 10-40, 5 per cents, 102; Superfine State flour, \$6.4 \$8.10. Shipping Ohio, \$9.60 a \$10.75; Baltimore, common to fair extra, \$9.10 a \$10.90; trade family, \$11.10 a \$16. New amber southern wheat, \$3.25; white Michigan, \$2.95; California, \$2.90; 2 Mills, \$2.25; 100 lbs. \$1.55 a \$1.50. State of 85 a 89 cts.; Western, 75 a 78 cts. Western mixed corn, \$1.06 a \$1.08. Middling uplands cotton, 26 a 26 $\frac{1}{2}$  Philadelphia.—Superfine flour, \$8 a \$8.50; higher grade from \$9 to \$16. Old red wheat, \$2.65. Rye, \$1. Yellow corn, \$1.10 a \$1.12. Oats, \$4 a 85 cts. Flax seed, \$3.05 a \$3.10. Cloverseed, \$9 a \$8.50. Corn Meal, \$2.25 a \$2.50. Wheat, \$1.50 a \$1.55. Oats, \$1.25 a \$1.30. Hay, \$1.25 a \$1.30. Extra sold at 17 a 18 cts. yard to good, 14 a 16 cts., and common, 11 a 13 cts. Over 8000 sheep sold at 5 $\frac{1}{2}$  a 6 $\frac{1}{2}$  cts. per lb. gr. Hogs, \$9 a \$10 per 100 lbs. net. Chicago.—Wheat 1 advanced. No. 2 white at \$2.88 a \$2.90. No. 1 red 84 $\frac{1}{2}$  cts. Oats, 55 $\frac{1}{2}$  cts. Rye, \$1.02. Cincinnati.—Wheat, \$2.00 a \$2.25. No. 1 corn, 95 cts. Oats, 80 cts. Rye, \$1.20. St. Louis.—New wheat, \$2.25 a \$2.30. Corn, 66 a \$1.04. Oats, 72 a 76 cts. Rye, 78 $\frac{1}{2}$  cts. Milwaukee.—No. 1 wheat, \$2.33; No. 2, \$2.04. Oats, 60 cts. No. 1 corn, 83 cts. Louisville.—Wheat, \$2. Corn, 92 cts. Oats, 80 a 82 cts.

RECEIPTS.

Received from William Hall, Jr., O., \$4, vol. 40 41 and for Elizabeth Cope, O., \$2, vol. 41; from J. Foster, R., \$3, vol. 40; from Geo. Foster, L. I., \$6.50, vol. 35, 36 and 41; from Jos. W. Doudna, O., per Assa Garrets Agt., \$2, vol. 40; from J. W. Coffee, O., \$5, to No. 27, vol. 40; from J. S. Fowler, O., \$5, to No. 27, vol. 41.

WANTED

A woman Friend to assist in the care of the family Friends' Indian Boarding School at Tusnessau. Application may be made to either of the undersigned members of the Committee.

Isaac Edge, Downingtown, Pa.  
Richard B. Bailey, Marshallton, Chester Co., P  
Samuel Morley, Oney P. O., near Philadelphia  
Joseph Elkinton, No. 783 So. Second St., Phil

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For "The Friend,"

The Roman Campagna.  
(Continued from page 302.)

As the summer comes on, the great heat renders the Campagna unhealthy for man or beast, and sheep are driven to higher levels and cooler shores among the mountains. Those who remain pay for it by the fever, and their flocks are even more than they. \* \* \*

A very considerable number of horses are also on the Campagna, and it is not unusual to see as many as three hundred collected together on one farm. \* \* \* The Roman horse is large, sturdy, and capable of enduring great fatigue; in their power of withstanding the heat of the climate, they are vastly superior to the English ones, which it has lately become the fashion to import. I have never seen horses better trained than those at Rome—more completely in hand, more thoroughly docile and obedient—and I have not never been an eye witness, during many years' residence, to any cruel treatment or immoderate and passionate punishment of them. On the contrary, I know of no country where, on the whole, they are so well cared for or so kindly treated. The ferocious and unmanly beating, to which they are often subjected in America and England, is here almost entirely unknown.

The goats are also a peculiar feature of the Campagna. These beautiful animals, with their white silken hair, yellow, slanting, beady eyes and snowy beards, may every where be seen feeding about the ruins, mounted on broken rocks, or cropping the hedged, and peering through them at you as you pass. They are large, and usually of a yellowish white, though occasionally you may see black ones mixed among them. Every morning flocks of them are driven or led to the towns, where they may be seen crouching in the streets, while the goat-herd sells their milk, fresh from the udder, to his various customers, who come to the door and call him. Ten o'clock they are all driven back to the Campagna, where they stray about all day long, being picturesque groups among the ruins for the foreground of pictures.

Beautiful as is the Campagna, one cannot but regret over the losses it has suffered. The greatest part of nations has many dead children. The ancient cities and towns which once were scattered about on the plain around the eternal city, have vanished. Etruscan Veii, the great rival of

Rome, was obliterated even in the days of Hadrian, so that its very site was forgotten, and only a few fragments and ruins show where it once flourished. Where, too, are Gabii, Fideneæ, Antennæ, Sutri, Laurentum? Where are the fifty nations which Pliny enumerated as belonging to early Latium, thirty-three of which were within the compass of the Pontine marshes? These vast meadows and grassy slopes, now pastured on by cattle and sheep, and waving here and there with grain, were once thronged by cities, towns, villages and villas. "And these," says Dionysius, "were so closely compacted together that if any one, looking towards Rome, should estimate its size with his eye, he would be greatly deceived, nor would he be able to distinguish how far the city extends, or where it ceases to be city, so are the buildings of the city and the country linked together without a break, and stretching out to an infinite length." (A careful examination of all the sources of information now available, leads our author to the conclusion that Rome and its suburbs at one time contained no less than four millions of inhabitants.)

Within a century of the conversion of Constantine, Alaric swept down with his desolating hordes from the north. Genesio followed him, and then came Ricimer, Vitiges, and Totila; and not only no grass grew under their feet, but palaces, temples, houses, villas, aqueducts, crumbled to ruin and dust before them. The whole northern portion of the Campagna, over which the stream of barbarians poured, is utterly razed of its buildings, so that scarcely a vestige now remains of those closely populated streets, described by the ancient historians as extending even to Ostia. Here and there is still to be seen a broken bridge, tangled and buried in luxuriant weeds and ivy, or the shattered foundation of some ancient villa, but these are rare. Over their ruins the dust of centuries has gathered, and they are hidden from sight beneath smoothed mounds of grass. The old Etruscan cities along the coast are utterly gone; and the Roman cities founded on their ruins have also so entirely disappeared that their very sites are now disputed by antiquarians.

After the irruptions of the barbarians, Rome sank into desolate silence. Then nature itself frowned upon her in her degradation of Popes and anti-popes, and scourged her with calamities. Earthquakes shook over the plain, the Tiber caused destructive inundations, and famine and pestilence depopulated her more than even the sword of the barbarians. (The work of dilapidation and decay continued all through the middle or "dark" ages, Rome being many times laid waste and plundered.)

After such treatment as this, the only wonder is that anything now remains. That the splendor and size of ancient Rome was not a boast, the fragments and bones of her gigantic skeleton still existing on the southern side of the Campagna is an ample proof. Wherever we step, a ruin arrests the eye; wherever we dig, we strike the foundations of villas and tombs.

The destruction of the villas and habitations about Rome, the desolation of fields and gardens,

and the annihilation of agriculture, entailed a terrible evil upon Rome. The malaria stalked in the footsteps of ruin, and rose like a ghoul out of the graves. Looking at the ruins which are scattered every where about, and considering how thickly the Campagna was once populated, it is impossible to believe that in the early days of its prosperity it was stricken by this malsady, which now renders it uninhabitable. Why should these noble villas have been built there if the malaria then existed? Is it possible that the wealthy Romans should have chosen the Campagna in preference to all the mountain districts as a site for their country houses, if in so doing they risked their health and lives? Or is it not more probable that the fever which now threatens it is an evil evoked in later days by neglect and abuse? Listen to Pliny. "Such," says he, "is the happy and beautiful amenity of the Campagna, that it seems to be the work of a rejoicing nature. For truly so it appears in the vital and perennial salubrity of its atmosphere, in its fertile plains, sunny hills, healthy woods, thick groves, rich varieties of trees, breezy mountains, fertility in fruits, vines and olives, its noble flocks of sheep, abundant herds of cattle, numerous lakes, and wealth of rivers and streams pouring in upon its many sea ports in whose lap the commerce of the world lies, and which run largely into the sea as it were to help mortals."

Compare this picture of the Campagna with its present condition. Nature is as beautiful as ever, but the healthy forests are gone, and no one can now praise "the vital and perennial salubrity of its atmosphere." \* \* \* There is not perhaps a more pestilential spot any where near Rome than the neighbourhood of Ostia, where stretch the grand pine forests of Castel Fusano. The place is now almost uninhabitable. Yet here, or in this vicinity, Pliny built his famous Villa Laurentina, where he sometimes spent the summer. Nor was he alone in this taste. The shore was crowded with villas, so as to present the appearance of a series of cities. \* \* \* Alas, again, is now so desolated with fever that no one who could avoid it would willingly pass a night there. Yet this was precisely the spot where Julius Cæsar, Pompey, and Marcus Aurelius built their villas and passed the summer months, and Frontinus speaks of it as a place of delights. \* \* \*

There can be little doubt, also, that the climate of Rome has greatly changed since its ancient imperial days. Snow, which now very rarely falls at all on the Campagna, and never in such quantity as to cover it, or to be visible for more than an hour or two, used formerly to fall to a considerable depth, and to remain long on the ground. Pliny speaks of the long snows as being useful to the corn, and Virgil, Livy and Horace, mention the freezing of the rivers, a phenomenon now unheard of. Pliny also says that the bay would rarely lie without shelter through the winter either at Rome or at his villa at Laurentum. Nor, if we may trust Frontinella, was the olive cultivated until the time of Tarquius. This seems surprising and almost incredible, when we think that now the olive and bay are every where seen;



and that so far from their not being able to resist the climate, even roses bloom in the open air all the year round in Rome. It becomes, however, quite intelligible when we read of the severe frosts and snows of ancient times, and hear that in the winter of 355 the Tiber was choked up with ice, the snow lay seven feet deep where it was not drifted, and many men and cattle perished in it; and that not only the fruit trees were destroyed, but many houses were crushed by the weight of the snow upon them. St. Augustine also gives us an account of another year when the snow remained forty days on the ground, and trees perished, cattle died of hunger, and wolves, emboldened by famine, came into the streets, and dragged a dead body out in the Forum where the snow was very deep. Martial also mentions that in his time a child was killed by a piece of ice which fell from the portico of Agrippa. These of course were exceptional winters, even then, but it may be fairly said that they would be unheard of phenomena now.

The author from whom we have quoted, cites the various theories propounded to account for the malaria which now prevails over this beautiful region. They are not generally satisfactory; and show that the subject is difficult and not well understood. The reclamation of the Pontine marshes which cover about 13,000 acres would, it is admitted, be a great point gained, and it seems to be agreed on all sides that the salubrity of the country would be restored by cultivation, drainage, and the presence of a thriving and industrious population. How this important revolution can be brought about during the continuance of the miserable paralysing despotism which crushes the energies of the Roman people, is not apparent. The new kingdom of Italy has quite recently absorbed a large portion of the Pope's dominions, the inhabitants joyously embracing the opportunity of becoming subjects of a freer and more liberal and enlightened government. Of the 692,000 people inhabiting Rome and the districts adjacent who still remain under the Papal yoke, the great majority, it is believed, earnestly wish to escape from their thraldom and become united to the great Italian nation.

Selected for "The Friend."

*Of the Church: its first and pure state, when it was clothed with the sun, and had the moon under its feet, and was crowned with the crown of twelve stars, travelling to bring forth, and brought forth the man-child, which was to rule all nations with a rod of iron.*

(Continued from page 366.)

Again, do spright that writeth to the Hebrews, speaketh of their work and labour of love (which advanceth the soul upward towards the kingdom,) and of their patient enduring the trials, persecutions, afflictions, and crosses (through which perfection is attained, James i. 4.) Yes, he speaketh expressly concerning them, that they were come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, and that they had received, or were receiving, a kingdom which could not be moved. There is another place in my heart to mention, which speaks great glory and an high state, in the sense of my spirit, attributing glory and dominion to Christ for his loving them, and washing them from their sins in his own blood, and making them kings and priests unto God and his Father,

Rev. i. 5, 6. What is he who is both a king and priest to God? Surely he is washed, surely he is clothed with the priest's raiment, surely he is in the dominion and purity of life who reigns and offers up therein holy sacrifices to the Father. Thus far have instances been given in reference to the general state. Now it is also in my heart to give some instances in particular churches, wherein testimony is given to the freshness of life in them, and of their precious state therein. First, I shall instance in that church at Jerusalem: In what a beautiful glory and lustre did they spring forth! Acts ii. 41, to the end. Consider the place well, and tell me, if this was not the beginning of the spiritual and heavenly Jerusalem; if the glory of it did not descend upon this new-gathered people and converts? iv. 31, &c. The church at Rome, the Apostle Paul says, were beloved of God; and that their faith was spoken of throughout the whole world, Romans i. 7, 8. Now what a glorious precious state was this! For by faith is the water drawn out of the wells of salvation; and how much might they draw, who abounded in faith! True faith springs from the power of life, and it brings the power of life into the soul in which it springs, according to the degree and growth of it. He that is beloved of God and abounds in faith towards him; what glory, what life, what virtue, what power can he want? The same apostle, writing to the church of Philippi, saith, he did thank God, upon every remembrance of them; making request for them with joy always, in every prayer of his for them all, for their fellowship in the gospel (which is power and life to them that have fellowship therein) from the first day until now. Phil. i. 3, 4, 5, and he calls them dearly beloved and longed for, his joy and crown, iv. 1. So writing to the saints and faithful brethren at Colossus, he gives thanks for their faith, and their love to all the saints, i. 3, 4. And saith further concerning them, that the word of the truth of the gospel had brought forth fruit in them, since the day they heard and knew the grace of God in truth, v. 6, 7. To what then were they grown? Surely very far into the mystery of life in Christ; in whom they had been circumcised and baptised, and were complete, abiding in him, and drinking in of the life, virtue and power, which floweth from him. Likewise writes to the church of the Thessalonians, as being in God the Father, and in the Lord Jesus Christ, I Thessa. i. 1. Ah! how excellent and glorious was the state and condition of Christ, to be in the Father! How glorious is the state of that church, which is both in Christ and in the Father! He speaks also of their work of faith, and labour of love, and patience of hope, 3 v. Yes, he writes to them again as such, 2 Ephesians i. 1. Surely they did abide in the vine; they did dwell in the name and power into which they are gathered; and so did feel the dew from above, and the springs from beneath; so that their faith did grow exceedingly, and their love abound; and the apostles did find cause of glorying in them, in the churches of God, for their patience and faith in all their persecutions and tribulations that they endured, 3, 4 v. Writing also to the Ephesians, he giveth an high expression of the goodness of God to his people in those days, and of the blessedness of their estate, in that God had blessed them with all spiritual blessings, in heavenly places in Christ, i. 3. That is hard to be understood; yet this may be sensibly said: In the heavenly places in Christ, the scriptural blessings are received; and they that are raised together with him, and live in and with him, do also sit with him in the heavenly places in him, even in the mansions which he hath prepared, and is preparing; for he

raiseth the soul higher and higher, from glory glory, at his pleasure. The apostle also saith that they were fellow citizens with the saints, and of the household of God; and were built together in Christ, for an habitation of God, through the Spirit, ii. 19, 22. So the church of Smyrna Christ owneth her works, and tribulations, a poverty, and pronounceth her rich, Rev. ii. Christ knoweth how to value things. And the church of Philadelphia was in a very precious state indeed; Christ owning her works, and having set before her an open door, which no man can shut; and promising to make those who made profession of the truth (of being Jews) but were not in it, to come and worship before her feet, and to know that he had loved her, as also that would keep her in the hour of temptation, because she had kept the word of his patience, Rev. iii. 8, &c. Thus it is manifest that the church general, and many churches in particular, were once in a pure, fresh, living, powerful, glorious state.

*Of the Church in its Declining and Falling Estate.*

But all the churches were not thus; nor do those who were thus always continue thus; but there was a declining and falling from this glorious estate by degrees, even from the light, brightness, purity, and power of the day, into the darkness and corruption of the night again. Alas! thus the apostasy came in, to wit, by not keeping singly to the voice of the Shepherd. For the another ear got up in them, and that itched after new and strange things; not being contented with the simplicity of truth which is in Christ, with the plain heavenly bread. For truth is a naked simple thing to look at; not answering man's wisdom at first, nor never afterwards; but in the cross to that its power is felt, and its beauty seen. But if the wisdom of man get up from under the cross, if it be not still kept down by that, it is presently be judging the wisdom of God and to plain way of truth foolishness, and be listening after some-waht else. Thus the church of Corinth who did abound in spiritual gifts, yet were apart run out, and be lifted up above their measure and think they reigned as kings, without (if not beyond) the apostles; and so came into danger bearking to false spirits and ministers of unrighteousness, I Corin. v. 8: 2 Corin. x. 1. And the churches of Galatia, which began well and very zealously, even so as they could be plucked out their eyes for Paul's sake; yet were afterwards so far bewitched and prevailed upon that the apostle professed he stood in doubt of them, and was afraid lest he had bestowed upon them labour in vain, Gala. iv. 11, 20. What the enemy could not prevail in open battle, he manifest afflictions, oppositions, persecutions, &c. then he tries by deceit, getting into the form, to see what he can do there, how he can please or satisfy men therewith, and so work them from that power which redeems. And those that do not eye the power, keep to the power, walk in it, and judge by the power, to be sure to catcheth this way. The false prophets, saith Christ, which come in sheep's clothing (with good words, as ministers of righteousness; but up with the living powerful fruits of righteousness come with so subtle an appearance, as, if it were possible, they would deceive the very elect: but God keepeth that eye in his elect open, which cannot be deceived; but all else are. They that depart from the power, they that err from the faith, they that are in the high-mindedness at conceitedness, out of the fear, they easily hearken to seducing spirits, and drink of their poison



1 Peter plainly foresaw that these would be  
y, 2 Peter i. 1, 2. So also what complaint  
1 makes to Timothy about the declining of  
y from the truth; he exhorts him to keep  
a and a good conscience; which some having  
away, concerning faith have made shipwreck.  
John is Hymeneus and Alexander, 1 Timothy  
3, 20.

(To be continued.)

### Greenwich Time and Galvanic Clocks.

the distribution of time from Greenwich is  
extensive. There is in the observatory at  
place a clock which is kept showing exact  
Greenwich time, and this clock once each hour  
automatically indicates the time by telegraph to  
ous points in London. One place at which  
is thus received is the principal office of the  
Electric and International Telegraph Company;  
in their office is a time-distributing apparatus,  
chronometer," the function of which is to dis-  
tate in many directions the signals received  
at Greenwich. A grand distribution is made  
at 10 A. M. every day. The instrument so alters  
connections of a great number of provincial  
used in the ordinary telegraphic work, that  
Greenwich signal at that hour causes signals  
autaneously to pass out on all these wires, in-  
tating the time simultaneously at places north,  
th, east and west, to the extreme ends of the  
eddom. All this is done certainly and promptly,  
rely by automatic means. In this way, clocks  
railways and in distant parts of the country  
ome regulated, the town and village clocks  
ing in their turn rectified by the neighbouring  
way clocks.

the part played by the observatories of Liver-  
pool, Edinburgh, and Glasgow in the work of  
distribution, differs from that in operation at  
Greenwich, the signals furnished by the observa-  
tories at those places being used principally for  
control of clocks in the neighboring districts.  
Greenwich time is of course used. We may just  
that, suppose at Edinburgh, Edinburgh time  
was found by astronomical observation, the  
two difference between Edinburgh and Green-  
wich time is then allowed for, and the Greenwich  
time so found is that given to the public. Now,  
our making special reference to what is doing  
the way of controlling clocks in the places  
mentioned, we will speak further of the plan itself,  
it is one likely to be of very considerable use,  
well deserves to be generally known. Some  
years ago, when galvanism first began to be of  
tical use to mankind, ingenious mechanicians  
entirely systems for working clocks by use of this  
er alone, doing away with the customary  
ght or spring. We may instance the clocks of  
n and Westminster as among the earliest con-  
ances of this kind. Such clocks required only  
mple train of wheels; they did not want wind-  
up, and would go as long as the galvanic  
tery endured. It began to be supposed that  
at advance had been made. In course of time,  
reover, it was by universal consent allowed, that  
depend entirely upon galvanic power was an  
necessary refinement at the best, if not indeed  
mistake; the disadvantages (which need not be  
eried into here) outweighed the advantages, and  
vanic clocks came into bad repute. The most  
uable biological use of the power had not then  
n discovered—that of using it as an *auxiliary*  
y. But plans for its employment in this way  
to be proposed, the most notably successful  
one patented by R. L. Jones about ten  
years ago. It consists as follows: Taking an or-  
inary wind-up clock, with seconds pendulum,  
a bob of the pendulum is removed, and a gal-

vanic coil substituted. The coil is similar to a  
bobbin or reel of cotton, supposing the cotton to  
represent copper-wire, insulated, so that the suc-  
cessive turns of the wire shall not touch each  
other: the coil is fixed with the hollow horizontal.  
Now, if we set the clock going, it will still accumu-  
late error as before. But let it be placed in tele-  
graphic connection with some distant clock from  
which a *galvanic current* is received at each  
second of time, so that the current received shall  
circulate through the wire of the coil. While  
the current is passing, and no longer, the coil  
possesses magnetic properties, and such action is  
produced between it and a permanent steel mag-  
net fixed to the clock case, and on to which the  
hollow of the coil swings at each vibration, that  
whether the clock be inclined to lose or gain on  
the standard clock, it will, by the magnetic action,  
be either accelerated or retarded as necessary, and  
maintained in perfect harmony with the standard  
clock, which has, so to say, merely to *guide* it,  
just as a man may steer, though he does not pro-  
pel, a large ship. The first public application of  
the plan was made in the year 1857 to the clock  
of the townhall, Liverpool, which was adapted for  
control, and connected with a clock in the Liver-  
pool Observatory. It had previously caused great  
inconvenience by its irregular performance; but  
since the commencement of the new system, the  
Liverpool merchants have had the satisfaction of  
possessing a clock, the first blow of the hammer  
of which, at each hour, is true to a second of time.  
The system has been extended in Liverpool, and  
since adopted both in Edinburgh and Glasgow.  
At the latter place, it has been taken up in a re-  
markable manner. Not only are three large  
public clocks (including the clock of St. George's  
Church) controlled from a standard clock in the  
Glasgow Observatory, but also numerous smaller  
clocks, showing time to seconds, and situated in  
different parts of the city; and the system is to  
be extended, or perhaps now is extended, to the  
Clyde, for the benefit of the shipping.

At Edinburgh, the plan is used for a novel  
purpose. Some years ago, the citizens of Edin-  
burgh determined to establish a gun which should  
be fired every day at the instant of one o'clock,  
Greenwich time. Now, close to the gun (which  
is at the Castle) there is placed a clock, which  
discharges the gun by releasing, at the proper in-  
stant, a weight, which acts upon the friction fuse  
of the gun. This clock must evidently be kept  
right, and this is done by the plan of which we  
have spoken. The clock is controlled by another  
placed within the Edinburgh Observatory, and  
the daily fring takes place with the greatest cer-  
tainty and accuracy. The citizens of Edinburgh  
may congratulate themselves on having led the  
way in the establishment of so useful a public  
monitor, for, as connected with the subject, we  
may further mention that time-guns have since  
been set up at Newcastle and Shields. These  
guns are fired by galvanic current from the obser-  
vatory at Greenwich: the fuse here employed is a  
chemical fuse; that is to say, it is *not ignited* by  
the galvanic current, and it acts rapidly and well.  
The reports of the time-guns may be heard at a  
considerable distance. To take time from them  
with accuracy, however, it is necessary to allow  
four and a half seconds for each mile the observer  
is distant from the gun, on account of the time  
taken by sound to travel the intervening space.  
And similarly for *any sound* signal. If the *flash*  
of the gun can be *seen*, no allowance is necessary,  
as light travels through any such distance in an  
infinitesimally small fraction of a second. Per-  
haps the following anecdote concerning the New-  
castle gun may be new to some readers. One day,

a coal-miner from some distant part of Durham,  
who had never heard of such things as time-guns,  
was passing across Newcastle Bridge, when he was  
startled by the sudden roar of the gun just above  
him. Amazed, he asked a passenger "what that  
was," who replied that it was "one o'clock."  
"One o'clock!" exclaimed the miner; "I'm very  
glad I was not here at twelve."

[We have received the following communication  
from our friend Richard Cadbury, with a request  
that it might appear in "The Friend."]

For "The Friend."

### New Meeting-house in Wisconsin.

The following extract from a private letter re-  
cently received by a Friend in this city, in relation  
to the efforts of Friends to build a meeting-house  
at Ironton, in Wisconsin, will be read with  
interest:

"Oaks, Sauk Co., Wis., 6th mo. 16th, 1867.

Dear Friend,—Thy favour of the 7th inst. is  
just at hand, bearing the kind donations for our  
meeting-house fund, which is bailed with thank-  
ful hearts by our members, who had begun to  
grow almost discouraged under the pressure of  
affairs. We had only received fifteen dollars from  
abroad, and our subscription here among ourselves  
leaves quite a deficiency, and the building com-  
mittee cannot go on without money, as material is  
high, and the cash must be paid for most of it.  
They wish to get the house ready for use before  
winter, if possible.

The committee think the deficiency now re-  
mains to be about eight hundred dollars, by being  
as economical as they can. We shall not be able  
to raise much more here this season. Our mem-  
bers manifest much liberality, but their circum-  
stances limit them.

The kind interest manifested by our friends  
abroad, is very refreshing to us, and seems to  
stimulate us to exert ourselves for an increase of  
faith, and a determination to try to bear up the  
standard of Truth, and maintain the reputation of  
our beloved Society inviolate, here in our isolated  
condition, exposed to the scrutiny of a criticising  
community.

The plan of our house is a two story frame  
building, 30 x 50 feet. We design finishing the  
upper room for the accommodation of a school, to  
be under the care of Friends. It appears to us  
that it is impossible to educate our children, and  
bring them up as Friends, here in our common  
schools, where they are exposed to so much that  
is calculated to corrupt their morals. We have  
good teachers here, members of our meeting, and  
if we can organize a school of a higher grade than  
our district schools, both in morals and literature,  
we think they are fully competent to manage it  
in a creditable manner. There are many who are  
not members who would prefer sending their chil-  
dren to such a school. In the new building we  
hope also to hold our First-day school more com-  
fortably. It is now very much cramped for room,  
the house we now occupy being only twenty feet  
square. Truly thy friend,

SOLOMON COOK."

Though but a small company of Friends (80  
members) yet at times during the past winter as  
many as 200 have met with them for Divine wor-  
ship, thus compelling them to hold their meetings  
in the open air; their room, a log house 20 feet  
square, being much too small to accommodate  
their own members.

Friends who feel disposed to contribute to the  
above useful object, out of the means with which  
a kind Providence has blessed them, may send

any sums for that purpose to Richard Cadbury, 606 Chestnut street, who will attend to their being properly forwarded.

*Cultivation of Flowers.*—Of all the beautiful truths pertaining to the vegetable kingdom, it seems to us there is none more wonderful or mysterious than the results from planting a seed. Its germination, its continuous growth, the persevering delicacy with which it puts forth its vernal coat. How solicitously we watch for the expected appearing of the buds which compactly envelop the concealed beauties of the unfolded flowers, and when we behold the smooth expansion of the softly tinted petals, and inhale its luxurious perfume, then we realize the long expected fruition, and our hearts are impressed with a due sense of the kindness bestowed by Him "who doeth all things well."

Let every farmer, mechanic, merchant—be he in the higher or humbler walks of life, it matters not—in fact, every person who has a small plot of land at his disposal, and who has not, that lives without the city's limits, devote a portion of that space to the cultivation of flowers. Interest your family in this diversion, permit your wife and children to assist you in planting the seeds, and when the young tendrils leave their mother earth, seeking assistance like the newly born babe, let them participate with you in training and guiding them for future admiration. Their affection will soon be as lively as your own; their interest will prompt them to a daily performance of the slight labour necessary to revive the flowers' drooping forms after a day's exposure to a burning sun. Your daughter will beautify and adorn your rooms with the lovely blossoms, whose rich fragrance shall impart to you new life after a day of toil. Home will be more cheerful, its surroundings more pleasant; your love for the old homestead will grow stronger; and you and your children will look with fear and dread to an estrangement from the place, beautified and ornamented through your instrumentality.—*Country Gentleman.*

*A Novel Bird Catcher.*—Effie Johnson contributes the following to the *Agriculturist*:—"One of our friends, a neighbour living a short distance from us, had a beautiful bird—a pet canary. One of the seed cups of its cage accidentally getting turned one day, the bird escaped to the woods, only a few yards from the house. Toward evening Mrs. W. and her husband walked out toward the woods, talking of the lost bird, and wishing it would come home again. The house dog, a large, noble looking animal, walked by their side, looking up into their faces as if he understood all they were saying, then suddenly started off, and in a few moments returned and laid the bird at their feet. Mrs. W. screamed out, thinking her pet was dead, and the frightened bird flew away again. The dog started after it, and the second time caught it, and brought it to his mistress. He held it carefully inside his lower jaw, and did not injure it at all; but when Mrs. W. took it in her hand it lay motionless from fright for a moment. She placed it in its cage, and soon it was hopping about, with ruffled wings; it is true, but as well and sprightly as ever. Whenever Mr. or Mrs. W. told the story the dog would look up, wagging his tail with an extremely satisfied air, as much as to say, 'Wasn't that pretty well done for a dog?'"—*Late Paper.*

True religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates to the most distant boughs.

### THE BETTER PART.

Selected.

As through life our way is wending, as we meet each daily care,  
Wherefore should we in repining, multiply the troubles there?  
Why not "string the pearls" of gladness, and whatever fate betide,  
Cast a glance of deeper interest, ever on the brighter side?  
From the blackest waste of water, on the darkest, starless night,  
There will flash unto the gazer, some faint gleam of silvery light.  
Never yet so cold a winter, but some bird would waver in his wing,  
Never noontide heat of summer, but has heard the robin sing!  
Though a crushing weight of sorrow, bow our spirits to the dust,  
Must we therefore in the future, lose for aye our faith and trust?  
Surely the Almighty Father never wills us to despair,  
And His chastening hand no heavier falleth than our souls can bear!  
Cast aside a mood desponding, part the mist that dims the day;  
Every lightest waver of influence, widens to oblivion's shore!  
Oh! 'tis not a lengthened visage, nor a stern and awful tone,  
That can draw our wandering footsteps nearer the eternal home.  
There may waken awe and reverence, but they cannot kindle love,  
And they fall the deep emotions of the yearning soul to move.  
'Tis the voice of gentle pleading, that the human heart can sway,  
Stirring strong desires for heaven, longings for the better day;  
Teaching by a cheerful spirit that Religion's paths are peace,  
Pointing with an upward finger, to the land where strivings cease.  
Wherefore tell us that life's pathway lieth through a vale of tears?  
That most transient are the visions that surround our early years?  
Though full soon will pass the glowing of youth's dawning golden ray,  
Yet there dwell'th noonday shadows, where the morning dew drops stay.  
There are flowers that open only at the stillly eventide;  
And the nightingale is singing when the sounds of day have died.  
Why not bid us, as we journey, prize our present blessings more?  
Brighten at each gleam of sunlight though a cloud may lie before?  
Should we not to duty's calling, ever lend a willing ear?  
Giving unto all around us, kindly words and smiles of cheer?  
Let no gloomy lowering shadow o'er the social circle fall;  
If one harpstring be but broken, discord will pervade them all.  
O'er to the God of being a sincerely grateful heart,  
Brothers and sisters, on life's journey, is not this the better part?

For "The Friend."

### Superior Vigor of European Plants and Insects.

The fact has long been observed, that our most common and troublesome weeds are generally not native to the soil, but are foreigners which have been introduced here from abroad. Thistles, daisies, docks, plantains, parsnips, cockle, burdocks, dandelions, mulleins, and lambs quarter are all intruders, and very vigorous and persistent ones too, upon our cultivated ground, and endowed as they are with remarkable vitality seem able, if unchecked, not only to overrun the country and crowd out the less hardy but more valuable vegetation, which it is the object of the farmer to cherish, but also our free growing wild plants—our American weeds—beaneaws, milkweeds, golden rods, asters, rag-weed, iron-weed, and others of less robust growth. Some of the more valuable

introduced plants like the red clover and grass, also possess a vigorous habit, and under favorable circumstances readily make their way what is called the struggle for existence among plants, and establish themselves firmly in our soil while on the other hand America has been able to furnish Europe with very few if any species return, which have gained a rapid and permanent footing, and which can properly be considered weeds. The reason of this superior hardihood European plants is not obvious; but it has been observed that this tendency which they exhibit to displace other vegetation is not confined to this country, but has been particularly evident in Australia and the adjacent islands, where during the comparatively short period in which they have been visited to any great extent by European their inroads upon the country have been very clearly traced. Dr. J. D. Hooker, in an article upon "The Struggle for Existence among Plants" in a late number of the *Popular Science Review* thus alludes to these encroachments:

"The destruction of native vegetations, by introduced, is a subject that has only lately attracted much attention, but it has already assumed an aspect that has startled the most careless observer. Some thirty years ago the fecundity of the horse and European cardoon in the Argentine province of South America, so graphically described by Sir Edmund Head, drew the attention of naturalists to the fact, that animals and plants did not necessarily thrive best where found in an indigenous condition; and the spread of the common Dutch clover, *Trifolium repens*, in North America where it follows the footsteps of man through the trackless forests, has long afforded an equally remarkable instance of vegetable colonization. Some recently, in South Africa, Australia, and Tasmania, the Scotch thistle, briar, rose, Xanthium plantains, docks, &c., have all become noxious weeds; and this leads me to the last and more curious point to which I shall allude in this article, viz., that the same annuals and other weeds that are held so well in check by the indigenous perennial plants of our country, when transplanted to others, show themselves superior to the perennial vegetation of the latter. Of this New Zealand furnishes the most conspicuous example; it was first visited scarcely more than 100 years ago, and it is not yet fifty since the missionary first settled in it, and scarcely thirty since it received its earliest colonists. The islands contain about 1,000 species of flowering plants, among which no fewer than 180 European weeds have been recorded as intruding themselves, and having become thoroughly naturalized; and probably double that number will yet be found, as they have never been systematically collected; but the most curious part of the history is this, that whereas of indigenous New Zealand plants, scarcely any are annual, no less than half the naturalized European ones are annual.

"Of the effect of these introduced European plants in destroying the native vegetation, I have given examples in an article that appeared in the *Natural History Review* (January, 1864,) from which I quote the following:—  
"In Australia and New Zealand, the no train of English emigration is not more so doing its work, than the stealthy tide of English weeds, which are creeping over the surface of the waste, cultivated, and virgin soil, in annually increasing numbers of genera, species and individuals. Apropos of this subject, a correspondent W. T. Locke Travers, F.L.S.—a most active New Zealand botanist—writing from Canterbury, says: 'You would be surprised at the rapid spread of European and other foreign plants in this country



along the sides of the main lines of roads on the plains, a *Polygonum (aviculare)*, of "cow-grass," grows most luxuriantly, it is sometimes two feet in depth, and the plants ending over an area from four to five feet in meter. The dock, (*Rumex obtusifolius* or *R. crispus*) is to be found in every river-bed, extending into the valleys of the mountain-rivers, until she become more torrents. The sow-thistle is said all over the country, growing luxuriantly to near 6,000 feet. The watercress increases on stiff rivers to such an extent as to threaten to choke them altogether; in fact, in the Avon, a deep stream running through Christ Church, an annual cost of keeping the river free for boat navigation, and for purposes of drainage, exceeds £500. I have measured stems twelve feet long in three quarters of an inch in diameter. In some of the mountain districts, where the soil is fine, the white clover is completely displacing native grasses, forming a close sward. Foreign plants are also very luxuriant in growth. The eucalyptus of Australia, the poplars and willows, particularly, grow most rapidly. In fact the young vegetation appears to shrink from competition with these more vigorous intruders."

Dr. Haast, F.L.S., the eminent explorer and geologist, also writes to me as follows:—  
"The native (Maori) saying is, 'as the white man's rat has driven away the native rat, so the ropan fly drives away our own, and the clover is our fern, so will the Maoris disappear before the white man himself.' It is wonderful to be told the botanical and zoological changes which have taken place since first Captain Cook set foot on New Zealand. Some pigs, which he and other navigators left with the natives, have increased in number so rapidly in such a way that it is impossible to destroy them. There are large tracts of country where they reign supreme. The soil looks as if ploughed by their burrowing. Some stations of 100,000 acres have had to make contracts for killing them at 6d. per tail, and as many 22,000 on a single roan have been killed by adventurous parties without any diminution being perceptible. They do not exist on the western side of the Alps, and only on the lower grounds the eastern side where snow seldom falls, so that the explorer has not the advantage of profit by their existence, where food is scarcest. The boars are sometimes very large, covered with black bristles, and have enormous tusks, resembling closely the wild boar of the Ardennes, and they are equally savage and courageous."

"Another interesting fact is the appearance of the Norwegian rat. It has thoroughly extirpated the native rat, and is to be found everywhere, even in the very heart of the Alps, growing to a very large size. The European mouse follows it closely, and what is more surprising, where it makes its appearance, it drives, in a great degree, the Norway rat away. Amongst other quadrupeds, the dogs, and cats, are found in a wild state, not abundantly."

"The European house-fly is another importation. When it arrives, it repels the blue-bottle of New Zealand, which seems to shun its company. But the spread of the European insect goes on very rapidly, so that settlers knowing its utility, have tried it in boxes and bottles to their new island towns."

"But the most remarkable fact of all has been mentioned to me since the above was printed, that the little white clover, and other herbs, are actually strangling and killing outright the New Zealand flax (*Phormium tenax*), a plant of the coarsest, hardest, and toughest description, that has huge matted patches of woody rhizomes,

which send up tufts of sword-like leaves, six to ten feet high, and inconceivably strong in texture and fibre. I know of no English plant to which the New Zealand flax can be likened, so as to give any idea of its robust constitution and habit, to those who do not know it; in some respects, the great matted tussocks of *Carex paniculata* approach it. It is difficult enough to imagine the possibility of white clover invading our bogs, and smothering the tussocks of this *Carex*, but this would be child's play in comparison with the resistance the *Phormium* would seem to offer.

"The causes of this prepotency of the European weeds are probably many and complicated; one very powerful one is the nature of the New Zealand climate, which favors the duration of life in individuals, and hence gives both perennials and annuals a lengthened growing season, and, in the case of some, more than one seed crop in the year. This is seen in the tendency of nigricornette and annual stocks to become biennial and even perennial, in the indigenous form of *Cardamine hirsuta* being perennial, and in the fact that many weeds that seed but once with us, seed during a greater part of the year in New Zealand. Another cause must be sought in the fact, that more of their seeds escape the ravages of birds and insects in New Zealand than in England; the grainivorous birds and insects that follow cultivation not having been transported to the antipodes with the weeds, or at least, not in proportionate numbers."

These observations in reference to the rapid naturalization of certain animals in this quarter of the globe, correspond also with what has been observed here, particularly in regard to insects.

"It is a remarkable fact," says the editor of the *Practical Entomologist*, "that fully one half of our worst insect foes are not native American citizens, but have been introduced from Europe." Among those now naturalized here are the Hessian fly, wheat-midge, house-fly, bee-moth, cockroach, grain-weevil, and the different carpet and fur moths: while "neither the chinch-bug nor the European, nor either of our two principal apple-tree borers, nor the casker worm, nor the apple-tree web worm, nor the peach-tree borer, nor any other of our North American insects has ever, so far as I am aware, emigrated from this country to Europe and effected an extensive and permanent settlement there."

Whether this anomaly is due to an original greater inherent vitality in the vegetable and insect life of Europe as compared with the other countries, or whether the European species have become impressed with special stronger characteristics and power of adapting themselves to the varied conditions under which they are placed in their removal from their own country, would probably not be easy to determine; but it is a curious fact that the type, both of the fauna and flora of Australia, as compared with those of Europe, seems remarkably low, and a similar difference, though not nearly so marked, appears to characterize both the native vegetation and the animals of America.

The editor of the *Practical Entomologist* in commenting upon these phenomena, observes that the superior energy and vitality of the imported insects are doing a far greater amount of injury to our growing crops and fruits than those of American origin of similar habits, and inculcates the necessity of bringing over from their native country those other insects which they feed upon them, and keep them in check. He says:—

"The European horse and the European horned cattle now roam in vast herds over large districts of America, where the more puny denizens of the soil were formerly the undisturbed sovereigns.

Various species of European insects are slowly but surely following in the train of the white man, and occupying those places in the scheme of the creation which were formerly occupied by indigenous American species of weaker and less energetic constitutions.

"Dr. Fitch has observed that no American plant-feeding insect attacks the toad-flax (*Linaria vulgaris*), a European weed, which, as it appears, terribly infests many pasture fields in the State of New York; and has speculated on the propriety of importing some of the European insects that are known to feed on it in its native country. He has also advised the importation of some or all of the three parasitic insects that check and control the excessive multiplication of the wheat midge in Europe. But we should not stop here. The principle is of general application; and wherever a noxious European insect becomes accidentally domiciled among us, we should at once import the parasites and cannibals that prey upon it at home. Nobody can doubt that if the lion and tiger and leopard of the old world were imported into South America and allowed to increase and multiply there, they would greatly check the multiplication of the horned cattle and horses that now range wild over the vast Paupias of that country, although our more puny American *Felidae*, the puma and jaguar and cougar, are unable to do this. And on the same principle, if we wish to fight effectually against those noxious insects which have been introduced among us from Europe, we must fight them by the instrumentality of the strong and energetic foes that make war upon them in their own country."

For "The Friend."

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High. To show forth Thy loving kindness in the morning, and Thy faithfulness every night." What was it which prepared the inspired psalmist to make this acknowledgment; and so frequently to return thanks unto the Father of all our sure mercies? His own language contains the answer:—

"For Thou, Lord, hast made me glad through Thy work." He had experienced many vicissitudes, he had known the judgments of the Lord against sin and transgression, but having submitted to these, and having also partaken largely of His mercies, he could say, "I will sing of mercy and judgment." "At midnight I will arise to give thanks unto Thee because of Thy righteous judgments." It is both important and encouraging to keep in view what it is that prepares to utter the language of thanksgiving. It is only His own works which can praise the Lord, and these do praise Him. Those therefore who are sensible that He is at work in their hearts, though it be as with the refiner's fire, and the fuller's soap, may rest assured that as He is permitted to carry on that which He hath begun, He will prepare them also to sing His praise on the banks of deliverance, "though now, for a season, if need be, they are in heaviness through manifold temptations." A desire has been felt that none of these may be discouraged on account of the difficulties of the way, feeling it to be a path of suffering, nor shrink from the chastenings of Him, who doth not chasten us for His pleasure, but for our profit, that we might be partakers of His holiness; but may such believe that as the work of sanctification progresses, the declaration of the prophet will be verified, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Let then the trembling, struggling ones seek for an increase of faith in Him, who, though He calleth His followers to



walk in a tribulated path, doth not leave them comfortless therein. The night seasons may seem long and often to return; but as the wrestling continued through these, a blessing will be received, and a qualification to adopt the language of the Psalmist, "I love the Lord because He hath heard my voice and my supplications." That faith which strengthened Moses to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward;" can enable its possessor now, as it did him, to "endure as seeing Him who is invisible;" and "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him;" and also in this probationary state, these shall realize that His "loving kindness is better than life," and shall be permitted at seasons to rejoice in the shadow of His wings. Let none then be deterred through the fear of suffering, from giving up all to love and serve Him. David knew what he better when he declared, "A day in thy courts is sadder than a thousand, I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord is a sun and shield—the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly;" and if His chastenings are designed to prepare us so to walk, should they not be esteemed as among our choicest blessings? E. A.

Seventh month, 1867.

*The Electric Light.*—The *British Journal of Photography* thus describes the new electric machine of Professor Wheatstone.

Our ideas of the electric light are almost invariably associated with the recollections of trouble and difficulty often experienced in the management of a large galvanic battery, with its accompanying fittings, acids and fumes, detrimental alike to the clothes, hands, and olfactory organs of the operator. How different it would be, if, instead of the cumbersome paraphernalia we had but to turn a wheel, and lo! our sun would send forth his brilliant beams! This is not now a matter of mere theoretical speculation, but is really *au fait accompli*.

In the new machine no magnetism, no electricity, is required to commence the action. Nothing but motion is needed to convert a mass of iron and covered wire into a magazine of intense electric power.

The new machine consists essentially of a bar of iron bent in horse shoe fashion; around this is coiled covered wire, as in an ordinary electro-magnet. Between the poles revolves a spindle carrying covered wire, insulated, but so arranged that either end will be alternately brought into contact with each terminal of the wire surrounding the iron bar. Again: the spindle is so placed that, during its revolution on its long axis, it is made to present each side in succession to either limb of the horseshoe. The spindle is driven by an endless band, which passes around the circumference of a tolerably large flywheel. This is the general construction. When the spindle is rapidly revolved the horseshoe becomes magnetized, a powerful electric current being induced in the wire helix at the same time; and as the motion is continued, the forces go on acting and reacting until a very high degree of intensity is obtained. The electricity can be taken between two terminals placed in proper position. In this respect an important point of difference exists between M.

Wilde's machine and Professor Wheatstone's, inasmuch as in the former any body which we wish to submit to the action of the electric current must form the terminals of the complete circuit, whereas in the new apparatus the substance to be operated upon forms a bridge or short cut for the electricity, in order to complete the circuit.

The power of this apparatus is so great that, even when of small size and easily turned by the hand, it is capable of burning a piece of iron wire thirty inches long and one-sixteenth or more in diameter. In this experiment, at the moment of separation of the fused and glowing iron, the metal scintillates in a very beautiful manner. The same result is also obtained by approaching one terminal, consisting of iron wire, to the second end; the iron immediately takes fire and burns with brilliant oscillations. When the current is made to pass between charcoal points a beautiful and steady light can be obtained. This is the point which chiefly interests us, and we have little doubt that before long we shall have a machine which will be practically available, and enable us to realize the idea conveyed in the term "turning on the sun," whenever we need additional light.

Finally, we have in the new machine a remarkable illustration of the co-ordination of the forces—the muscular power of the human arm being ultimately converted into a brilliant light.

*An Humble Faith.*—"God loves an humble, not an audacious faith. To suppose that the blood of Christ redeems us from sin, while sin continues to pollute the soul, is to suppose an impossibility; to maintain that it is effectual for the salvation, and not for the sanctification of the sinner, is to suppose that it acts like an amulet, an incantation, a talisman, which is to produce its effect by operating on the imagination, and not on the disease."

*Twelve Thousand Acres of Roses.*—M. Blunt, the British vice-consul at Adrianople, in his report to the Foreign Office this year, gives an account of the rose-fields of Adrianople, extending over 12,000 or 14,000 acres, and supplying the most important source of wealth in the district. The season for picking the roses is from the latter part of April to the early part of June; and at sunrise the plains look like a vast garden full of life and fragrance, with hundreds of Bulgarian boys and girls gathering the flowers into baskets and sacks, the air impregnated with the delicious scent.

It is estimated that the rose districts of Adrianople produced in the season of 1866 about 700,000 miscal of attar of roses (the miscal being 1½ drachm,) the price averaging rather more than 3s. sterling per miscal. If the weather is cool in spring, and there are copious falls of dew and occasional showers, the crops prosper, and abundant yield of oil is secured. The season of 1866 was so favorable that eight oaks of petals (less than 25 pounds, and in some cases seven oaks, yielded a miscal of oil. If the weather is very hot and dry, it takes double that quantity of petals. The culture of the rose does not entail much trouble or expense.

The oil is extracted from the petals by the ordinary process of distillation. The attar is bought up for foreign markets, to which it passes through Constantinople and Smyrna, where it is generally despatched to undergo the process of adulteration with sandalwood and other oils. It is said that in London the Adrianople attar finds a ready sale when it is adulterated than when it is genuine.—*Late Paper.*

"Is there any Sense in Silent Meetings?"

At a time when persistent efforts are being made to undervalue silent meetings, and to introduce among Friends the public reading of the scriptures as a substitute for that reverent waiting upon the Father of Spirits, which we have always considered as essential to the performance of divine worship; it may be an encouragement to some to read the following chapter from the experience of that valuable minister, Mildred Ratcliff.

In early life she was a zealous Baptist. Her father and a number of her near connections were ministers among them, and she was warmly united to that people. When quite young she was married to Harrison Ratcliff, who had been brought up among Friends. They resided near Lynchburg, Virginia, and Mildred sometimes accompanied her husband to a meeting of Friends in the neighborhood of their residence. She had once before their marriage been at such a meeting but appears to have derived no satisfaction therefrom. She says of Friends: "Going sometime with my husband to their silent meetings, I sat among them, wondering at such a manner of holding a religious meeting, it being to me as lost time,—time that I might have improved at my own meeting. Truly, a silent meeting was as foolishness to me." [So they are, and so the evil will and must be to those whose views are outward, and who need the melody of song or the voice of words, to raise their minds to Him, who according to the declaration of His beloved Son is a spirit, and must be worshipped in spirit and in truth. But the sincere seeker after truth can hardly fail eventually to understand the beauty and excellence of waiting before the Lord in meetings for a renewal of strength.] "I had not gone to many of these meetings before in secret prayer my spirit bowed before Him that seeth in secret, greatly desiring that as He alone had the power He would show me whether there was any sense in such meetings. Wading in the deeps, I went on for a few years, sometimes at Friends' meetings, sometimes at Baptists' meetings. While sitting in one of the latter, I received strength to give up the few slaves left me by my parents. On account of these [slaves] I had suffered much in mind, so that my sleep went from me. Being of a delicate constitution, I saw no way to get along without the help of these slaves. No one knew but He who seeth in secret, through whom I passed on their account, until, as I was sitting in a Baptist meeting, I was enabled to give up that uncertain dependence, and cast all my care on the Lord. He gave me His promise in secret that this dependence [on Him] should not fail but should last and white life continued. At this my spirit bowed and said, 'it is enough.' Truly my peace did then flow as a river. After meeting went home rejoicing in that mighty power through which I had obtained strength to give up the thing which I could truly say, I have never for a moment regretted in any strait, giving the up."

"At that time I had not read a page in Friends' book that I remember. But after this my mind being prepared, I picked up John Woodman's journal, and said in my heart, I will look in this book to see if there is any sense in anything a Quaker can write. Before I had read many pages my spirit was broken and my heart contrited under a sense, that the want of sense was in me, and not in the Quakers. I was blinded with tears, and had to shut the book. Yet, from time to time, and little by little, being anxious to see the contents, I read it, as secretly as possible."

ly I had not got half through, before I thought saw the beauty of holiness shine in his remarks brighter than I ever saw the sun shine in the merest day. What he said on the subject of oppression answered to the exercise through which had passed on the same subject, as face another to face in a glass.

"Although now in a good degree convinced of principles Friends profess, yet there was something in me that felt abhorrence at the idea of ever being called a Quaker, notwithstanding the true desire of my soul, day and night, to become an humble follower of the Lord Jesus Christ, whom I did believe according to the scriptures, continued going to the Baptists' meeting and friends by turns, until when I would go to [the Baptists'] meeting-house door, it seemed to me I was a hand, though invisible, clap me on my right shoulder, and with it I heard the language in ret, yet plain and intelligible.—'Thou hast no siness here.' I did not know what to make of this. Though started, I went in and took my seat. My peace was broken, so I could not enjoy meeting. I went to the Baptist meeting again and again, and as often as I did so, felt the same visible hand, and heard the same language. My mind was all in confusion. I had a great deal in singing, but I had no pleasure in it in those meetings. I had not then felt any concern about obligations or compliments not being right. Such was the state of my mind, I did not know what to do. My distress increased so when I went to the Baptist meeting that I gave it up, and went to no meeting for a time. On First-day I would read ends' books. My peace sometimes was great whilst at home reading, notwithstanding my stubborn determination not to be called a Quaker. O! the matchless mercy, the long suffering of Good Shepherd, who laid down his life for sheep, was marvellously manifested in waiting a poor nothing like me."

About four years after her marriage, Mildred became a member among Friends, and as she was striving to persevere in a christian course, bringing above every thing else to love and serve God, and to know the salvation of her soul going out, she became prepared to advocate publicly the Lord's cause.

**Bread and Milk.**—The incident I am about to relate I received from the lips of the principal or when he was a venerable and most interesting gentleman.

It is a story of his wayward boyhood, which he told to tell because it reflected honor on a mother delighted to honor.

One morning Johnny (for that was his real name) came to the breakfast table and boldly said would not eat bread and milk that morning.

"Very well, Johnny," answered his mother, calmly and without raising her voice; "I'll set on this high shelf. You can run to school." This run consisted of a long piece of road, and in a long tramp through a wood, which gave my ample time to call up all his spunk and strengthen his determination not to give in. Accordingly, on his return, he was all ready to assert the dignity of boyhood, and when he drew to the table and saw the bowl of bread and milk set before him, he felt nervous to any course, and decided to die rather than eat it.

"Very well, Johnny," was the mother's calm remark; "I'll set it on the high shelf until you eat it;" and a decided wave of her hand sent the bowl from the table, and in due time he was bid by an authority he could not resist to run off to school.

That run was not as spirited as the morning run

had been. He felt "dreadfully hollow;" and had no relish for his usual sport of pretending to be chased by a bear, climbing, in fancied terror, a tree; running out on the end of its horizontal branches, and dropping to the ground only to gain another tree and accomplish the same feat of dexterity.

On the contrary, he felt a little like giving up, as he knew his mother never would, and admitted to himself that he would be glad of that bowl of bread and milk; and when he came dragging home at night, and the bowl was lifted down from the high shelf without a word of threatening or reproach, he pretty well understood the force of calm and persistent authority.

Feeling well assured that he would never eat anything else until he had swallowed that oft-presented and oft-refused bread and milk, he just took it as quietly as it was offered, and ate it.

And after that, he said, he never set his will in defiance of his mother's. I saw the tears of fond and appreciative love gather in his eyes as he said,

"My mother was a woman of good judgment, and I love to think how she made me obey her."  
—*Late Paper.*

### Briguettes.

One of the best illustrations of the utilization of waste or valueless products to be seen at the Paris Exposition, is the collection of artificial fuels there exhibited. Belgium, France, and Austria, who have taken the lead in this matter, contribute as the results of their experience, samples and models of machinery for the manufacture, from hitherto useless substances, of a cheap and valuable fuel for industrial and domestic purposes.

The principle of making refuse combustible materials cohere by incorporating them with some adhesive substance, forming thereby a solid mass of artificial fuel, has been practised by the Chinese and other nations for centuries, but the special interest of these samples lies in the employment of improved cementing materials. Although the particles of some kind of bituminous coal will cohere when subjected to pressure at a slightly elevated temperature, forming a block of considerable strength, to stand rough handling in transportation, some cement must be found which will more firmly bind the coal particles together. Common clay was first used for this purpose, but being itself incalculable, the large amount of ash formed proved objectionable, and recourse was had to coal tar with excellent results. In the countries referred to above, where this kind of fuel, under the name of briguettes, or carbon aggloméré, has been extensively experimented with, a residue in the manufacture of starch has been lately employed as a cement, a substance valueless for other purposes, and having advantages over clay in that it leaves no ash, and does not, like the coal tar, melt and thus lose part of its binding effect at a high temperature.

The form of the fuel depends upon the kind of machine used in compressing it. In M. Ewart's machine, which is very highly spoken of, the material is forced through iron tubes, so that the fuel has the appearance of a log of wood. M. Mazeline's appears to be constructed similarly to a model brick machine, the material being fed into prismatic molds and compressed by a square piston in each. While still damp, these blocks are placed in a kiln and warm currents of air are passed over them for the space of three hours, when they are ready for use.

Another machine exhibited is that of M. Dehaynin, being a modification of the one first men-

tioned. With its engine and all accessories a machine, capable with an eighty-horse motive power, of turning out ten tons of fuel per hour—weighs sixty-five tons. M. Dehaynin's works furnished 175,000 tons of this fuel last year, which he sold to railroad companies, the navy, and a large quantity for household purposes. The samples sent by the Northern Railway Company of Austria, made at their coal mines at Ostrav, in Moravia, are prismatic in form, weigh about eight pounds each, and in actual practice on locomotives, are found to evaporate from 7.1 to 7.2 pounds of water per pound of fuel. The annual production from these works exceeds 170,000 tons.

The saving of space in storage, from the compactness of this fuel, is in itself a great recommendation, the cost is trifling when compared with ordinary coal, while its convenient form, cleanliness, and high heating effect have given general satisfaction wherever it has been introduced.—*Scientific American.*

**The Straight Gate.**—An Allegory.—"I heard a great noise as of carpenters at work. I looked what this might be, and saw many sturdy travelers, who finding they were too bulky to get through, took it into their heads not to reduce themselves, but to widen the gate; they hacked on this side, and hewed on that; but all their hacking and hewing, and hammering was of no purpose, they got their labor for their pains. It would have been possible for them to have reduced themselves, had they attempted it, but to widen the narrow way was impossible."

**Type Writing Machine.**—A machine by which it is assumed that a man may print his thoughts twice as fast as he can write them, and with the advantage of the legibility, compactness and neatness of print, has lately been exhibited before the London Society of Arts by the inventor, M. Pratt, of Alabama. He draws up his alphabet in a solid square battalion, say seventy characters in seven rows, the whole in a solid electrotype plate about five eighths inch square or more, according to the size of the type desired. He prints a letter by the blow of a minute hammer of uniform size with all the type bodies, striking the face of the letter, with the paper interposed, and a carbonized sheet also between that and the type. Each letter, as wanted, is moved into position before the hammer by compound levers actuated by keys like those of a piano. The same touch of the key re-adjusts the paper to the new impression (with or without a space before it, according to the force used), re-adjusts the type plate so as to present the desired type to the hammer, and gives the printing blow. Simple arrangements also retract the page at once laterally and vertically to begin a new line. The type plate and paper are placed vertically, the latter with its face to the operator, so that the work done is before his eyes as in writing. The keys actuate two double-acting levers, one of which raises or lowers the type plate, while the other moves it laterally. Each key is so applied to the levers as to adjust the plate at once sideways and vertically to the position for printing a particular character into play. Or, a better way, one key will do duty for the vertical movement of each entire horizontal row, another key for the lateral movement of each vertical column; and thus by pressing two keys for each character, seventeen keys will be sufficient to operate the whole font of seventy characters above supposed. The case of the instrument is small and compact, the parts are mostly of wood, and it could be manufactured and sold on a large scale for about \$15 with a handsome profit.—*Scientific American.*



**Lord Bacon.**—The British government has become possessive of five letters written, in 1620-21, to King Christian IV. of Denmark, by Francis Bacon, Baron Verulam and Viscount St. Albans. Their date is just before the heavy charges against him for malfeasance in office as Lord Chancellor were preferred against him. King Christian, to whom these letters were addressed, was brother of Anne of Denmark, wife of James I. and mother of Charles I. The Danish government presented these autographs to Sir Charles Murray, the British Minister at Copenhagen, who sent them to Lord Stanley, the present Foreign Secretary of England. From him they will doubtless pass into the British Museum.

## THE FRIEND.

SEVENTH MONTH 20, 1867.

### SUMMARY OF EVENTS.

**FOREIGN.**—A Paris dispatch of the 13th says: Since the capture of the city of Mexico by the Liberal forces, nothing has been heard by the French government of Alphonse Dano, the French minister in that city. The Emperor has announced his intention of sending a strong deputation to Vera Cruz to release Dano should he have been made a prisoner, and to resent any indignity offered him by the Juarez government.

In the Corps Legislatif on the 13th, Olivier said unless liberal reforms were realized, war would be the inevitable result. He further said the emperor himself favored reforms.

The Austrian government has dispatched Admiral Tetchoff of the navy to Mexico, for the body of the late Arch-duke Maximilian. The admiral goes by way of New York.

Prussia is about to send an envoy to the United States to make a new postal treaty with this government.

An extensive conspiracy against the life of Queen Isabella, of Spain, has been discovered, and over two thousand persons have been arrested in consequence of the developments which have been made.

A bill making the ministers of the Austrian Empire responsible to the legislative body, has passed through the various stages of legislation and is now a law of the empire.

A tariff system has been adopted by the States of Northern Germany, to remain in effect ten years.

Vienna reports say that serious disturbances have broken out in Galicia. The Austrian troops dispatched to quiet them have been defeated by the rioters. It is alleged that these riots have been incited by Russian officers who have worked upon the national prejudices of the Slavonic population, and created discontent by their intrigues.

The Sultan of Turkey landed in England on the 12th inst. He was received by the Prince of Wales, acting for the Queen, and by the King of Egypt, and was by them escorted to London where he met with a magnificent reception. During his residence in London, the Sultan will occupy Buckingham Palace, which has been prepared for his accommodation. The Sultan has accepted an invitation to visit the Emperor of Austria, and will remain one week in Vienna as his guest.

The Emperor of Austria proposes to visit Paris in the ninth month. The King of Prussia and the sovereigns of the South German States, are to have a conference at an early day.

The French expedition to Mexico, which has ended in the military execution of Maximilian, cost France \$72,631,000 in money expended and about \$8,500,000 in munitions of war, &c. The Paris *Courier* adds to this statement the losses of private capital sunk in Mexico by French subjects, who have been met with a similar fate. The Sultan will occupy Buckingham Palace, which has been prepared for his accommodation. The Sultan has accepted an invitation to visit the Emperor of Austria, and will remain one week in Vienna as his guest.

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The trial of Berzowski for an attempted assassination of the Emperor of Russia, has resulted a verdict of "guilty with extenuating circumstances," and he has been sentenced to imprisonment at hard labor for life.

The Russian government has sold the St. Petersburg and Moscow Railroad to Baring, Brothers and Hottinger.

The Prussian government is taking measures for the formation of a fleet in the Baltic.

The House of Representatives, in both Houses various memorials have been presented and resolutions offered. The House of Representatives, by a vote of 93 to 50, decided that when Congress adjourns it shall be on the 13th of the Eleventh month next. The members who desired the impeachment of the President were generally in favor of meeting at an earlier day. Supplemental reconstruction bills have been introduced. Some of the differences between them were adjusted in a committee of conference.

The bill reported by the committee was adopted in the Senate by a vote of 31 to 6, and in the House of Representatives by 116 yeas to 23 nays. The large majorities make it evident that if the bill should be vetoed by the President, it will at once be passed over his veto, by the ratification of constitutional majority. Some of the Democratic senators appeared to be satisfied with the measure. By the first section it is declared to have been the true intent and meaning of the original Reconstruction act that the existing governments in the conquered States are not the legal State governments, and that thereafter said governments, if continued, were to be subject to the same restrictions as those imposed by the original Reconstruction act, "and to the permanent authority of Congress."

In subsequent sections the commanders of districts, and the General-in-chief, are authorized to remove or suspend such State officers and appoint others in their stead. There are also provisions intended to secure a fair and full registration of the loyal and disloyal population of the States, and a resolution appropriating \$1,000,000 to carry the Reconstruction acts into effect.

**The Revenue.**—The internal revenue receipts last week amounted to \$4,875,294.

**Registration.**—The registration in Richmond, Va., closed on the 13th inst. The colored majority is 119.

The registration in Virginia is reported to be about half completed. Of the 100,000 colored people who have been enrolled, of which 55,000 are those of colored men, and 45,000 of white men. In Louisiana, 102,136 voters have been registered, with a colored majority of 33,374. In New Orleans the numbers are nearly equal, viz., 14,419 white, and 14,458 colored. General Sickles has decided not to begin registration in North and South Carolina until Congress shall have determined more explicitly who are entitled to be registered.

**The Freedmen.**—The Assistant Commissioners of Arkansas and Louisiana, give favorable reports of the condition of those under their charge. But few difficulties occur between the freedmen and their employers, and such as do are mostly of a trivial nature. The feeling between the white and colored people is generally good. With regard to the schools, it is reported that the educational interest continues to progress, but there is some regret expressed at the scarcity of teachers. In Arkansas 255 of the freed people were assisted during the month, at a cost of \$1053.26.

**Philadelphia.**—Mortality last week 421. Of cholera infantum, 90; consumption, 43; debility, 18; old age, 10.

**Miscellaneous.**—On the 13th another attempt was made to disclose Table Rock, at the Niagara Falls. Ten blasts were made, each containing 1½ pounds of powder, and the only effect produced was a slight explosion on the surface.

The President has laid before the Senate the Reciprocity act recently made with the government of the Sandwich Islands, which is broad and liberal in its character; also, the joint treaty by France, Great Britain and the United States with Japan.

Extensive deposits of coal have been discovered on the line of the Union Pacific Railroad, Kansas branch, 170 miles west from Pond Creek. Good bituminous coal, of a quality which has been found in veins from eleven to fifteen feet thick.

Five hundred African slaves were recently landed on the coast of Cuba.

The Committee appointed by Secretary McCulloch to count the funds in the vault of the Treasury Department, has completed their investigation, and the result of their count shows a deficit in the Treasury over the balance that the books call for. The amount of national funds which has passed through the Treasurer's hands since 3d mo. 1861, is about \$14,500,000,000.

There are now in operation in the world 95,727 miles of railroad, of which the United States has 30,523; Great Britain and Ireland, 12,282; France,

8982.5; Prussia, 5794.3; Austria, 3830; all of Europe, 50,117.5; North America, 14,114.1; Asia, 3660.5; South America, 1041.9; Africa, 375; Australia, 607.7; West Indies, 410.3.

Surveys have been commenced for the improvement of the Illinois river, and its extension by means of ship canal, so as to admit the passage of 1200 tons steamers, direct from Chicago to St. Louis.

A new postal treaty has been concluded with Great Britain. After the commencement of the year 1868, it, postage on half-ounce letters will be 12 cents instead of 24 cents.

The wood consumed in one year by the New York Central Railroad, amounts to 160,000 cords, which at 40 cords per acre, would require at least 4000 acres well timbered in the State.

**The Markets.**—The following were the quotations on the 15th inst. *New York*—American gold 139 U. S. sixes, 1861, 110½; ditto, 5-20, new, 108; ditto 10-40, 5 per cents, 102. *Superfine State Flour*, \$7.15 \$8.50. *Shipping Oil*, \$10.40 a \$11.60. *Baltimore Flour*, common to fair extra, \$9.75 a \$11.75; trade and family, \$11.90 a \$12. Amber *Guano* sold, \$3.20 *Virgin*, white and amber, \$3 a \$3.25. *Western oil* 81½ a 84 cts.; *State*, 93 cts. *Rye*, \$1.49 a \$1.5. *Western mixed corn*, \$1.08 a \$1.10. *Middling upland cotton*, 26½ cts. *Cuba sugar*, 12½ a 13c; refined, 17 cts. *Philadelphia*—*Superfine flour*, \$8 a \$8.50; extra, \$9 \$13, and fancy brands at higher prices. *New southern wheat*, \$2.60 a \$2.75; choice do., \$3.05; *California* \$2.25. *Rye*, \$1.70. *Yellow corn*, \$1.12 a \$1.15. *Oil* a \$1.05. *Cliversed*, \$8 a \$9. *Timothy*, \$3.5 *Flax-seed*, \$3. *The arrivals and sales of beef cattle* the Avenue Drove yard numbered about 1500 head. The market was more active, extra selling at from 1 to 1½ cts. fair to good, 14 to 17 cts. and common, 13 to 15 cts. About 5000 sheep sold at 5 a 6 cts. per lb. *Hogs*, \$9 a \$10 per 100 lbs. net. *Corn*, 70-90. *New wheat*, \$2.40 a \$2.50. *Corn*, 80 cts. *Ohio*, 79 a 80 cts. *Chicago*—No. 1 wheat \$2.15; No. 2 \$1.9 a \$1.89. No. 1 corn, 82 a 83 cts. *St. Louis*—*Wheat* sold to prime, \$1.95 a \$2.12. *Corn*, \$1.85 a \$1.93. *No. Orleans*—*Cotton*, 22 a 23 cts. *Fair sugar*, 13; *prime* 15 cts. *Superfine flour*, \$11. *Yellow and mixed corn*, No. 2, \$2.12. *Oats*, 62 a 63 cts.

### RECEIPTS.

Received from Deborah Fawcett, O., for Jane Hess and W. Fisher, \$2 each, vol. 40, and for Mary S. Barbee, \$2, to No. 29, vol. 40; from F. Taber, Mo., \$6, vols. 3, 4, and 41; from E. Hollingsworth, Agt., O., \$2, vol. 4, and for R. Penrose, \$2, vol. 40, J. King and T. Llewellyn, \$2 each, vol. 41, and for W. Warner, \$4, vols. 40 and 41.

Received from "A Friend," West Ely, Mo., \$4, for the Freedmen.

### AGENTS APPOINTED.

Micajah Morlan, of Salem, Ohio, has been appointed Agent in place of Jehu Fawcett, deceased, and Park H. H. of Harrisville, Ohio, in place of Jesse Hall, deceased.

### WANTED.

A woman Friend to assist in the care of the family Friends' Infant Boarding School at Tennessee. Applications may be made to either of the undersigned members of the Committee, viz.:

Jacob Edge, Downingtown, Pa.  
Richard B. Bailey, Marshall, Chester Co., Pa.  
Samuel Morris, Olney, P. O., near Philadelphia  
Joseph Elkinton, No. 783 So. Second St., Phila.

### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSHUA H. WORTMAN, M. D.

Application for the Admission of Patients may be made to the Superintendent, or to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED at Friends' meeting-house, Germantown, the 6th of Sixth month, 1867, JOSTAS JONES, of Cheltenham, Montgomery Co., to FRANCIS EGGES, of the former place.

WILLIAM H. PILE, PRINTER,  
No. 422 Walnut street.



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## The Supply of Ivory.

An enormous number of elephants are destroyed the course of every year, often as unpleasant neighbors to man in the wild state, prone to make war with the rice and grain fields, but far more persistently and fully to meet the demands of commerce for the ivory of the tusks. Though the best and the strongest of all existing quadrupeds, the animal is very readily decoyed into captivity in order to be domesticated, and is as easily slain by the hunter's rifle. The great bull tusk of three tons weight—leader of a herd—generally falls lifeless in an instant, if a ball is fully planted in the eye, or at the base of the tusk, or behind the ear; and "crack" sportsmen are well known to kill right and left, one with a barrel. In part of the northern province of Ton, upon the reward of a few shillings per day being offered by the authorities, 3,500 were dispatched in less than three years by the natives. Field alone requires annually the slaughter of an enormous army of the huge pachyderms, estimated at five years ago at 22,000, to furnish ivory for the various articles produced in its manufacturing establishments; and every civilized country needs a supply of the material for the useful and ornamental arts. Hence, not being prolific, it is by means improbable, that long before our humanity is over the elephant will be numbered with extinct species.

The tusks of the elephant are genuine teeth, of peculiar form, and large dimensions when fully developed. They alone supply that variety of dentine or tooth-substance which is properly called ivory, though many other animals, the hippopotamus, narwhal, and walrus, possess tusk, horns, or tusks of sufficient size and density to be used in the arts for the like purposes, and which hence popularly bear the same name. Of two existing species of elephant, the Indian and the African, the latter has by far the larger tusks. They supply the manufacturer with his material, valued on account of its closer grain, prior whiteness, and capability of receiving the best polish. Sometimes the tusks are stunted, being not more than ten or twelve inches in length, and weighing only a few pounds; but are completely formed a single tusk will sometimes weigh 170 lbs., and occasionally considerably more. A pair appeared in the Great Exhibition of 1851, taken from an elephant killed on the banks of Lake Ngami, which weighed 325 lbs.

Each tusk measured eight feet six inches in length, and had a circuit of twenty-two inches at the base.

In very high latitudes, where the remains of animals are preserved for ages by the rigorous cold of the climate, a further supply of ivory is obtained from the tusks of extinct species, which, with the bones, sometimes even the flesh and hair, are found imbedded in the frozen soil, having undergone but little alteration. The northern parts of Siberia, especially the lower valley of the Lena, and some islands in the polar waters, are well-known localities for these "Adamic things," or "things of Adam's time," as they are locally called, from their obvious antiquity. In the year 1770, an obscure fur trader named Liakhov, having occasion to visit the shore of the Arctic Ocean, saw while there a herd of reindeer coming over the ice from the north. Guided by the track of the animals, he travelled with sledge and dogs over the ice-fields for nearly fifty miles, and then came to an island, beyond which was another, the members of a small archipelago now known as the Liakhov group, or Now Siberia. Few spots are more geologically remarkable. Hills of fossil wood line the shores, while large tracts are composed of tusks, bones, and other animal remains deposited in the superficial sand, gravel, and loam, cemented by ice. It is remarkable of this curious produce that the tusks decrease in size and weight from south to north, as if they had been borne to their present sites by some great drift in that direction, which carried the lighter ones the farthest. Those of the islands are the smallest, but are much whiter and apparently fresher than those of the continent.

The best known and most abundant of these relics of ancient life belong to the *Elephas primigenius* of Blumenbach, called *Elephas fossilis* by Cuvier, the mammoth of popular speech. The latter name signifies, "an animal of the earth." It originated with the ignorant presumption, that being unable to endure the light of day, the creature was chiefly subterranean in its habits, like the existing mole. But some of the simple-minded natives had another theory, and were only concerned to have the remains undisturbed. "Take from us," said they to the first Russian adventurer, "our gold if you will; but leave us the bones of our great ancestors." Under a similar misconception, Pontoppidan reported the discovery of the bones of giants in Norway. Doubtless those of the extinct elephant, which are very widely distributed, and found in the Pleistocene deposits all over Europe. Admirably well preserved in the cold climate of Siberia, where the soil is perpetually frozen at the depth of a few feet beneath the surface, the tusks are regularly searched for by "ivory hunters," and are disposed of at the annual fairs held in the summer months at Yakutsk, along with the teeth of the walrus, and the furs and peltry of the Arctic zone. The fossil ivory is of inferior quality to that obtained from the living species, being exceedingly dry, hard, and brittle. But it is used in the arts, especially in Russia, and boiling in a solution of gelatine imparts the waxy softness in which it is deficient.

The mammoth is the only fossil animal which has come under the observation of man in a perfect condition; but only two complete specimens of the gigantic quadruped have yet been met with. In the case of all other remains the hard portions have alone been preserved, and these are frequently of a very fragmentary kind, requiring the highest skill to make out from them the form and character of the creature to which they belonged.

It was at the close of the last century that the first entire example was discovered by a Tungusian fisherman. Near the mouth of the Lena and the shore of the polar ocean he observed a strange shapeless mass projecting from a bank of frozen earth covered with ice, which, in the summer of 1801, when the season was warmer and the thaw greater than usual, became partially disengaged, and proved to be the carcass of an enormous animal. It eventually fell from the bank on the sandy beach, but was not examined by any naturalist till M. Adams travelled to the spot for the purpose from Yakutsk, in 1806. By that time native hunters had carried off portions of the flesh with which to feed their dogs, while white bears, wolves, wolverines, and foxes had devoured the remainder. But the skeleton was entire, and is now one of the curiosities of St. Petersburg. It stands nine feet four inches in height, and measures sixteen feet four inches in length. Following the curve the tusks extend to nine feet six inches. The animal was a male, furnished with a long mane, and coated with a skin covered with a reddish wool, adapted therefore to endure a cold climate. During the last year our Royal Society received information of a second perfect example having been discovered by a Samoite in the frozen soil near the eastern arm of the Gulf of Oboi. It is not improbable that careful explorations in the vast region of northern Asia, very imperfectly known at present, may be made with benefit to the ivory market as well as to natural history.

Ivory has been known from remote antiquity, and appreciated as an ornamental material. Proportions of human figures are extant on the walls of tombs and palaces in Egypt—black, crisp-haired men, evidently natives of central Africa—who appear as the bearers of presents, among which the tusks of the elephant are conspicuous. Phoenician traders had ivory in such abundance that the chief seats of their galleys were inland with it. "The company of the Ashurites have made thy benches of ivory brought out of the isles of Chittim," Solomon's ships visited the shores of the Indian Ocean for the product; and "the king made a great throne of ivory, and overlaid it with the best gold." The erection of a house of ivory is named among the acts of Ahab. By the Greeks and Romans this article of luxury was highly valued and extensively used. However, in a comparatively primitive age, makes mention of it in the palace of Menelaus. Phidias the sculptor produced a statue of Jupiter Olympus of the material, so beautiful and imposing, that it was considered a misfortune to die without having seen it. But modern times supply the most remark-

able example on record of what may be called its barbaric use. In the sixteenth century Akbar, the Great Mogul, built an octagonal hunting-tower of ivory, which is still standing, some twenty miles to the west of Agra. It bristles with one hundred and twenty-eight enormous tusks disposed in ascending lines, sixteen being on each of the eight sides.

Great Britain imports annually from all parts not less than 500 tons, which may be valued at £400,000. The chief consumption is for knife-handles, the keys of musical instruments, mathematical scales, dice and chessmen, billiard-balls, inlaying, and artistic carving, some of which are rendered extremely costly by the taste and skill displayed in their execution.

Vegetable ivory, derived from the nuts of an exquisitely beautiful South American palm, is in extensive use for umbrella-handles, buttons, trinkets and other ordinary articles; but it soon tarnishes, and wears rapidly if exposed to much friction. In France an excellent imitation of ivory is now made from a mixture of papier-mâché and gelatine, called Parisian marble. But no substance, natural or artificial, is at present known so well adapted as the true material for the purposes to which it is applied. Yet long before the elephants are no more, and the mammoths are used up, an adequate substitute may have been found, and have reconciled the world to a loss which is inevitable.—*The Peoples Magazine.*

Selected for "The Friend"

*Of the Church in its Declining and Falling Estate.*

(Continued from page 371.)

Again he speaks of some that were already turned aside after Satan, v. 15. And of some that had erred from the faith, and pierced themselves through with many sorrows, vi. 10. Again, all they which are in Asia be turned away from me, 2 Tim. i. 15. Likewise he speaks of some, who would increase unto more ungodliness, and whose word will eat as doth a canker, ii. 16, 17 and that evil men and seducers shall wax worse and worse, deceiving and being deceived, iii. 13. Yea, the time will come, saith he, when they will not endure sound doctrine, iv. 3. Demas hath forsaken me, having loved the present world, 10 v. Alexander, the coppersmith, did me much evil: the Lord reward him according to his works, 14 v. At my first answer, no man stood with me, but all men forsook me, 16 v. Surely love was grown very cold, iniquity likely to abound, and the apostasy from the truth to increase. And among the churches of Asia, how many of them were warping! Ephesus, though she had much good remaining in her, yet she had left her first love, and was fallen from her first state and works, Rev. ii. 4, 5. Pergamus also had them which held the doctrine of the Nicolaitans, which thing Christ hated, 15 v. Thyatira, she likewise suffered the woman Jezebel, which called herself a prophetess, to teach and seduce God's servants, 20 v. (Now this she ought not to have done, the churches having the Spirit, the holy anointing, to try spirits and prophets by; yea to try aposties; which will faithfully discover which are truly such, and which are not, as 2 v.) Sardis had a name that she lived, but was generally dead; there being but a few names left in Sardis, which had not defiled their garments, iii. 1, 4. Laodicea was lukewarm; neither cold nor hot; in the profession, in the form and appearance of truth; but without zeal, without life, without power, 15 v. Now being in this state (having the form and appearance of all) she judged herself rich, and increased with goods, and to have need of nothing,

17 v. This indeed is a pleasant state in man's eye, but very loathsome to God, 16 v. This church seemed to have all, but indeed had lost all; and wanted the gold, the raiment, the eye salve; and so was wretched, miserable, poor, blind, and naked, 17, 18 v. In this declining state some fell from the doctrine of Truth, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1. Some from the fellowship and worship; it being the manner of some to forsake the assembling of themselves together, Heb. x. 25; which the church, when first gathered, was very diligent in, Acts ii. 42, 46. Some held the form of knowledge, and profession, but fell from the life and power, 2 Tim. iii. 5. Yea many ways did the wolfish false spirits drive and scatter from the flock, as they could get entrance into men's minds.

Object. But how could the church decline thus in the apostles' days; the Spirit of God being so powerful in the apostles, and being also so generally then bestowed upon believers. As Gal. iv. 6.

Ans. It is true, they had great advantages of standing, by reason of the presence and power of the Spirit with them. But yet without, the Spirit of the Lord is tender, jealous, and might be grieved and provoked by neglects (his warnings being slighted, and his motions quenched) and so might draw back from such, as either received not the truth in the love of it, or grew cold and careless afterwards; and then the spirit of darkness and deceit thereby had advantage to blind them, gain upon them, and enter into that part of them, which the Spirit of the Lord had before recovered and possessed. Now the enemy having got entrance, prevails and captivates more and more, unless the Lord in tender love and mercy visit it again, lifting up a standard for the soul, and so drawing it back by degrees into his light, and power again. Besides, it is easy to decline, (easy for any soul, easy for any church;) but there is need of much care, fear, faith, obedience, watchfulness to the Lord, and against the enemy. &c., to preserve and keep the estate of an heart, or the estate of a church, chaste and pure. Ye are kept by the power of God, through faith unto salvation. Can any thing preserve a soul, or church, but God's power? And doth God preserve any soul, or church, but in the way he hath appointed? A church is like a garden; needs digging, dressing, watering and sunshine, to cause it to thrive and flourish. Do not weeds easily spring up in a garden? Yes, ranker weeds than in common ground; which spread apace and overrun it faster, if it be not looked to and kept by the gardener? Read the figure and understand. Are not spiritual weeds as corrupt and spreading as the outward? Are they not like leaven; have they not a poisonous, infecting nature in them? Know ye not, saith the apostle, that a little leaven leaveneth the whole lump? 1 Cor. v. 6. If but one root of bitterness spring up in a church, it may defile many, and trouble the whole, Heb. xii. 15. And as one corrupted person, so also one corrupted church, may infect and poison many more. Yea, was it not thus in the apostasy? When it once got head, did it not break in and overflow apace?

ISAAC PENNINGTON.

*Why the Sky is Blue.*—It is generally supposed that the blue colour of the sky is due to moisture in our atmosphere, and the idea seems to be confirmed by the intensity of the colour during the moist weather of summer, when compared with the sky of the more dry-wetted winter. It has recently been shown by Prof. Cooke, of Cam-

bridge, in a paper read to the American Academy of Arts and Sciences, that this view is correct. He has found, by means of the spectroscopic very delicate instrument of analysis, by which the most minute substances, even when at a distance can be detected, that the aqueous vapor of the atmosphere absorbs most powerfully the yellow and red rays emanating from the sun, leaving the blue rays to be transmitted, and thus accounts for the colour of the sky. The instrument also proves that the colour is due to simple absorption of these rays by the water, and not to spectral reflections from the surface of an infinity of droplets as has been supposed.

For "The Friend"

*Forest Cultivation in Europe.*

By the calculations made by a writer in recent Report of the Agricultural Department appears that about 3,000,000 acres of woods are now being stripped of their timber yearly, about 10,000 acres every day. This rapid destruction of our forests indicates the necessity, which must ere long, be very sensibly felt, of carefully preserving these valuable productions from unnecessary waste, and of providing for a future growth by judicious propagation and culture. Many parts of Europe this necessity has long been realized; and systematic efforts are now being made to replace those extensive forests, the removal of which, often in great improvidence and recklessness, has been followed with very injurious results to the soil and the impoverishment its inhabitants. The following extract from a late periodical, gives an interesting description of a new branch of industry which the demand forest seeds has produced in some of the most thickly wooded sections of the continent, and wishes an idea of the extent to which the attempt to propagate its valuable trees are now being carried.

"About an hour and a half from Darmstadt far from the principal high-road to Marlies Griesheim, a Lutheran village of considerable size, numbering perhaps some four hundred hot and three thousand inhabitants. The industrious villagers were early led by their vast pine forest and wide meadow lands to turn their attention to the collection of forest seeds and medicinal herbs, and gradually developed in these pursuits an activity and industry which are unparalleled of this kind.

"It could not but happen in the course of time that the pine-cone gatherers should enter into partnerships among themselves and more into business relations and intercourse. Gradually societies of larger size were formed, individual members of which formed as managers certain forest districts defined by the municipal or manorial authorities, carried on the work of collecting the pine-cones in regular districts, and sold the cones collected to the State, or to the dealers, for the common account. Some 30 years ago Heinrich Keller had risen above all fellow-citizens in this little town, by means of botanical and scientific knowledge, aided by practical experience in the seed business. In the sake of extending his business, he transferred his seed warehouse to Darmstadt, purchased the environs of the city a property of so considerable extent that he could, step by step, improve and extend the processes of cleansing his seed, and the means for effecting this, spared neither sacrifice nor pains, and devoted especially the greatest industry and most invincible perseverance to the improvement of the extensive heating apparatus and structures, and to the invention of machines which simplified and facilitated



rations of the business, and thus increased the sure of production.

The present magnificent 'Kleng' establishments (Klengsalstalten) were rebuilt by the present proprietor, Heinrich Keller, the son of the founder, in the year 1861, on a considerably larger scale, and all the latest modifications and improvements, and in an appropriate and elegant style of architecture. They form, with their most recent additions, the steam-kilns, not only the largest establishment of Germany in this department of industry, but also, with those of Lawson in Edinburgh and Villemorin-Andrieux in Paris, the best in the world.

The word 'Kleng' comes from 'klingen' (to gle or clink), and in the language of this forest-ice is applied to the process of extracting, by means of heat and subsequent agitation, the pine-needle seeds from the cones, of making them leap, as it were, so to say, with a clink or tinkle. If you find your ear near one of the closed compartments of the factory, in which the pine-cones are shut upon hurdles, you will be ready to own that the stinging in quick succession of the seed-capsules, in all sorts of different noises, under the influence of the varying degrees of heat to which they are subjected, has a peculiar music of its own. The proprietor's establishment is engaged principally in extracting the seeds from pine, fir, and larch-trees. These are picked during the autumn and winter by the poorer members of the community, especially at Griesheim, in their extensive forests of needle-leaved trees, and brought for sale to the factory. The latter employs for this purpose, during the winter months, after the harvest has been completed, nearly a thousand men, who enter themselves over the whole grand-duchy of Saxony and portions of the neighboring countries, to find in this pursuit a welcome and remunerative employment. With the establishment at Griesheim are connected several branch factories, which are carried on in the interest of the former.

The gatherers of the fir-cones, particularly those of Griesheim, which are distributed in winter and less fellowships throughout the pine-lands between the Rhine, Main, and Neckar, are dressed in coarse canvas garments. Woollen clothing would be a hindrance to them in climbing trees to a hundred feet high. In rough and stormy weather a worn-out soldier's cloak protects their backs, and a light cap the head. With climbing is fastened upon stout boots or laced gaiters, as 'pine-tree birds,' in boldness, activity, and swiftness of foot-ying with the squirrels and woodpeckers, clamber swiftly, with vigorous steps, and rebound far through the forest, to the summit of the trees, even up to the slender topmost twigs, and the snapping of the twigs to which the cones are attached announces their busy work. They collect the cones in a linen sack slung over the shoulder, and fish down those in the highest and most slender twigs with their only implement, a pole about an inch thick and eight or ten feet long, provided with a hook at the end, and in mounting the trees carried suspended in the button-hole. When the industrious kluon has filled his sack with pine-cones recent of resin, he descends from his airy throne quickly and securely as he ascended, empties the contents of his sack in a heap, warms himself by his fire, made of empty cones, and then is again ready for work, which continues thus until gathering gloom of evening puts an end to his day's toil.

In Thuringia, also, this gathering of pines is carried on very industriously. 'Often,' says Schacht, in his famous book 'The Pine,' 'a rustling in the topmost branches of the

fir-tree,' (he is speaking of the Thuringian forest,) 'and looks up, expecting to spy a squirrel busily at work, and sees instead a man suspended at the giddy height. It is a "cone-climber," who is clambering with wonderful activity from branch to branch, from tree to tree, in order to gather the pine-cones. The boldness of these people goes so far, that they will in a thick wood, when sitting amid the top branches of a fir, set the tree rocking to and fro, and, when its branches approach the summit of a neighboring tree, spring with a quick, dexterous leap from the one into the other.'

'The process of obtaining the seeds from the cones is conducted in the following manner. The factory contains three great hot-air kilns, or ovens; the place of the fourth was taken during the past year by a steam-heating apparatus, the principal object of which is to obviate, or at least to lessen, the danger from fire, and to increase the germinating power and good quality of the seed obtained. Seventeen layers of hurdles are so thoroughly warmed and dried by the heating apparatus, containing some fourteen hundred square feet of superficies, that the time within which the 'kleng process' is completed, by the opening of the cones and the falling out of the seeds, is shortened perhaps one quarter, although the degree of heat employed is very considerably lower, and consequently the seed thus produced retains far more germinating power, because the whole artificial process corresponds much more nearly to the natural. For example, the ovens heated by the fires directly, and those warmed by steam, filled at the same time with cones taken from one and the same heap, the seeds being afterwards taken out at the same time, and immediately subjected to germination tests conducted in the same manner, yielded in a week, the former eighty-one, the latter ninety-three per cent. of grains capable of germination. Everywhere have the experiments in germination made with seed obtained from Keller yielded results exceeding the percentage promised, a fact which has gradually extended the trade of this establishment to the most remote regions.

'The cones, after being freed from the needle-leaves and dirt, are spread upon hurdles which are placed over the ovens and the steam-heating apparatus. After this process of drying is completed, in the course perhaps of twenty or four and twenty hours, the cones are transferred to the wire-shakers or screens, adjacent to the ovens, and in these, by means of the rotary motion given to them, the seed is separated from the cones. It has then, by the removal of the beads by a particular apparatus adapted to this purpose, to be prepared for cleansing, which is effected by means of sieves and fanning machines.

'The separation of the seeds from the larch-cones is accomplished by a method which differs somewhat from the above. These cones, when taken from the kilns, are passed through machines expressly devised for this purpose, by which they are torn in pieces. The seeds, intermingled with scales and pieces of wood are then placed in a cleansing apparatus, and their preparation completed by means of a stamping-mill, which crushes the fragments of wood with which they are mixed. A steam-engine moves all the machinery in the establishment. On an average, one hundred and sixty Hessian walter (560 bushels) of pine-cones and thirty maller of larch-cones are subjected to treatment daily, giving a result of five hundred and three hundred pounds of seed.

'The establishment sends yearly to the different quarters of the globe some twelve hundred hundred-weight of pine, fir, and larch seeds. Most

of the German governments, Belgium, Holland, England, Denmark, Sweden, and Russia, many parts of Africa, and of late especially America also, obtain seeds for the planting of new forests from this establishment. Above all, however, France obtains from here the seed which she employs to clothe her mountains again with verdure. In France, forest culture has become one of the most serious questions, on account of the annually recurring inundations. The revolution too, as is well known, exercised but little forbearance toward the woods belonging to the State and the different communities. All the mountains were denuded with an unsparring hand of their forests, which would not grow again of themselves. Were it not possible to restore them by the aid of forest culture, the future economical ruin of a portion of the country would have been determined.

'The largest demand is for pine-seeds, but, besides the fir and larch seeds already mentioned, the seed of the black pine, of maple, ash, and elm trees, of lindens and locusts, white firs and Weymouth pines (*Pinus Strobus*) is likewise collected and prepared, though not in such large quantities.

'The sending-out of seeds by the establishment to its customers is distributed through the year as follows: the seeds of the deciduous trees, with the exception of the elm, at the end of October, or beginning of November; those of the white firs, at the beginning of December; those of the other evergreens, in the middle or toward the end of March; the elm-tree seeds at the end of May, or beginning of June.

'The trade in grass-seeds, which is united with that in forest seeds, is also important, and many hundred people are busied during the summer and autumn with the collection and cleansing of these seeds. The factory sets in circulation some hundreds of thousands of florins every year, and the net profits amount to not less than thirty thousand florins.'

Selected for "The Friend."

I stood up and told them, that there had not been more mischief done among the children of men by any one thing, in most ages of the world, than by men's running in the name of God, as his messengers, when he did not send them; who not only did not profit the people at all, as set forth in the 23d chapter of Jeremiah, but did much hurt by misguiding them. And though it might look strange to some, as a meeting had been appointed, and the people invited, that I said nothing; yet as no consideration of that kind ought to prevail with me to run in my own will, to speak of the things of God among them, so it might be better, both for them and me, if I were silent. \* \* \* And though the day before, and many other times, I had been rightly concerned from the Lord; yet it did not follow that I might employ myself that day when the Lord did not fit me, and require it at my hand, lest instead of comfort I should procure reproof from him; and in seeking my own honor, dishonor the Lord, and so become a transgressor. And being set down again, I was broken in spirit by the income of the love of Truth, which reached several; and in some time I was concerned in prayer, and the meeting ended well.—*Life of Thomas Story.*

Icebergs.

For "The Friend."

In a late number of "The Friend" was a description of the glaciers of Greenland, showing the manner in which, by their extension into the ocean, those huge masses of ice, called icebergs, are broken off and permitted to float with the currents of water. From the same author (Dr.



Hays) is extracted the following description of the manner in which these same bergs sometimes crumble into small fragments:—

"We had made a little progress during the night, but soon after breakfast the wind died away, and the schooner lay like a log upon the water. Giving too little heed to the currents, we were eagerly watching the indications of a wind which appeared at the south, and hoping for a breeze, when it was discovered that the tide had changed, and was stealthily setting us upon a nest of bergs which lay to leeward. One of them was of that description known among the crew by the significant title of 'Touch me not,' and presented that jagged, honey-combed appearance indicative of great age. They are unpleasant neighbors. The least disturbance of their equilibrium may cause the whole mass to crumble to pieces, and woe be unto the unlucky vessel that is caught in the dissolution.

"In such a trap it seemed, however, that we stood a fair chance of being ensnared. The current was carrying us along at an uncomfortable rapid rate. A boat was lowered as quickly as possible, to run out a line to a berg which lay grounded about a hundred yards from us. While this was being done, we grazed the side of a berg which rose a hundred feet above our topmasts, then slipped past another of smaller dimensions. By pushing against them with our ice-poles, we changed somewhat the course of the schooner; but when we thought that we were steering clear of the mass which we so much dreaded, an eddy changed the direction of our drift, and carried us almost broadside upon it.

"The schooner struck on the starboard quarter, and the shock, slight though it was, disengaged some fragments of ice that were large enough to have crushed the vessel had they struck her, and also many little lumps which rattled about us; but fortunately no person was hit. The quarter-deck was quickly cleared, and all hands, crowding forward, anxiously watched the boat. The berg now began to revolve, and was settling slowly over us; the little lumps fell thicker and faster upon the after-deck, and the forecasteel was the only place where there was the least chance of safety.

"At length the berg itself saved us from destruction. An immense mass broke off from that part which was beneath the surface of the sea, and this, a dozen times larger than the schooner, came rushing up within a few yards of us, sending a vast volume of foam and water flying from its sides. This rupture arrested the revolution, and the berg began to settle in the opposite direction. And now came another danger. A long tongue was protruding immediately underneath the schooner; already the keel was slipping and grinding upon it, and it seemed probable we should be knocked up into the air like a foot ball, or at least capsize. The side of our enemy soon leaned from us, and we were in no danger from the worse than hail-stone showers which had driven us forward; so we sprang to the ice poles, and exerted our strength in endeavoring to push the vessel off.

"After we had fatigued ourselves at this hard labor without any useful result, the berg came again to our relief. A loud report first startled us; another and another followed in quick succession, until the noise grew deafening, and the whole air seemed a reservoir of frightful sound. The opposite side of the berg had split off, piece after piece, tumbling a vast volume of ice into the sea, and sending the berg revolving back upon us. This time the movement was quicker; fragments began again to fall; and already sufficiently startled by the alarming dissolution which had

taken place, we were in momentary expectation of seeing the whole side nearest to us break loose and crash bodily upon the schooner, in which event she would be inevitably carried down beneath it; as hopelessly doomed as a shepherd's hut beneath an Alpine avalanche.

"By this time Dodge, who had charge of the boat, had succeeded in planting an ice-anchor and attaching his rope, and greeted us with the welcome signal, 'haul in.' We pulled for our lives, long and steadily. Seconds seemed minutes, and minutes hours. At length we began to move off. Slowly and steadily sank the berg behind us, carrying away the main boom, and grazing hard against the quarter. But we were safe. Twenty yards away, and the disruption occurred which we had all so much dreaded. The side nearest to us now split off, and came plunging wildly down into the sea, sending over us a shower of spray, raising a swell which set us rocking to and fro as if in a gale of wind, and left us grinding in the debris of the crumbling min.

"At last we succeeded in extricating ourselves, and were far enough away to look back calmly upon the object of our terror. It was still rocking and rolling like a thing of life. At each revolution fresh masses were disengaged; and, as its sides came up in long sweeps, great cascades tumbled and leaped from them hissing into the foaming sea. After several hours it settled down into quietude, a mere fragment of its former greatness, while the pieces that were broken from it floated quietly away with the tide.

"Whether it was the waves created by the dissolution which I have just described, or the sun's warm rays, or both combined, I cannot pretend to say, but the day was filled with one prolonged series of reports of crumbling icebergs. Scarcely had we been moored in safety when a very large one, about two miles distant from us, resembling in its general appearance the British House of Parliament, began to go to pieces. First a lofty tower came plunging into the water, starting from their inhospitable perch an immense flock of gulls that went screaming up into the air; or went another; then a whole side settled squarely down; then the wreck capsize, and at length after five hours of rolling and crashing, there remained of this splendid mass of congelation not a fragment that rose fifty feet above the water. Another, which appeared to be a mile in length and upwards of a hundred feet in height, split in two with a quick, sharp, and at length long rumbling report, and the two fragments kept wallowing in the sea for hours before they came to rest.

"It is, however, only at this season of the year that the bergs are so unneighborly. They are rarely known to break up except in the months of July and August. It must be then owing to an unevenly heated condition of the interior and exterior, caused by the sun's warm rays playing upon them. From the sunny side of a berg, I have not unfrequently seen pieces discharged in a line almost horizontal, with great force, and with an explosive report like a quarryman's blast. These explosions and the crumbling of the ice are always attended with a cloud of vapor, no doubt caused by the colder ice of the interior being brought suddenly in contact with the warmer air. The effect is often very remarkable as well as beautiful, especially when the cloud reflects the rays of the sun."

Every wise man will consider this life only as it will conduce to the happiness of the next, and will cheerfully sacrifice the pleasures of a few years to those of eternity.

#### Lawton Blackberry.

The Lawton blackberry has been despitely spoken of by many; first, because the market fruit is generally bad, being plucked before it is full ripened; and next, because in rich clayey ground the briars, unless severely cut back, and again back, grow into a tangled, unapproachable forest with all the juices exhausted in wood. But up a soil moderately rich, a little gravelly and well protected from wind, served with occasional dressings and good hoeings, the Lawton bears magnificent burdeus. Even then, if it would enjoy the richness of the fruit, you must not be hasty to pluck it. When the children say with a shout, "The blackberries are ripe!" know they are black only, and I can wait.

When the children report—"The birds are eating the berries," I know I can still wait. But when they say—"The bees are on the berries," I know they are at full ripeness.

Then, with baskets we sallly out: I taking the middle rank, and the children the outer spray boughs. Even now we gather those only which drop at the touch; these, in a brimming sauce with golden Alderney cream, and a soupçon powdered sugar, are Olympian nectar; they moreover the tongue can measure their full roundness, and seem to be mere bloated bubbles of forest honey. MY FARM.

#### Mountain Grasses.

The wild grasses are taken, as it were, under the special providence of God. In their perennial verdure in regions above the zone of man's cultivation, we have a perpetual proof of God's care to the lower animals that neither sow nor reap. The mountain grasses grow spontaneously; they require no culture but such as the rain and sunshin of heaven supply. They obtain their nourishment directly from the inorganic soil, and are independent of organic materials. Nowhere is the grass so green and vigorous as on the beautiful slopes of lawn-like pasture high upon the Alps, radiant with the glory of wild flowers, and symmetrical with the hum of grasshoppers and the tinkling of cattle-bells. Innumerable cows graze brows upon them; the peasants spend their summer months in making cheese and hay from them for winter consumption in the valleys. This exhausting system of husbandry has been carried on during untold centuries; no one thinks of mauling Alpine pastures; and yet no deficiency has been observed in their fertility, though the soil is but a thin covering spread over the bare rocks. It may be regarded as a part of the same wise and gracious arrangement of Providence that the insects which devour the grasses on the *Alp* and *schaf Alpen*, the pasturages of the cows and sheep, are kept in check by a predominant carnivorous insects. In all the mountain meadows, it has been ascertained that the species carnivorous are at least four times as numerous as the species of herb-eating insects. Thus, in the absence of birds, which are rare in Switzerland, the pastures are preserved from a terrible scourge. To one not aware of this check, it may seem surprising how the verdure of the Alpine pastures should be so rich and luxuriant considering the immense development of insect life. The grass whenever the sun shines, is literally swarmed with them,—butterflies of gayest hues, and bees of brightest iridescence,—and the air is filled with their loud murmur. I remember well the vision of God's gracious providence, which impressed me when passing over the beautiful Wengen Alp at the foot of the Jungfrau, and saw wherever I rested on the green turf, alive with

tiny inhabitants, the balance of nature so wonderfully preserved between the herb which is for man's food, and the moth before which he is crushed. Were the herbivorous insects allowed to multiply to their fullest extent, in such favorable circumstances as the warmth of the air and the verdure of the earth in Switzerland produce, the rich pastures which now yield abundant food upwards of a million and a half of cattle, would speedily become bare and leafless deserts. Not only in their power of growing without cultivation, but also in the peculiarities of their structure, the mountain grasses proclaim the hand of God. Instead of producing flowers and seed, as the grasses in the tranquil valleys do, the young plants spring from them perfectly formed; they encircle round the stem and form a kind of blossom. In this state they remain until the parent stalk withers and falls prostrate on the ground, when they immediately strike root, and form independent grasses. This is a remarkable adaptation to circumstances, for it is evident, were seeds instead of living plants developed in the ears of the mountain grasses, they would be useless in the stormy regions where they grow. They would be blown far from the places they were intended to grow, to spots foreign to their nature and habits, and thus the species would speedily perish.—*Scriptural Teachings in Nature, by H. Macmillan.*

He is a rich man who desires no superfluity, and wants no necessary.

Selected.

#### THE WEYSIDE WATCHER.

"All the day you sit here idle,  
And the Master at the door!  
The fields are white to harvest,  
And our labor almost o'er.  
You are dreaming, you are dreaming!  
Time is gliding fast away;  
See! the eventide is waning,  
Soon shall break eternal day."

"Brother, my hand is feeble,  
My strength is well-nigh spent:  
I saw you all at noon-day,  
And I marked the way ye went.  
I cried, 'God's blessing on them,  
What a favored band they be!  
But I'll watch upon the highway,  
God may find a work for me.'"

"Yet you tarry, yet you tarry,"  
Said the laborer again.  
"You may idle on the highway,  
And wait all day in vain.  
'Tis easy labor ' waiting '  
On the dusty road we tread,  
To toil within the vineyard;  
Go out and work instead."

The watcher smiled and answered,  
"My brother, is it so?  
Who waiteth on the Master,  
The Master's will shall know.  
He hath taught me one sweet lesson,  
I have learnt it not too late,  
There is service for the feeblest  
That only stand and wait."

I sat me by the hedge-row,  
No burden could I bear,  
But I often thought, how blessed  
In the field to have a share!  
The loving Master whispered,  
Through the often lonely day,  
"Still wait on Me, thou weak one,  
The lame shall take the prey."

Not long I tarried watching;  
A wanderer drew nigh.  
He was weary, sad, and hungry,  
For the glowing sun was high.  
His foot lagged faint and fainter,  
His eyes were downward cast;  
That laborer by my lattice  
At early morn had passed.

I drew him 'neath the trellis  
Of the vine's inviting shade,  
Down by the soft green pasture  
Our Shepherd's love hath made.  
I fetched him from the streamlet  
Fresh water for his feet,  
I spread the bread before him,  
And bade him rest and eat.

He bathed in the bright fountain,  
And then, refreshed and strong,  
He journeyed on rejoicing,  
You could hear his happy song.  
Where, on the dusty wayside,  
The traveller had been,  
Stood One, in heavenly beauty,  
With more than regal mien.

"I thank thee," said the Stranger,  
"For all thy cares afford.  
For rest, and food, and welcome,  
Beside thy simple board."

"Nay, Lord," I said, "what succor  
Have I bestowed on Thee?"  
"Thy service to my servant  
Hath all been done to Me."

Oh, it was well worth watching,  
A summer's day alone;  
Well worth the weary waiting,  
To hear His sweet "Well done!"  
Is it too small a matter,  
That in man's foolish pride  
He scorns one heart to gladden  
For which the Saviour died?

Oh, ever blessed Master!  
The harvest-field is fair,  
And Thou hast better servants,  
Than Thy weak one, everywhere.  
Thou never hast forsaken  
One waiting by the way;  
Still meet me with a promise,  
That the lame shall take the prey.

From the tangled thicket near me  
I heard a mournful cry;  
A little child had wandered  
From the sunny path hard by;  
His hands were torn with briars,  
His hot tears fell like rain;  
And he wept, lest he should never  
See his father's face again.

Close to my heart I drew him,  
And pointed to the sky;  
I showed him how the dark clouds,  
So slowly sailing by,  
But veiled the bright sun's radiance  
From valley and from hill;  
For the faithful sun was shining  
In all his glory still!

He ceased to weep, and listened;  
I soothed his childish woe;  
Then on the way I led him,  
And soon beheld him go  
Back through the green fields singing:  
Sweet was the joyful sound,  
That told the father's welcome,  
And the little wanderer found!

Then on the highway, near me,  
I saw the Stranger stand—  
Stranger no more! He guided  
The fair child by the hand.  
"I thank thee," said He softly,  
"Thou hast not watched in vain;  
Behold my child returned  
Safe to my arms again."

What grace is Thine, O Master!  
For work so poor and scant;  
How glorious is the guardion  
My loving Lord doth grant!  
I only saw a urchin  
Who wandered astray;  
Oh, it is worth cross-bearing  
To wait for This one day!  
Have ye known the shadows darken  
On weary nights of pain,  
And hours that seem to lengthen  
Till the night comes round again?  
The folded hands seem idle:  
If folded at His word,  
'Tis a holy service, trust me,  
In obedience to the Lord.

Ye know the joy of labor  
Within the busy field;  
But there are deeper pleasures  
A faithful heart may yield.  
To willing ones that suffer,  
And listen at His feet,  
From the far-off land God giveth  
The fruit of life to eat.

Brief is my hour of labor;  
My Lord my lot hath cast;  
He giveth royal wages  
To the first-called as the last.  
I have seen Him in His beauty,  
While waiting here alone—  
I know Him ever near me,  
For He cannot leave His own.

None of you shall lack a service,  
Who'er only seek His will;  
And He doth teach His children  
To suffer and be still.  
In love's deep fount of treasures  
Such precious things are stored,  
Laid up for you, O blessed,  
That wait upon the Lord!

Anna Skipton.

For "The Friend."

#### Extermination of the Far-West Indians.

The difficulties between these Indians, and the frontier white settlers, are leading to the perpetration of the most deplorable barbarities on both sides; and the power of the government being enlisted in favor of the whites, the Indians, including the women and children, are threatened with extermination.

Can it be doubted, that if these far-west Indians had been treated justly, that they would have been as friendly as those were who so kindly greeted the arrival of the Penn Colony. Neither the British Canadian government nor the French, which preceded it, ever had any serious difficulty with the Indian tribes.

The purpose of this article, is to present the query, whether anything can be done to prevent the wholesale slaughter of women and children, which is now threatened. The emergency is great, and involves a responsibility, which Friends, especially, should not feel themselves relieved from, until they have performed what lies in their power, towards composing the present difficulties, however unsuccessful those efforts may prove.

The charge against these Western Indians is, that they perpetrate great barbarities without provocation. But who is to determine the truth or falsity of this allegation? The outrages inflicted by the Indians, are telegraphed with lightning speed, and the intelligence by the aid of the newspapers is disseminated throughout the country. But when whites are the aggressors, and the Indians are cheated, and by fraud or force, despoiled of their rights and their property, and even deliberately murdered as they frequently are, without the least provocation, they have neither telegraphs nor newspapers to publish to the christian world, the sufferings they endure.

But limited as are our opportunities to listen to the recital of their grievances, and to learn the outrages inflicted upon them by the whites, the disclosures are sufficient to show, that they scarcely have a parallel in the history of the civilized portions of the human race, as will be shown by evidences contained in this article.

Senator Nesmith, of Oregon, charges "Indian agents and contractors with being guilty of the most outrageous and systematic robbery and swindling," and, after particularizing the respects in which the Indians are cheated out of their government annuities, by agents and contractors, adds; "This cruel and disgraceful treatment is the fruitful cause of the Indian wars."

General Pope, says; "The benevolent purposes



of the government have failed, and will continue to fail, so long as the encroachment of the whites upon the hunting grounds of the red men are permitted, and agents and traders fill their pockets with money belonging to Indians. To pursue the present system in regard to Indian affairs, is unbecomingly a humane people."

The Governor of Idaho, in a letter to the Commissioner of Indian affairs, informing of the massacre of sixteen friendly Indians, on the 11th of Third month last, says, "There were but two grown up men among them, the others being women and children. The immediate settlers testified that they were peaceable and defenceless. \* \* \* If anything will bring on a general war, it will be such acts as these. \* \* \* In no case that I have examined, have I found the red men the aggressors; but, undoubtedly, the trouble springs from the fiendish outrage of bad white men."

Upon the trial of Captain Hill, for taking an Indian child from the breast of its dead mother, and ordering it to be killed, it was proved that it had been the custom of our troops, to kill Indian children, under such circumstances; and the president of the court-martial, which tried Hill, admitted that he, himself, while in command in Arizona, last winter, ordered his men to kill an Indian child by shooting it four times." The repeated shots being, probably, for the purpose of preventing the little helpless victim from dying a pining, lingering death. What a sad commentary upon the horrors of war is here presented.

Garrut, an officer in the western army, testified that "Frequently along the route, Indians, and their women, and frightened little children were shot down by the soldiers and accompanying parties, for the mere fun of the thing. Foragers would boast of the scalps they had taken, and the number of red men they had put out of the way. \* \* \* These tribes were all peaceable, some of them raised stock, cultivated wheat, and a great variety of fruit."

In the evidence of Generals Sibley and Sully it is shown; "That entering the Indian solitudes, they overtook and surrounded an encampment of about two thousand Indians, including women and children; that one of their regiments approached within thirty yards of this conglomerate mass of human life, and fired volley after volley upon them until night; that those who were able fled during the darkness, for fear of a renewal of the massacre next morning; leaving three hundred killed, besides a vast number of wounded and dying scattered along the route." It would appear that these Indians were peaceable, they made no defence; and the presence of their women and children, shows they were not on the war-path.

According to the testimony of Major Updegraff, the Generals Canby and Sibley, of the U. S. army, had been in the habit of allowing their men to kill Indian prisoners, and even children, when their parents had been killed, and there was no convenient way of providing for them.

Captain Locklin, of the U. S. cavalry, after a fruitless attempt to conquer the Indians in Kern River County, "invited the chiefs to have a big peace talk; forty of them attended, smoked the pipe of peace, surrendered their arms according to stipulation, and being thus defenceless, he told them to run for their lives, and ordering his troops to fire upon them, all but one were deliberately massacred."

In reference to these merciless inflictions of every form, endured by these western Indians, Senator Nesmith of Oregon, before quoted, says; "The Indians are constantly represented as aggressors;

whereas, the facts of the case will show, that unless they were the most abject beings on the earth, they could not endure the constant abuse, received from our authorities, through accredited agents."

A short time since, an account was published in a newspaper of the unprovoked murder of one hundred and eighty peaceable Indians, who with some three hundred more, had encamped near a military fort for protection. A militia officer from Colorado Territory being in the vicinity, with a company of armed men, and being about leaving to return home, deliberately and in cold blood, attacked these peaceable and defenceless men, women and children, for no other purpose, according to the account, than to raise himself in the estimation of his Indian-hating neighbors at home, whose votes for office he was soliciting.

A writer who appears to have had much acquaintance with these far-western Indians and their country, says; "Bounties are this day offered in Nevada for Indian scalps, their warriors have been shot down like dogs, their old men turned out to freeze or starve, their maidens worse than murdered by a licentious soldiery, their children murdered or enslaved, the bodies of (to be) mothers mutilated, and their unborn babes scalped."

The latter part of this recital, would appear incredible, were not the belief strengthened by such corroborative evidences as the following: A newspaper published in the far-west, called *Visalia Delta*, published an account of the "Ruby City" resolutions; "by which three men were appointed to select twenty-five others to go Indian-hunting. The priests offered for scalps were, for men one hundred dollars, for women fifty dollars, and twenty-five dollars for everything in the shape of an Indian under ten years of age."

When the reports of the commissioners on Indian affairs were under consideration in the senate, objections were made to their publication, on account of the enormities disclosed; one senator alleging, that if published, they would disgrace us in the eyes of all civilized nations.

The foregoing recitals are sufficient to show, that if the Indians have committed great barbarities, their provocations have also been very great. From the earliest acquaintance of Friends with the Indian race, we have held that they are faithful and kind to those who treat them justly; but the current of public opinion is now setting so strongly in an opposite direction, that it may be well for us to ponder upon the foregoing, lest we should be biased by a corrupted public sentiment.

General Sherman says; "We must act with vindictive earnestness against the 'Sioux,' even to their extermination." And commands from subordinate officers read; "Give no quarters to either men, women or children." Are these horrible human butcheries to be continued? Is this nation's history to be stained with the blood of slaughtered women and children? and shall the Society of Friends offer no interposition!

Long Island, 7th mo., 1867.

For "The Friend."

#### On Discouragement.

One of the lions that often crouches in our pathway, suggesting danger, even where it leaves room to pass, is discouragement. It does seem, that in various guises it is one of the most successful enemies in stopping progress.

There is a possibility of taking it for a friend and holding it by the hand, until by some recurring land-mark, we are aroused to find it has led us backward to places we had passed long ago. Or even seeing it as an enemy, we may be dis-

mayed because of it, thinking it stronger than we, and sit down by the wayside weeping, unmindful of the unseen, ever victorious Power, who waits for faith as for a channel, and "whose eyes run to and fro throughout the earth to show Himself strong in behalf of those whose hearts are perfect toward Him."

"All discouragement is of the nature of unbeliever." It is a very different thing from a sense of poverty and utter need. These bring us very close to our Saviour, when they bring us to His feet: but discouragement keeps away from Him, away from both the reconciliation and the power to be sought and found in Him.

The greater the causes of dismay that surround the Lord's children, the greater their need to encourage themselves, as David did, in the Lord his God. Although he and his men were in such great distress, their wives and children taken captives, and Ziklag burned with fire, so that "they lifted up their voice and wept till they had no more power to weep;"—until the people even spake of stoning him; yet David "encouraged himself in the Lord his God." And how richly were his faith and confidence rewarded!

Now, though we be not tried with such terrible straits, shall not the faith which answered for this great need, answer for the daily needs a great to us? the outward difficulties that often seem to overpower and tempt to discouragement. For although the trial may not be removed,—for the Wisdom that sees the end from the beginning in very mercy *writes* to be gracious,—yet the strength sought to endure, the faith to struggle on, to be of good courage, to "Fear not, neither be dismayed;" will be given, in the sense of the present nearness and care and help of the unslumbering Shepherd.

But these outward discouragements, especially if unconnected with any felt personal agency, the humble confiding soul of the true child of God may be enabled to receive, day by day, as the manifested discipline and dealing of his Father's love; and yet in striving to follow his Leader into the promised Land, he may be at times ready to sink down in discouragement, because the foes he must conquer, have to be fought in many battles.

When, through his Lord's victorious power, he has been enabled to exclaim, "In all these things we are more than conquerors, through Him that loved us;" to find hated spiritual enemies still alive, still mocking at him, still robbing his fruit and marring his joys; surprising and wounding him in unseen lurking places,—this is proving indeed. No wonder if looking at himself, his often falling, his utter weakness, he is ready to say; "These nations are more than I, how can I dispossess them?" But those who can indeed *well remember* the mighty hand and stretch out arm by which the Lord their God brought them out of Egypt, may humbly trust, as the "Keep his commandments and statutes and judgments," that as He did then, "so He will also do unto all the people of whom they are afraid." Deut. vii. 17-19.

Sometimes it seems to require a peculiar painful occurrence, comparable to sending the horset among them, to destroy such as are left and hide themselves from us. (20 v.) But what a proof it is of the faithfulness of the Lord, that He thus works for us within us. And instead of yielding in discouragement, may those who feel they have thus learned more deeply the evil nature and persistency of those old inhabitants, remember the command, "Thou shalt not be *afraid* of them;" and the annexed promise "The Lord thy God will put out those nations before thee little by little: thou mayest not con-



me them at once lest the beasts of the field increase upon thee: But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction until they be destroyed." (21, 25 vs.)

He knoweth how frail His children are; and that too easy a victory might surround them with few dangers; self-security, or some other beast of the field, spoiling their rest in Him, marring His work in them.

But precious as are the promises of the Lord's ever working for His faithful Israel, deeply solemn is the responsibility resting upon them, every one, to obey His commands, not to dwell with those of old inhabitants, but to "smite them and utterly destroy them, to make no covenant with them, nor show mercy unto them." (2 v.) Nay, not even to deck themselves with the spoils of victory, nor desire the silver or gold that is on the images they have burned with fire, lest they be snared therein; but utterly destroy and utterly abhor the cursed thing. (25, 26 v.)

We might we sink in discouragement, in view of the perfect overcoming enjoined upon us, were not that help is laid upon One that is mighty; and looking unto Him in living faith, moment by moment; yielding ourselves in simplicity and education to the gentle movings of His Spirit, we shall be enabled through Him to "work out our soul's salvation with fear and trembling, because it is God that worketh in us to will and to do of His good pleasure."

None need be discouraged or dismayed, whose heart's desire is toward the Lord and His pure truths, through faith in the atoning blood of the Lamb, and His living present power. These who love His will, and love to feel all opposition to it in their own souls crucified; welcoming the suffering, fearing only the false dominion,—these need not perplex their souls with thought for the reward, neither for their stature; for "no man by taking thought, can add one cubit to his stature, neither can he make one hair white or black." Let them but keep very near in spirit to their Redeemer, pressing through a crowd to reach Him if need be; or sitting humbly at His feet, then be condescends to commune with them; patiently keeping the fasts that He appoints them, unto Him, or feasting on the Heavenly provision, when He hath blessed and broken for them; at all in all things seeking His will as their meat and drink. Thus trusting Him, thus learning to abide in Him, they will find His peace amid the sound of combat; and feel in weakness and surrounding danger, that He undertakes for them.

And as those who have cried unto Him when the water floods prevailed, find His saving strength revealed in them and for them, may they upon the banks of deliverance, remember His name. "Let everything that hath breath praise the Lord. Praise ye the Lord."

#### Beggars in Rome.

Begging in Rome, is as much a profession as raising and sheep-keeping. Happy is he who is not deformed, with a withered limb, or has suffered some hideous accident; it is a stock to set up trade upon. St. Vitus's dance is worth its hundreds of *scudi* annually; epileptic fits are also prize; and a distorted leg, and hare-lip have a considerable market value. Thereof, the creature who has them, is absolved from labor.

He stands or lies in the sun, or wanders through the Piazza, and sings his whining, lamentable trope of, "Signore, a poor cripple; give me something, for the love of God!" and when the upper coin falls into his hat, like ripe fruit from

the tree of the stranger, he chants the anti-strophe, "May God bless you, the Madonna, and all the saints!" No refusal but one, does he recognize as final,—and that is given, not by word of mouth, but by elevating the fore finger of the right hand, and slowly wagging it to and fro. When this finger goes up, he resigns all hope, replaces his hat and lapses into silence, or turns away to some new group of sunny-haired foreigners. The recipe to avoid beggars is, to be black haired, to wear a full beard, to smoke in the streets, speak only Italian, and shake the fore finger of the right hand when besieged for charity. Let it not be supposed from this, that the Romans give nothing to the beggars, but pass them by on the other side. This is quite a mistake. On the contrary, they give more than the foreigners; and the poorest class, out of their little, will always find something to drop into their hats for charity.

The ingenuity which the beggars sometimes display in asking for alms, is often humorous and satirical. Many a woman on the cold side of thirty, is wheeled out of a *baico* by being addressed as *Signorina*. Many a half suppressed exclamation of admiration, or a prefix of *Bella*, softens the hearts of those to whom compliments on their beauty come rarely. A great many *baicocchi* are also caught from green travellers of the middle class, by the titles which are lavishly squandered by those poor fellows. *Illustrissimo*, *Ecclenza*, *Altezza*, will often open the purse.

The profession of a beggar is by no means an unprofitable one. A great many drops, finally make a stream. The cost of living is almost nothing to them, and they frequently lay up money enough to make themselves very comfortable in their old age. A Roman friend of mine, Conte C——, speaking of them one day, told me this illustrative anecdote:

"I had occasion," he said, "a few years ago, to reduce my family," (the servants are called in Rome, the family) "and having no need of the services of one under-servant, named Pietro, I dismissed him. About a year after, as I was returning to my house towards night-fall, I was solicited by a beggar, who whiningly asked me for charity. There was something in the voice which struck me as familiar, and turning round to examine the man more closely, I found it was my old servant, Pietro. Is that you, Pietro? I said; you,—begging here in the streets! what has brought you to this wretched trade? He gave me, however, no very clear account of himself, and evidently desired to avoid me, when he recognized who I was. But, shocked to find him in so pitiable a condition, I pressed my questions, and finally told him I could not bear to see any one who had been in my household, reduced to beggary; and though I had no actual need of his services, yet, rather than see him thus, he might return to his old position as servant in my house, and be paid the same wages as he had before. He hesitated, was much embarrassed, and, after a pause, said—"A thousand thanks, your Excellency, for your kindness; but I cannot accept your proposal, because,—to tell you the truth,—I make more money by this trade of begging."

But though the beggars often lay by considerable sums of money, so that they might, if they chose, live with a certain degree of comfort, yet they cannot leave off the habit of begging, after having indulged in it for many years. They get to be avaricious, and cannot bring their minds to spend the money they have. The other day, an old beggar, who used to frequent the steps of the Gesù, when about to die, ordered the head of her garment to be ripped up, saying that there was money in it. In fact, about a thousand *scudi* were

found there, three hundred of which she ordered to be paid out upon her funeral, and the remainder to be appropriated for masses for her soul. This was accordingly done, and her squallid life ended in a pompous procession to the grave. —W. F. Story.

For "The Friend."

#### Wants at the Boarding School at Westtown.

"The want has long been felt, by many of those whose children have been educated at Westtown, of a more extended and complete course of study than has heretofore been pursued. To supply this, the committee, after much deliberation, have adopted a systematic course of instruction in both departments of the institution.

"This, as will be seen from the accompanying plan, is two-fold, viz: a classical and scientific course. The former is intended to meet the wants of those who desire to obtain a knowledge of the ancient classics, in connection with a thorough training in those branches of the mathematics and of English, which are usually taught in our schools—the latter for those who, though not wishing to study the classics, desire to pursue a regular, systematic course in the mathematics, English, and the natural sciences.

"For the benefit of those who may wish to pursue the study both of the classics and the natural sciences, an elective course has been framed for the last two years of the classical course, by substituting for the study of the Greek, a daily recitation in some branch of natural science, optional with the student.

"Those who may not desire to remain to complete the course can, as heretofore, pursue any study of the course for which they may be prepared.

"In framing the system, the committee have endeavoured to secure careful and thorough instruction in the more elementary branches of knowledge, and to bear in mind the paramount importance of the great object for which our predecessors founded this school, viz., the guarded and religious education of the youth."

First. In order to work on that plan, a due regard is needed to those elementary and practical groundings which are, first of all, important because, if some pupils fail to complete the "Course of Study," those groundings will be their best preparation (after religious principle) for the business of life; and, if they should have opportunity to complete the "Course" and obtain certificates, they must be not only incomplete without them, but rather a dissonance than a guaranty of scholarship.

A "want long felt" is an opportunity for young Friends to be "fitted for the business" of teaching, so far as they may be, preparatory to actual engagement in that profession. Prominence should be given to this, equal to its importance; and the thoroughness of the instruction, and the comprehensiveness of the course, ought to be such that no Friend preparing for teaching should have cause to say that he was obliged to seek an education in a Normal School or College out of our Society, because there is none within it wherein he could get that learning which the real and just demands of his profession call for.

Second. Stated and methodical provision is wanted for putting in practice what all competent educators admit, viz., that the body should be educated with the mind. This might be done with little cost, and that little would bring back rich returns of health, and of confidence and happiness between teachers and scholars. The many hours out of school properly divided between real play, and the varied pursuits of natural science

(the latter constitute a prominent feature of the printed course appended to the semi-annual catalogue) would furnish opportunities for aid in astronomy, geology, botany, ornithology, entomology, &c.

Third. For these purposes, which are now declared by the committee to be legitimate objects of attention,\* more house-room is wanted. Breathing-room, working-room, room for cleaning and ventilating, viz., more comfortable and appropriate accommodations for teachers and assistants; more class-rooms, more sleeping-rooms, a capacious lecture room and apparatus room; a covered and well furnished play-room for the boys, and one for the girls; a dining-room with arrangements and management as nearly as may be in accordance with those of a well ordered private family, under the immediate influence and presence of the heads thereof. But all these cannot be had at once, or in a year. Time is needed to mature and to execute plans. *Efficiency is the first order—expansion the second.* Let us make the very best use of the means and the room we have, which are greatly superior to those of twenty years back, and superior to those of many other institutions of greater pretensions.

Let us not supinely wait for some great opportunity to do some great thing, whilst many opportunities are at hand for doing many needful and useful things, great in the aggregate. Let us now at once consider what will be the wants if the school prospers in the right way; then proceed to add only such accommodations as will afford present relief, and eventually not conflict with the entire plan adapted to those wants; making as little change in existing arrangements as will comport with the execution of that plan.

These considerations are offered because the whole Yearly Meeting is concerned in the school; and attention is awakened to the fact that some extension must be soon made. The purpose is to suggest whether it were not best now to take the required time to estimate the *wants and mutual relations* of the various departments, and shape the improvements with a view to them.

Y. W.

Germanstown, 7th mo. 2d, 1867.

## THE FRIEND.

SEVENTH MONTH 27, 1867.

In our last number is inserted a poetical effusion entitled "The Hotter Part." It is an original piece—the word "selected" having been attached to it by mistake.

### SUMMARY OF EVENTS.

FOREIGN.—A Paris dispatch of the 20th says: "Napoleon still continues to purchase large numbers of horses for the use of the French army. The military workshops in France are overtaxed." A Frankfurt dispatch of the same day says: "The remarkable degree of activity noticed in the French military workshops, and the continued purchase of horses for the French army, have created a great deal of distrust in financial circles here, and fears are openly expressed that war is approaching."

The Austrian Reichsrath has adopted resolutions in favor of political equality of religious faiths, and of acknowledging the legality of the ceremony of marriage when performed by civil magistrates. The national congress of Hungary are to be reorganized.

Advices from Candia via Athens report that the Cretans are preparing a squadron of five fire ships, with which they propose to attempt the destruction of the Turkish fleet, which is supporting the army of Omar Pacha. The Cretans give terrible accounts of the cruelties of the Turks. It is said that they besieged a

cavern in which women and children had taken refuge, and by closing the cavern with stones, left them to die from starvation. The Cretans having inflicted severe punishment upon one of Omar Pacha's spies, the Turkish general retaliated by crucifying a Greek priest.

The British Reform bill has finally passed the House of Commons and is now under discussion in the House of Lords. It is opposed by Earl Grey, but the Tory members generally support it.

Chili and Peru have accepted, with certain reservations, the proffered mediation of the government of the United States, in their quarrel with Spain.

Louis Kossuth is announced as a candidate for the Hungarian Parliament from a district in the county of Pesth.

The Spanish government has declared martial law in the province of Catalonia, where General Prim had landed.

The Turkish Sultan continued the object of great attention in England. On the 17th, a great naval review in honor of his visit, took place off Spithead. The squadron numbered eighty vessels of war, mounting 1100 guns, and a thousand vessels filled with spectators were within seeing distance of the great pageant. Queen Victoria and suite were present. The following day a "grand banquet" was given in his honor, at which the Prince of Wales, the King of Egypt, and all the principal members of the government were present. Nearly three thousand persons sat down to the tables, the guests being arranged in rank most eminent in the nation for rank and reputation.

The Empress Eugenie was about to visit Queen Victoria.

Garibaldi announces that the time has come for the liberation of Rome from Papal tyranny, and for restoring to it, its city her ancient freedom. The Pope has made an appeal to the Emperor of France for protection. In consequence of this appeal Napoleon has notified the King of Italy of the threatened movement of Garibaldi. The batteries formerly erected by the French around Rome are being rebuilt and strengthened.

The Mexican government has published an address to the world, intended to justify the execution of Maximilian. Juan arrived at the capital on the 14th. He positively declines a re-election, and has ordered a new election. He wishes to retire from public life.

The St. Thomas *Tidende* publishes a correspondence announcing that Senator Doollittle, of the United States, had gone to Denmark to treat for the purchase of the island of Thomsen for the United States.

The financial administration of the government ended in the Italian Parliament on the 22d inst., and the ministerial budget was adopted with great unanimity.

The Liverpool cotton market closed firm, middling uplands, 10½d; New Orleans, 10½d. Breadstuffs firmer but prices unsettled. California wheat, 13s. 8d. per 100 lbs. Consols, 94 7-16. U. S. 5-20s 72.

UNITED STATES.—Congress.—A bill has been passed to establish peace with certain hostile Indian tribes by the appointment of a commission to select reservations upon which to locate the said tribes. A bill passed both Houses, providing that no person shall be disqualified from holding office in the office of Columbus on account of race or color. The Supplemental Reconstruction bill, as was expected, was returned with the President's veto. It was then passed by the constitutional majority, over his veto. In the Senate 30 yeas, nays; 6; in the House of Representatives, yeas 109, nays 24. The bill making an appropriation to carry into effect the Reconstruction bill has also voted, and then re-passed in like manner. On the 20th inst. both Houses of Congress adjourned until the 21st of Eleventh month next.

*The Kennebec.*—The customs receipts at New York, Boston, Philadelphia, Baltimore and New Orleans, from 7th mo. 7th to 7th mo. 13th, amounted to \$2,769,553. The receipts from internal revenue last week amounted to \$3,230,307.

*Lincoln.*—The U. S. steamer Lincoln, sailed from San Francisco for Alaska, on the 21st inst, and acknowledges the government surveying party, who will make a topographical survey of the coast and adjacent islands, under the supervision of George Davidson. Captain W. A. Howard will proceed by the Lincoln to Sitka, to arrange the affairs of the revenue department in Alaska. *Hood.*—Prof. Whitney has returned from a visit to Washington and Oregon, and reports that he ascended Mount Hood and took careful barometrical observations, and found its height not to exceed 12,400 feet.

*Philadelphia.*—Mortality last week 357. Of cholera infantum, 96.

*Utah.*—A very rich gold mine has been discovered by the Mormons on Green river. Brigham Young is fitting out parties for the mines. A train of seceding Mormons

recently left Utah for the States. On the other hand converts from Europe continue to arrive from time to time.

*New Mexico.*—Gold has been found on the Cimarron river, Mora county, in considerable quantities. So far the extent of the digging has been about fifteen miles up and down the river. The gold is coarse and easily saved. The miners, working without tools, obtain, in a day from five to fifteen dollars each per day.

*Massachusetts.*—An agent of the Iowa League and the Congressional Committee, who has recently returned from the South, states that there are now 2000 Iowa Leagues, in full operation, in the eleven Southern States with a membership of 200,000 loyal voters.

The New Orleans Common Council has adopted a ordinance providing common schools for the education of colored children, and appropriating \$60,000 for the maintenance of the same.

The New York Constitutional Convention, sitting at Albany, on the 19th inst. took up the resolution declaring that persons of African descent are entitled to the same rights and immunities as persons of European descent. An amendment that all questions as to admitting this or any part of the constitution framed by the Convention as a separate question to the people, be deferred until the whole constitution is framed, was adopted. The resolution thus amended was adopted by a vote of 58 against 41.

The Postmaster General has awarded the contract for the monthly steamship service between San Francisco and the Sandwich Islands, authorized by Congress to a steamship company, at an annual compensation of \$75,000 for the service.

A Galveston dispatch says, that outrages against the freedmen are numerous in some parts of Texas. In some districts colored men dare not accept appointments as militia-men.

The present number of dwelling houses and hotels in Boston is 18,821. Of these houses 1720 are valued less than \$1000 each, and nine at more than \$375,000 each.

The taxable property of Illinois, as per assessments returns of 1866, is \$441,000,000.

*Markets.*—The following were the quotations on the 22d inst. *New York.*—American gold 139 U. S. sixes, 1881, 110½; ditto, 5-20, new 108½; ditto 10-40, five cents, 102½. Superfine State flour, \$7 88-20. Shipping Oil, \$9.80 a 11.15. Baltimore flour, common to fair, \$9 to \$11.50; trade and family \$11.50 to \$17. No. 2 Milwaukee wheat, \$2.15 a \$2.28. No. 1 do, 84 cents. Georgia, \$2.25 a \$2.30. Ohio, 92 cents. Yellow corn, \$1.85 a 1.95; white \$1.10. Middling cotton, 27 a 27½ cents. Philadelphia Superfine flour, \$8 a \$8.25; finer brands, \$8.75 to \$15.00. Red wheat, \$2.50 a \$2.60; California white \$3.05 a \$3.10. Yarn, \$1.60 a \$1.65. Yellow corn \$1.15, Oats, 87 a 90. Flax-seed, \$3. Timothy, \$3.2 a \$3.75. Cloverseed, \$8 a \$9. The arrivals and sale of beef cattle at the Avenue Drive yard reached about 1650 head. The market was more active. Extra cact sold at 17 a 18½ cents, fair to good, 14 a 16 cents, an common, 11 a 13 cents per lb. About 5000 sheep sold 5 a 6 cents, 10 per lb. gross. Hogs were in demand at a advance, 3000 sold at \$10 a \$10.25 per 100 lbs. net.

*Baltimore.*—No. 1 red wheat, \$1.90. No. 1 corn, 75 cents. No. 2 do, 84 cents. Rye, \$1.80. Spring wheat, \$1.85 a 1.90; ditto, \$2.35 a \$2.40. Yellow corn, \$1.12 a \$1.15; Oats, 90 a \$1. St. Louis.—Spring wheat, \$1.50; fair wheat, \$2.10 a \$2.25. Corn, 95 a \$1.02. Oats, \$1.06. Rye, \$1.40. *Chicago.*—No. 2 wheat, \$1.98 a \$2.05. No. 1 corn, 84 a 85 cents. Rye, \$1.23. *Pennsylvania.*—No. 1 red wheat, \$1.75. Corn, \$1.09. Oats, 90 cents. *Missouri.*—No. 1 red wheat, \$2.25 a \$2.30; No. 2, \$2 a \$2.05. Oats, 65 cents. Corn, 85 cents.

### RECEIPTS.

Received from Rebecca Woolman O., \$2, vol. 4 from Hannah G. Mather, III, per T. C. Mather, \$2, vol. 41; from Chas. Lippincott, N. J., \$4, vols. 40 and 41.

### WANTED

A woman Friend to assist in the care of the family Friends' Indian Boarding School at Tunnessassa. Application may be made to either of the undersigned members of the Committee, viz.:

James Edges, Downingtown, Pa.  
Richard B. Bailey, Marshallton, Chester Co., Pa.  
Samuel Morris, Olney P. O., near Philadelphia  
Joseph Elkinton, No. 763 So. Second St., Phila.

WILLIAM H. PILE, PRINTER,  
No. 422 Wall street.

\* Except appointed recreations; and these are implied as legitimate objects.



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How Silk is Made in Lombardy.

A writer in the London *Star*, discoursing of the "romance of a silk dress," describes a visit to the silk factories of Lombardy.

The Lombards are considered the most industrious people in Italy, and they appear to like work for its own sake. They are the Yorkshire of Italy. They have little or nothing to do with the *dolce far niente* of the Tuscans, and they know what it is to have a winter once a year, an advantage to which the Neapolitans are not accustomed. The Lombards have no *lazzaroni*, their vagabonds are all organ-grinders, and they have the good sense to send them out of the country as soon as possible.

Foremost among the workers of Lombardy are the silkworms, golden-coloured caterpillars, imported from Japan in the shell and hatched in Lombardy. The valleys abound in mulberry trees, called "gelsi," which secure a rich and abundant harvest in the spring of the year; and almost the landed proprietors, including the inhabitants of the small towns and villages, are content in some way or other with the rearing of silkworms, hatching the eggs by charcoal fires or otherwise, and feeding the wonderful little insect to the much-loved mulberry leaf.

In one of the workrooms which we visited, says the writer, we saw hundreds of reams of caterpillar's eggs, all waiting to be hatched. These eggs are about the size and shape of pins' heads, and are imported into Italy on cartons (to which they are gummed), and sold at so much a quire like tea-paper; the heat of gas, or a wood fire, or the rays of the sun, being sufficient to rouse the dormant life. My companion informed me that in some towns the silkworms were already busy with the mulberry leaves, and that in others the spinning was over—the webs being in the hands of the factory girls. This was good news, for it gave the prospect of a bird's-eye view of these interesting labors, from the first to the last stage.

"The first 'silk-field' which we visited was a farmhouse. The farmer had invested in 'eggs,' and his wife and daughters were busily engaged hatching some of the tiny insects which had just emerged from the shell. For this purpose they had collected great basketsful of mulberry leaves, and twigs and soiled pulps of which were cut up as not to offend the dainty palates of the pure silk-spinners. At some of the tables were silkworms of a larger growth, some full-grown

or nearly so, about two inches long, yellow or cream color, with two brown spots above the head, like painted eyes or a mask, their real eyes and real head being much smaller and occupying one extremity of their body, as the tail occupied the other, head and tail being much alike. These able-bodied climbers, twisting in and out of labyrinthine leaves—crawling over juicy stalks, and letting themselves down from heights of verdure—were already hard at work filling their wonderful insides with the materials for a wholesale manufacture of silk goods, a fancy fair of luxury and wealth in an embry state of maggot and vegetation—it being the opinion of some authorities that the silk-worm can do nothing without the mulberry leaf, and of others that the mulberry leaf is simply to be regarded as an article of food, and not in itself conducive to the production of silk.

Some of the cards being still "unhatched," I asked the price of one of them, and expressed my surprise that eggs laid in one country can be so admirably developed in another, and that too after a long and troublesome sea voyage, and in a strange climate. This proves, I think, that freetrade is a natural if not a divine law. I was informed that a piece of "seed-paper" or (as it is sometimes called) an "egg-letter," six inches long by four wide, costs from five to five-and-twenty francs, according to quality.

"But what has quality to do with it?" I inquired.

My informant stated that a carton of Japanese eggs cost five times as much as a Lombard one.

"But how is this?" I inquired; "I thought all the eggs were Japanese? 'The silk butterfly' is not indigenous to Europe."

"That is true," was the rejoinder. "But some eggs are laid in this country. Those laid abroad are called eggs of the first generation, and are the most expensive, while those laid in Lombardy have less value. Eggs of the third generation (that is to say, eggs which have been laid in Italy by Lombard 'hens,' themselves laid in these valleys), are considered imbecile, and not worth their keep. They grow up to be flabby and indolent, and make 'fluff' instead of silk, raising hopes which are never realized, and eating up the best provisions to the detriment of their companions."

The farmer's wife directed our attention to some newly-hatched caterpillars, which she said had been very troublesome, and had given her a great deal of anxiety. They were black, and about half the size of needles (sewing-needles,) curled up and thin, and pointy at both ends. She informed us that they required as much looking after as a baby, and had to be coaxed to eat, some of them dying out of sheer inability to find their way to their day's food.

I asked to see some of last year's silk, unworried—that is to say, fresh from the caterpillar. The good lady hunted up a specimen of her best goods, and displayed it with a certain look of pride. It was long and soft like golden hair, and was fastened at one end with a piece of blue ribbon. The good lady informed us that it was worth two shillings an ounce.

After we had visited the mulberry trees and seen the children at work upon them, laughing and shouting and stripping them of their leaves as ruthlessly as a winter storm might have done—the other trees remaining in full leaf—we left the farm and the farm people, and continued our way down the valley at the rate of seven miles an hour—pony speed—our driver being in a good humor. At sunset we reached a small town famous for its silk and (later in the year) for its wine, and dismounting at the principal inn, where my companion had another appointment, sent away our *bayherino* (chaise-driver.)

Next morning we took a stroll through the town and visited some of the principal inhabitants. Every one was "silkly" to a degree. Their households were in a state of abnormal excitement and confusion owing to the frenzy with which their wives and daughters were devoting themselves to silk. No one talked about anything but silk from morning to night, and I am convinced that if some one had dreamed, his dreams would have been about silk. Some stated that the silk-harvest would be good, others that it would be bad, and others, again, that, good or bad, it was the only thing worth living for and striving for.

Our last visit was at a village in the south of Lombardy, where the harvest was much more advanced. One of the rooms which we visited was a bare, in which hundreds of thousands of *gallette* (chrysalids) were collected. They were as large as a wren's egg, their surface being hard like card-board, but fluffy and porous, and their color a reflection of the silk inside. Most of those I saw were a pretty golden color, like sunbeams, and I was informed that the quality was first class. My companion told me that the little prisoners (clapped into prison by their own industry,) had to be kept perfectly still, and that if touched they died or gave up working—just as some authors cannot write if there is an organ-grinder in the next street. Wonderful little workers!

Selected for "The Friend."

Richard Jacob was the eldest son of Joseph and Hannah Jacob, of Waterford, and was born there in the Sixth month, 1758. He had the benefit of a religious education, but being naturally of a lively turn of mind, and of a social disposition, he found it difficult to take up his cross and deny himself in those things which he was favored to see in the light of Christ, were opposed to his advancement in true piety. But he gradually submitted to the power inwardly revealed, and proved it to be "good for a man to bear the yoke in his youth: to sit alone, and to keep silence;" and thus there is reason to conclude, that even in early life, he was brought under preparation for that solemn engagement into which, after having passed through many close baptisms, he was introduced at a future period. About the year 1786, he came forth in the ministry, and in the continued exercise of his gift, severe conflicts and reasonings were frequently experienced, in which he partook of the sympathy of such as were qualified to comprehend these humiliating siftings, whereby the chaff is separated from the wheat.



His communications as a gospel minister were marked with peculiar energy; and, though not frequent, they were weighty, and demonstrated his care to wait to be endued with power from on high, in the fulfilment of this sacred office. The fervent travail of his spirit for the young was conspicuously evinced in public and in private labor on their account. He did not travel much on religious service, but diligently attended meetings for the concern of our Society in his native land, and was an example of steady and patient waiting therein for strength and ability to judge aright; and was eminently useful in the promotion of good order. He was several times acceptably engaged in visiting the families of Friends, as a christian minister, when he was at times enabled to speak to the religious state of individuals, "in demonstration of the Spirit, and of power."

He was particularly concerned to bear testimony to the benefit and excellence of inward silence, as a state of mind the fittest for the performance of pure and spiritual worship, and he earnestly recommended a daily endeavor to retire to the immutable source of instruction and strength, from a deep conviction of the tendency of this practice to preserve from inward and outward evil. Richard Jacob was necessarily engaged in trade, yet truly desirous of keeping his outward concerns within proper limits; his countenance and deportment frequently denoting that he was favored to experience these changeable things to be in subjection, and the Spirit of Truth in dominion, in his own mind.

He was a bright example among his friends, in the discharge of his filial, parental and relative duties, and he performed a truly affectionate part when called upon to act as a master or a friend. Laboring with a conscientious perseverance that evil might be overcome by good, he was solicitous to promote love and forbearance in all; often enforcing these christian virtues by the revival of the scripture declaration, "God is love, and he that dwelleth in love, dwelleth in God, and God in him;" and he was a good example in endeavoring to live under the influence of this precious principle; hence also he often sympathized with the afflicted, and ministered to the necessities of the indigent.

In the year 1809 he attended the Yearly Meeting in London, as a representative from Ireland, and his dedication to this service produced solid peace to his own mind. His company and religious labors were acceptable, and left a lively impression of his worth on the minds of many of his friends in England. Soon after his return he visited the Quarterly Meeting of Ulster, with a committee appointed by the Yearly Meeting of Ireland. He attended his own Quarterly Meeting in the spring of the year 1810. His health was then visibly declining, and it continued to require attention and care. On the 30th of the Eighth month of the same year, he was present at a marriage at Waterford, and powerfully engaged in prayer on behalf of those who had then entered into covenant. After the meeting, but before he reached his own dwelling, he was seized with apoplexy, which in about three hours terminated his life. The testimony of the Monthly Meeting of Waterford, from which the foregoing account is compiled, adds: The solemn calm, mercifully diffused at the time he was thus suddenly but peacefully translated from this probationary state, was humbly accepted as an evidence of his admittance into permanent and undefiled rest.—*Piety Promoted.*

When a man cannot bear his own company there is something wrong.

### Ice from Snow.

For "The Friend."

Of the many processes performed by the philosopher in his laboratory, a few have been made practically useful to the every-day world of household life. Among these the method of making solid ice out of snow is worthy of trial in places where snow may abound, but where ice is difficult to procure in masses fitted for preservation.

One of Professor Faraday's simple but suggestive experiments put the key to the motion of the glaciers of the Alps in Professor Tyndall's hands, and perhaps his experiment may be the key to many a comfortable draught of ice-cooled water and other good results to some who have not been able to obtain this indispensable aid in tempering our summer heats.

Professor Faraday stated that when two fragments of melting ice are placed together they freeze at the points of contact. This will take place in water as well as in the air, and even under water as hot as the hand can bear, two pieces of rapidly melting ice may suddenly be frozen together by merely bringing them in contact. This fact now called re-gelation, recalled the glaciers to Professor Tyndall, who had long been puzzled to account for their apparent plasticity or power of bending, contracting, expanding, &c., to accommodate their immense masses of moving ice to the rocky channels in which they flowed slowly but gradually downward. Here was the long sought explanation. If two pieces of ice freeze together, may not innumerable granules of snow freeze into a solid mass? There was snow in the yard of the Royal Institute at this time. Stuffing a quantity of it into one of the steel moulds used for other purposes, he squeezed the snow and had the pleasure of seeing it turn out from the mould as a cylinder of translucent ice. He subsequently formed wine glasses of crystal by pressing broken ice powerfully into moulds, and from his novel ice-cups quite liquid-tight, several draughts of cooled wine were taken. A very heavy pressure, perhaps hydraulic, is required to bring the particles of snow or broken ice into contact at so many points as to effect perfect re-gelation, but the result can be attained if the force be adequate.

Professor Tyndall's discovery applied to the glaciers is exceedingly interesting and instructive. The moulds into which the broken ice is compressed represent the borders of the valley through which the glacier flows. The hydraulic press is replaced by the weight of the masses of snow and ice collected on the summits, and exerting their pressure on the mass as it descends into the valley. As the glacier flows over an uneven surface or through the valley of varying width, it is broken up and re-compressed, again broken and re-packed and re-congealed continually, so that it appears to become as plastic as wax yet to move on an apparently solid mass, a sublime and most instructive object to the contemplative, intelligent mind.

Ice is one of those bodies which nature appears to have put together with especial care. It is indeed an aggregate of crystals similar to those of snow, lying together in perfect contact so as to render each invisible and the block transparent. If we cut a slice from a block of ice across the bubbles which run parallel to each other in rows throughout the mass, and hold it close to a gas-lamp, the crystalline forms will come out in all their wondrous beauty. A fairy might be imagined to have breathed upon the ice and caused transparent flowers of exquisite forms suddenly to blossom in myriads within, and all with charming regularity of position such as is seen in the crystals of newly fallen snow. The incipient flowers

begin as a liquid spot with a crimped border; and as the heat continues, the petals become more distinct, then serrated and finally fern-like spiculae may be seen shooting downward in planes inclined to each other at angles of 60°, as in snow. At first the ice breaks up into a honey-comb structure, the axes of the rude hexagons or six-sided prisms being perpendicular to the flowers and their sides composed of water and finally it is sometimes possible, by a smart tap, to cause the ice to fall to pieces into irregular six-sided prisms. Thus crystalline and beautiful is the structure of ice. An enthusiastic student warms with the subject so suggestive of coolness to other minds, and exclaims, "I know of no source whence keener and purer intellectual joy can be derived than from a right and intelligent examination of a block of ice."

The above sketch of the structure of ice, is from a paper on the glaciers and re-gelation, which appeared in a scientific journal but a few months ago. Verily the most common substances have depths yet unexplored, where science may search for new evidences of the wonder-working hand of Infinite skill.

For "The Friend."

The following remarks, by Robert Jordan, were recently found among some papers, and although without date, and referring to a state of things existing many years ago, they seem very applicable to the present condition of our Society in many parts of it.

*Abstract of a Letter written by Robert Jordan to a Friend.*

"I for my part am going shortly to South Carolina, to leave them all winter amongst whom I have suffered much; and yet am not wearied with suffering, for exercise fits for exercise, and makes the arm strong and skillful. But this I think is clear and incontestable and must appear clear to every one that has the use of their senses, that, in proportion to the declension of religion in the *world* and life, preaching increases, to the lessening the credit and authority of the ministry and rendering it contemptible; and I am confirmed in my judgment, and have been these many years, that as the ministry was (and the sincere ministry yet is) instrumental to gather the churches, it is now proceeding apace to scatter them, and this through the working of the mystery of iniquity, with the heat and forwardness of man's spirit; for to some men as many of them, that silence and passiveness of mind so essentially necessary to the performance of those calm, meek and deliberate acts of worship which (though it is accompanied with sharp reproof) carries its own evidence with it,—as that silence is as strange and irksome to them, as it is by their conduct rendered useless to the people. But though we cannot help seeing, we must say nothing; for all is revelation, all is perfect; and they have great peace in whatever they do; and to put it out of doubt we are often told they are under a weighty sense of life and power though in order to believe the one or the other we must first divest ourselves of our own reason.

"They give us an account, too, of their heavy burdens and sore exercises; but whether they lay them on themselves I shall not determine; however they find means, and it seems to be in the power to give themselves ease, finding it easier to do than to suffer till the Master gives direction and makes way. Some measure their service by their noise, and prove a divine gift by human a noise; and ecstasies; and while they are full of peace and joy, the better part of the church mourns. But rather than fail, prophesying is coming prettily

much into practice; several instances we have had of late which have proved false and ridiculous.

"To the national teachers who professedly study and preach from notes, the practice is common and ordinary, especially to men of sense and reading—but extempore preaching, especially of the illiterate, leads mankind to think somewhat extraordinary is necessary to assist and direct. I wish I could say there was not a ministry in the world more directly tending to promote infidelity, giving ground of suspicion that the noble principle, the Holy unction, the light and superadded grace that comes by Jesus Christ, is either uncertain or dangerous to follow; for the nature of man is subject to extremes, being apt to step out of a state of superstition into that of unbelief.

"May conclude this melancholy discourse with a saying of dear John Fothergill's which I hope will be of good service, viz: "The distemper in the ministry is the greatest in the church."

#### Report of the Indian Commissioners.

Voluntinous documents were transmitted to the Senate in relation to the Indian hostilities, from the Department of the Interior. These include reports of several of the Commissioners appointed some months ago to inquire generally into that subject.

General Buford, under date of Jan 6th, says, he and the other two Commissioners, who had just returned from Fort Laramie, believe that but for General Hancock's expedition they would have secured peace with all the tribes to whom they were sent.

General Buford says unless it is judged necessary to retaliate on Indians for the barbarities and massacre at Fort Phil Kearny no war is necessary north of the Platte. Peace can be obtained by more humane and cheaper means than by an invading army, who never can bring the Indians to battle unless by celerity of march they can surprise the women and children in their villages.

General Sanborn, another of the commissioners, in his report dated July 8th, says the main object sought to be secured by the treaty of Laramie of July 1866, was the opening of a new road to Montana, from Fort Laramie via Bridger Ferry and the head waters of Powder, Tongue and Bridgeham rivers. This country is most invaluable to the Indians. Their chief and head men had earnestly protested against the establishment of military posts on their hunting grounds, saying the asking of this privilege was too much, as thereby all their game would be driven away.

Notwithstanding this protest, Colonel Carrington arrived at Laramie to establish military posts, by order of General Pope. The Indians considered this as a disposition on the part of the government to occupy their country by military without their consent. Their representatives, therefore, withdrew from the council then in session, and at once commenced vigorous, relentless war, against the whites and soldiers. Some of the Indians, it should be remarked, were anxious for peace.

General Sanborn, after further observations, adds: "We therefore report all the Sioux Indians, occupying the country about Fort Phil. Kearny, have been in a state of war against the whites since the 20th of June, 1866, and they have waged and carried on their war for the purpose of defending their ancient possessions, acquired by them from the Crow Indians by conquest, after bloody wars from invasions, and now this war has been carried on against the whites with the most extraordinary vigor and unwonted success."

General Sanborn, in view of all the facts narrated, recommends:

First. That the general war shall cease.

Second. That a final and permanent home be provided for the Indians.

Third. That a tribunal be established, before which Indian wrongs may be redressed.

Fourth. That the Indian Bureau be organized into a department, with full authority to control and manage all the troops in the Indian country.

None of the commissioners recommend the continuation of hostilities, but suggest other and cheaper means of establishing peace. The Commissioner of Indian Affairs, Taylor, in his report, says: General Sanborn is satisfied that, for reasonable compensation, the Indians will agree to permit the location of a road and the posts; that hostile bands are willing to make a lasting peace upon anything like equal terms, while the friendly Indians are exceedingly reluctant to go into war with the United States. A further and persistent disregard and violation of the natural rights of the Indians, and of treaty obligations of the government toward them, such as have characterized our military operations among them for the last twelve months, will soon result in an Indian war of gigantic proportions and prolonged and indefinite duration, at an appalling expense of life, and at a cost of hundreds of millions of dollars. We have provoked, enlarged and intensified hostilities, until our whole frontier is in a blaze; until our infant territories are isolated and besieged, and our Pacific overland communication cut off. We have only to press a little further the policy we are now pursuing, and we will get all we desire in the way of war. From facts before me, I conclude we can have all we want from the Indians without war, if we so will, with entire security on our frontiers and in all our territorial domain, at a cost of less than two days' expenses of the existing war, to wit—a quarter of a million of dollars, and in less than one hundred days.

How can we get peace? Simply by retracing our wrong steps and by doing right. Pay the northern Cheyennes and Arapahoes and hostile Sioux for trespasses we have committed upon their recognized rights, and negotiate with them by fair treaty for privileges of way and of military posts on their lands, so far as we may need them. This is only doing them justice, as our established policy requires, and this makes them our friends, at once renders travel and transportation safe, and garrisons almost useless. Restore to the southern Cheyennes their villages and property we so wantonly and foolishly burned and destroyed, or pay them a fair price for them, and they will come back from the war path and resume the vocations of peace. It is believed that the destruction by our forces of the Cheyenne villages and property, valued at one hundred thousand dollars, in April last, has already cost the government five millions in money, one hundred lives of citizens and soldiers, and jeopardized all our national interests on the plains and along hundreds of miles of our frontier.

**Peat in the Southern States.**—A new and important branch of southern industry is developing in the swamps of North Carolina and Virginia, from which large quantities of peat are now extracted. In the Dismal Swamp, peat can be manufactured at \$1.50 per ton, which now costs \$6 in New York. Hitherto the great difficulty in making peat serviceable was its great bulk, but this objection has been overcome by newly patented compressing machinery, which reduces a ton of peat to ninety-four cubic feet, or a third more than a ton of coal, which contains thirty cubic feet. Peat generates steam faster than coal, and is now extensively used in the manufacturing

districts of the New England States, principally for smelting purposes.

It is more economical than coal, as it leaves a residue of ashes which contain no clinkers, and these ashes are as available as those of wood for fertilizing purposes. In grate fires it gives a mellow glow, intense heat, and but little smoke. The peat beds in some of the southern States must be as inexhaustible as the coal fields of England, and are not nearly so expensive to work.—*N. Amer.*

#### Silent Meetings.

"In the month of two or three witnesses every word shall be established."

The following letter is from an esteemed Friend residing within the limits of another Yearly Meeting. It is encouraging to meet at times with such evidences of sympathy with us, in our efforts to uphold the ancient doctrines and practices of Friends, and, feebly though it may be, to encourage all to a course of conduct consistent with the holy, self-denying character of the principles we profess.—**EDS. OF FRIEND.**

To the Editors of "The Friend."

It is not often that I feel to address you in this way, but of late I have often had you in remembrance, from a sense that your task as editors of that valuable journal must be an arduous one; and perhaps you sometimes feel that your services are not enough appreciated by patrons to warrant the self-sacrifice which is necessarily attendant. I have been a diligent reader of the publication since its first number was issued; and if I have not approved of all that has been printed, yet I have viewed it as got up to meet the necessities of the times; and as such it has proved an able exponent of Friends' principles and testimonies, and there still remains much need of its continuance, not only to check the progress of unbelief and misrule, which is prominent in the present day, but also to stir up the pure mind by way of remembrance, in looking to the rock from which we were hewn, and to the hole of the pit from whence we were digged.

I have been contented in reading some of the articles lately published, which go to show the necessity of adhering to first principles. "Be still and know that I am God," was the command to Israel and still is an abiding injunction.

The article in the 47th number, concerning our late Friend Mildred Ratcliff, was so pertinent to my own experience, that I was willing to subjoin a little. It is said that in the month of two or three witnesses every word shall be established.

I was sixteen years old before I ever attended a Friends' meeting. I then went to live with an uncle, who was a Friend, and went to meeting mostly with him, though I had been brought up to attend all sorts of meetings. The meeting of Friends there was nearly always held in silence, and it was very odd to me, yet I went because others went, and if I was drowsy I could take a nap without being disturbed. Although careless, yet I was of an enquiring mind and disposed to read; and I read in Friends' books of the enjoyment of silent meetings, and of getting the mind still; all which I knew nothing about. But I began to have serious reflections, and an earnest desire was begotten in my heart, that if there was any such thing as drawing near to God in spirit, and worshipping him in spirit and in truth, I might know something of it. I went to meeting resolved to try to get my mind still, and I was mercifully favored that day to attain to that which I never had attained to before, and I never again doubted but God would teach his people himself, when there was not a word vocally expressed.

Seventh month 23d, 1867.



### Japanese Students in a Massachusetts Academy.

The *Springfield Republican*, in an account of the anniversary ceremonies at the academy in Monson, Massachusetts, speaks of six Japanese students at that institution:

"A peculiarly interesting feature in the audience was the presence of the six Japanese youth, who are numbered at present among the pupils of the academy. Their marked individuality of countenance, their thoroughly gentlemanly bearing, and the keen and sprightly intelligence which they evinced in following the speakers, made them leading objects of interest. Three of them can hardly be called youth, as they are past thirty years of age, and two of them married men. They are under the special patronage of Satsuma, the leading prince of Japan, who pays their expenses in behalf of the Japanese government. The first object sought in their American education is a thorough knowledge of the English language, after which the eldest will prosecute studies especially connected with military engineering, and the younger, who will have more time and probably a longer stay in the country, will, by-and-by, make our theories of government and political economy, as well as our religion and customs, the subjects of their research. They at present have a special instructor devoted to teaching them our language.

Being offered special inducements to speed the long vacation which now ensues in travel, with the advantage of the principal of the academy for their instructor and guide, after holding a council on the subject and discussing it in all its bearings, they came to the wise conclusion to decline the offer for the following reasons: "First, diligent and unremitting study of the language is our first and most important business in order to qualify us to travel to the best advantage. We are not yet sufficiently able to ask intelligible questions and to receive the proper explanations. Secondly, it is more agreeable to spend the summer in the shade and quiet of these secluded hills than to encounter the heat, noise, dust and cinders of travel. Thirdly, we have had travel enough for one year in coming all the way from Japan."

"They are already well educated, according to the best advantages of their native kingdom, and hold commissions in the Japanese army, ranking as captains or lieutenants. Their knowledge of the geography of this western world is superior to that of most who receive the education of our public schools. This they have acquired through the Chinese language, in which they are adepts. I have just examined a large and beautiful map of Japan, drawn with great skill and accurate minuteness, and delineating every town and village of the kingdom. In the compositions which they write to test their improvement in the use of our language, they show remarkable keenness of observation and insight, drawing parallels between American institutions and those of their native land. Especially interesting are their conclusions with regard to the evident superiority of christianity as our religion.

"Without the least attempt at proselyting them, their own logical perceptions have already traced the immense superiority of the western nations to the elevating influences of the christian faith. They have evidently been carefully selected as representative young men, to glean the choicest results of an American education, and transmit

across the seas for the benefit of their coun-

be touchstone of souls truly great

### THE MORNING OF JOY.

Selected.

"Weeping may endure for a night, but joy cometh in the morning."

Yes! it shall be well at morning,—  
'Tis the promise, strong and true,  
Meekly bear thy earthly burden,  
With our Lord and heaven in view.

Yes! it will be well at morning,—  
Heavenly wisdom knoweth how;  
Though to human sight are failing  
Every hope and comfort now.

Yes! it must be well at morning;  
For, His flock within the fold,  
All the truth and might of Jesus  
Have been guaranteed to hold.

Yes! it will be well at morning,—  
Faith has made this truth thine own,—  
And thy pilgrimage of sorrow  
Must be leading to the throne.

Morning! loved and looked-for morning!  
Morning of eternal light!  
Thou wilt chase these clouds of trouble,  
Thou wilt end the gloom of night.

*Hymns from the Land of Luther.*

Selected.

### A MOTHER'S PRAYER IN THE NIGHT.

Darkness reigns—the hum of life's commotion  
On the listening ear no longer breaks;  
Stars are shining on the deep blue ocean,  
All is silent, Love alone awakes.

Love on earth its lonely vigils keeping,  
Love in heaven that rests or slumbers not;  
Peace, my anxious heart, though thou wast sleeping,  
Love divine has ne'er its charge forgot.

Thou, O Saviour, while on earth residing,  
Never didst Thou scorn a mother's prayer,  
Faith may still behold thee here abiding,  
Still commend her treasures to Thy care.

Were not all my hope on Thee reposing,  
Thou sole refuge for a sinner's fears,  
Then, the future all its ill's disclosing,  
I could give my children only tears.

From their earthly parents they inherit  
Nought save sin and weakness, grief and pain,—  
Give them, Lord, Thine all-sufficient merit,  
Spiritual birth and life again.

Hide and guard them in Thy tender arms,  
Till the wilderness of life be past;  
Save them from temptation's fatal charms,  
Seal them for thine own, from first to last.

Let thy rod and staff in mercy lead them  
In the footsteps of Thy flock below,  
Till 'mid heavenly pastures Thou shalt feed them,  
Where the streams of life eternal flow.

*A Long River in Russian America.*—The largest, most important, and the chief of all the rivers west of the Rocky Mountains, and north of 49 degrees north latitude, is the great Knitchepek, which enters into Behring's sea, between 64 and 65 degrees north latitude, by several mouths, and on the parallel of 165 degrees west longitude. This great river has an easterly course for some five degrees, then bends abruptly to the north some four degrees, thence nearly east to a point not far distant from the British frontier, where it receives the Porcupine or Rat river, from the north-east, and the Yukon from the south-east; the junction of these two rivers forms the Knitchepek: it is navigable to the sea, a distance of one thousand miles, by steamboats. This river had never been seen by white men in its whole course previous to explorations for the construction of the Russian American Telegraph; in fact on many maps the Yukon was traced as an affluent of an imaginary river emptying into the Arctic Ocean, but explorations have determined the great geographical fact which places the Knitchepek at the head of all rivers in the north-west, and giving

Russian America the largest river north of 49 degrees.—*Littell's Living Age.*

Selected for "The Friend."

In the husbandry of the farm, the drill and not the plow, gives the crop. If the land were left as the plow leaves it, there would be no crop, but of thistles and weeds. The plow destroys every living thing, tearing all up root and branch, and burying all under the ground, while the drill plants the seed, and under the blessing of God ensures a golden harvest and a full garner. The farmer might plow his ground two times, or a hundred times over, and yet never have a harvest if that were all he should do. Nevertheless there is no antagonism between the plow and the drill. It takes both to make the land yield to the diligent hand its reward.

In the husbandry of the kingdom, the law is the plow, and the gospel is the drill. And the deeper the plow is put in, the better the crop; provided only that the drill follows in due time, casting in seed in abundance.

It is in the nature of christian experience to accumulate power as it progresses from stage to stage.

There are three stages of experience in the life of every one redeemed to God: conviction, submission, sanctification. And there are three motives corresponding by which the Holy Spirit germinates, advances and perfects the divine life of the soul,—danger, duty and delight.

A sense of danger first startles the careless one from his senseless slumbers and arouses him to flee from the wrath to come.

A sense of duty next rises into supremacy, and constrains him to submit his own works and ways to God's.

And at last a sense of delight in the Lord and his ways becomes the absorbing and dominant motive in the heart and life—perfecting obedience in love.

To each there is power, and all the power there is in each and all is accumulated by him who gains all.

The second absorbs the first, and the third the second. The sense of danger seems to become lost when the sense of duty becomes strong, and the sense of duty seems in its turn to be lost when it is transmutated by the grace of God into delight. Nevertheless not a particle of either is lost.—*Higher Christian Life.*

*Weeks During 1866.*—The Lloyds in London, have made a report of disasters at sea in all parts of the world during 1866. By this report it appears that accidents happened to 11,711 vessels, more than one-half of which, occurred in January, February, March and December. Of these, 98 vessels are still missing, and the other accidents are divided into 341 vessels abandoned, 1958 that had come in collision, of which, however, 492 escaped without material injury, and 198 were sunk, 530 foundered, 3381 stranded, of which 1672 were got off, 86 captured, 18 suffered from piracy, 173 from fire, 605 by bad stowage, 1197 leaky, 743 loss of anchors or chains, 194 (exclusively steamers) machinery damaged or short of coal, 349 muniting, 2048 loss of sails, bulwarks, &c., and 40 waterlogged. Out of these 11,711 casualties, 2234 involved total loss of the ship, and 1946 total loss of cargo. The total number of lives reported lost is 2644. Of these lives lost, 989 occurred during the second quarter of the year, when the general casualties were at their minimum, while the average of each of the other three quarters was only 531, and the smallest number was between January and April, when



issaters were at their maximum, an anomaly explained, perhaps, by the crowd of emigrants that take their departure in the spring, and thus render any accident at that time peculiarly fatal to life. It is further shown of the casualties reported, 10,627 were on galleons and 1084 on steamers, and that in latter case, one-third were from collisions, the collisions of sailing vessels comprised the proportion of 15 per cent. of the casualties. A steamer suffered from piracy, but the proportion of damages to steamers by fire was about as great as to sailing vessels. Instances of fire appear to be almost as frequent in steamers as in sailing vessels. It is from leaks, loss of anchor, or chains, or sails, that sailing vessels experience a great preponderance of mishaps. This is the first complete annual record of the marine disasters of the entire world yet issued, and as the owners of Lloyds intend to keep it up, it will be very valuable when it extends over a series of years.—*Late Paper.*

For "The Friend."

The interesting incident on Obedience to parents, was particularly acceptable, believing that, much of the sorrow that bringseth grey hairs to the grave, is the result of disobedience in parents in not having their wishes obeyed. Many a tear need not to have been shed, many a pang might have been spared, and many a sleepless night had not been known, had parents had kept stricter guard at their respective posts, and firmly carried out judicious commands, clothed in the garment of love. Little evidence to the quicksightedness of children, the laxity or firmness of parents; how important it is, then, that they should require only what is reasonable and proper, before they exact it, and then see that it is fulfilled by the children. For this discipline though appearing rigid at first setting out, and even causing a feeling of being between duty and affection, yet sweet recompense of reward from the Searcher of hearts will be, "Let her alone, she hath done as she could." And this welcome language at giving up of the stewardship, will abundantly atone for all the tears and wrestling prayers of parents, for the preservation of their beloved offspring within the fold of safety.

And if the children could only be convinced of the certainty of the joy and peace resulting from obedience, they would more often or always yield to their wishes, and thus pour a balm into their hearts comparable to the proverb, "A wise son maketh a glad father." Yes, glad to find his children are running the way of his commandments, and preparing the way to delight in the Father's also, "which they have loved."

At the dear youth be warned in time to fulfil wishes and injunctions of those who must account of the precious labors; for if their great peace will flow into their hearts, realizing in their experience that they "who honor their father and mother their days will be prolonged, and then it will go well with them in the which the Lord their God giveth them." Do not let none be rebelling in this particular, they make unto themselves, thorny pillows and a couch of tears; for, every act of disobedience, every pang with which they have pierced their hearts, slighted a precept, or neglected a duty, can be washed away after a flood of bitter weeping tears, only by Him who said to the man, who was a sinner, and washed His feet with tears, wiping them with the hairs of her head, "thy sins are forgiven thee, thy faith hath saved thee, go in peace."

### The Missouri River.

My mind has often been impressed with the wisdom and goodness of God, in the peculiar configuration He has given to the great region lying between the Mississippi and Rocky mountains, and the consequences resulting from it. Had the main Missouri river come eastward, in the line of the great Platte or the Kansas river, there would have been lost to all the immense valleys of the Missouri and Mississippi rivers one great blessing. The Missouri river, from its sources runs northward into British America; there making an immense curve while, running eastward, it comes to take a southerly course, until it turns with another great curve, and southeasterly cuts the State of Missouri asunder, and pours into the Mississippi, eighteen miles north of St. Louis. The providential depression to the northward, eastward, and southward, successively causing the waters to flow by that strange route to the northward, to reach at last the Gulf of Mexico, makes the distance from the mouth of the Missouri to the headwaters of the Yellowstone, about 2,000 miles longer by the channel, than by a straight line drawn between the two points. When one thinks of the obstructions by sand bars, drift-heaps, snags, and the crookings of the river itself, he will understand that the water drained from the eastern slope of the Rocky mountains, and the all the northwestern side of the divide between the upper Missouri, and the upper Big Platte, has 2,000 miles more to travel to reach St. Louis, than had it come, like the Platte, by a direct eastern or southeasterly line; and that it will therefore, come many days or even weeks later on that account. If we assume that the current runs five miles an hour, then that is about one hundred miles a day, and twenty days or three weeks must be allowed for traversing the great northern curve. But rapid as the river is,—and it is a most majestic one, when it puts forth its power—the current is not equally swift in all places, sometimes being widely spread out or running in several channels. We shall assume two and a half miles per hour as its uniform motion, and then forty days, or about six weeks must be allowed to elapse in calculating the coming of the mountain waters. \* \* \* The spring rains and melting snows on the mountains, are all gathered up in the valley of the Yellowstone and other tributaries, increasing in volume as the heats of spring slowly creep north, unlocking the ice-bound rivers. The last point that breaks under the heat and accumulating flood, is the northernmost point of this great arch, and there more than 1200 miles of rivers and melted snows are waiting with their contribution of waters; and at last on they come, sometimes earlier, sometimes later, but always as certain as the year returns; on they come, and when? The spring rains that swelled the Red, Tennessee, Cumberland, Arkansas, Ohio, Illinois, and upper Mississippi have been over many weeks, some of the rivers are growing low, and navigation is difficult. What shall the great valley of the Mississippi do for water, to be changed hourly into vapor by the sun, whose fierceness is becoming every hour more intolerable? Where shall they obtain water for the rain? Every rain that comes is welcomed by the boatmen, for it floats their steamers, barges, and flat-boats. Every rain is hailed by the husbandman, because it saves and revives his crops. Spring and its rains have gone, and summer comes; and now, sometimes far on in June, comes the "June rise," a name of grandeur, of joy, of activity, of wealth, of harvests to all the dwellers on the stream, from the Gulf of Mexico to the far-off British line of the northwest! The river rises

with the "June rise," sometimes six feet in twenty-four hours, until it stands for days at twelve to sixteen feet above low water. And sometimes, when heavy snows in the mountains are followed by a sudden, warm, and rainy spring, so that the waters of the spring have not escaped before the mountain tides come riding down over them and commingling with them, come the terrific floods and overflows, like that of 1844.

Is not that a most manifest and merciful provision of Providence, for all that central region of which we have been speaking, to retain that great body of waters so long for purposes of evaporation, and then, when the whole lower Mississippi would be straitened for water for navigation, to pour this abundance through June, July, and sometimes into August, till its effects are scarcely lost before the fall rains begin to replenish the rivers? Were it not for this grand river, it is my opinion that much of that region would be utterly uninhabitable by man.—*Frederick Starr, Jr., in Report of Agricultural Department, Washington.*

For "The Friend."

### A Superficial Ministry.

It is an admitted truth in medical science, that when from any cause the physical constitution is previously weakened and impaired, diseases of varied hue and character are more likely to fasten upon, as well as to affect us most unfavorably. We have thought that there was a significant relation between this fact and the state of the church militant, which has also its brighter or healthier, and its darker or weaker periods; consequent upon its faithfully abiding in the Vine of Life, or faithlessly turning aside to the things that are not of God. It is during the latter of these perhaps, that our soul's adversary with all the deceivableness of unrighteousness,—while men slept the enemy sowed tares—bestirs himself most to introduce those letting, hindering things, which in healthier periods of the church it would be enabled more easily to slough off. None of these, it may be, are more deleterious to the well-being of religious Society, than a superficial or floating ministry. "O, how deep," says John Woolman, "is Divine wisdom! Christ puts forth his ministers, and goeth before them; and oh, how great is the danger of departing from the pure feeling of that which leadeth safely!" "He that smueth when he is not sent," saith another of Wisdom's children, "will not be likely to profit the people. A superficial ministry has a powerful tendency to close up and stop the secret living spring of true gospel ministry."

The Apostle Paul to the Galatians, in reference to his own ministry, says: "I certify you, brethren, that the gospel which was preached of me, is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Does not this distinctly define the origin of his and of all true ministry, even the revelation of Christ Jesus? Another utterance of the same Apostle is, "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; here, *voe is unto me*, if I preach not the gospel!" Yes, it is the "woe" of preparation pointed to, which we presume every true minister—the called and anointed of God—those who have patiently endured the stripping chamber, having duly turned the fleece like Gideon, and tarried the full time, until endued with the promised and only qualifying power from on high—must pass through and feel before stepping forth in the discharge of the responsible duties of a gospel minister. And when we further remember the command to Jonah: "Preach

the preaching that I bid thee;" with, also, the appeal of Amos, "I was no prophet, neither was I a prophet's son: and the Lord took me, and said unto me, 'Go, prophesy unto my people, Israel,'" the whole of the way and of the work, as far as any outward testimony can do it, seems unfolded to our understanding; and that it is *all of God*; agreeably to the Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," who for this end, in the riches of His mercy, goeth before such as He calls, giving power to the faint, and to them that have no might increasing strength. So that through His omnipotent and invincible authority and aid, they are enabled to run through a troop of difficulties, and to leap over a wall of opposition: to whom alone he ascribed all the glory; who is worthy forever.

These may have seasons of sore trial and conflict, wherein they shall have to encounter opposing spirits, like to running "with the footmen;" and to "the swelling of Jordan;" or in their measure, like to fighting "with beasts at Ephesus." They may be baptised into many low places, and even into "deaths oft," yet will the Lord uphold them with the right hand of His majesty; and as they are engaged to let *patience* have its perfect work, their God shall be their glory. These will feel that they are not their own, and also that they cannot preach themselves, but Christ Jesus the Lord;—Him who lived on this earth and died for them, and rose again. These know they must not seek to please themselves, which is, in effect, not to be a servant of Christ; but with filial fear and dependence upon the alone-preserving Arm, must at all times wait upon Christ, and preach the preaching that He bids them. "His servants ye are whom ye obey" is especially applicable to such as are called to minister in holy things. And how obedient should these be to that inspeaking word of Divine and saving grace, which is first quickened and called to the work! How steadfast and immovable upon the unchangeable Rock, which it is declared even the gates of hell shall not prevail against. These, ever jealous of their Master's honor, will seek for no other than that which cometh by and from Him. They will go forth in His name; and in Him alone will they trust. The exaltation of His kingdom of righteousness and peace and joy in the Holy Ghost, will be the aim and end of all their religious offerings and sacrifices. And these He will more and more honor. He will cover them with His feathers; and under His wings shall they trust: His truth also shall be their shield and buckler.

But is there not much danger lest, through the subtlety of the serpent, combined with the propensity of our own deceitful hearts, we should almost insensibly turn aside from this simple and safe dependence, and so lean to our own arm and understanding? Some on the flood-tide of popular applause, are little by little carried away. Some, it is to be feared, are wrecked on the bold shore of presumptuous confidence, short of the true justification—consisting in being *made just*, in, and through, and by faithful obedience to the Holy Spirit of Christ. Others, and perhaps the greater number of those who stand not plumb and on the living foundation, stumble, or at least materially slide from the safe course—"they ceased not to teach and to preach Jesus Christ?"—through a pusillanimous fear that it will not do to hold up the unalterable necessity of a death unto self, through a denial of self and the daily cross, with the alone saving baptism, which thoroughly cleanses the floor of the heart; and so turn aside to meander in more pleasant, and obsequy, and

cheaper groves of their own selecting and device. These preach not that peace with God,—no otherwise obtained than through allegiance and obedience to our Lord Jesus Christ,—as the only source of true joy. They do not insist with the Saviour to the young man, "Go and sell all that thou hast, and come, take up the cross and follow me." The example of the "merchantsman seeking goodly pearls," and of the disciples in the ship when the Lord called them, with that of Mary sitting at Jesus' feet, they treat as too incisive—cutting into proud flesh, to the separating the superficial worldly part. But Divine justice is as sure and as inflexible as Divine mercy. Both must stand or fall together. The faith, and hope, and joy, of every believer must be based upon the Redeemer, Christ Jesus, *within them*, the true Bishop of souls: whom all are to be directed unto, as the shepherds to Bethlehem's manger where the Lord lay. Much to the same import are the following comprehensive remarks of that worthy seer, John Woolman: "I find that in thy obedience, the mind learns contentment in appearing weak and foolish to that wisdom which is of the world; and in these lowly labors, they who stand in a low place, rightly exercised under the cross, will find nourishment. The gift is pure, and while the eye is single in attending thereto, the understanding is preserved clear; self is kept out; and we rejoice in filling up that which remains of the afflictions of Christ, for his body's sake, which is the Church. The natural man loveth eloquence, and many love to hear eloquent orations; and if there is not a careful attention to the gift, men who have once labored in the pure Gospel ministry, grown weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light, not of Christ who is under suffering, but of that fire, which they going from the gift have kindled. And that in bearers which is gone from the meek suffering state into the worldly wisdom, may be warmed with this fire, and speak highly of these labors. That which is of God gathers to God; and that which is of the world is owned by the world."

(To be concluded.)

**Droll Signboards.**—One thing that often strikes the wayfarer in his wanderings through the high-roads and by-roads of the land, is the strange and incongruous combination of objects which frequently go to make up the sign of a public house or tavern,—objects which appear to have, and which really have, no imaginable affinity with each other, and which, in point of fact, are never, under any circumstances, seen together, or even thought of together, except upon a sign or sign-board. Such, for instance, are the *Hawk and Buckle*, the *Hammer and Crown*, the *Lion and Horseshoe*, the *Lamb and Breeches*, the *Cat and Salvation*, the *Sugarloaf and Coffin*, the *Mitre and Dove*, and some hundred or two of other unsympathizing couples which one sees lugged away from their natural associations and joined together, as it were, in spite of themselves, on the sign-board. The explanation of these odd and arbitrary conjunctions is simple enough. They owe their origin, as can be proved in the case of many of them, to the practice of quartering signs; that is, of adding one sign to another, and making but one of the two,—an expedient which would naturally be had recourse to under certain circumstances. Thus, suppose a man to have kept for years a tavern called *The Hawk*, and afterwards to buy up a rival tavern called *The Buckle*, it might answer his purpose to shut up one of

them if he could draw all the custom, or the other part of it, to the other; and it would certainly help him to do so if he should retain both signs in one. Thus we should have the *Hawk and Buckle*, and from such a train of circumstances variously modified, it is plain that we may have any other absurd association of discordant objects.

Another London sign which has undergone transformation still more complete, was the *Bull and Mouth* (now the Queen's Hotel), was originally Boulogne Mouth (Harbor).

Among the many corruptions that might be classed with the above we may point out the *o' Nails*, common in certain places, which originally the *Bacchanalians*; the *Cat Wheel*, which was the *Catharine Wheel*; *Lubber's Head*, originally the *Leopard's Head*; the *Goat and Compasses* derived, it is said, the motto, "God encompasseth us"; and the *and Carrot* corrupted, whimsically enough, the French *pique et carreau* (spade and diamond cards).

How far these corruptions have gone, and what extent the numberless unintelligible arbitrary signs now to be found in England their existing forms to gradual processes of change and degradation, it is not possible to ascertain sufficiently plain, however, that this causes must have had a prodigious influence in course of centuries in changing the designation of our way-side inns and taverns.—*Let Hour.*

**Prayer.**—Of the preparation required for solemn service John Richardson thus writes. He was then engaged in a religious visit on the island of Barbadoes.

"Being invited to a friend's house to dine day, when we were sat down at the table, the woman of the house desired that one of us would say grace; from which I took occasion to speak and several more in the company, who appeared not much more grown in the truth than she, that since we had been a people, we had believed, and accordingly practised, that true prayer was not performed without the help of the Holy Spirit of God, and no man could pray aright acceptably without it; nor was it in man's power to have it when he pleased. Therefore it is my place to wait upon the Lord for the pouring of this gift upon him, and also to know what it is required of him to pray so as to be heard of God, or only to pray secretly so as to be heard of God, as did Hannah, and as many more have done; which as they do aright, no doubt, but Christ said to his disciples, their Father will them in secret."

John Woolman thus beautifully describes a state in which the soul is qualified to make wants known in living supplication to the Father of mercies through the aid of our holy Advocate and Intercessor.

"The place of prayer is a precious habitation for I now saw that the prayers of the saints are precious incense; and a trumpet was given that I might sound forth this language, that children might hear it, and be invited to go to this precious habitation, where the prayers of the saints as precious incense, arise up before the throne of God and the Lamb. I saw this habitation to be safe; and to be inwardly quiet, when I were great strivings and commotions in the world."

"Prayer at this day, in pure resignation, precious place; the trumpet is sounded, the goes forth to the church, that she gather to place of pure inward prayer; and her habitation is safe."



## Bulk of the Gold in the World.

Editors of the Evening Post:

According to estimates given in the *Evening* three weeks ago, the whole amount of gold in the world at the present moment is about 50,000,000 in value. It may be of interest to see what the bulk of this amount of gold would be if it were all melted and run together. Pure gold is more than nineteen times as heavy as water and a cubic foot of water weighs a thousand avoirdupois. A cubic foot of gold would weigh then over 19,000 ounces avoirdupois; and every ounce of fine gold is worth (according to its coinage) somewhat more than eighteen dollars, so that the whole cubic foot of gold would worth a little more than a third of a million dollars. A cubic yard of solid gold would be worth twenty-seven times as much as that, or over million dollars; and 660 cubic yards would amount somewhat more than the \$5,950,000,000 of gold in the world. These 660 cubic yards would be contained within a room about five yards long, eight yards wide, and sixteen yards long; a good sized parlor, or a store of moderate

But," says some one, "gold is so very malleable that even this small bulk of it would fill the whole earth." But he either overestimates the malleability of gold, or more likely, overestimates the size of the earth. It takes 0,000 leaves of the thinnest gold foil to make an inch in thickness, or about fifteen millions and a half to make a foot, or 45,000,000 to a yard. A cubic yard of gold, then, could be beaten out to cover 46,000,000 square yards; or somewhat over 10,000 square acres; for there are 4,840 acres to the acre. Then, as there are acres to the square mile, the whole 660 cubic yards of gold could be beaten out so as to cover 10,000 square miles. That is, a tract only a hundred miles square, less than the extent of Mount, and a little more than a fifth of either New York or Pennsylvania.

Selected.

any ask, what is the kingdom of Heaven, or of God? I answer; Notwithstanding he is the mighty Sovereign of the universe, yet that is a peculiarly styled his kingdom, wherein he completely governs as to be always cheerfully perfectly obeyed; where he is the sole mover all that is done; where he is glorified in all is done, and where he communicates of his glory and felicity without mixture. This kingdom neither be entered, nor at all seen into by, but through the new birth of the Holy Spirit, whereby the soul experienceth a being taken into it; a being delivered from the power of sin, and translated into the kingdom of the Son of God. (John iii., Col. i. 13. Hereby the spirit of man enters it, and through his influence, is enabled to make advances therein and to be in the body. This kingdom stands not in glory, not in any here, or there; therefore, it is vain to direct to it by here! or to there! It stands in an infinite and heavenly spirit, life, nature, wherein nothing impure can live or exist. It is the internal dominion, or ruling power of the Holy Ghost in men and angels; a pure influence so beautifully and sublimely described in Wisdom, vii., flowing from the glory of the Almighty, which in all ages entering into souls, maketh them friends of God, and prophets. In fine, this kingdom of God, is the dominion of the light and life of the Spirit of God. Whoever lives under the sensible influence of government of it, lives in this kingdom. This is the kingdom of the saints militant on

earth, and of the saints triumphant in heaven, it being experienced by the sanctified in Christ Jesus, in part whilst in this world, and enjoyed in its fullness in the world to come.—Joseph Phipps' *Original and Present State of Man.*

*British Coal Mining.*—All know that the quantity of coal raised yearly in Great Britain, is prodigiously great, and yet few, probably, have any definite conception of the vastness of the trade. The following observations from the *London Spectator*, may assist in forming an estimate:

"If we take the area of Lincoln's Inn Fields, measured up close to the houses, at eleven acres, and take the dimensions of the base of the Great Pyramid, and could stack the coal as nature has done, in the seams, the British coal raised last year would form on that base a solid block of the height of 5,229 feet, or as high as Snowdon, surmounted by another mountain of half its height. Again, taking the distance from London to Edinburgh, four hundred miles, the same quantity, similarly packed, would build a wall the whole way of twelve feet thick and ninety-nine feet high, whilst, if put together in the broken state in which coal is commonly used, it would give a wall of more than double that thickness. This yearly production, obtained by the labor of 240,000 men, is probably a gigantic effort for so small an area as that of our united coal fields, and naturally excites apprehension for the future." "To add another comparison, we may take the cubic volume of the coal raised in 1865, as just about 100,000,000 cubic yards. We therefore, raise yearly, an amount of coal thirty times as great in bulk, as the Great Pyramid. This quantity, too, is raised from the bottom of our mines, by 240,000 men working one year. The Great Pyramid, as we are assured by Herodotus, required the united labors of 100,000 men, during twenty years, which is equal to the labor of 2,000,000 men during one year. A simple calculation will show, that in our coal mining each man, on an average, raises 250 times as much material in a year, as each of the ancient Egyptians engaged on the Pyramid. We need hardly point out, however, how very unfair this comparison is to the ancient Egyptians in some points."

"Hurry previous to the meeting hours." After meeting much talk hurts and hinders the seed sown, whether by Christ himself or his ministers, from taking root, or prospering to that degree, that, if cherished by silence, it would do.

A remarkable cave is situated near the centre of Duval county, Texas, about seventy-five miles southwest of Corpus Christi, and on the line of the projected railroad from that town to the Rio Grande. A gentleman who had been exploring it, communicates the following facts:

So far as this cave has been explored—some seventy-five yards—large chambers with gushing streams of cool fresh water, so cold as to dispense with the luxury of ice, have been found. A natural well, twenty-five feet in depth, some two hundred yards from the entrance of the cave, exists, from the direction of which a current of air rushes with great force, as from a furnace stack. The walls of the cave are composed of sulphate of lime, and untold quantities of plaster of Paris could be made of it. Other specimens present themselves, which, upon further examination, may yet be developed into untold wealth, that has lain dormant for years.—*N. American.*

We do not expect trees to bear fruit in autumn unless they bloom in the spring.

## THE FRIEND.

EIGHTH MONTH 3, 1867.

The article in our last number, over the signature of G. T., reciting some of the barbarities which have been inflicted on our western Indians, reminded us of Cowper's exclamation—

"My ear is pained,  
My soul is sick with every day's report  
Of wrong and outrage with which earth is filled."

We doubt not similar sentiments have been raised in the minds of many of our readers.

The newspapers of our country have severely condemned (and justly so) the conduct of the English officials during the disturbances which occurred in Jamaica; but so far as we remember, it was far from equaling in cruelty some of the horrible transactions recorded in the article of G. T.

We frequently see in the public prints, accounts of deprecations and murders said to have been committed by Indians, sometimes attended with aggravated details, tending to excite the passions of the community against that people. A few days pass by and reliable information is received that the whole account is false. The *New York Tribune* thus speaks of a recent report of this kind: "The special despatch announcing the massacre of Bishop Lamy and ten Sisters of Charity by the Indians proves, like three-fourths of the Indian news, to be utterly without foundation. In fact, the Indian news, as well as the Indian war, is in the main manufactured by dishonest speculators, who make profit out of the military movements on the plains. There is nothing they dread more than peace. There is nothing for which they scheme, and manoeuvre, and lie so eagerly as for a good, long, bloody war."

When we reflect on the enormous expenses of our western armies, and the opportunities which a state of war must present to many to enrich themselves in furnishing military supplies and transportation, there is reason to believe that the corrupt motives attributed by the "Tribune" to the fomenters of war, are in many cases correct. He who would deliberately excite and encourage an Indian war for the sake of his own pecuniary gains, surely in the eye of Omniscience is ranked with the robbers and murderers.

There is cause to fear that in this matter, we may as a nation be trespassing up for ourselves "wrath against the day of wrath." National crimes are often followed by national punishments in which all classes are involved. Indeed, the responsibility in some degree reaches to most; for, constituted as our government is, if a general feeling of detestation for such outrages could be excited, and a determination that justice and humanity shall mark our future intercourse with the remnant of the aborigines of this country, it could not fail to have an influence on those by whom the government is administered. But if we pass by such accounts unheeded, thinking the scene of operations is very far from our doors, and that we need not trouble ourselves about it, we may find hereafter, that the stain of blood which might have been prevented, is sprinkled on some of our garments.

In the present number we insert some extracts from a recent report made to Congress by the Department of the Interior, which shows that one principal cause of the present difficulties was the encroachment by United States troops on the Indian hunting grounds, contrary to their earnest protest; and that an honest and kind treatment of that people is far the most advantageous even in a

pecuniary view. Indeed it is probable that the cost of procuring by purchase all that we are aiming at by war, would not be one-fiftieth part of the military expenses that would be incurred by pursuing forcible measures—and this, without considering the disgrace and wickedness of crushing a weak people, of whom we are the natural guardians and protectors.

It is earnestly hoped that the Commissioners recently provided for by Congress, may be able to put a speedy stop to the further shedding of blood, and by wise, equitable and liberal arrangements, secure a lasting peace.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The Reform bill has passed a second reading in the House of Lords. The House of Commons has passed the bill for the abolition of church rates. The liabilities of Sir Morton Peto amount to £900,000, while his assets if he is successful will exceed £200,000. The Turkish Sultan left England on the 23d, on his return to Constantinople. Official returns show that there were in England and Wales, in the first half of the current year, 982,477 paupers, being 39,882 more than in the previous year. Beside the actual paupers, a large portion of the people are barely able to obtain a subsistence without taking a public charity. The pauperism of the country is very great, but is unequally distributed. A London dispatch of the 28th says: There has been but little rain in England within the past week. The weather is dry and the heat excessive.

On the 27th, Admiral Farragut was received at a state dinner by the Emperor Napoleon, and on the same day the Emperor visited the city of St. Stanislaus in the harbor of Cherbourg. The Paris Monitor positively denies the truth of the statement that the French Emperor had sent a note to the King of Prussia urging him to surrender the Danish districts of northern Schleswig to Denmark. The Corps Legislatif had adjourned after passing all the provisions in the budget relating to public expenditures. The French government has prohibited the placing of any portion of the Russian railroad loan on the Paris market.

By an imperial ukaz all political and governmental distinctions between Poland and the Empire of Russia are obliterated, and Poland is now absorbed into Russia as a province of the Russian empire. The Czar has issued a decree by which the whole territory lately conquered by the Russian forces in Central Asia is constituted one government, under command of Gen. Kaufman. The Khan of Bokhara has obtained from the commander of the Russian forces an agreement for a temporary suspension of hostilities.

Paris dispatch reports that the military forces under his command have succeeded in suppressing the insurrection in Candia, and that the war in that island is now ended. The Sultan of Turkey arrived in Vienna on the 27th, and is the guest of the Austrian Emperor.

Baron Rattazzi, the Prime Minister of Italy, has made an offer to garrison the city of Rome with the national troops to protect it from a threatened attack of the party of the Pope's adherents.

Count Bismarck's official organ declares that there is any truth in the recently reported stories of a probability of war.

The Austrian frigate Novars has sailed from Trieste for Vera Cruz, with orders to bring back from Mexico the remains of the Archduke Maximilian.

The latest advice from Mexico is that the great Daimios of that country oppose the opening of the port of Osoac to foreigners.

Advice from Honduras mention the arrival of a large number of emigrants from the southern part of the United States. The strangers brought their wives and families, together with tools and farming implements, and are buying large tracts of land to settle upon. Two townships had been selected by the emigrants for settlement, one is called Port Auchen and the other Buena Vista.

It is denied that the Hungarian national military association known as the Honveds, or National Guards, is to be established.

A bill abolishing imprisonment for debt has passed both branches of the French legislature, and is now a law of the empire.

The Paris Monitor declares that the rumors of war which now prevail on the continent are without foundation, and that the existing relations of France with all the European Powers are eminently pacific. A London dispatch, however, states that the sincerity of the Moni-

tor's war denial is doubted there. Consois, 94. U. S. 5-20's 723. Middling uplands cotton, 10½; middling Orleans, 10½. The Liverpool market for breadstuffs quiet, and with little change.

**UNITED STATES.—Foreign Postage.**—It is officially announced that "So much of the new Postal Convention between the United States and Great Britain as relates to international newspapers, books and printed matter of all kinds will go into effect on October 1st, 1867, and will charge on international letters, and on letters sent in the mails to Great Britain and other countries beyond, will not take effect until January 1st, 1868. Instructions as to the postage to be collected on printed matter of every description will be issued by the Postmaster General as soon as the detailed regulations, with the British postage, are agreed upon."

**The Indian Commission.**—The President has appointed Lieut. Gen. Sherman and Brigadier General Miles and Terry, as members of the Commission. This completes the list, the other members, viz: N. G. Taylor, John B. Henderson, L. S. Tappan and John B. Sanborn having been designated in the act of Congress. The Commission has authority to call together the chiefs and heads of hostile tribes, make treaties of peace, and select districts of the country to be reserved for the company. The Indian Bureau will immediately place itself in communication with every member of the commission with a view to entering upon their duties at the earliest practicable period.

**The Revenue.**—The receipts from customs at the ports of New York, Boston, Philadelphia, Baltimore and San Francisco, from 7th mo. 18th to 29th, amounted to \$2,500,209. The internal revenue receipts last week amounted to \$4,878,563.

**Philadelphia.**—Mortality last week 371. Of cholera infantum, 91. The mortality of the week ending 7th mo. 28th, 1866, was 472.

**San Francisco.**—The following were the quotations in the market on the 27th: Flour, \$6.50.55. Wheat, \$1.70 to \$1.80. Barley, \$1.40 to \$1.45. Legal tenders, 73. The San Francisco Water Company has filed articles of incorporation, with a capital of six millions of dollars, and propose to supply the city with water from the Santa Cruz Mountains. They will commence operations immediately.

**The South.**—Gen. Griffin, Assistant Commissioner for Texas, reports the freedmen working well, the demand for labor great, and wages high. The treatment of laborers by their employers better than heretofore. He thinks the physical condition of the freedmen in Texas is far better than in any other Southern State. Each county has been able to support its own poor, and it had not been necessary for the Federal Government to supply the destitute for some months past.

General Griffin remarks, with reference to educational matters, that a very great number of planters, seeing the eagerness of the freedmen for education, have offered to furnish school buildings, and have applied for teachers. At Gonzales, Seguin, Liberty and other places, donations of land, on which to erect school-houses, have been made by white citizens. He also states that in many of the counties there is very little lawlessness or violence, while in many more counties the life of a freedman is as safe as that of a white man, but there is still a large part of the State where murder is bold and unchecked. In these parts the life of a white man is worth but little more than that of a freedman.

General Miles, Assistant Commissioner for North Carolina, says in his last report: "There is a class of persons in this State who are the innocent sufferers of the late war, and whose condition is deplorable, and who are the objects of great pity. These are the poor white women and children, left widows and orphans, their fathers, husbands and brothers having been killed or crippled during the rebellion. This class, and who are counted by thousands, are now living on charity, and the future presents no higher prospects for them. They must live in idleness and want the remainder of their lives, or until capital or enterprise are brought to this State. Here there is no employment for them. Hundreds have gone to New Orleans to find work, but have not been able to sustain life, but their feeble constitutions soon break down under the burning sun."

Many of the planters in Louisiana are desirous of securing coolie labor in preference to employing freedmen. The U. S. vice consul at Havana has notified the Department of State that a cargo of coolies had shortly before he wrote him been taken in violation of the acts of Congress. He has reason to suspect that the same scheme is on foot for the introduction of Asiatics into the South.

Registration will not be commenced in South Carolina until the Tenth month. General Siclies wishing not to take any steps calculated to interfere with the

harvesting of the crops. There will be one colored on each registration board. It is thought that the crop in Florida and South Carolina has been severely injured by the heavy rains.

**Missouri.**—The stock, at Niagara Falls, been removed. It was blown off at two explosions, successive charges each of two hundred pounds of powder.

Large deposits of tin ore have been discovered Madison county, Missouri, not far from Pilot Knob Iron Mine.

During the entire fiscal year of 1865-66, the government disposed of its public lands, as follows:

Cash sales,	388,29
Military bounty land warrants,	403,18
Under homestead acts,	1,892,51
Grants of swamp lands to States,	1,199,65
Railroad grants,	94,59
Agricultural college scrip,	651,06

Total during the year, 4,629,31

Information having been received at the Freedmen Bureau in Washington, that the extreme destitution in the northern and south-western States has in great measure failed to attract attention from the United States Assistant Commissioners to be prepared to issue an issue of supplies on the 20th of the present month. Issues of rations to the sick in hospitals and to the phan's asylums for refugees and freedmen, will be continued for the present.

**The Markets.**—The following were the quotations in the market on the 27th: American gold 100 to U. S. sixes, 188.11; ditto, 5-20, new, 198½; 10-40, 5 per cents, 102. Superfine State Flour, \$6.3 to \$7.25. Shipping Oats, \$8.80 to \$10.10. St. Louis extras, \$15.50 to \$18.50. White California Wheat, \$2 to \$2.75; new white southern, \$2.70 to \$2.75; new and old, \$2.45 to \$2.60; No. 2 Milwaukee, \$2.65. Rye, \$1.70 to \$1.80. Mixed corn, \$1.00 to \$1.05. Middling upland cotton, 27½ cts. No. 2 Superfine Flour, \$8; extra, \$8.50 to \$9.25; finer brands, \$10 to \$15. New red wheat, \$2.25 to \$2.35; Kentucky white, \$2.18; Rye, \$1.55 to \$1.60. Yellow corn, \$1.17 to \$1.18; mix, western, \$1.12 to \$1.13. Oats, 90 to 93 cts. Flaxseed, 35. Timothy, \$3.50 to \$3.75. Cloverseed, \$8 to \$9. The arrivals and sales of beef cattle at the Avenue Market, New York, on the 27th, were 1000 head. The market dull and prices rather lower. Extra sold at 16½ cts., fair to good, 14 to 16 cts., and common, 11 to 13 cts. per lb. Sheep were sold, sales of \$1000 at from 5 to 5 cts. per lb. gross. Hogs, \$9.50 to \$10.25 per 100 net.

#### RECEIPTS.

Received from D. E. Naylor, O., \$4, vols. 40 and 41 from S. R. Kirk, Pa., per Mr. Lightfoot, \$2, vols. 40 and 41 from Israel Sidwell, O., for E. Sidwell, \$2, vol. 39, for B. D. Sidwell, \$2, to No. 18, vol. 40; from J. McGrath, N. Y., per W. Hall, Agt., \$2, vol. 41; from A. Gardin, N. Y., \$2, to No. 8, vol. 41; from Elizabeth Perry, R. per T. Perry, \$4, vols. 40 and 41; from G. S. Passmore, Pa., \$3, vol. 40; from Micajah M. Goran, Agt., O., B. Antrim, Rush Stanley, J. Bonnal, and A. Favard, \$2 each, vol. 41, for D. Boulton, and M. Bonnal, each, vols. 40 and 41, for S. Street, \$2, vol. 40, and Mary Warrington and T. Warrington, \$6 each, vols. 40, 41 and 42.

A Stated Meeting of the Women's Aid Association will be held on No. 112 North Seventh St., on Sunday the 3d inst., at 5 P. M.

SARAH LEWIS, Secretary.

#### WANTED.

A woman teacher for the Preparative Meeting School at Germantown. Application may be made to Charles Jones, or J. E. Rhoads, Germantown, Philadelphia.

#### WANTED.

A female teacher for a Friend's family near Philadelphia. One qualified to teach the English branches, all Latin and drawing. Address "H. B. Box 1416 Philadelphia P. O.

#### FRIENDS' ASYLUM FOR THE INSANE.

BEAN STREET, PHILADELPHIA, TWENTY-THIRD WARD, PHILADELPHIA. Physician and Superintendent, —JOSHUA H. WESTRUM, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.



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For "The Friend."

## A Superficial Ministry.

(Concluded from page 390.)

Francis Hoggill, one of the early Friends, in a letter to Margaret Fell, writes: "We preach the cross; and them that cannot own us there, we lay our hands on." Another co-laborer of that day, in the same saith: "My work is to strengthen the weak, and to press home to the foundation of God, and not to admire the persons of men." And another in true filial dedication and singleness of heart to the Lord alone, thus pleadeth with us:—"Pray that the living God may be honored, and His name exalted forevermore." It will not do for the delegated shepherds of the flock, from any expedient motive, to withhold more than a meet of those practical, though heart-searching truths and doctrines, which the Lord would have proclaimed, whether they will hear, or whether they will forbear. Nor will it be an excusing plea for keeping silence because that

— a worldly spirit has crept in,  
That gain the kingdom through new ways would win."

either that the time prophesied by the Apostle is indeed come, "When they (the people) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." For, in the language of the prophet, "Woe to the rebellious children that cease counsel but not of me; and that cover with covering but not of my spirit that they may add sin to sin; as they say to the seers, See not; and to the prophets, prophesy not unto us right things; speak unto us smooth things, prophesy deceit: to get ye out of the way, turn aside out of the path, use the Holy One of Israel to cease from before." Neither again will the mere profession of religion on the part of those who hear—having the name to live, without submission to the searching, quickening power and life of the Lord Jesus revealed in the soul—excuse those who dwell near and with the "swift witness" against evil, from demerit lifting the warning voice. For religion is

"Not more affronted by avowed neglect,  
Than by the mere dissembler's feigned respect.  
What is all right-observance that men devise?  
What—but a sordid bauble for the skies?"

Again, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Who can tell when it may cease Him, in heavenly mercy, to break in upon

the rocky heart, and to consume the stubble, with the dross and the tin, as well as the reprobate silver, and to proclaim liberty to the captive, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Wherefore this language of the Most High seems to be written for our learning in this particular: "Behold, I am against them (the prophets) that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord."

Christ crucified remains to be unto the Jews a stumbling block, and unto the Greeks foolishness; but, continues the apostle, unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. "Through the eternal Spirit, he offered himself without spot," that we, through obedience to His saving, all-sufficient grace, might grow in the knowledge of His will, which is life eternal. But, as says a modern writer, "He will have no clipping and paring down of His message. No trimming to suit the religious taste of the times. Remember" continues the same, "that it was the marked distinction of the mystery from the history and the vast difference between the birth of Christ in the heart, to mere words and doctrines about it, which formed the whole of the christianity preached by the primitive Friends; as, in point of fact, it forms the whole truth of the matter; just as the living man, and not his picture, forms the reality of his existence." "There is no safety for any, but in the littleness, the lowliness and teachableness, all life through, of a little child. We grow in stature in the Truth and in Christ, just in proportion as we grow in meekness, in humility, in contrition, in child-likeness—the fruits of His spirit—before Him. And we can alone be made teachers of these sacred mysteries which are hid from the natural man—the wise, and the prudent, and the unmortified of this world, by deep indwelling with the Lord of life and glory; and thus experience the spiritual eye anointed to see of those things which belong to our present and eternal peace. Paul, the learned Paul, would not even speak in the words which man's wisdom teacheth; herein exemplifying his own precept: "Though we have known Christ after the flesh, yet now henceforth know we him no more." God will have nothing but His own new begetting—no flesh to glory in His presence; but hath ever chosen the foolish things of the world, and the weak things, and the base things, &c., to confound the wisdom of the wise," &c. Neither parts nor talents are the requisite outfit, but an humble, waiting, panting state, with the renewed touches of that "live coal" from off the heavenly altar, which alone can sanctify the lips, and open the mouth to show forth the Lord's praise, who alone is the living, life-giving spring and source of all ministry and of all truth. Neither can any effectually minister, but of that which they have tasted and handled spiritually of the good word of life. As there is a deep indwelling with Christ, and a willing, patient submission to the leaving

operation of His Spirit—the anointing within which teacheth *all things*—upon the heart, such baptized ones,—becoming first purified themselves—are enabled to see with enlightened vision, and lovingly to minister to the comfort and help of others. But let not any mistake the call or the qualification. Let not any presume to journey while the cloud rests upon the tabernacle. May none seek to minister when the Lord doth not first proclaim the "woe." For so sure as we attempt to lift the voice without the Divine mandate, so surely will the gift, if conferred, be withdrawn; and the hearers, so far as our influence extends, will be scattered as upon the dark and barren mountains. "Oh! the plungings witnessed in our meetings," writes Jane Pierson (1793.) "There is an active spirit got in, that takes its food upon the surface, or catches at it flying in the airy regions. With food of this nature, some seek to feed and to be fed. I have painfully sat under some recent testimonies when it seemed clear to me sin held its empire; and what was delivered, though sound truths, yet did not slay the man of sin."

May all, upon whom the Lord has caused His anointing oil to be poured for the exercise of the ministry, keep in the littleness, the inwardness—remembering from whence we are, even from the dust—with the eye to Him as those "of servants look unto the usad of their masters, and as the eyes of a maiden unto the hand of her mistress." May these be much engaged "to measure the temple of God, and them that worship therein," so as never to turn aside to a floating, popular, or superficial ministry. Being assured that that which is of God alone gathers to God, and that which is of the world is owned by the world. May these know their Thummim and their Urim to be with the Holy One, that thus they may minister that and that only which *they have received*, not by man, nor by anything of man, "but by the revelation of Jesus Christ."

May such as are just being called into the ranks of this holy warfare, keep watchful, keep prayerful; and, as it were in "the back part of the desert" with their mouths in the dust before the Lord, till the full time be come for their coming up with acceptance before His altar. As you thus tarry for Him, watching daily at His gates, waiting at the posts of His doors, you will abundantly have verified in your peaceful experience, "A bruised reed shall He not break, and smoking flax shall He not quench, till he send forth judgment unto victory." As also the prophetic assurance, "The Lord God hath opened mine ear." He "hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning; he wakeneth mine ear to hear as the learned." May these be kept from day to day as in the hollow of His hand. May their hearts be much poured out in supplication before Him, and because of their chaste zeal, and filial fear, may they be preserved ad guarded by the Shepherd of Israel, even as the mountains are round about Jerusalem, the beloved city. May He, in his own time, unfold more and more of the mysteries of

His spiritual kingdom, and, agreeably to the granted prayer of Jabez because he called on the God of Israel, bless them indeed, and enlarge their coast; and let His right hand be with them to keep them from evil, that it may not grieve them. May the Lord grant this for His dear Son's sake, and for His ever blessed cause's sake, that His name, kingdom and power, may be exalted in and through and by him, and over all.

#### "Say Your Prayers in Fair Weather."

A sea captain of a profligate character, who commanded a vessel trading between Liverpool and America, during the last war, once took on board a man as a common sailor, to serve during the voyage, just as he was leaving the port. The new-comer was soon found to be of a most quarrelsome, untractable disposition, a furious blasphemer and drunkard. Besides these disqualifications, he was wholly ignorant of nautical affairs, or counterfeited ignorance to escape duty: in short, he was the bane and plague of the vessel, and refused obstinately to give any account of himself, or his family, or past life.

At length a violent storm arose; all hands were piped upon deck, and all, as the captain thought, seemed too few to save the ship. When the men were mustered to their quarters, the sturdy blasphemer was missing, and my friend went below to seek for him; great was his surprise at finding him on his knees, repeating the Lord's prayer with wonderful rapidity, over and over again, as if he had bound himself to countless repetitions. Vexed at what he deemed hypocrisy or cowardice, he shook him roughly by the collar, exclaiming, "say your prayers in fair weather." The man rose up, observing in a low voice, "God grant I may ever see fair weather to say them."

In a few hours the storm happily abated, a week more brought them to harbor, and an incident so trivial passed quickly away from the memory of the captain; the more easily, as the man in question was paid off the day after landing, and appeared not again.

Four years more had elapsed, during which, though the captain had twice been shipwrecked, and was grievously hurt by the falling of a spar, he pursued without amendment a life of profligacy and contempt of God. At the end of this period he arrived in the port of New York, after a very tedious and dangerous voyage from England.

It was on a first-day morning, and the streets were thronged with persons proceeding to the several houses of worship with which that city abounds; but the captain was bent on far other occupation, designing to drown the recollection of perils and deliverances, in a celebrated tavern which he had too long and too often frequented.

As he walked leisurely towards this goal, he encountered a very dear friend, a quondam associate of many a thoughtless hour. Salutations over, the captain seized him by the arm, declaring that he should accompany him to the hotel. "I will do so," replied the other, with great calmness, "on condition that you come with me first for a single hour into this house (a church), and thank God for His mercies to you on the deep." The captain was ashamed to refuse, so the two friends entered together. Already all the seats were occupied, and a dense crowd filled the aisle; but, by dint of personal exertion, they succeeded in reaching a position right in front of the pulpit, at about five yards' distance. The preacher, one of the most popular of the day, riveted the attention of the entire congregation, including the captain himself, to whom his features and voice, though he could not assign any time or place of previous meeting, seemed not wholly unknown,

particularly when he spoke with animation. At length the preacher's eye fell upon the spot where the two men stood. He suddenly paused—still gazing upon the captain, as if to make himself sure that he labored under no optical delusion—and, after a silence of more than a minute, pronounced with a voice that shook the building, "Say your prayers in fair weather."

The hearers were lost in amazement, nor was it until a considerable time had elapsed that the preacher recovered sufficient self-possession to recount the incident with which the reader is already acquainted, adding, with deep emotion, that the words which his captain uttered in the storm, had clung to him by day and by night after his landing, as if by an angel had been charged with the duty of repeating them in his ears, that he felt the holy call as coming direct from above, to do the work of his crucified Master. This striking incident, through Divine grace, produced such an effect on the mind of the captain, that when the people dispersed, he exchanged the hotel for the house of the preacher. The religious impressions then received appeared to deepen and strengthen with the succeeding years of his life.

#### Christ Jesus the Light of the World.

I believe that some extracts from the writings of Charles Marshall have, years since, appeared in "The Friend," and, possibly, the portion which follows may have been included. If, however, such has been the case, it may perhaps be considered worthy of another insertion, and will probably be new to some of our readers. C. Marshall says: "Now, for the sake of all who desire the true and saving knowledge of Christ Jesus, it is on my spirit yet further to open the nature and property of this principle and light; whose fountain is the Eternal Being and everlasting ocean of Divine fulness, and its nature and quality is one with this fountain from which it comes. John testified, 'In the beginning was the Word, and the Word was with God,' &c. 'In him was life, and the life was the light of men.' He also testified, that he was not that light, but came for a witness, to bear witness, that that was the true light, which lighteth every man that cometh into the world: so the original of this light is Christ Jesus, the Word.

"But some may query thus, Is Christ the light in every man?"

"To which I answer, Christ doth appear by his light in every man; and the light which comes from Christ, is in every man; as may be clearly demonstrated from the Scriptures of Truth. And though I account it unnecessary to answer the curious inquiries of such, who seeking to know much, do not walk answerable to what they know; yet for the sake of such, whose understandings are not opened, and yet are inquiring the way to Zion, I add this similitude: The natural sun is placed by the Creator to lighten the outward world, and doth extend from its body a measure of its light and natural property, shining on the just and the unjust, and so doth daily give forth that virtue which is inherent in itself. When the sun shineth on any object whatsoever, we sometimes say, the sun there appears; and other times we say, there is the sun, the propriety of either of which expressions, I suppose none will question; for light in that appearance is seen, and virtue is felt, penetrating to the refreshment of our natural bodies; and this light and heat are inseparable from the fulness; and notwithstanding it daily shineth and displays its virtuous life into, and over all the earth and its inhabitants; yet its body is not any way exhausted or altered

through ages and generations. And so, I say that Christ, the universal fountain of life, the Sun of righteousness, the ocean and fulness of spiritual light, life and virtue, from whom is communicated a measure of his nature, property and quality, is given by the Father, to enlighten all the sons and daughters of men, who accordingly are all enlightened with his spiritual appearance; and though this appearance cannot be called the fulness, yet being a measure of that fulness, it is one in nature and property with, and inseparable from the fulness. And though through its virtue life is daily communicated unto the sons of men who wait for the appearance thereof, as for the morning light, and cannot live unto God without it, yet doth he admit of no diminution or change but all fulness of Divine light, life and glory, doth and shall, through every age and generation, remain with him. And although the veil of darkness hath overshadowed the hearts of some, so that when we give testimony to that universal appearance of the Sun of righteousness in the hearts of all the sons and daughters of men, they are ready to say, such a testimony leads to the diminishing of that glory and honor which belongs unto him, as he is the fulness and sitting at the right hand of the Father; inferring, as if whilst we testify to his appearance in our hearts we exclude his presence elsewhere. yet this inference is as irrational as it would be for any to conclude, that because we say of the shining appearance of the sun, there is the sun, or the sun there appears, therefore we exclude the being of the sun elsewhere. For its virtue is communicated to our natural bodies, every one having in measure some enjoyment of the virtue or light of the natural sun, which is light to the eye of the natural body; and those whose spiritual senses are quickened by the virtue which proceeds from the eternal Sun of righteousness, do thereby discern that these things are according to the clear manifestation of Truth in their inward parts; and from a sense thereof, can of a truth give this testimony that Christ the Lord, by his holy quickening Spirit, hath appeared in them to the quickening of their immortal souls; and that through believing in the light, and obedience to his appearance being come out of that state which is reprobate by the Lord, they can of certain experiment knowledge say, Christ in us the hope of glory.

"And so when we direct people to this Word Light, Law, Grace and Spirit, we do not therewith intend, that Christ Jesus, the Light of the world and gift of God, is not the true Saviour, Redeemer and Reconciler of mankind unto God.

"Now this light and spirit doth lead the soul of all such as obey it, up to God, the fountain from whom it comes; and no man sees its nature but they who are led by it; for in the light of God alone man cometh to see light, and to have an understanding. Before this be fully seen, understood, the mind of man must be brought down, out of all its own willings and running comprehensions and searchings, to the light therein to see a death to his own will, and comprehend in this light; and so man comes to have an understanding to know him that is true and to be in him that is true.

"Now, as any are convinced and converted, this heavenly principle, which is placed in the conscience, to be a guide and leader to mankind they are led out of darkness, wherein they have been, while yet the light shone in darkness, which darkness no man ever comprehended the light or heavenly grace. It sometimes not through the darkness, on man's understanding improving and discovering the darkness, and causing man to hear its small still voice; and so da



continues reproving man whilst he remains in rebellion and disobedience, all the time of his vivification, and approving and giving peace to man, then he is obedient.

"Although man may change and go from it, and rebel against it, and thereby become one of them of whom Job speaks, that rebel against the light, and thereby know of the way of it; but live away to the working of the god of this world, be drawn out into fading, perishing things; yet remains immutable in itself, being of and from the unchangeable Being, and remains with man until it be taken from him, and he be cast into utter darkness.

"The first operation of this heavenly light, in those who are convinced by and turned to it, the gift of the Father, which Christ, in his parable to the Jews, compared to a grain of mustard-seed, and to a little leaven which a woman took and hid three measures of meal, until the whole came to be leavened, is to show man his inward state and condition. The first step in the way of life is, to be turned to this holy principle, that teacheth the obedient to know God savingly; and when man comes to have a true sense of his fallen estate, and how he hath transgressed against that eternal being who gave him life and breath, who waiteth to be gracious, and knocketh at the door of the heart, and hath striven by his Divine light, to sense hereof will break the heart, and tender a spirit before the Lord, and under the weight of the great burden of sin and iniquity, there will be a crying out, My sins are too heavy for me to bear, and mine iniquities are gone over mine head; saying as Paul did, 'Oh wretched man that I am! who shall deliver me from the body of this death?' Here the eye comes to be opened that sees him, whom man in his disobedience hath covered afresh and put to open shame; and then there will be days of mourning and weeping, because of him; and this is truly the day of Jacob's trouble.

(To be concluded.)

*Fine Music not Worship.*—At first thought this may seem to be a very needless statement. But it is not. It is no mere man of straw to be knocked down by a paragraph. There are many people who make no distinction between musical joyment and religious feeling, who seem to accept the awakening of their musical sensibilities as the working of a genuine religious experience. I write in a secular paper, speaking recently of different concerts, made use of the following language: "Moreover, Oratorio is religiously welcome on Sunday evenings, for it is the grandest form of sacred music, often the noblest utterance of holy Wit. Who can preach more eloquently an Handel and Haydn? What sermon is so good as a chorus of the Messiah?" This is, no doubt, but the reflection of a very general public opinion, but the position is a false one, and hurtful to its tendency. Who ever heard an audience, or a portion of an audience, on leaving a concert where the Messiah had been performed, reversing about the Saviour, as if their minds had been specially turned to Him or to His work, the performance they had listened to? Who ever heard of a conversion resulting from the very best possible rendering of any song or chorus in that wonderful Oratorio? No; the effect is musical, and that alone, and we cannot but feel that anything which confirms the opposite impression must be exceedingly injurious. The idea that the finest music without the spirit of worship is never acceptable to God or beneficial to the congregation, is a delusion and a snare.—N. Y. Musical Gazette.

### Thorns.

For "The Friend."

The "thorns in the flesh" to which we are all subject, may do us good if we make a right use of them. Some are calculated to humble us. Paul says, that lest he should be exalted above measure by the abundance of revelations, a messenger of Satan was sent to buffet him—a thorn in the flesh—which his gracious Master would not remove, though he three times besought the favor, giving instead the comforting assurance, "My grace is sufficient for thee." Doubtless, He who is perfect in wisdom, saw that it was safest for His servant that he should be thus tried and proved.

Some persons are afflicted with a constitutional tendency to drowsiness, which renders it hard work for them in religious meetings to keep the mind in that lively state of spiritual exercise, in which Divine worship may acceptably be performed. Many have felt this to be a very sore thorn—converting those seasons in which they vain would have gathered some spiritual manna, some refreshing sense of heavenly goodness, into a continuous and painful struggle, which seemed to absorb all the energies of body and mind, and render the poor sufferer incapable of deriving much satisfaction even from those ministerial services which conveyed comfort to their brethren. If such continue faithfully to contend with this weakness, they will receive the benefit which always follows from spiritual exercise, and may in the end find that the humiliation which it occasions has been a blessing and a preservation—even as the apostle had learned that his "thorn in the flesh" was designed to prevent his being exalted above measure.

Some have no tendency to drowsiness—they could not go to sleep in meeting if they were to try—but, alas, when they settle down in a quiet meeting, their thoughts fly hither and thither; they plan schemes of business, pleasure trips to the sea-shore or the mountains, or a hundred other things, all out of season. The mind may be arrested in its wild flight and brought home to its proper business, but ere a minute elapses, it will again be at the very ends of the earth—and sometimes much of a meeting will pass over in this mental swinging to and fro as a pendulum, unless the Good Master is pleased to lay his calving hand on the individual, and spread over him a holy quiet.

Some persons' thorns are grievous bodily afflictions. When these are patiently and submissively borne, what a tendency they have to sweeten and purify the heart, and how they attract the sympathy and love of our friends. I have now in my mind one dear sufferer of this kind, who with uncomplaining patience long endured the double affliction of pain and inability to move, yet with quiet and cheerful submission to her lot, enjoyed the company of her friends, and, by teaching a school of small children, did what she could towards maintaining the household, until, in His own good time, "it pleased the Lord her God to bring to the sweet harbor of his everlasting rest, a long-tossed vessel upon the waves of many afflictions." I was lately told that one of her neighbors—who suffered from bodily disease, which rendered her irritable and uncomfortable to herself and others—on hearing from the children of their teacher's calm and sweet behavior, was so impressed with it, that it was the means of working a marked change in her own conduct. Surely here the thorn blossomed and bore good fruit.

Sometimes the thorn is a passionate temper; sometimes an irritable condition of the nerves, exceedingly trying to its possessor, and often receiving little sympathy from others while it

deserves much; it may be a dishonest partner in business, a jealous and sensitive friend, an undutiful and profligate son, an extravagant wife, or a parsimonious husband; but of whatever kind it is, even if it is the effect of our own former follies or sins, yet if it is rightly endured, if it makes us more humble, watchful and prayerful, we may experience the fulfillment of the gracious promise made to the apostle, "My grace is sufficient for thee."

J.

### Too Much Care.

The following description of the difficulties which must be encountered by a French officer who dares to get married, is "sally amusing."

The officer makes a formal demand for permission of his colonel, and adds the papers certifying the dot and moral standing of his future bride. These are the only documents necessary. The colonel sends the demand to the general commanding the brigade or the department, who addresses it to the general commanding the division, who, if the bride-elect does not live in his district, writes to his *confre* of the division occupying the part of the country where she lives. Then the demand, instead of continuing to mount the hierarchy, redescends from the division-general to the brigadier, who writes to a *commandant de place*, who consults a commissioner of police and a mayor; then the mayor and commissioner reply to the *commandant de place*, who replies to the general of the division, who sends the answer to his *confre*.

The demand then goes to a marshal, and if he does not exact any further information, he proposes to the Minister of War to ratify the permission; coming from the hands of the postman, the packet is unsealed by a clerk, who adds a stamp; a subordinate reads it, sends it to another clerk, who puts a number above the stamp, and records the number on another sheet of paper, with an analysis of the affair; this sheet is then signed by a chief and sub-chief, then goes to a director, who sends it to *chef de bureau*; he gives it to his deputy, then an orderly clerk reinserts the number of the packet, registers it, and sends it to another, who makes a report of the analysis. The three members of this last bureau then record the whole, the chief signs it, submits it to the director, who submits it to the minister, who accepts or refuses. In case of refusal, the packet is returned by the same administrative circumlocutions; in case of approbation, a new circuit is yet to be made in the bureau of the chief, the deputy, &c.

A regular house that Jack built. The most admirable feature of the arrangement is, that all this business is accomplished in two months.

This array of difficulties gives an answer to the question why so many foreigners are either constantly scheming revolutions or desirous to emigrate. They are over-governed. The people of France, and still more those of Germany, are hampered and oppressed by countless petty regulations, many of them really good in themselves, but injurious in the aggregate. It is doubtless an excellent regulation that a French or German officer shall be obliged to give security that he can support a wife, and perhaps it would be a good law in itself if every citizen were put under similar bonds. But the result of all this multiplication of petty laws is that the people regard government as a power which has its hand everywhere. Hence comes a feeling of oppression even among the most law-abiding men, and an incredible amount of "old fogysm" among those who have attained or passed middle age. No ordi-

nary citizen feels that he can have such laws changed, for "government" attends to all that. He has no active part in forming the rules which regulate the commonwealth; he can only float like a cork on the stream, the course of which he is powerless to influence. Here in America the press and the ballot-box are ready instruments for every great reform, and every citizen who can write or vote may make himself felt. Few of us reflect why it is that we are really freer in America than men are in other countries; and those who can realize what a land must be where such regulations as imposed on French officers extend into every walk of life can easily understand it.—*Philadelphia Press.*

## BOTH SIDES OF THE SHIELD.

I.—SHADE IN LIGHT.

Light! emblem of all good and joy!  
Shade! emblem of all ill!  
And yet in this strange mingled life  
We need the shadow still.  
A lamp with softly shaded light,  
To soothe and spare the tender sight,  
Will only throw  
A brighter glow  
Upon our books and work below.

We could not bear unchanging day,  
However fair its light.  
Ere long the wearied eye would fail,  
As soon untold, the evening pale,  
The solace of the night.  
And who would prize our summer glow,  
If winter gloom they did not know?  
Or rightly praise  
The glad spring rays,  
Who never saw our rainy days?

How grateful in Arabian plain  
Of white and sparkling sand,  
The shadow of a mighty rock  
Across the weary land.  
And where the tropic glories rise,  
Responsive to the fiery skies,  
We could not dare  
To meet the glare,  
Or blindness were our bitter share.

Where is the soul, so meek and pure,  
Who through his earthly days  
Life's fullest sunshine could endure,  
In clear and cloudless blaze?  
The sympathetic eye would dim,  
And others pine unmarked by him,  
Were no chill shade  
Around him laid,  
And light of joy could never fade.

He, who the light-commanding word  
First spake and formed the eye,  
Knows what that wondrous eye can bear,  
And tempers with providing care,  
By cloud and light, all harmful glare,  
By shadows ever nigh.  
So, in all wise and loving ways,  
He blends the darkenings of our days,  
To win our sight  
From scenes of night,  
To seek the True and Only Light.

We need some shadow o'er our bliss,  
Lest we forget the Giver:  
So, often in our deepest joy,  
There comes a solemn warning;  
We could not tell from whence it came,  
The subtle cause we cannot name;  
Its twilight fall  
May well recall  
Calm thought of Him who gave us all.

There are, who all undazzled tread  
Awhile the sunniest plain;  
But they have sought the blessed shade,  
By One great Rock of ages made,  
A sure, safe rest to gain.  
Unshaded light of earth soon blinds  
To light of heaven sincerest minds:  
Oh, envy not  
A cloudless lot!  
We ask, indeed, we know not what.

So is it here, so is it now!

Not always will it be  
There is a land that needs no shade,  
A moro will like which cannot fade,  
And we, like flame-robed angels made,  
That glory soon may see.

No cloud upon its radiant joy,  
No shadow o'er its bright employ,  
No sleep, no night,  
But perfect sight,  
The Lord our Everlasting Light.

II.—LIGHT IN SHADE.

"There is no rose without a thorn!"  
Who has not found it true,  
And knows that griefs of gladness born  
Our footsteps still pursue;

That in the grandest harmony  
The strangest discords rise;  
The brightest bow we only see  
Upon the darkest skies?

No thornless rose! So, more and more,  
Our pleasant hopes are laid,  
Where waves this sable legend o'er  
A still sepulchral shade.

But Faith and Love, with angel-might,  
Break up Life's dismal tomb,  
Transmuting into golden light  
The words of leaden gloom.

Reversing all this funeral pall,  
White raiment they disclose,  
Their happy song floats full and long:  
"No thorn without a rose!"

"No shadow, but its sister light  
Not far away must burn;  
No weary night, but morning bright  
Shall follow in its turn.

"No chilly snow, but safe below  
A million buds are sleeping;  
No wintry days, but fair spring rays  
Are swiftly onward sweeping.

"No burning glare of summer air,  
But fallent is the shade;  
And ruddy fruit bends every shoot,  
Because the blossoms fade.

"No note of sorrow, but shall melt  
In sweetest chord unguessed;  
No labour, all too pressing felt,  
But ends in quiet rest.

"No sigh, but from the harp above  
Soft echoing tones shall wile;  
No heart-wound, but the Lord of Love  
Shall pour His comfort in.

"No withering hopes, while loving best  
 Thy Father's chosen way;  
No anxious care, for He will bear  
 Thy burdens every day.

"Thy claim to rest on Jesus' breast  
 All weakness shall be;  
 And pain thy portal to his heart  
 Of wondrous sympathy.

"No conflict, but the King's own hand  
 Shall end the glorious strife;  
 No death, but leads thee to the land  
 Of everlasting life."

Sweet seraph voices, Faith and Love!  
 Sing on within our hearts  
 This strain of music from above,  
 Till we have learnt our parts:

Until we see your alchemy  
 On all that years disclose,  
 And, taught by you, still find it true,  
 "No thorn without a rose."

—*Sunday Magazine.*

*Two Pictures of Death.*—In a scantily furnished chamber lies an aged Scotch minister with thin, gray hair, and wrinkled skin. But his brow is high and broad; his deep set eyes are bright and piercing; a smile plays round his lips; and though feeble and dying, he looks calm and happy. Let us speak to him and say—

"Do you think yourself dying, dear sir?"  
 He fixes his eye calmly upon you, and slowly replies—

"Really, friend, I care not whether I am or not; for if I die, I shall be with God; if I live, He will be with me."

Now let us step into yonder mansion. Entering a richly furnished chamber, we find a dignified personage, enfolded in warm robes, and seated in a large easy-chair. He, too, is feeble and dying; but the light in his eyes is unsteady, and he looks like a man ill at ease with himself. Let us also ask him a question:

"Mr. Gibbon, how does the world appear to you now?"

The eloquent historian of the Roman Empire—for he it is—closes his eyes a moment, then opens them again, and with a deep sigh replies—

"All things are fleeting. When I look back, I see they have been fleeting; when I look forward, all is dark and doubtful!"

For "The Friend."

## Concealment of Animals.

The following curious observations on the coloring of animals, are taken from an article in the *Westminster Review* as published in *Littell's Living Age*.

"Concealment more or less complete, is useful to many animals, and absolutely essential to some. Those which have numerous enemies from which they cannot escape by rapidity of motion, find safety in concealment. Those which prey upon others must also be so constituted as not to alarm them by their presence or approach or they would soon die of hunger. Now it is remarkable in how many cases nature gives this boon to the animal, by coloring it with such tints as may best serve to enable it to escape from its enemies or to entrap its prey. Desert animals as a rule are desert tints. The lion is a typical example of this, and must be almost invisible when crouched upon the sand, or among desert rocks and stones. Antelopes are all more or less sandy-colored. The camel is pre-eminently so. The Egyptian cat and the pampas cat are sandy or earth colored. The Australian kangaroos are of the same tints, and the original color of the wild horse is supposed to have been a sandy or clay color.

The desert birds are still more remarkably protected by their assimilative hues. The stone chats, the larks, the quails, the goat suckers and the grouse, which abound in the North African and Asiatic deserts, are all tinted and mottled so as to resemble with wonderful accuracy the average color and aspect of the soil in the district they inhabit. H. Tristram in his account of the ornithology of North Africa, in the first vol. of the 'Ibis,' says: 'In the desert, where neither trees nor brushwood, nor even undulation of the surface afford the slightest protection to its foes, a modification of color which shall be assimilated to that of the surrounding country, is absolutely necessary. Hence, without exception, the upper plumage of every bird, whether lark, chat, sylvian, or sand grouse, and also the fur of all the small mammals and the skin of all the snakes and lizards, is of one uniform isabella or sand color. After the testimony of so able an observer, it is unnecessary to adduce further examples of this protective colors of desert animals.

Almost equally striking are the cases of Arctic animals possessing the white color that best conceals them upon snow fields and icebergs. The polar bear is the only bear that is white, and it lives constantly among snow and ice. The Arctic fox, the ermine, and the alpine hare, change to white in winter only, because in summer they



ld be more conspicuous than any other color, therefore a danger rather than a protection; the American polar hare, inhabiting regions almost perpetual snow, is white all the year round. Other animals inhabiting the same northern regions do not, however, change color. The e is a good example, for throughout the erity of a Siberian winter it retains its rich yu fur. But its habits are such that it does need the protection of color, for it is said to be to subsist on fruits and berries in winter, to be so active upon the trees as to catch small s among the branches. So also the wood-ek of Canada, has a dark-brown fur; but then lives in burrows, and frequents river banks, iving fish and small animals that live in or the water.

mong birds, the ptarmigan is a fine example roductive coloring. Its summer plumage so dly harmonizes with the lichen-covered stones hich it delights to sit, that a person may c through a flock of them without seeing a le bird; while in winter its white plumage is most equal protection. The snow-bunting, jen-falcon, and the snowy owl, are also white red birds inhabiting the arctic regions, and e can be little doubt but that their coloring o some extent, a protection.

cturnal animals supply us with equally good strations. Mice, rats, bats and moles possess least conspicuous of hues, and must be quite sible at times where any light color would be ntly seen. Owls and goat-suckers are of e dark mottled tints that will assimilate with ck and lichen, and thus protect them during ay, and at the same time be inconspicuous e dark.

is only in the tropics, among forests which e lose their foliage, that we find whole groups rds whose chief color is green. The parrots e most striking example, but we have also roup of green pigeons in the east; and the ets, leaf-thrushes, bee-eaters, white eyes, tura- and several smaller groups, have so much n in their plumage as to tend greatly to con- them among the foliage.

he conformity of tint which has been so far n to exist between animals and their habita- s, is of a somewhat general character; we now consider the cases of more special adapta- on.

If the lion is enabled by his sandy color, ily to conceal himself by simply crouching n upon the desert, how, it may be asked, do elegant markings of the tiger, the jaguar, the other large cats, agree with this theory? e reply that these are generally cases of more special adaptation. The tiger is a jungle eal, and hides himself among tufts of grass f bamboo, and in these positions the vertical es with which his body is adorned, must as- late with the vertical stems of the bamboo, o assist greatly in concealing him from his roaching prey. How remarkable it is, that, des the lion and tiger, almost all the other e cats are arboreal in their habits, and almost have ocellated or spotted skins, which must ainly tend to conceal them with a back-ground oliage; while the one exception, the puma, s an ash-brown uniform fur, and has the it of clinging so closely to a limb of a tree, e waiting for its prey to pass beneath, as to arly distinguishable from the bark.

Among birds, the ptarmigan, already men- ed, must be considered a remarkable case of special adaptation. Another is a South American uckler, which rests in the bright sunshine, little bare rocky islets in the upper Rio Negro, e its unusually light colors so closely resem-

ble the rock and sand, that it can scarcely be detected till trodden upon.

The Duke of Argyll, in his "Reign of Law," has pointed out the admirable adaptation of the colors of the wood-cock to its protection. The various browns and yellows and pale ash color that occur in fallen leaves, are all reproduced in its plumage, so that when, according to its habits, it rests upon the ground under trees, it is almost impossible to detect it. In snipes, the colors are modified so as to be equally in harmony with the prevalent forms and colors of marshy vegetation.

Reptiles offer us many similar examples. The most arboreal lizards, the iguanas, are as green as the leaves they feed upon, and the slender whip snakes are rendered almost invisible, as they glide among the foliage, by a similar coloring. How difficult it is, sometimes, to catch sight of the little green tree-frogs sitting on the leaves of a small plant, enclosed in a glass case in the Zoological gardens! Yet how much better concealed must they be among the fresh green, damp foliage of a marshy forest! There is a North American frog found on lichen-covered rocks and walls, which is so colored, as exactly to resemble them, and so long as it remains quiet, would certainly escape detection. Some of the geckos which cling motionless on the trunks of trees in the tropics, are of such curiously marbled colors, as to match exactly with the bark they rest upon.

In every part of the tropics there are tree-snakes, that twist among boughs and shrubs, or lie coiled on the dense masses of foliage. These are of many distinct groups, and comprise both venomous and harmless genera; but almost all of them are of a beautiful green color, sometimes, more or less adorned with white or dusky bands and spots. There is no doubt but this color is doubly useful to them, since it will tend to conceal them from their enemies, and will lead their prey to approach them unconscious of danger. Dr. Gauthier informs, that there is only one genus of true arboreal snakes, (Dipsas) whose colors are rarely green, but are of various shades of black, brown, and olive, and these are all nocturnal reptiles, and there can be little doubt, conceal themselves during the day in holes, so that the green protective tint would be useless to them, and they accordingly retain the more usual reptilian hues.

Fishes present similar instances. Many flat fish, as, for example, the flounder and the skate, are exactly the color of the ground or sand on which they habitually rest. Among the marine flower gardens of an eastern coral reef, the fishes present every variety of gorgeous color, while the river fish even of the tropics rarely, if ever, have gay or conspicuous markings.

It is, however, in the insect world that this principle of the adaptation of animals to their environment, is most fully and strikingly developed. \* \* \* It seems to be in proportion to their sluggish motions, or the absence of other means of defence, that insects possess the protective coloring. In the tropics there are thousands of species of insects which rest during the day, clinging to the bark of dead or fallen trees; and the greater portion of these, are delicately mottled with gray and brown tints, which, though symmetrically disposed and infinitely varied, yet blend so completely with the usual colors of the bark, that at two or three feet distance, they are quite undistinguishable.

A constant habit of unprofitable amusement relaxes the tone of the mind, and renders it totally incapable of application, study or virtue.

From "The British Friend."

#### Address to the Little flock.

BELOVED FRIENDS,—As my mind seems much drawn out in especial remembrance of you all in your varied allotments and degrees of growth, I do not know that I can more suitably convey the salutation of love that arises in my heart towards you, and the fervent desires which spontaneously spring for your good, in the best sense of the word, than in a few lines addressed generally to all.

As first one and then another rises up before my mind, I am struck with the great variety of character as contained in the little group we sometimes venture to call "the little flock;" and yet, varied as these may be, there is a point of union round which all may and do rally, and in which each recognizes in the other that same life which he or she severally seems inclined to think at times has so little place within themselves.

If we reflect for one minute from whence this life has emanated, and by whom it has been begotten, we shall no longer be at a loss to account for that degree of interest and recognition which, we mutually feel one towards another, and which is the beginning of that eternal fellowship and communion with God and one another which has already opened out to many of us a kind of joy to which we were strangers heretofore. We have discovered that, altogether distinct from our natural life, there exists in some measure another constitution within us, which has its likes and dislikes, its aims and purposes, its own distinct attractions and enjoyments, and, may I not add, its own aspirations and prayers. You have frequently heard with the ear and read that passage of the apostle James, "Of his own will has he begotten us with the word of truth, that we should be a kind of first-fruits of his creatures." What! if I tell you that without doubt this life has found a commencement with and in you. Yes, he who willeth not the death of a sinner, but rather that he should turn and live, has begun to manifest his own life in you, that in him you might have eternal life. Do you believe this? Some of you do, I know; and there are others who scarcely dare to think it, and yet, on the other hand, dare not deny it. O! you need not fear that you dishonor God by any such appropriation of that which he delights to bestow, and if he would upbraid any, it might be justly on this score, that we are so slow to believe it. But what immense and important consequences flow from our consenting, in any degree, to this truth! God is then *our Father!* He, from whom we believed ourselves broken off through our sins and iniquities, and more especially by that root of sin which dwells within us, has breathed also upon us, and imparted some portion of his own eternal life to awake within us new emotions, and to re-constitute us with new senses, whereby we may eventually more correspondently live to his praise and glory, and co-operate with him in his still future and hidden works of wonders than we can possibly do in this present tabernacle of flesh and blood, with all its emotions, desires, and impulses; and this life is begotten in us whilst we are yet unencumbered with that body of sin and death which is emphatically our inheritance from Adam. Does not this in its very nature account at once for that strange conflict which has seemed to surprise you with its frequent recurrence, as it has overtaken you from time to time when you were least expecting it?—that warfare wherein the flesh has lusted against the spirit, and the spirit against the flesh? O, be thankful that he, who pities our otherwise lost condition, has begun to manifest what his true controversy is against, and

that that warfare has commenced which must result in the victory of the greater over the less, as we resign ourselves to him who fights for us. Then is it true that he who is holy has imparted some portion of his own holiness to us, by which we come to see and to feel that which is unholy? it is indeed true; inasmuch as it is only light which can manifest darkness, so it is only by an actual communication of some degree of the holy nature of God that we can rightly discern between that which pleases him and that which is opposed to him.

O, the mercy then of those conflicts which do sometimes stagger us. Remember those words of our Lord, "Think ye that I have come to give peace on earth? I tell you nay, but rather division;" behold then, in the warfare we sometimes feel so hard and sharp within us, the very object of our Lord's coming into the world, for that is manifesting itself within you which will cause the division between that which serves God, and that which serves him not; and as we adhere to the one and deny the other, we shall come to be separate in spirit from those who are still strangers to its powerful pleadings, because they will not be disturbed in their present course of life. Here then lies the root of those new instincts which almost unconsciously you find springing up in your being. Now let us no longer doubt that we have begun to be the children of God, but let us, with childlike confidence and simplicity, look up henceforth to God as our Father, from whom has flowed that commencement of this new life, by which these new sensations are begotten within us to which at one time we were strangers.

If we can believably receive this, how great ought our joy to be in believing it; and how vast the range of thought which it introduces to us as we gaze into the yet distant future;—that this is only the commencement of that life which will result in our becoming "a kind of first-fruits of God's creatures." We are landed at once on the confines of those things which have not entered into the heart of man of himself to conceive,—and only the confines; we catch, as it were, a distant glimpse of what we may attain to; but, in the course of God's spiritual providence, it is wisely ordained that we can only grow thereunto. And shall we deem that needful time long which so great a result demands? shall we grudge devoting, if it need be, a whole lifetime to the acquisition of so priceless an inheritance? Let us look for one moment at the price which has been paid for so rich a blessing—that God should in Christ come to seek the lost sheep of this his heritage! that he should deem it necessary for this purpose that his well-beloved Son should so assume our nature and condition, as, laying aside his glory, he should enter into every stage and degree of our being from the babe upwards; that no less a time than we count a generation should be so occupied, wherein he took again that glory of which he had divested himself, and as he retook it, that he should assimilate our nature and constitution in eternal harmony with and to itself! That he should not only endure all the hardships to which we are heirs, but that on him should be laid, in a sense that we can never fully comprehend, the "iniquities of us all;"—that he should die and pass into the unseen world, which was before shrouded in impenetrable gloom and darkness; and that he should return from thence leading captivity captive, ascend up into heaven, now to appear in the presence of God for us; shall we, I say, not count it all joy that we are permitted to partake, in any degree, of these sufferings and glories of our Lord, whilst we are so circumstanced in our position of transition from

that bondage of corruption out of which the Lord has virtually redeemed us? and shall we not endeavor by these considerations to run with patience the race that is set before us, at all times looking unto Jesus as the leader and perfecter of the faith, through whom alone we also can become conquerors?

And now, let us read together the third chapter of the first epistle of John; and let us take in those blessed truths, and rejoice in the length and the breadth, the height and the depth, of them; let us believe that now we are the children of God, though it does not yet appear what we shall be; yet if we are the children of God, we must grow up into the likeness and lost image of God, and when he who is the first-fruits from the dead shall appear, we also shall appear with him in glory, for we shall be like him, and see him as he is. Yes, he is; and he is what he is for our sakes, and in him we are already, in one sense, that which we shall be; and shall not every one who has this hope purify himself as he is pure? An unbelieving heart thinks at once this is impossible, a low profession of christianity may also pronounce it impracticable; let us rather believe in God, and believing in God believe also in Christ, who hath made that possible which before was not in the power of man to attain to. But let us remember that it is only possible IN HIM; of HIS fulness we must each one receive, even grace for grace; but having this, we may without doubt believe that it is competent to leaven the whole lump into its own blessed nature and life. It is only thus that the tree can be made good, and that we as creatures can be brought to yield godlike fruit, and it is just this that our God and Father desires, and what he will accomplish in those who limit him not with the doctrines and traditions of men.

Then shall we know what it is to be a kind of first-fruits of his creatures. Then shall we know what those words mean in the same chapter, "He that is born of God doth not die sin;"\* for his seed remaineth in him, and he cannot sin (in this sense), because he is born of God." Oh! when we thus come to this end of our calling, and thus lay hold of life eternal, how shall we rejoice in the verification of those words contained in Rev. i. 5, 6, "Unto him that loved us, and has washed us from our sins in his own blood," and chapter xxi. 3, 4, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

And now having thus glanced at this blessed ultimatum, which, when attained, will prove but the commencement of a still higher calling, let me assure you that it is not beyond the powers of your individual attainment through that divine grace of which you have received a measure. Your dear Lord has opened up the way. He has consecrated it through the veil which aforesaid effectually forbade our entrance into the holy of holies, and it was for this very reason he assumed

\* The meaning intended to be conveyed by these words in the Greek is lost by the use of our word "commit." The literal rendering is, "Whosoever is born of God doth not do sin," that is in the sense of determinately sinning; it is neither true, nor consistent with the teaching of the previous chapter, to say that no one who is born of God ever commits sin in the sense that we attach to the word commit, viz. of inadvertent commission, but it certainly is true that every one who is born of God does not intentionally sin, else they would soon prove that the seed of God did not abide in them.

our flesh. He is himself the way. Let us be fast the confession of this faith without wavering and he will be found faithful who has promised. He who is thus our forerunner knows all your circumstances, trials, temptations, and difficulties for he has felt the same. Trust in him, and will lead you also victoriously through all your struggles. Seek to realize more and more the blessed presence though he is nevertheless always nigh at hand. In the stillness of retirement it may sometimes be made more manifest to you than at other times, but on his part he is always the same. Should you stumble like Peter, who was one of exactly the same passions as ourselves, your Lord is still near to give that look which while it convicts, pardons. Oh be not faithless but believing, and in due time you shall reap your faint not. Hold fast, therefore, the beginning of your confidence, for it has great recompense reward. You have been shown, as in a mirror somewhat of that which is in store for you, as for which you must patiently wait. Cast away therefore this beginning of your confidence No, not under any circumstances, for he who first called you is faithful. He cannot deny himself. Why did God confirm his promise Abraham by an oath, by two immutable things in which it was impossible for him to lie? Not for Abraham's sake alone, but that he might show more abundantly unto the heirs of that promise the immutability of his counsel. Then here rest—Jesus has manifested and declared this eternal purpose in those beautiful words—'Fear not little flock, it is your Father's good pleasure give you the kingdom,' and to this end he laid down his life for you, and he took it up again for you. No man can alter or disannul this will. Here, I say, I rest, and whilst I am conscious the least spark of that life which is from God and which looks up to God, here will I rest, as the bosom of our Saviour. But now I must bid you farewell. I am finishing this in the year that has opened up upon us. I wish you peace in believing; I might say my fervent desire is that you might know that you have eternal life; that God has given it to you, and that life is in his Son. And may the God of all grace who has called us unto his eternal glory by Christ Jesus, after that you have suffered awhile, may you perfect, stablish, strengthen, settle you. Amen. Him be the glory and dominion forever and ever. Amen.

*A Hint on Housekeeping.*—Mortifying as though might be to human nature, there is no doubt that even the gift of good manners is one of the articles which have a pecuniary value; at least, in every rank of life. The want of a knowledge of manners and of the manners-market often glaringly betrayed in the difficulty of obtaining and keeping good hired help, especially for family service. Let christian professors who are much troubled on this score, renew their efforts at maintaining christian freedom and modesty at the family fireside, as a sure means quickening their social sensibilities, and a necessary preparation for constant usefulness. Be church and State truly begin, and must be known, in the family.

A mass of lead weighing 1000 lb. at the level of the sea loses two pounds of its weight on being elevated four miles above the surface; and elevated to the surface of the moon, and then returned 240,000 miles from the earth, the attraction of the latter for it would not exceed 5 ounces.



For "The Friend."

There is so much wickedness and cruelty going in the world, that we are oftentimes ready to believe there has no progress been made in the right, or that the former days were better than these. But that is an error, tending to weaken and discourage. It may therefore be worth while to give the following extract a place in the columns of "The Friend," as one means of consolation by gone ages and the present age, illustrating the improvement made by the aid of the benign principles of christianity, both in governments and people.

## NUREMBERG CASTLE.

M. Coffin writes to the *Boston Journal*, giving the following account of its dungeons, instruments of torture, &c., &c.:

Come with me to this old town, enter some of its edifices, and look upon the administration of government as it was in the sixteenth and seventeenth centuries. We enter one of the towers of the castle, and find ourselves in a museum, where are preserved the books and records giving a history of the past; and not only books, but elements and instruments which show more clearly than written words the administration of the days with which the government of the United States is now compared. Here is a post of feet high in the centre of the room, with two iron fixtures on the top, having some resemblance to gun-locks.

What is this? The girl who acts as our usher seizes the hammers, which come up with a click, touches a spring and they go with a snap startles you—forced down by strong springs to a whack that would have smashed your fingers to a jelly had they been under the hammer. This is a finger crusher, a delicate little instrument used to extort confessions from reluctant suspects or suspected criminals. Here are bracelets for the wrists, not of gold or silver, but of iron, and the parts which touch the wrists are set in needles. Put them on your arms and turn round and they close upon the flesh, the needles circling through cords, tendons, flesh, and bones. Some degree more excruciating than crushing fingers.

Here is a head-dress—a crown which has been worn by many men and women. It has sharp points, which cut through the scalp to the skull. There are chains and weights, locks and keys, cuffs, and clasps for the ankles, stocks for feet, weights to hold your feet to the floor, pulleys to draw your head at the same time to the ceiling. Here is a bunch of solid oak, with serrated surface, upon which many men have been laid, held down by cords to undergo the lading process, and that rolling-pin, knotty and heavy, also of oak, which lies upon the table, being rolled backward and forward over the heads of men and women, kneading living into a bloody dough. Time and space would were I to enumerate all the instruments of torture here, or to set forth their uses. We only look at the cradle, the bottom and sides thickly set with pins, in which many victims have been rocked to death. Think of lying on a bed of broken pins, rolling to the right, to the left—your eyes against pins—all the flesh becomes livid.

Here is a string of oaken beads, each bead being sized, about as large as hickory nuts. This for sawing off legs and arms. Here is an instrument shaped like a pear. It runs, but to all appearance a harmless thing. Just take it for a moment in your mouth, and let me give a gentle pull at the string attached to the stem of the pear, and it will no

longer be a pear, but a full-blown lily, an iron lily, unfolding its leaves so suddenly and violently that your jaws are forced open till the joints crack in the sockets, while the delicate petals become pincers, which grasp your tongue. No outcry now. No utterance of words. No screaming to raise the neighborhood. Moans and sighs only from the sufferer. One twitch of the string and the tongue is torn out by the roots.

We must leave this museum without mentioning the hundreds of curiosities. We go into the courtyard, stopping a moment to pluck a leaf from a lime tree which was in full vigor seven hundred and nine years ago, and then we enter another door, descend a longer flight of steps, to dark, dismal dungeons, where no light ever falls except through narrow, iron-grated windows. Here are ladders with windlasses and pulleys, on which victims were stretched till bones snapped, till joints leaped from their sockets, and cords and tendons were torn asunder. Here are racks and wheels, pillories and stocks, whips and manacles. This was the place of torture. We leave these and creep through a narrow passage, through doorway after doorway, and reach at last, far underground, far beneath all sight or sound of the world, a darker dungeon. This is the room of the "Iron Maiden."

Here is a statue or image—a maiden with a hood upon her head, an iron ruffe around the neck, and enveloped in an iron cloak. Suddenly the folds of the cloak are thrown apart, and by the dim light of the candle, you see that the lining of the garment is set with sharp spikes. Take one step forward and the folds inclose you. Iron spikes pierce your body, and into your eyeballs, clear through to the vertebra, they penetrate. Not a quick embrace, but slowly you are enfolded, one turn of the screw, just enough to penetrate the flesh, just enough to touch the apple of the quivering eye; then, after an age of anguish, another turn, and a hundred spikes reach a little nearer to the nerves; and then as heat, thirst, and fever rack the body, another gentle turn and another age of torture, and then one more advance of the spikes toward the vitals till death comes on, and the maiden unfolding her arms, drops her victim through a trap door, down, down, down into unknown depths! We drop a pebble and hear the faint splash of waters far beneath.

Here is a skull. Anatomists say it is the skull of a female. You may put your fingers into the holes where the spires which entered the eye came through! No name on record. God only has the book of remembrance.

We think of this dungeon as connected with the barbarism of the middle ages; but we are not far removed from those days of rigorous administration of law. Till Napoleon with his legions of France came across the Rhine, overthrowing all obstacles, this iron maiden held out her arms to receive offenders against the law. On the approach of the Federal army in 1803, the *Virgin*, as it is called, with other instruments of torture, were thrown into a cart, and despatched in haste out of the town, but fell into the hands of the victorious army. Not till then did the world know what sort of punishments were meted out to offenders of the law.

We are to remember that Nuremberg was a free city. About thirty patrician families for a long time monopolized authority, and chose a Council of State consisting of eight persons, who formed the Executive. This Executive was an irresponsible body. The world knew nothing of their secret administration of affairs. Men disappeared, and no one knew what became of them.

Another Virgin exists in Austria, at Neustadt. There are other horrors, enough to curdle the blood, not of the Roman Inquisition, but of German governments. The heart almost ceases its beating when you look upon their devilish inventions, and think, that though 1867 years have rolled away since Christ came to redeem the world, yet we are only half a century removed from these horrors.

*Fruit Flavoured at Will.*—A gardener of Gand has, after many trials, succeeded in giving any kind of fruit the flavour he pleases while it is still on the tree. Let us take an apple, for instance: He pricks it rather deeply in four or five places with a large needle, and then lets it dip for a while in a bowl containing a liquid possessing the flavour he wishes to communicate. After a few seconds this liquid will have penetrated into the pulp; and this operation being repeated two or three times, at intervals of eight or ten days, the apple is left to ripen on the tree, and will subsequently be found to have acquired the taste, either of strawberry, raspberry, cloves, &c., according to the liquid employed.—*Galignani.*

## THE FRIEND.

EIGHTH MONTH 10, 1867.

## SUMMARY OF EVENTS.

FOREIGN.—The visit of the Sultan of Turkey to Vienna terminated on the 24th inst. He left on that day for Constantinople, going by way of Pesth. Accounts have been received of a terrible explosion which occurred in one of the large mines owned by the Rothschilds in Moravia. The mine was full of workmen at the time of the disaster, and more than a hundred miners are reported to have been killed or injured.

At a recent election for members of the Hungarian Diet, Louis Kossuth was chosen to represent the city of Warzen without a dissenting vote.

A trial of mowing and reaping machines took place on the 30th ult., on the Imperial farm at Vincones, near Paris. It was found that the American inventions excelled all others. The highest prize was awarded to McCormick, for his reaper and mower. The French emperor expected to visit the Emperor of Austria about the 10th of this month. The crops in some parts of France have been injured by the dry weather.

In the House of Lords the Reform bill has been amended by adding £5 to the annual amount of the parishes, upon which the copyhold lodger franchise is respectively based. By these amendments the basis of the copyhold franchise is increased from £5 to £10 per annum, and that of the lodger franchise from £10 to £15 per annum. The leaders of the reform movement have made arrangements for another meeting of the supporters of reform in Hyde Park, for the purpose of proposing a resolution in favour of the franchise extended by the Reform bill as amended to the House of Commons. A very large meeting is anticipated. The apprehension of war between Prussia and France is said to be subsiding in England. The bullion in the Bank of England increased £295,000 during the week ending on the 1st inst. A Dublin dispatch says, the reports of distress from famine in the counties of Mayo and Connaught, have been much exaggerated.

Altona, the largest city in Holstein, has joined the new Zollverein. The Prussian government is preparing, and will shortly send to Copenhagen, a reply to the Danish Cabinet requesting information as to the guarantees required by Prussia for the protection of the Germans in North Schleswig.

The King of Prussia has formally assumed the duties of sovereignty of the North German States. Count Bismarck's official organ strongly urges the great Powers of Europe to interfere in the Cretan question.

A British Honduras correspondent says that another steamer had arrived from the United States with a large number of emigrants. As an inducement to settle in the country, the Legislature exempts all emigrants from duties and taxes for three years after arriving, and admits their stock, implements, furniture and provisions

free, and gives land and money to each able-bodied settler.

President Juarez has republished the order relating to the confiscation of church property in Mexico, and it is to be rigidly enforced. He has also issued a decree directing the manner in which payments shall be made for property already sold, or yet to be disposed of. Forty per cent. is to be paid in gold, within eight days after adjustment, and the remainder may be paid in bonds of the republic.

Central America is quiet. Salvador has been visited by several earthquakes.

The sugar farms in Liberia are steadily increasing. On the St. Paul's river there are a hundred, where ten years ago, two or three only were cultivated. A large surplus of sugar is exported, and reports that the Spanish fleet will again visit the Pacific coast shortly, and the declaration of the Ministry that the government will merely act on the defensive, creates great dissatisfaction. Lima was excited by the same report, and the government is preparing new batteries at Callao.

The Greek government has announced its determination of declaring war against Turkey should the hostilities against the Christians in the Island of Candia not be ended by the close of the present month. Preparations are being made for such a contingency, and orders have been issued calling out the entire reserves of the kingdom.

The Atlantic cable of 1866, was broken suddenly on the 20th ult., about fifty-five miles from Heart's Content. It is believed that it can be repaired. The other cable is still in good working order.

The Empress Eugenie has made a private visit to Queen Victoria.

Accounts of the Russian grain crops are favorable, and indicate a very heavy yield. There will be a large surplus for exportation. The Russian loan meets with little favor in the London market, no bids having yet been made for it.

The reform meeting in London on the 5th, proved a failure, the attendance being small and but little manifested. Consols, 94 $\frac{1}{2}$ . U. S. 5-20's 72 $\frac{1}{2}$ . Mitting uplands cotton, 104 $\frac{1}{2}$ . Weather favorable for the growing crops in England.

Mexican advices via Havana, say the Presidential election was progressing peaceably. The Mexicans refused to give up the body of Maximilian.

UNITED STATES.—The United States district attorneys and marshals have been notified from the Attorney General's office to observe with vigilance all persons who may be suspected of unlawfully combining for expeditions into the territory of any foreign nations, and to interpose the authority of the United States whenever there is probable cause for believing that any person has violated the neutrality laws.

The *Internal Revenue* receipts for the Seventh month amounted to \$2,784,756.

The *Pacific Railroad*.—On the 23d ult. the road was in operation for traffic to Julesburg, 377 miles from Omaha. The track was laid 410 miles, and the grading completed 450 miles.

The *South*.—Throckmorton, Governor of Texas, has been removed by General Sheridan, on the ground that he was an impediment to the reconstruction of that State under the law, and E. M. Pease has been appointed in his place. General Sheridan has also issued an order removing the Board of Aldermen and Assistant Aldermen of New Orleans, for the disordered condition to which they have reduced the city credit, and the efforts which they made to impede the reconstruction acts. New Boards were appointed, including several colored citizens.

It is anticipated that the rice crop of Louisiana this year reach thirteen or fourteen million pounds, which is more than double what it was before the rebellion.

John Hunter, a colored man, has received the appointment of postmaster at St. Marks, Fla., in pursuance of the request of all the principal citizens.

The cost of supporting the army in the southern States during the present year is estimated by the Treasury Department at \$55,060,000 to \$40,000,000.

Registration in South Carolina is to be commenced at once.

The Bureau agent for Robertson county, Texas, reports during the last three months, that thirty bodies of murdered freedmen have been seen floating down the Brazos river. Within nine consecutive days this month, eight freedmen have been murdered in that county.

*Philadelphia*.—Mortality last week 380. The mean temperature of the seventh month, according to the record kept at the Penna. Hospital, was 76.48 deg., the highest during the month 92.50 deg., and the lowest 62

deg. The mean temperature of the Seventh month 1866, was 80.33 deg.; and the average of the mean temperature of the Seventh month for the past 78 years, is stated to have been 75.67 deg. The highest mean during that entire period (1793, 1838) was 81 deg., and the lowest, in 1816, was 68 deg. The amount of rain for the month was 2.38 inches, and for the first six months of the year 30.20 inches, which is an unusual quantity.

The *Treasury*.—The available funds in the United States Treasury, on the 31st instant, were \$102,905,174 in gold, and \$61,525,676 in currency.

*Miscellaneous*.—The Central Pacific Railroad Company has just completed grading twenty-five miles east of the summit mountains. The summit train will be finished in about two or three months.

During the week ending on the 31st inst., there were 109 deaths in Memphis, Tennessee, including 40 from cholera.

The cholera has broken out among the United States troops at Forts Larned and Dodge, on the Arkansas river. It prevails also at Fort Gibson, Fort Harker and other points in the far west. Galveston, Texas, is suffering from a visitation of yellow fever.

An accurate sanitary survey of New York, made under the direction of a body selected for the purpose, found 15,511 tenement houses, none of which contained less than three families. There were also 643 independent shanties, and 170 other tenements, most of which not containing three families each. The population of these buildings was 501,224, of which number 15,224 persons lived under ground.

The taxable property of Illinois as per assessment returns of 1866, is \$441,900,000.

*Tennessee and Kentucky*.—Elections were recently held in these States. In the former the colored men were allowed to vote, and a portion of the rebel population was disfranchised. The Republican nominees were mostly elected by large majorities. In Kentucky the Democratic majority is estimated at 45,000 to 60,000. That party, it is believed, has seven-eighths of the Legislature.

*The Markets*.—The following were the quotations on the 30th inst. New York.—American gold 140 $\frac{1}{2}$ . U. S. sixes, 181, 1103; ditto, 5-20, new, 108 $\frac{1}{2}$ ; ditto, 10-40, 5 per cent., 102 $\frac{1}{2}$ . Superior State flour, \$6.50 a \$7.40. Shipping Ohio, \$8.65 a \$10. Baltimore flour, fair to good, \$11 a \$12; finer brands, \$12.50 a \$15. White California wheat, \$2.65 a \$2.75; red and amber, \$2.22 a \$2.35. Old oats, 90 a 95 cts.; new, 7 a 93 cts. Western do, corn, \$1.03 a \$1.07. Middling uplands cotton, 23 $\frac{1}{2}$  a 29 cts. Caba sugar, 10 $\frac{1}{2}$  a 12 $\frac{1}{2}$ . Philadelphia.—Superior flour, \$7.75 a \$8.25; extra, \$8.50 a \$11; family and fancy brands, \$12.50 a \$15.50. New red wheat, \$2.20 a \$2.35. New rye, \$1.40 a \$1.45; old, \$1.60 a \$1.55. Yellow corn, \$1.18; mixed, \$1.12 a \$1.15. Old oats, 90 a 95 cts.; new, 7 a 93 cts. The sales of beef cattle reached 17,172 head, at 17 a 17 $\frac{1}{2}$  cts. per lb. for choice, 15 $\frac{1}{2}$  a 16 $\frac{1}{2}$  cts. for prime, and 13 a 15 cts. for common. Sheep sold at 5 a 6 $\frac{1}{2}$  cts. per lb. gross. Hogs, \$10 a \$10.50 per 100 lbs. net. Cincinnati.—Red wheat, \$1.95 a \$2; white, \$2.20 a \$2.25. No. 1 corn, 78 cts. New oats, 45 cts. St. Louis.—Spring wheat, \$1.40; fall, \$1.70 a \$2; the latter for choice. Chicago.—No. 1 spring wheat, \$2.10 a \$2.15; No. 2 \$1.82 a \$1.80. Corn, 86 a 93 cts. Oats, 60 cts. Rye, 93 a 98 cts. Baltimore.—Red wheat, \$2.38 a \$2.62. White corn, \$1.18; yellow, \$1.13 a \$1.14. New oats, 75 a 80 cts. Milwaukee.—Wheat scarce, new No. 2, \$2.95 a \$2.98. No. 3, \$2.74. Oats, 64 cts. Corn, 95 cts.

#### WESTTOWN BOARDING SCHOOL.

The Visiting Committee meet at the School on Seventh-day afternoon, the 17th inst.; attend the meetings on First-day, and visit the Schools on Second and Third-days. SAMUEL MORRIS, Clerk.

For the accommodation of the Visiting Committee, conveyances will be at the Street Road Station on Seventh-day, the 17th inst., to meet the trains that leave Philadelphia at 2.30 and 4.50 P. M.

#### WANTED.

By a young Friend, a situation as Teacher or assistant in a Preparative Meeting School, or in a Family School—the former preferred. Apply at Friends' Book Store, 304 Arch street.

#### WANTED.

A female teacher for a Friend's family near Philadelphia. One qualified to teach the English branches, also Latin and drawing. Address "H. B." Box 1416 Philadelphia P. O.

#### RECEIPTS.

Received from T. E. Lee, Pa., \$2, vol. 41, and for Lee and J. Lee, \$2 each, vol. 41; from W. Stratton, \$2, to No. 42, vol. 38, and from L. Boulton and B. Harson, \$4 each, vols. 39 and 40, M. Caldwell, \$4, vol. 40 and 41, Armella Garrettson, \$2, vol. 40, and T. French, \$6, vols. 39, 40, and 41; from A. Moore, P. \$6, vol. 40 and 41; from G. C. Wright, Act. Io, for A. Oliphant, \$4, vols. 40 and 41, and for J. Hancock, \$3, to No. 27, vol. 41; from H. Knowles, Agt., N. Y., for A. Knowles, Io, A. A. Knowles, Mich., and David Peckham, Dan'l Peckham, and D. Narsmore, N. Y., \$2 each, vol. 41; from W. P. Townsend, Pa., \$2, vol. 41, and J. W. Townsend, \$2, vol. 41, and for R. Kite, \$1, vol. 41; from G. C. Wright, Act. Io, for A. Oliphant, \$4, vols. 40 and 41, and for J. Hancock, P. \$6, vol. 40, 41 and 41; from I. Hancock, P. \$6, vol. 41, \$2.15, to No. 52, vol. 41; from R. Foster, R. I., \$2, vol. 40.

#### WANTED.

A woman teacher for the Preparative Meeting School at Germantown. Application may be made to Charles Jones, or J. E. Rhoads, Germantown, Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR PHILADELPHIA, (TWENTY-THIRD WARD, PHILADELPHIA), CHARLES JONES and Superintendent.—JOSUAH H. WORTMAN, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 437 Market Street, Philadelphia, or to any other Member of the Board.

Died on the 26th of Sixth month, 1867, at the residence of her mother, Columbiana county, Ohio, RACHAEL HALL, daughter of the late Nathan P. and Merab H. in the 28th year of her age. It may be truly said of this dear young Friend, that having been early into the footsteps of the flock of Christ's compassions she evinced by her daily walk through life, her fullness of heart, her cheerful and sunny disposition, her bold and burden light. Throughout a protracted illness she experienced seasons of poverty and desertion. She that on one occasion when left alone, darkness and may seemed to surround her, when suddenly the ray appeared lighted up with more than usual brightness and peace and serenity again overtook her. Her affliction, however, was not without its fruit, as she succeeded by a change in the dispensation, and a useful cheerfulness was the almost constant covering of mind, a sprightliness that disease could not repress. On the morning of her decease she said to those about her, "Unless I can feel stronger soon, my time is near at hand; and I am encouraged that in this world, expressing a desire to go where there is no sickness."

On the 23d of Sixth month last, at her residence near Salem, Ohio, ELIZABETH BARBER, wife of Saml. Barber, and daughter of Joseph and Martha Hall, in the 25th year of her age, a member of THE FRIENDS' CHURCH, died. Her father, who had for some time previous to her illness, seemed much impressed with uncertainty of life, and after she was taken ill manifested almost from the first, an earnest concern to expedite a state of preparation for a kingdom of rest and peace. Although thus thoughtful concerning her latter end, she seemed much tried with poverty of mind, and in her own time saying, "I have sought much the Beloved ones; that she had felt more necessity of late, when meeting of endeavoring to have her mind content that it should be, but found it difficult; expressed regret that she had allowed the cares of this life to occupy so much of her time." We believe our Heavenly Father was pleased in His own good time, favorably granting her the spirit of earnest supplication, and abiding her to resign her will to His. At one time, when her end seemed near, she expressed that she felt comfortable and resigned, and ready to go. Her sufferings were great most of the time till her close, yet with much patience, and in His own good time, a peaceful state of her mind continued to the last, leaving to her surviving friends a hope, that thro' mercy she is gathered to rest.

At Saxaphan, Allamance Co., N. C., on the day of Sixth month, JOHN NEWLEN, aged 91 years months and 3 days.

WILLIAM H. PILE, PRINTER,  
No. 422 Walnut street.



# THE FRIEND.

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Selected for "The Friend."

*Observations on Plainness, and Simplicity in Conduct and Conversation, in Accordance with the Principles of the Society of Friends.*

I think it meet as long as I am in this tabernacle, to you up by patting you in remembrance." 2 Peter

The prophet Zephaniah, after reproving the people of Jerusalem because they obeyed not the voice of the Lord, nor received correction, and stood not in the Lord, nor drew near to their God, describes the indignation which their iniquities had excited; and in allusion to the future restoration of the children of Israel declares, "When will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent: I will also leave the midst of these an afflicted and poor people, they shall trust in the name of the Lord; the remnant of Israel shall not do iniquity, nor speak neither shall a deceitful tongue be found in their mouths." This was to be the happy condition of that nation after they were purified and separated from those who had defiled and led them away; and in commemoration of the mercy and forgiveness of him who promised thus to work for them, they were commanded to rejoice and be glad with their whole heart.

Surely the religious Society of Friends have had reason to commemorate the gracious dealings of Almighty God, not only in emancipating our thy forefathers in the truth from the forms and ceremonies which under the gospel we believe ourselves conscientiously restrained from, and in giving them to the power of his blessed Spirit in their hearts, and restoring to them a pure language; but also that he has been pleased in our unmeritoriously to deliver us from the overflow of iniquity which threatened to engulf the Society in some places in almost total darkness.

For these and countless other mercies, such as a kind and tender parent he has bestowed upon us, we are under strong obligations to praise and love him. We are loudly called upon to praise and honor him who hath done so much for us, and by a watchful and consistent conduct to let our light so shine before men, that others may see our good works may glorify our Father who is in heaven. Let us not then content ourselves with merely professing sound doctrines; to be accepted of God, we must walk as becometh the gospel of Christ, whose followers we profess to be, obeying his commands in all things.

There are few testimonies which our early Friends suffered more deeply for maintaining, than that against giving or receiving those external marks of honor which originated in the pride and haughtiness of man; such as taking off the hat in token of homage, the use of compliments and flattering titles, and of the pronoun you to a single person. Small as these things may appear to some, our primitive Friends esteemed them of so great moment, that they patiently endured cruel beatings and stonings, long and tedious imprisonments, and the spoiling of their worldly estates, rather than violate their testimony in these respects. George Fox says: "When the Lord sent me into the world, he forbade me 'to put off my hat' to any, high or low; and I was required to say thee and thou to all men and women, without any respect to rich or poor, great or small. And as I travelled up and down I was not to bid people good morrow, or good evening, neither might I bow or scrape with my leg to any one. Oh! the rage that was in the priests, magistrates, professors, and people of all sorts, but especially in priests and professors, for though thou to a single person was according to their accidence and grammar rules, and according to the Bible, yet they could not bear to hear it. And because I could not put off my hat to them, it set them all into a rage. But the Lord showed me that it was an honor from below, which he would lay in the dust and stain, an honor which proud flesh looked for, but sought not the honor which comes from God only. That it was an honor invented by men in the fall and in the alienation from God, who were offended if it was not given them; yet would they be looked upon as saints, church members, and great christians: but Christ saith, 'How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only? And I (saith Christ) receive not honor of men.' Showing that men have an honor which they will receive and give, but Christ will have none of it. This is the honor which Christ will not receive, and which must be laid in the dust. Oh! the scorn, heat, and fury that arose! Oh! the blows, punchings, beatings and imprisonments that we underwent for not putting off our hats to men."

John Brain, a Friend, being brought before a magistrate with his hat on, he ordered him to be pulled down to the ground six or seven times, and when down they beat his head against the ground and stamped upon him, and the magistrate ordered his nose to be pulled off, and when he attempted to speak, they stopped his mouth and nose so close that he was nearly suffocated. William Hill and George Ableson were pulled down to the ground by the hat, and then plucked up again by the hair, and the latter was so beaten on his face and the sides of his head, that he staggered and bled, and was in great pain for many days; these, with many more instances of cruel sufferings for refusing to take off the hat, are narrated by Sewal and others.

Wm. Loddra being told by the court "that he was found guilty, and so he was to die;" he said, "What evil have I done?" the answer was, "His own confession was as good as a thousand wit-

nesses," viz., "that he owned those Quakers that were put to death, and that they were innocent, besides he would not put off his hat in court, and that he said thee and thou." "Then," said he, "you will put me to death for speaking English, and for not putting off my clothes?"

To these examples of dedication, we would invite the attention of many in the present day who seem disposed to be called Friends, and yet are ashamed of the cross. How can you act so inconsistently with the profession you are making as to salute persons by the title of Mr. or Mrs., bow ad scrape, and take off your hats to them, and designate the days of the week and the month by the vulgar names which the heathen gave them in honor of their idols; thus violating and trampling under foot those precious testimonies, the faithful support of which cost many of our predecessors in religious profession the loss of all that this world holds most dear?

The use of the pronoun you in addressing a single person, originated with the servile courtiers of one of the Roman emperors, they wishing thereby to flatter him with an idea that he concentrated in his person virtues and dignities which made him equal to many; pride soon introduced it among persons of lower rank,—how strange that men should think that language which they employ when praying to the Almighty, not honorable enough to be used when addressing each other.

When the Lord gathered his chosen people formerly from those who were of a strange language, he commanded them to "be circumspect, and make no mention of the name of other gods, neither let it be heard out of thy mouth." Exodus xiii. 13.

Our ancient Friends conscientiously refrained from the use of those names of months and days which had been given to them in honor of heathen idols.

The sorrowful departure from the purity and simplicity of our christian profession in these respects, which is obvious at the present day among many who go under the name of Friends, furnishes a mournful evidence, that instead of being transformed by the renewing of the mind, they are conforming their principles and practices to the fashions and maxims of a vain and wicked world; are bartering their religious profession for the empty applause of men, and seeking their honor, rather than that which comes from God only. But such may expect disappointment even here; for the principles of Friends in these respects are well known by many not of the Society; and when these see our members departing from the well known testimonies of Friends, so far from raising them in their esteem, it has an effect quite the reverse: for what can be more incongruous than to see a person making the same profession as Fox, Penn, and Barclay, bowing hat in hand to his acquaintance, and calling them Mr. and Mrs.? does such a compliance with the spirit of the world comport with a just idea of the dignity and magnanimity of the christian character? Certainly not. In moments of serious reflection, have you not been convinced of the excellence

and importance of these testimonies? Beware, I beseech you, lest you deceive yourselves, by saying that those things which at such times you believe it right for you to do, or to leave undone, are but trifles, and of but little moment. If we love the Lord with all our heart, and with all our soul, and all our strength, according to the first commandment, we shall feel every requisition of his, however small it may appear in the eyes of the world, to be of great consequence to us, and that it will not do for us to shrink from the cross, remembering that our Lord said, "Whosoever doth not bear his cross and come after me, cannot be my disciple." Luke xiv. 27.

If we do not yield obedience to Christ, and acknowledge him before men by following him, and acting agreeably to his light in our hearts, we cannot expect him to acknowledge us before his Father and the holy angels.

It is an awful thing to disobey the gentle monitions of the Spirit of Truth, and to give way to reasoning against its requirements even in little things. How frequently do we see those who do so, fall by little and little, and become a prey to their soul's enemy, even in things which they once thought they never could be induced to do. But those who are faithful in a little, shall be made rulers over more. What could all the world do for thee, if thou couldst gain it, by following its maxims and copying its fashions? Surely it could afford thee no substantial enjoyment. He who tasted all the gratifications which it is capable of producing in their greatest perfection, and who could say, "whatever mine eyes desired I kept not from them; I withheld not my heart from any joy;" was obliged to confess in the end, that all is vanity and vexation of spirit, there is no profit in them. The world cannot give the true riches which fade not away, and while its votaries are equally liable to the sorrows and trials of life, they are, through their disobedience, debarred from participating in the hope and consolations which are in Christ, and the comfort and support which He mercifully affords those who walk agreeably to his commands. "In the world," says he, "Ye shall have trouble, but be of good cheer, I have overcome the world."

Be watchful, said Richard Baker, on his death-bed, when addressing his son and daughter, "Be watchful, and the Lord will bless you; beware of the world and its delusions, it often promises what it cannot impart; I have nearly passed through life, and have found no refuge like that of turning in to God, and placing my confidence in his never failing arm of power." If the love and fear of God had their proper place in the mind, and we kept constantly in view our entire dependence upon him, and the great sinfulness of not obeying him in all things, would not our language be, when tempted to deviate even in small matters, how can I do so, seeing I shall thereby offend my gracious Creator? Should we go on disregarding our duty, how can we expect the Almighty will hear us when we cry unto him in adversity? Having chosen our own ways, can we think him unjust in not hearing us? How have many suffered deep anguish of mind on a death-bed, and had bitterly to repent their disobedience to his manifested will, before they could feel forgiveness and peace with their Maker, and an evidence that He would receive them.

Be not discouraged, dear young Friends, you who have seen the necessity of taking up the cross in your dress and address, and have, in some degree, yielded obedience thereto. Regard not the frowns or the scoffs of a world which lies in wickedness, but acknowledge your allegiance to your dear Redeemer, by a firm and steady compliance

with his commands. This will preserve you from the deplorable effects of Satan's transformatious, inspire you with holy resolutions, and enable you to maintain them all in godly conversation and purity of life and faith, adorning the doctrine of the gospel by a blameless demeanor. Mimic not fashions, nor cheat yourselves by saying, that you are not old enough or good enough, to appear in that simplicity which Truth requires, for thereby you will deprive yourselves of the good which the Lord has in store for all those who really love and obey him; and instead of becoming such members of the church militant as He designs you should be, weakness and blindness will come upon you, and in a day to come, deep sorrow and remorse. A consistent walking in conformity with the testimonies of the Society with which you make profession, will dignify and enable you in the eyes of all those who value uprightness and sincerity. Oh! none have ever had to repent an early sacrifice of their wills to God, or thought that they have too fully served Him; but many, when they have seriously reflected on, and come to see, the beauty of holiness, and the excellency of a life of righteousness, have lamented that they had not sooner given up to divine impressions, and been more fully devoted to serve the Lord, and walk uprightly before Him, whose ways are ways of pleasantness, and all his paths are peace.

#### Peabody Tenement Houses of London.

The premises at Islington consist of four blocks of buildings, comprising in all 155 tenements, accommodating 650 persons, or nearly 200 families. The whole cost of these buildings, exclusive of the sum paid for the land, amounted to £31,690. The principle of organization in each of these extensive structures is the same. Drainage and ventilation have been insured with the utmost possible care; the instant removal of dust and refuse is effected by means of shafts, which descend from every corridor to cellars in the basement, whence it is carried away; the passages are all kept clean, and lighted with gas, without any cost to the tenants; water from cisterns in the roof is distributed by pipes into every tenement, and there are baths free for all who desire to use them. Laundries, with wringing-machines and drying-lofts, are at the service of every inmate, who are thus relieved from the inconvenience of damp vapors in their apartments, and the consequent damage to their furniture and bedding. Every living-room or kitchen is abundantly provided with cupboards, shelving, and other conveniences, and each fireplace includes a boiler and an oven. But what gratifies the tenants, perhaps, more than any other part of the arrangements, are the ample and airy spaces which serve as playgrounds for their children, where they are always under their mother's eyes, and safe from the risk of passing carriages and laden carts.

At the present moment, owing to the vast changes in the metropolis, by which the houses of the laboring poor have been demolished to so great an extent, the cost of accommodation for them has been greatly increased. It, of course, varies in different localities; but, on an average, the weekly charge for a single room of a very poor description is from 2s. 6d. to 3s., (about 75 cents American money); for two rooms, 5s. or 5s. 6d., and for three, from 6s. 6d. to 7s. But the mere test of rent affords no adequate standard by which to contrast the squalor and discomfort of one of these tenements with the light and airy and agreeable apartments in the Peabody buildings; and for one room there the charge per week is 2s. 6d.; for two rooms, 3s.; and for three rooms, 5s.

The tenant, on taking possession of his new residence, finds himself as free in action, and as exempt from intrusive restraint or officious interference, as if he occupied a house in one of the adjacent streets. His sense of independence is preserved by the consciousness that he pays for what he enjoys, and for this payment he provides himself with a dwelling so much superior to that which he had formerly been accustomed to that the approach to his home is no longer accompanied by a feeling of humiliation.

The number of persons who took possession of their new homes in Spitalfields was upward of two hundred; including such classes as charwomen, monthly nurses, basket-makers, butchers, carpenters, firemen, laborers, porters, omnibus drivers, seamstresses, shoemakers, tailors, waiters, warehousemen, &c. In the buildings at Islington there were opened in September, 1865, the inmates are of the same class, with the addition of persons employed in other trades; wash-fishers, turners, stay-makers, smiths, sawyers, printers, painters, huddresses, letter-carriers, artificial flower makers, dressmakers, carmen, cabinet makers, bookbinders, and others. The entire community there now consists of 674 individuals of whom 19 are widows, the rest married persons and children. In evidence of the improved salubrity of the buildings, the superintendents report that ill-health is rare, and that the number of deaths since the first buildings were opened, in February, 1864—nearly three years ago—has been one man, aged 30, who died of a chronic complaint, and four children, one of whom was under five, and two under two years old. As regards the moral conduct of the tenantry, the superintendent reports that habitual drunkenness is unknown, and intoxication infrequent; and where the latter does occur to the annoyance of others, it is judiciously dealt with, by giving notice to the offender that, in the event of its recurrence he must prepare to leave. There has been but one person removed for quarreling and disturbing the peace, and one expelled for non-payment of rent. These exceptions, out of a community consisting of 880 persons, speak strongly for the self-respect and moral principles by which they are influenced.

There are four other squares, two of which have already received occupants, and the others will soon be completed. The main buildings are stone, five stories high, four being occupied by families, and the last or upper range used for the purposes of a laundry for drying clothes, and fine baths are provided for general use.

#### Extracted from a Memorial of Elizabeth Bow

She was a diligent attender of meetings, frequently walking three, and sometimes four miles to attend them, being disabled from riding horseback; and she continued faithful in the performance of this religious duty so long as her bodily strength would admit. On one occasion which she afterwards several times spoke of, as encouragement to others, she said, that, when about starting to meeting great difficulties were cast up before her—her lameness and the badness of the roads were such that she would not be able to get there—and making a little halt with mind turned inward, a language appeared to utter: Go, and I will go with thee—remember David would not offer that unto the Lord to cost him nothing; a light seemed to shine round about her, and she went on. It was a big favored meeting, and said she, "I returned by much better, and with a thankful heart."

In the latter part of her life she often expressed her deep concern that the ministry in our Soc



ight be kept pure in the simplicity, in the life and power of Truth, clear of the wisdom of men; and also that Friends would come more from under the influence and love of this world, and be more spiritually minded people, living more according to our profession than many do in the present day.

Her humility and simplicity in manners and dress greatly adorned the doctrines she held forth to others; she often said, her dear Lord and Master would never, in any age of her life, give her leave to follow the vain and changing fashions and customs of this world, but that her clothing and the furniture of her house should be plain and simple. She said, I have in latter days had a view, with sorrow of heart, many Friends pressing to be a plain people, and to bear the name of Christ, but denying him in the decoration of their poor bodies, after the vain fashions and customs of the world, and in the ornamental furniture of their houses; yet I believe there are many who feel bound to the law and the testimony, and who often have to mourn on account of these things; and it has been my prayer that there might be more faithful labourers raised up to stand in the gap and to turn the battle to the gate. At a reparative Meeting of Ministers and Elders, held in the house where she lived, by her request, a few weeks before her decease, she was remarkably moved to testimony, and spoke much of the goodness of the Lord to poor fallen man, encouraging those present to faithfulness in serving their living Master, and pressing upon them the necessity of keeping up the watch unto prayer, saying, find it necessary for me to watch yet. She died in the 13th of Fourth month, 1848, aged nearly thirty-three years.

*A Model Merchant.*—A merchant of New York, during the late war, made a contract with a mechanic to supply him with a quantity of tin cans. Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for part of the cans was rendered, the employer called upon him and said:—"I understand you are losing money on this bill."

"Yes," replied the contractor, "but I can and it; a contract is a contract, you know."

"How much will you lose?" asked the gentleman.

"Oh, no matter," was the reply; "I don't complain, and you ought not to."

"I insist on knowing."

"Well, since you desire it, I shall lose so much hundred," naming the amount.

"Well, sir," said the noble-hearted man, "you must not lose this, it would not be right; I shall bid the amount to your bill, and as the price of material may still rise, I will advance you the money for the whole of the contract which no doubt you can now use to advantage."

The difference thus paid, to which the contractor laid no claim, amounted to five hundred dollars. That was something more than business honesty; it was christian principle carried out in earnest. The world needs just such examples to convince it of the truth of religion.—*Late Paper.*

*Chastening Love.*—I know that the sweetest of is bitter to you. But your Lord will not give you painted crosses. He pareth not all the bitterness from the cross, neither taketh he the sharp edge quite from it. Then it should be of your reflecting, and not of his, which would have as little reason in it as it would have profit for us.

For "The Friend."

### Christ Jesus the Light of the World.

(Continued from page 386.)

"In the sense of this deplorable fallen estate, and the long suffering of the Lord, and the long striving of his Spirit, thou wilt see that in the justice of God, eternal death might be thy portion; but that which brings the soul into this sense, begets a secret cry in the soul, after a Deliverer and Saviour, and will also give a true sight, that there is no way for thy soul to be ransomed, but in and through the tender mercies of the Lord Jesus Christ; which thou wilt see can no other way be effectually begun in thee, but in the way of the judgments of the Lord; for it is through judgment that Zion is redeemed, and her converts with righteousness. And here also thou wilt see that the measure of the sufferings of Christ yet behind must be filled up in thee; for no other way can any man pass unto life, peace and joy, with the Father of spirits, but the way the Captain of Salvation passed, which was through death; and here thou wilt begin to arm thyself with the same mind. For none cease from sin any further than as they suffer in the flesh the crucifying of the affections and lusts thereof; and here the end of the Gospel's preaching comes to be known and witnessed, which is, that all men might be judged as men in the flesh, that so they might live according to God in the spirit. And in this inward exercise, the Lord God Almighty will bow down his ear, and answer the cries of thy awakened soul, and manifest his word of power, which all in this state will know to be sharper than any two-edged sword, piercing to the dividing asunder of thy immortal soul, from the spirit and nature of transgression and its daily working, as subjection and obedience are yielded unto it, making a separation between joints and marrow, and giving thee a discerning of the thoughts and intents of thy heart.

"As the soul gives up in love to God, freely to follow him in the way of his judgments, and gives up to the sword of the Lord, that which is for the sword, and that which is for destruction to be destroyed, the precious work of the Lord will prosper. And although this be a time of sorrow, of trouble and anguish, yet it is a good day. Therefore strive not to get from under it, neither to make haste; for the true godly sorrow worketh the true repentance, which is never to be repeated of. After the true repentance, follows the true knowledge of remission and forgiveness; and so thy iniquities, by the judgments of the Lord, come to be blotted out; and then the times of refreshment come from the presence of the Lord, and from the glory of his power.

"As there is a faithful abiding in inward watchfulness, and continual obedience to this heavenly light, in which the beginning of the work of God was known, there will be a going on from step to step in the footsteps of the flock of Christ Jesus, and a growing from strength to strength, over sin and the nature thereof, and from one degree of grace to another; and the eye of the understanding will be single; and here every thing which doth let will be seen, and the soul will not start aside from an inward travail, until that which hindereth be taken out of the way, and until all the rule and authority of the enemy be subdued under the feet of the Lord's anointed, and the government in the soul be upon his shoulders, whose right it is to reign over all. And here salvation, redemption and restoration is effectually enjoyed, through faith and the effectual working of the Almighty power of God, unto whom be the glory of his own work for ever."

In answer to the query whether the doctrine

of the Spirit and grace of God manifest within had not a tendency to depreciate and wake of little value our blessed Redeemer's appearance in the prepared body and the great offering for the sins of a lost world, C. M. in another place says: "Unto which I answer nay; for no persons ever did, or can truly discern, or enjoy the benefit of Christ Jesus' manifestation in the flesh, but as their hearts are opened and their understandings illuminated by the light, which is a measure of the Divine fulness that dwelt in him, and is communicated to the immortal soul, as the universal law of God, extended in the Son of his love to all the families of the earth, as the revealer and discoverer of the will of him from whose Divine fulness it comes; for the scripture thus witnesseth that 'No man knoweth the things of a man, save the spirit of a man which is in him; even so the things of God knoweth no man but the Spirit of God.'"

Robert Barclay, in his chapter on "Universal and Saving Light," carefully guards against the misapprehension just referred to. He says: "We do not hereby intend any ways to lessen or derogate from the atonement and sacrifice of Jesus Christ; but on the contrary do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the Holy Scriptures concerning the birth, life, miracles, suffering, resurrection and ascension of Christ; so we do also believe that it is the duty of every one to believe it to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were damnable unbelief not to believe it, when so declared; but to resist that holy seed, which as minded would lead and incline every one to believe it as it is offered unto them, though it revealeth not in every one the outward and explicit knowledge of it, nevertheless it always assenteth to it where it is declared. Nevertheless we truly believe it was necessary that Christ should come; that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self *lure our sins in his own body on the tree*; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one that the free gift is come upon all to justification."

*Fishes Travelling by Land.*—Dr. Hancock, in the *Zoological Journal*, gives a description of a fish called the flat-head hassar, that travels to other pools of water when that in which it has resided dries up. Bosc also describes another variety which is found in South Carolina, and if our memory serves us well, also in Texas, which, like the flat head, leaves the drying pools in search of others. These fishes, filled with water, travel by night, one with a lizard-like motion, and the other by leaps. The South Carolina and Texas varieties are furnished with a membrane over the mouth in which they are enabled to carry with them a supply of water to keep their gills moist during their travel. These fishes, guided by some peculiar sense, always travel in a straight line to the nearest water. This they do without the aid of memory, for it has been found that if a tub filled with water is sunk in the ground near one of the pools which they inhabit, they will, when the pool dries up, move directly toward the tub. Surely this is a wonderful and merciful provision for the preservation of those kinds of fishes; for, inhabiting, as they do, only stagnant pools, and that too, in countries subject to long and periodical droughts, their races would, but for this provision, become extinct.—*Late Paper.*

## WHICH SHALL IT BE?

Selected.

"Which shall it be? which shall it be?"  
I looked at John—John looked at me.  
(Dear, patient John—who loves me yet  
As well as though my locks were jet.)  
And when I found that I must speak,  
My voice seemed strangely low and weak.  
"Tell me again what Robert said?"  
And then I hsting bent my head,  
"This is the letter."

"I will give  
A house and land while you shall live,  
If, in return for, out of seven,  
One child to me for aye is given."

I looked at John's old garments worn,  
I thought of all that John had borne,  
Of poverty, and work, and care,  
Which I, though willing, could not share;  
I thought of seven mouths to feed,  
And seven little children's need,  
And then of this.

"Come, John," said I,  
"We'll choose among them as they lie  
Asleep:" so walking hand in hand,  
Dear John and I surveyed our band.

First to the cradle lightly stepped,  
Where Lillian, the baby, slept.  
Her damp curls lay like gold alight,  
A glow to gladden the pillow white.  
Softly her father stooped to lay  
His rough hand down in loving way;  
When dream or whisper made her stir,  
And hushly John, "Not her—not her."

We stooped beside the trundle-bed,  
And one long ray of lamplight shed  
Athwart the boyish faces there,  
In sleep so beautiful and fair;  
I saw on Jamie's cheek a red streak  
A tear undried. Ere John could speak,  
"He's but a baby, too," said I,  
And kissed him as we hurried by.

Pale, patient Robbie's angel face  
Still in his sleep her suffering's trace,  
"No, for a thousand crowns, not him,"  
We whispered, while our eyes were dim.

Poor Dick! I had Dick! our wayward son,  
Turbulent, reckless, idle one—  
Could he be spared? Nay, he who gave,  
Died he befriended him to the grave:  
Only a mother's heart can be  
Patient enough for such as he;  
"And so," said John, "I would not dare  
To send him from her bedside prayer."

Then stole we softly up above,  
And knelt by Mary, child of love,  
"Perhaps for her 'twould better be,"  
I said to John. Quite silently  
He lifted up a curl that lay  
Across her cheek in wilful way,  
And shook his head. "Nay, love, not thee,"  
The while my heart beat audibly.

Only one more, our eldest lad,  
Trusty and truthful, good and glad—  
So like his father. "No, John, no;  
I cannot, will not, let him go."

And so we wrote, in courteous way,  
We could not give one child away;  
And afterward toil lighter seemed,  
Thinking of that of which we had dreamed.  
Happy, in truth, the rest not one face  
We missed from its accustomed place;  
Thankful to work for all the seven,  
Trusting the rest to One in Heaven.

—New York Ledger.

## BE FRIENDLY.

Selected.

"Tis well to walk with a cheerful heart  
Wherever our fortunes call,  
With a friendly glance and an open hand,  
And a gentle word for all.  
Since life is a thorny and difficult path,  
Where toil is the portion of man,  
We all should endeavour, while passing along,  
To make it as smooth as we can."

Selected for "The Friend."

## Borrowing Trouble.

What a vast proportion of our lives is spent in  
and useless forebodings concerning the  
future,—either our own or that of our dear ones.  
*Present joys, present blessings slip by and we lose*  
half their sweet flavor, and all for want of faith in  
Him who provides for the tiniest insect in the  
sunbeams. Oh, when shall we learn the sweet  
trust in God that our little children teach us, every  
day, by their confiding faith in us? We—who  
are so mutable, so faulty, so irritable, unjust;  
and He—who is so watchful, so pitiful, so forgiv-  
ing! Why cannot we, slipping our hand in His  
each day, walk trustingly over that day's appointed  
path, thorny or flowery, crooked or straight, know-  
ing that evening will bring us sleep, and peace  
and home. Why toil distrustfully to gather up  
manna for days yet to come, when every dewy  
morning shall find it freshly sprinkled at our  
feet?

When we do get near our Father "how won-  
derful seems this our distrust—how our eyes over-  
flow, that we could make so mean a return for that  
all-embracing, all-bountiful, generous kindness,  
which is measureless as the ocean, though our  
short-comings are numerous as its tossing waves."

*A Friend in Need.*—A case has come to our  
knowledge within a few days of a return of kind-  
ness, which manifests a proper appreciation of a  
service rendered at a time when most wanting,  
and goes to show that, lending the poor and un-  
fortunate a helping hand when in great necessity,  
may not only reinstatement in life those otherwise  
permanently fallen, but that at a future day the  
act may be repaid ten-fold, when circumstances  
change, and positions become reversed.

A gentleman engaged in mercantile business in  
this city, was, seven years ago, applied to for em-  
ployment by a respectable looking man, who was  
in necessitous circumstances. He was taken on  
trial, gave satisfaction, and finally started business  
for himself, at which he amassed a fortune. His  
kind friend and employer meanwhile, embarked  
to the West, and invested his entire means in  
enterprises of different kinds, which failed, and  
swamped every dollar. Coming back to this city  
a ruined man, he was handed a check for \$10,000,  
by the man whom, seven years ago, he had served  
by taking him into his employment, and with this,  
he is enabled to again start business.

It is strongly urged that the great and growing  
disposition of parents to consider labor disreput-  
able, and refrain from giving their sons the ad-  
vantages of a good trade, by which they can earn  
an honest living, is to some extent the cause of so  
many persons being placed in circumstances of  
distress, from which they cannot always be extri-  
cated by opportune friends. "A friend in need is  
a friend indeed," runs the old adage, but in how  
few instances are they found. Every day, almost,  
there can be heard of instances of men falling  
from high rounds to the lowest one in the ladder  
of wealth. Business men find themselves en-  
gulfed in the sea of financial embarrassment,  
from which they emerge with nothing but their  
personal resources to depend upon for a living.

Clerks, salesmen, and others find themselves  
thrown out of employment, with no prospect of  
speedily obtaining places which they are compe-  
tent to fill, and with no other means of obtaining  
a livelihood. How many men there are in this  
city to-day, some of whom have families dependent  
upon them for support, who bewail the mistake  
they made in not learning useful trades in their  
younger days. There are hundreds of them.  
There are men here who have seen better days,

who envy the mechanic who has a sure support for himself  
and family in his handicraft. Parents often make  
a great mistake when they impose upon the brain  
of their boy the task of supporting him, without  
preparing his hands for emergencies.

No matter how favorable a boy's circumstances  
may be, he should enter the battle of life as every  
prudent general enters the battle of armies, with  
a reliable reserve to fall back upon in case of  
disaster. Every man is liable to be reduced to  
the lowest pecuniary point at some stage of his  
life, and it is hardly necessary to refer to the large  
proportion of men who reach that point. A me-  
chanical trade is a kind of capital that defies the  
storms of financial reverse, and that clings to a  
man when all else has been swept away. It con-  
soles him in the hour of adversity with the assur-  
ance that let whatever may befall him, he need  
have no fear for the support of himself and his  
family, and will prove to him "a friend indeed."  
—*Philada. Inquirer.*

*A Hint to Mothers and Children's Attendants.*

"If a child be allowed to be wantonly cruel to  
the inferior animals, this will foster in his mind a  
want of benevolence, and a hardness of heart for  
the sufferings of others. If a child has this propen-  
sity, it should be the endeavor of parents and  
teachers to eradicate it; else he will become indif-  
ferent to the misery and distress of his fellow-  
creatures. A child who could torture a kitten, a  
dog, or a bird, could as easily and as cruelly cause  
pain to those he is bound to love. He will have  
no consideration for any one but himself, and will  
become thoroughly selfish. If he is allowed to  
have no regard for the feelings of the brute crea-  
tion he will go on step by step in cruelty. I think  
many of the troubles of parents, caused by the  
unfeeling behavior of their children, proceed from  
the want of kindness to all the meanest of God's  
creatures being properly inculcated in youth. A  
judicious nurse may train children in habits of  
consideration for and kindness to animals in many  
ways. She may teach them little verses bearing  
on these good qualities, such as that simple piece  
commencing—

"Turn, turn thy nasty foot aside,  
Nor crush that helpless worm."

These would be easily understood, and become  
favorites with children. God, who formed man,  
made every living thing upon the earth; and why  
should we despise even the meanest of his works?  
Fathers, mothers, teachers, nurses, teach the  
'little ones,' day by day, to practise kindness to  
animals.—*The Animals' Friends' Almanac for*  
1867.

## A Monkey Teacher.

Job xii. 7.

In my drinking days, I had a friend who had  
a monkey which he valued at a high price. We  
always took him out on our chestnut parties. He  
shook all our chestnuts for us, and when he could  
not shake them off, he would go to the very end  
of the limb, and knock them off with his fist.  
One day we stopped at a tavern and drank freely  
About half a glass of whiskey was left, and Jack  
took the glass and drank its contents, the effect  
of which soon brought him into full operation—  
skipping, hopping, and dancing most entertain-  
ingly. Jack was drunk. Being six in number it  
was agreed that we should come to the tavern  
next day, and get Jack drunk again, and have  
sport all day. I called in the morning at my  
friend's house, who went for Jack. But instead  
of being as usual on his box, he was not to be



on. We looked inside, and there he was crouching in a heap. "Come out here," said his sister. Jack came out on three legs, applying a forepaw to his head. Jack had the head ache. He felt just as I had felt many a morning. He is sick and couldn't go. So we put it off three days. We then met, and, while drinking, a glass was provided for Jack. But where was he? Talking behind the chairs. "Come here, Jack," said his master, "and drink," holding a glass out to him. Jack retreated, and as the door opened slipped out, and in a moment was on the top of the house. His master went and called him down. He, however, refused to obey. My friend took a cow-skin and shook it at him, which the monkey disregarded, and continued on the ridge-pole, still obstinately disobedient. His master got up and pointed it at him, but unsuccessfully. Jack slipped over to the back of the building, then got two guns, and had one pointed on the side of the house, when the monkey, seeing bad case, whipped up on the chimney, and down in one of the flues, and held on by his spaws. My friend kept that monkey twelve days afterwards, but could never prevail on him to taste another drop of whiskey.—*Little Gleaner.*

For "The Friend."

"Jesus wept." This simple and touching record of the feelings of our Saviour, upon the death of one of a household, of which it is said, "How Jesus loved Martha, and her sister, and Lazarus," may be received as an evidence that it is not inconsistent with the christian character to missively to indulge feelings of sorrow on the removal of those near and dear to us. He, who took our nature upon Him, and who commanded his disciples to love one another, knows that the tender ties which unite beloved ones here, cannot sever without producing wounds which will deeply felt. But our Heavenly Father, who doth not afflict willingly, but who wounds to heal, gracious designs in these dispensations of His providence, and it is important that we should in any way, thwart these. They are intended to loosen our hold on this life, to lessen our attachment to the things of time and sense, and to show those who are following the fashions of a world, that these are "vanity and vexation of spirit," and cannot afford satisfaction in a day-hour. As these feelings take hold of the mind, a shrinking is felt from those things which are incompatible with the sad heart; and thus, feeling the ornaments and the bright colors gay dress out of place at such a season, we are induced to adopt the mourning habit of the world; not so much, it may be believed in some, from a desire to follow its fashions, but because the sombre black is thought to comport with their feelings. But is there not a snare in this? Is it not calculated to set these at rest in the soothing short of the gracious intention of the Father of mercies? Would not these, if willing to deeper and wait to be instructed by their Heavenly Father, become convinced that this is the clothing which He values? "Man looketh on the outward appearance, but the Lord looketh on the heart." He desires to see it clothed in garment of humility and of submission to His eternal will. This would not lead to conform to the world in another form, but to lay aside forever in the previous dress feels burdensome inconsistent with the solemn realities of life, to seek for that adorning which the Apostle recommends: "Whose adorning, let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel; but let it be 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." Not but that this may and often does exist under the outward attire of mourning; yet it is worthy the serious consideration of all, whether thus conforming to the custom of the world, does not partake of its spirit. The cross is not in it—that cross which crucifies to the world and its vain customs, and prepares to receive the crown immortal. The return so often witnessed after a limited period to an indulgence in the varying fashions, is an evidence that this change of garb has not proceeded from a real change of heart; neither is it in keeping with a cheerful resignation to the will of Him, who, though He often sees meet thus to bring a shadow over our homes, condescends to brighten this by a sense of His love, not only manifested in preparing our loved ones to receive, "the white robe," but also in seeking thus to draw those who remain, away from the hollow fashions of the world, and nearer unto Himself, that they too may, in His own time, and through His mercy, be fitted for the same glorious attire.

May all then, who may be inclined to adopt or justify this practice, which is inconsistent with the simplicity and spirituality of our christian profession, and which has of latter time increased in our Society, be willing seriously to consider the ground upon which it rests; whether or not it will bear the searching scrutiny of that Word which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." The sensitiveness of the natural feelings upon such occasions may almost imperceptibly blind the judgment, but the piercings and dividings of this all-powerful Word, will, if permitted, separate between the flesh and the spirit, and can enlighten the understanding clearly to distinguish between that which has its root in the will of the creature, and that which proceeds from the Source of light and truth. It is to this never-failing Source that we must turn for true consolation in our sorrow, in order that we may experience that there is still Balm in Gilead. No outward garb of mourning can bring us this, or prepare to receive it, but it may divert from that inward work of grace which, in its progress, enables to rejoice in tribulations, having known it to wait patience, and patience experience, and experience hope, a hope which cannot make ashamed, because it is grounded in the love of God, shed abroad in the heart by the Holy Ghost. Let all then, in their bereavements, turn inward and seek to feel this love, which is so freely offered, and by which that faith worketh which purifieth the heart, and prepares it to receive the blessing promised by our Redeemer; and which He will give to those, who in their seasons of mourning, whether these arise from within or from without, turn unto Him as their Comforter.—"Blessed are they that mourn, for they shall be comforted." E. A.

Eight mo. 3rd, 1867.

The Salines of New York.

The State of New York has owned, since 1788, certain salines, or salt springs, and has supplied their waters, for a price, by its own machinery, to the manufacturers of salt.

From 1797 to 1866 the Onondaga salt springs produced 175,857,072 bushels of salt. On this product the State exacted, until 1816, a duty of three cents per bushel, and for twenty years afterwards twelve and a half cents per bushel. The proceeds of this tax, between 1816 and 1866, amounted to \$2,055,458, and this sum was used

to pay, as far as it would, for building the Erie and Champlain canals.

In 1846 the duty was fixed at one cent per bushel. Since that time there have been paid 123,726,815 bushels of salt, yielding a revenue to the State of \$1,237,268.15. Of this amount \$815,685.60 have been paid in salaries and expenses at the office and springs, leaving \$421,582.55 net income.

The average annual product for the last ten years was 6,895,277 bushels. The amount of salt manufactured in 1866 was 7,158,503 bushels.

The State sinks the wells, pumps the water into reservoirs and conveys it in wooden pipes to the works of the manufacturers, who have only to connect their cisterns by pipes with these mains. The pumps are driven by water-power, a sixteen horse power steam engine being the only steam power now used. The aqueducts are in all about forty miles long. The value of the wells, pumps, reservoirs, aqueducts and machinery, is about \$320,000.

The *N. Y. Evening Post*, from which the preceding account of the salines is taken, condemns the policy in relation to the salt business in which the State has so long persevered. It says: "The State cannot usefully carry on a business of this kind; and the offices about the salines only help to increase and perpetuate the corruption of our State politics."

"The present Constitution prohibits the sale of the salt springs. We hope the Convention will repeal this prohibition, and that the legislature will sell, in open market, the whole property, and thus relieve the State government of a business for which it is not fitted, and the people of the support of a lot of useless office-holders."

Selected.

The spirit of tenderness which breathes through the writings of George Fox, in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. In one of his epistles he thus writes: "Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all before they publicly complain, that they wait in the power of God, to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother offend thee speak to him betwixt thee and him'; and if he will not hear, take two or three, if he will not hear two or three, then tell it to the church,' &c. And if any one do miscarry, admonish them gently in the wisdom of God, so that you may preserve him and bring him to condemnation, and preserve him from further evils, which it is

well if such do not run into: and it will be well for all to use the gentle wisdom of God towards them in their temptations, and condemnable actions; and with using gentleness to bring them to condemn their evil, and to let their condemnation go as far as their bad action had gone, and no farther, to defile the minds of Friends or others; and so to clear God's truth and people, and to convert the soul to God, and preserve them out of further evils. So be wise in the wisdom of God."

## THE FRIEND.

EIGHTH MONTH 17, 1867.

The distribution of rain throughout the present year has been rather unusual, much more having fallen within the last two months than is ordinarily allotted to them. In consequence of this the country, which at this season of the year is generally parched and brown, now wears as lively and luxuriant a robe of verdure as that in which it is arrayed in spring. The fields, from which large crops of hay and grain have been gathered, have replaced their former rich burdens by luxuriant growths of different kinds of grass, many of them being again covered with blooming clover, and nearly all offering abundant pasturage for the numerous flocks and herds that wander over them enjoying a full repast. The crops of wheat and hay that have been safely gathered into the barns of the farmers are large, and thought to be of good quality, while the Indian corn and potatoes give promise of an abundant yield. Not a little of the oats cut a week or ten days ago, as the protracted wet weather just passed by commenced, has been injured by long exposure to the damp, and probably some of it will be spoiled, but the loss will not be great. This refers to the country within thirty miles of Philadelphia, but the accounts published respecting the crops from nearly all parts of our widely extended land, represent them to have been almost universally abundant, relieving the inhabitants from the well-grounded fear that should the earth again fail to yield its accustomed supply of food for man and beast, there must ensue great suffering among nearly all classes, and a famine spread over many districts. But that ever-merciful and beneficent Creator and Upholder of all things, who delighteth in the workmanship of his holy hand, and by his unwearied love would draw the sons of men to reverence and serve Him, has again "caused the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth." Surely this should cause feelings of gratitude and love to spring forth in every heart that can understand these things, and lead us to return the offering of thanksgiving and praise for His goodness and his wondrous works to the children of men.

We often hear those who live in the country and "make their living" by tilling the soil, spoken of as "independent farmers;" and in some sense they may by comparison be considered independent, but there are perhaps none who in the routine of their labor and the reaping of its reward, have more constantly and forcibly set before them, the entire dependence of man on Divine Providence for everything he enjoys. He may toil indefatigably, guiding his industry by the light of science and experience; plough and sow in season; watch and tend with diligent care and anxious thought, but he cannot start a single seed to grow, much less bring to perfection the

plants that must yield the food on which his life depends. He scattereth the seed on the well prepared bosom of the earth, for "except a corn of wheat fall into the ground and die, it abideth alone," but after that he hath no more agency in making it productive. Neither the power nor the subtlety of reason, nor all the resources of science can cause the vital germ to spring out of its dead matrix, or guide the blade to meet light and air, or the root to strike deeper in the soil and seek for proper nourishment. The sun must give its warming rays and the clouds dispense the necessary moisture, or all man's labor and ingenuity are fruitless and lost; and he can no more command these than he can "bid the sweet influences of the Pleiades, or loose the bands of Orion." Each increment of growth is the immediate result of the same creative Power that in the beginning commanded, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind," and but for his continued, almighty, untrifling providence, the earth must cease to bring forth food for man and beast. We are indeed, for the obtaining of these blessings, helpless and dependent pensioners on our long-suffering and bountiful Heavenly Father, and the heart of the christian will often glow with adoring gratitude and love, as under a sense of this dependence and this undeserved mercy he acknowledges, "Thou waterest the ridges of [the earth] abundantly, thou settlest the furrows thereof, thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

It is good to escape from the crowded and noisy city, at this season, if only to see and admire the beautiful display of divine power and goodness, and have the heart warmed with the feelings it calls forth.

Under a recent act of Congress, commissioners have been appointed to visit the Indian territories, and to devise some measure for bringing about a permanent peace. We are glad to see from the frequent notices of their movements in the public prints, that these commissioners appear disposed to carry out their mission without much needless delay;—and if their measures are not thwarted by interested and unprincipled parties, it is to be hoped they may be successful in doing justice to the aggrieved, and stopping the flow of blood.

From the collection of Indian documents laid before the United States Senate, we extract the following, to show more clearly and fully, the causes which have led to the present state of warfare.

John B. Sanborn, special Indian agent, and late Major-General of volunteers, writes to the Secretary of the Interior, on 5th mo. 18th, 1867:

"The operations of General Hancock against the Cheyenne Indians have been so disastrous to the public interests, and at the same time seen to me to be so inhuman, that I deem it proper to communicate my views to you on the subject.

This tribe of Indians had been allies of the government, and had done more to make travel and transportation across the plains safe than any other class of people, up to August, 1864, when by being cursed and driven away from trains to which they had returned cattle that had been stampeded in storm, without food, presents, or compensation, which they had been accustomed

to receive in such cases for many years, and by having several of their young men killed by Colorado troops because they took back a pony from a ranchman, who, in violation of law, had taken him from a drunken Indian in payment of a pint bottle of whiskey, they or some of the young men went to war.

Notwithstanding these outrages upon them, the head chiefs gathered all their people possible bought from the hostile Indians all the captives possible, and at great expense of ponies, and proceeded to Fort Lyon and surrendered them, and offered to do anything in their power to restore friendly relations.

The commanding officer at the post guaranteed them protection, designated a place for them to camp on Sand Creek while the chiefs and young men were absent to bring in the hostile and pony food for their people, and gave them the United States flag to indicate their friendship and insure their protection.

While thus encamped, and at a moment of the feeling of greatest security, with a few chiefs who had always been the firm friends of the whites—some old men and many women and children present—a body of United States troops is seen by them approaching, presumed by them to be on a friendly mission, of course. White Antelope, who had made himself a servant of the whites on the plains, stepped out apparently great and welcome the troops. As he did so, instead of beholding friends, he saw the line halve and in obedience to orders, preparation made fire. He raised his hands to his face and was shot down like a dog, and the massacre of women and children commenced. Some twelve old men and about one hundred and fifty women and children were put to death by the troops. Hellish infancy and decrepit age shared the same fate. Women were scalped and disembowelled. Some of the few captured children, after they had been carried many miles with the troops were taken from the wagons and their brains beaten out.

This tribe is again in trouble, and how has been brought about? General Hancock, in his speech to the head-men on the 15th ultimo, uses the following language to them, as reported in the Army and Navy Journal: "I intend not to visit you here, but my troops will remain among you to see that the peace and safety of the plains is preserved. 'I am going to visit your camps!'" It is true that there is nothing wrong in these words, in themselves considered, and there are many tribes of Indians who would have heard them with delight and hailed a visit from the troops with joy; but to the Cheyennes these words were words of war. They could see nothing in the execution of the promise there contained but murdered and scalped women and children, captured ponies and burned villages. There were in the tribe wives of chiefs who had not less than twelve scars of bullet wounds from shots received at Sand Creek while lying upon the ground and imploring mercy on account their sex, and were left for dead; but can life. How, then, does the case stand? Is it in this wise?

'You Indians permitted our army to visit your villages, supposing it friendly, and we killed your women and children and old men, captured a drove away your ponies, burned your lodges. Now we are going to visit your village again, if you do not trust us, and dare leave before our arrival, we will burn it up and wage war of extermination against you.' Thus stands the case; and for a mighty nation like us to be carrying on a war with a few straggling nomads, under such circumstances



nces, is a spectacle most humiliating, an injustice unparalleled, a national crime most revolting, at must, sooner or later, bring down upon us or posterity the judgment of Heaven.

It is true that horses have been stolen, ranches burned, and men killed, in the region in which these Indians hunt, but in what part of our country have not such crimes been committed? and why are little, if any, more frequent in occurrence in this Indian country than in other places being the same number of people. Holding treaties, nations, or tribes responsible for crimes committed has been abandoned for many years, and there seems no reason for applying that rule this case.

But as loudly as christianity, mercy, and humanity call for peace with a people who can be ever kept quiet with a tithe of the expense of a small military expedition, sound policy is still more loudly.

The whole object sought or desired to be obtained by the government in its dealings with the Indians of the plains is supposed to be safety of travel and transportation to and from the mountains. Can this result be secured by war? Reason and observation unite their voices in answering no.

He who argues that the safety of travel and transportation is secured by war, argues that a still country is safer for its enemies than an only one is for its friends. This is an absurdity. In peace alone does the traveller on the plains find safety.

But some war policy man may say, We wage war to secure permanent peace. No Indian war is ever thus resulted, and in the nature of things cannot so result; for the Indians have no permanent villages, no base of supplies, and no strategic interests.

That they can be driven from their country and from the plains is true, but only after all animals upon which they subsist were so far destroyed that the Indian can no longer find food; for, adding the reason of the man to the instinct of all animals to secure their own safety from destruction by all possible means, he will, of course, be last to be destroyed; and while life lasts, and war continues against him, he will steal the property and take the life of the whites on every favorable occasion.

War against them is, then, the most absurd, expensive and ridiculous policy. Pursuing them with a command sufficiently large, only one or two are occasionally seen; while with a small command, they are wont to mass and destroy it. And with a country some thousand or fifteen hundred miles square for them to roam over, unfit for settlement or occupation by civilized men, they cannot, though few in number, be destroyed in many years.

The war policy is not urged by general public sentiment of the country, but furiously urged by ranchmen on the plains, army contractors, and some of the army officers, who in this matter, at the present time, seem to be ruled and controlled by the ranchmen and contractors.

Military posts in the Indian country, which send always to be the refuge of the peaceful Indians in time of war, in some instances now refuse to afford any protection to the innocent, and the Indians flee from them as from a pestilence.

Army officers of high grade openly proclaim their intentions to shoot down any Indian that they see, and say that they instruct their men to do likewise.

I do therefore most earnestly urge that no new wars shall be commenced. If Indians are dissatisfied, satisfy them with most liberal presents.

Above all do I urge, that either your department issue a circular, or the War Department an order, defining the rights of the Indians while in their own country, and the relations sustained by them to the whites, as expressed and established by our Supreme Court, for the use of the army, whose officers seem to be all at sea on this subject.

We should easily have secured a general peace had it not been for the trouble with the Cheyennes. We may prevent general war still. Operations against the Cheyennes should immediately cease, and commissioners be sent them; otherwise our mining interests, railroad interests of the plains, and all our interests in the mountains will suffer terribly, only to gratify the whims or caprice of some men and officers who have openly proclaimed that we must have a general Indian war and an extermination of the race."

N. G. Taylor, one of the Indian commissioners, writes to the same on 7th mo. 12th, 1867:

"In December, 1864, occurred the horrible Sand Creek massacre of friendly Cheyennes and Arapahoes in Colorado Territory. Exasperated and maddened by this cold-blooded butchery of their women and children, disarmed warriors and old men, the remnant of these Indians sought the aid and protection of the Comanches and Kiowas, and obtained both. The combination which followed embraced all the tribes of the plains from the Red River of the South to the Red River of the North, and resulted in the general Indian war of 1865, which cost our people many valuable lives and \$40,000,000 in money. Peace was concluded with all the southern Indians in October, 1865. Peace was likewise made with the Missouri river Indians late in the same autumn, and the Indians engaged in the recent hostilities gave notice that they also were willing to bury the tomahawk.

Commissioners were accordingly sent to treat with these Indians at Laramie in June, 1866. Unfortunately a new complication arose. The commissioners insisted that the Indians grant the United States the right of establishing military posts at the base of the Big Horn mountain, (now Fort Phil. Kearney), and on the headwaters of the Yellowstone river, (now Fort C. F. Smith,) the only remaining reliable hunting grounds of these Indians. The Indians occupying the country in the vicinity of the proposed military posts refused to grant the required rights. While this matter was still under consideration a military command arrived on its way to plant these forts, and the Indians being informed that the posts were to be immediately established and garrisoned by these troops, with or without their consent, at once withdrew from the council, refusing to accept presents, and very soon went to war upon all the troops who attempted to pass over this road. Such was the origin of the war on the Montana road.

In April of the current year the Southern Cheyennes and Arapahoes were peacefully occupying their village on the grounds assigned to them as hunting grounds by the treaty of October, 1865, when a military command under Major-General Hancock, without any known provocation, burned down their homes of 300 lodges, (including, perhaps, 100 lodges of friendly Sioux,) and all their provisions, clothing, utensils, and property of every description. In view of these facts, it is scarcely deemed necessary to seek further for reasons for the hostility of the Southern Cheyennes and Arapahoes.

While searching for the origin of our existing Indian war, I beg leave to insert here an extract from a letter of Lieutenant-General Sherman,

dated Fort Lyon, Colorado, September 30, 1866, forwarded to the Secretary of War by General Grant, and referred to this office:

"Craig (formerly a colonel or captain in the army, and owner of a large rancho on the Huerfano) may be taken as the best sample of the class of men who are settling along the east base of the mountains. He has thoroughly proven the ability to produce, but then comes the more difficult problem of consumption. Who is to buy his corn? The miners of Colorado, in the mountains, two hundred miles distant, will take some; but the cost of hauling is so enormous. The few travellers and stage companies will buy a little, but he, and all situated like him, look to our military for a market, and that is the real pressure for garrisons and an Indian war."

The rapid increase of the white settlements, caused by the discovery of precious metals among the mountains, and the consequent extension of rail and wagon roads through the Indian hunting grounds, will render collisions with these tribes almost inevitable, unless some measures are adopted to prevent such occurrences. In view of this, some statesmen have urged the policy of gathering the Indians of the plains into large reservations, somewhat removed from the direct line of travel, and there supplying them liberally with whatever may be needed in their transition state from a hunting to an agricultural people. Whatever plan may be adopted, we hope, in its principles and practical execution, it will be in unison with the command of our Saviour, (applicable to nations as well as to individuals.) "Whatsoever ye would that men should do to you, do ye even so to them."

#### SUMMARY OF EVENTS.

FOREIGN.—The war which has been carried on between Russia and Bokhara has terminated, and a treaty of peace been concluded. The United States squadron, under command of Admiral Farragut, has visited the Prussian naval port of Stettin, and sailed thence for St. Petersburg.

The Turkish government has sent a circular note in regard to Cretan affairs to its diplomatic representatives at the European courts. The note emphatically denies that there is any truth in the various reports of cruelties perpetrated by the Turkish forces in Candia, and complains that vessels of the great Powers continue to receive refugees from the island. The Sultan has conferred the order of the Lion of St. Mark on the King of Prussia. The French squadron which sailed recently for the island of Candia to relieve the suffering families of Cretas, took on board 1500 refugees, mostly women and children and aged men, and conveyed them to a place of safety.

It is stated that the Prussian Minister of Finance will be able to show in his Prussian budget, that the revenues of Prussia exceed the expenditures, and that the government will not be under the necessity of imposing any new taxes. The city of Hamburg has agreed to sign the military treaty with Prussia. The second session of the Parliament of the North German Confederation will commence on the 27th inst., in Berlin.

It is positively denied at Copenhagen, that the government of Denmark has any intention of entering into negotiations for the sale of the Island of St. Thomas. Senator Doolittle, of the United States, the reported bearer of a proposition from the American government for the purchase of that island, was in Copenhagen on the 8th inst.

Louis XVIII declines a seat in the Hungarian Parliament, conferred upon him by the electors of Waitzen.

The negotiations which for a long time have been pending between Austria and Italy, for the settlement of the boundaries between the two countries, &c., have been suspended. The cholera is raging at Palermo. The Papal vicars at Catholic courts, stating that the attitude of the Italian government is greatly at variance with the engagements which have been made with the Pope. The dispatch also refers to the preparations being made by the Italian volunteers to deprive the Pope of his temporal sovereignty.

A great fire has occurred at Bordeaux, at which eighty persons are reported to have been killed or injured.

In the British House of Lords the government, on the 9th inst., submitted the new postal treaty with the United States, for reducing the rates of postage between the two continents. A long and exciting debate took place in the House of Commons on the 9th inst., on the Reform bill, which had been returned from the House of Lords. Amendments had been made in the Upper House modifying the lodger, cottager and leasehold franchises, allowing the use of voting papers, and conferring the franchise upon undergraduates of the universities, all of which were rejected, but another amendment providing for the representation of minorities was agreed to. On the bill being again sent to the House of Lords, a motion was made to reconsider its action upon the disagreeing amendments, which was rejected, and consideration of the subject was fixed for the 12th inst. At the time named the consideration of the bill was resumed, and after a long discussion the House of Lords receded from all its amendments except the one which was accepted by the Commons. The weather in England was favorable for the crops. The returns of the Register General of London show that there were 187,519 marriages, 753,188 births and 500,938 deaths.

Advices from Abyssinia report that the British captives in that country are no longer in the bands of King Theodore.

It is officially stated that the contracts for carrying the British mails to New York, at the expiration of the contract on the 13th inst., will be given to the owners of British ships who have the preference.

The latest Mexican dates report every thing quiet, and that order was being rapidly restored by the energy of Juarez. The Diplomatic Corps expected to leave in a body by a French steamer. The body of Maximilian was taken to the Prussian Minister.

London, 6th mo. 12th. *Consol.* 93. U. S. 5-20's 74. Liverpool 8th mo. 12th. Cotton advancing, middling uplands, 10½d.; Orleans, 10½d. Breadstuffs and provisions unchanged.

The break in the Atlantic cable has been found, and boats placed to mark the spot. It occurred on a bank composed of forty or fifty fathoms of water, and located in latitude 48° 38' north, longitude 51° 28' west, about 100 miles east or west of this bank has a depth of from ninety to one hundred fathoms.

UNITED STATES.—The Public Debt, on the first inst., amounted in the aggregate to \$2,686,985,856. At the same time there was in the United States Treasury the sum of \$49,905,474 in coin, and \$72,474,296 in currency, or all \$175,379,770; which if deducted from the gross amount of debt would reduce it to \$2,511,506,422. The amount of debt, less cash in the Treasury, has been reduced \$4,309,511 since 6th mo. 1st. During the past ten months the debt bearing currency interest had been reduced \$80,726,910, and the debt bearing coin interest has been increased \$76,263,750.

The President and the Secretary of War.—On the 5th inst. President Johnson addressed a note to Secretary Stanton in these words, "Public considerations of a high character constrain me to say that your resignation as Secretary of War will be accepted." To which the Secretary replied, "I have the honor to say that public considerations of a high character, which alone have induced me to continue at the head of the department, do not constrain me to resign the office of Secretary of War before the next meeting of Congress." On the 12th inst. the President notified Secretary Stanton that he was suspended from office, and instructed him to transfer all records, books, &c., in his custody to General Grant, who had been appointed to act as Secretary of War until he should be relieved, and to take charge of the *ad interim*. General Grant at once took charge of the War Department, and attended a Cabinet meeting. A New Orleans dispatch of the 11th says: "President Johnson has tendered to General Sherman the position of Secretary of War, and General Stanton has left for Washington."

The Trial of John H. Surratt.—During the progress of this remarkable trial, which lasted about two months, 282 witnesses were examined for the prosecution and defence. It terminated on the 10th inst. by the discharge of the jury, who, after being out several days, declared their inability to agree upon a verdict. In their note to the presiding Judge asking to be dismissed, they said that they stood there, precisely as they did when the case was given to them—equally divided, and they were firmly convinced that there was no possibility of an agreement.

Philadelphia.—Mortality last week 351. Of cholera infantum, 84.

San Francisco.—The receipts of wheat for the week ending on the 7th inst., amounted to 250,000 sacks.

Twenty-five vessels were loading for foreign and eastern ports. Prime wheat, \$1.80 in gold. Legal tenders, 72½. The receipts of the Union Central Pacific Railroad, for the Seventh month, were about \$175,000 in gold. More troops had been sent to Arizona to operate against the Indians.

The South.—Charleston is recovering from the effects of the war. The newspapers of that city state that the "burnt district" is being improved with great rapidity, and in other parts of the city old houses are being torn down and replaced by new and more modern structures. Large amounts of property from the middle and upper counties in South Carolina represent the corn and cotton in a fair condition. In Arkansas and Mississippi, very large crops of corn have been raised. Most of the planters, it is said, will have a supply for two years. The accounts from southern Georgia and Florida respecting the cotton crop, are quite favorable. In all the lower portions of Louisiana and Mississippi the prospects were discouraging on account of the ravages of the army.

The Commissioner of the Freedmen's Bureau says, that the white inhabitants of Mississippi show an earnest desire for the proper education of the freedmen, and schools are being established in almost every part of the State. In some places the whites have taken the freedmen to school, and in some cases the freedmen have taken the whites at many other places, as at Canton, Corinth, Jackson and Odessa, they have aided the freedmen by contributions of money for purchasing sites on which to build school-houses.

The army officers stationed in Louisiana and Texas, now absent on leave, are to have their furloughs extended to the 1st of next month, and in some cases the furloughs that the yellow fever will become epidemic.

The Augusta, *Gen. Sentinel*, mourns over the daily increasing evidence that the Republican party is building up a thorough and compact organization in Georgia.

The Freedmen's Trust Company, under the management of the Bureau, received deposits from the freedmen during the last month amounting to \$124,075. During the same period \$94,815 was withdrawn. The balance on hand was \$480,000.

New York.—Mortality last week, 628.

The Markets, &c.—The following were the quotations on the 12th inst. New York.—American gold 140½; U. S. sixes, 181; 11½; ditto, 5-10, new, 108½; ditto, 10-40, 5 per cent, 108; new, 108.

Shipping Ohio, \$8.90 to \$2.10. Baltimore flour, fair to good, \$10.50 a \$12; finer brands, \$12.50 a \$14.70. White California wheat, \$2.80; new white Genessee, \$2.50; amber State, \$2.28 a \$2.35; mixed winter wheat, \$2.38. Oats, 96 a 95 cts. Western mixed corn, \$1.07 a \$1.09. Middling uplands cotton, 23½ cts. Cuba sugar, 13 a 12. Refined, 163 a 163 cts.

Philadelphia.—Superfine flour, \$7.75 a \$8.25; extra, \$8.50 a \$11; family and fancy, \$12 a \$14. New red wheat, \$2.25 a \$2.35. New rye, \$1.37 Yellow corn, \$1.20 a \$1.25; mixed western, \$1.16 a \$1.18. New oats, 74 a 73 cts.; old, 85 a 90 cts. Cloverseed, \$8.75 a \$9. Timothy, \$3.75. Flaxseed, old, \$3 a \$3.65; new, \$2.80. The arrivals and sales of beef cattle at the Avenue Drove yard reached about 2500 head. Prices were rather lower, extra selling at 16 a 17 cts.; fair to good, 14 a 15 cts., and common, 10 a 13 cts. per lb. About 5000 sheep arrived, and partly sold at from 5½ to a 6½ cts. per lb. gross. Hogs, \$10 a \$10.50 per 100 lbs. old, the latter for prime corn fed. Cincinnati.—Red wheat, No. 1, \$2.10. Corn, 94 cts. Oats, 51 a 55 cts. Chicago.—No. 1 spring wheat, \$1.85 a \$1.88; winter, \$2.05 a \$2.07. Corn, 95 a 97 cts. for No. 1. No. 1 oats, 55 cts. Baltimore.—Red wheat, \$2.30 a \$2.40. Oats, 70 a 77 cts. Yellow corn, \$1.12 a \$1.14. St. Louis.—Red wheat, \$1.92 a \$2.07. Yellow corn, 98; mixed, 95 cts. Oats, 51 a 55 cts.

#### RECEIPTS.

Received from Evan Smith, lo., from N. Warrington, Agt., 50c., to No. 52, vol. 41; from Dr. Isaac Huestis, 0c., \$2., vol. 40; from Deborah D. Horney, Ind., \$2.20, to No. 52, vol. 41; from Elizabeth S. Thomas, Pa., per W. P. Townsend, \$2., vol. 41; from Fred'k Maerk, O., \$1., to No. 52, vol. 41.

#### WANTED.

By a young Friend, a situation as Teacher or assistant in a Preparative Meeting School, or in a Family School—by the former preferred. Apply at Friends' Book Store, 304 Arch street.

#### WANTED.

A woman teacher for the Preparative Meeting School at Germantown. Application may be made to Charles Jones, or J. E. Rhoads, Germantown, Philadelphia.

#### JUST PUBLISHED.

An edition of Memorials of Deceased Friends, Members of Philadelphia Yearly Meeting, concerning our Brethren Stephen Grellet, Hannah Rhoads and Elizabeth Pitfield. Price 15 cents.

For sale at Friends' Book Store, 304 Arch street.

#### TO TEACHERS OF FREEDMEN APPOINTED BY FRIENDS' ASSOCIATION OF PHILADELPHIA.

The time for opening Freedmen's Schools, under our direction, at Danville, Va., and in the State of North Carolina, is changed from the 2d of Ninth month to the 30th.

Teachers appointed for this circuit are requested to be at their respective posts on, or before, the 25th of Ninth month.

(Signed) YARDLEY WARNER, On behalf of Committee on Appointment of Teachers, &c. Philadelphia, 8th mo. 10th, 1867.

#### FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Monthly Meetings of Philadelphia, will be re-opened after the summer vacation, on the first Second-day in the Ninth month next at the Boys' School, on Cherry street, under the charge of Jesse S. Cheyney as Principal teacher, and the Girls' School, on Seventh street, under that of Margaret Lightfoot.

There are also Primary Schools in the rooms attached to Friends' meeting-houses in the Northern and Western Districts, in which provision is made for the careful elementary instruction of children who are too young to attend the principal schools.

The attention of Friends residing in this city and its neighborhood is respectfully invited to these seminaries. In the principal schools their children may enjoy the advantages of a liberal education, embracing a variety of the more useful branches of study at a very moderate cost, while in the primary schools the pupils are well grounded in those of a more elementary character.

It is desirable that application for the admission of pupils should be made early in the session.

#### HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 11th of Ninth month, 1867.

Application for the admission of students must in all cases be accompanied by certificates of character, and the studies pursued, signed by the last teacher; to which may be added to John M. Whittall, or James Whittall, No. 410 Race St., or to Thomas P. Cope, No. 1 Walnut street.

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to open about the first of Tenth month. Application may be made to Isaac Morgan, Jr., 622 Noble St. Elton B. Gifford, 447 Marshall St. Geo. J. Scattergood, 413 Spruce St.

#### WESTWON BOARDING SCHOOL.

The Visiting Committee meet at the School on Seventh-day afternoon, the 17th inst.; attend the meetings on First-day, and visit the Schools on Second and Third-days. SAMUEL MORRIS, Clerk.

For the accommodation of the Visiting Committee, conveyances will be at the Street Road Station on Seventh-day, the 17th inst., to meet the trains that leave Philadelphia at 2.30 and 4.50 p. m.

#### CORRECTION.

"ELIZABETH BARBER deceased, 7th mo. 14th, 1867," instead of 6th mo. 23d, as stated in our last number.

#### FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent.—JOSHUA H. WORKINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of Board of Managers, No. 337 Market Street, Philadelphia, or to any other Member of the Board.

MARRIED, on Fifth-day, the 14th of Third month, 1867, at Friends' meeting-house, Bradford, Chester Co., Pa., JACOB PARKER, of Pennsylvania, to MARY A. M. LEWIS, of the former place.

WILLIAM H. PILE, PRINTER, No. 422 Walnut street.



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For "The Friend."

## The Source of True Religion.

The following weighty remarks on this all important subject, are found in the 7th chapter Phipps' "Original and Present State of Man." "Notwithstanding too many are taught to impute importance and efficacy in mode, ceremony, sign, and shadow, the mint, anise and cummin of a legal dispensation; yet it is certain, that in Jesus Christ, neither circumcision availeth anything nor uncircumcision, but faith which worketh love." Neither the practice nor disease of laws and rituals are of any avail with God. But the first may more than unprofitably busy their pretisers, if they are so dangerously deceived as to place confidence either in their own performances or those of their leaders. The religion of a true christian consists not in form, but in substance; and arises not from the activity of human reason, imagination or opinion, but from an heartfelt sensation of divine love in the light of life. Its foundation is no less than the immediate administration of God's Holy Spirit to the spirit of man. This shows unto man what his thoughts are; what himself, and what the Lord is, so far as properly concerns him. It opens the understanding and directs the duty of the obedient; "for the eye of man is not in himself; it is not in man that walketh to direct his steps." It is the light the Lamb which showeth the way of salvation; the one great light appointed to rule the day or ritual dispensation of christianity; wherein the nations of the world are saved must walk. Men in their natural state may, by reading and study, collect abundance of notions concerning the Supreme Being; but as light discovers all things, yet cannot be really known but by its own appearance; so God, who in the most perfect and operative sense, is light, can only be truly known by his own immediate manifestations. What is divinely called the knowledge of God, is but a series of apprehensions concerning his essence, his attributes, and his providence; but what ouraviour called so, is the real experimental sense of his life. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Truly to know him, is to participate of the quickening sense of his life, through the communicated influence of his eternal spirit. Thus to know him, is to partake of the new covenant, or true gospel dispensation; for wherein it is declared, 'They shall all know me,

from the least of them to the greatest of them.' Accordingly the living christian has a certain sense of divine life in his own breast, which affords him instruction, strength and comfort, in such a manner as he waits in faithfulness upon it, that he is under no absolute necessity to lean upon the teachings of other men, yet when they come in a degree of the same light, he accepts them as instrumentally from God.

This life of God in Christ is the very soul of christianity; without which the best forms and highest professions are but as members of a dead body, unavailable and unacceptable. 'He that hath the Son hath life, and he that hath not the Son of God hath not life.' 'Because I live,' saith he, 'ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you.' It is because he lives in, and communicates of his life to his spiritual followers, that they live also. Of these the true Church, the adopted body of Christ, under all denominations, is composed. These alone are his peculiar heritage. This ecclesiastical body of Christ, is a living body, rendered such by the inspiration of his life. He is the life common to all his true members. By his vital influence he communicates a living sense of truth to them, inclines them to himself, and inspires them with both the desire and power of obedience; and as they advance in faithfulness, he favors them with increasing tastes of divine grace and love, the savor of the holy unction, and the indwelling virtue and glory of his heavenly presence. 'There is one body, and one spirit.' Was there not one and the same spirit throughout the whole church, it could not be one body nor a living body. 'The body of Christ cannot live but by the Spirit of Christ,' saith Augustine. He who partakes not of the same spirit with the head, is no true member of the body. His spiritual influence is the precious blood or spring of life which renders all his members living, and what gives life gives a sense of that life; but though their life is most surely known to themselves, it is hid with Christ in God, from the knowledge of those who remain unquickened by it; and hence ariseth all their opposition to it.

We are all by nature strangers to this divine life, and we cannot by any means obtain it for ourselves. It is not of man's acquirement, but God's communication; and as far out of the reach of the most learned, as of the most illiterate. It is hid from the wise and prudent, in their own eyes, and revealed to those who are as babes to the world's wisdom. It is not the high learned, but the humble that God teaches, and the meek that he guides in the paths of truth and judgment. Every one's eye, therefore, ought to be humbly to God alone, and not be fixed upon the wise, the scribe, the disputer of this world; for God hath, by the powerful simplicity and purity of his gospel dispensation, made foolish the wisdom of this world. Yet so fond is the world of its own wisdom, that it has in great measure thrust down the cross of Christ, and true spiritual religion, and erected and supported this idol in its room. After this image the world has wondered; and indeed it hath been a means wonderfully to

blind, ensnare, and deceive its worshippers, whose faith stands in the wisdom of men, and not in the power of God, and is therefore the reverse of the faith of the gospel.

From a due consideration of the debased and corrupt state of mankind since the fall, and of the great and good end of their creation, it must evidently appear, that regeneration hath ever been the one thing needful; a work essential for all to experience. And as the birth of the spirit cannot be brought forth by any thing but the spirit, so it must also be preserved in its growth and accomplishment by the spirit. Hence the abiding or indwelling of the spirit, remains to be of absolute necessity to the regenerate; that as their souls are quickened into the divine life by it, they may continue to live, move, and have their being as christians therein, and be sustained in a spiritual union and blessed communion with their Maker.

The essentiality of true religion hath ever been the same, primarily consisting in the life of God being raised up, and the love of God shed abroad in the heart, operating therein to its renovation, and to every virtuous and benevolent end. Whatever of externals or ceremonies have, at sundry times, been superadded by divine direction or command, were not intended to alter or unsettle men from due and constant attention to vital, spiritual religion; but when they were become greatly degenerated from it, and darkened concerning it, the merciful Creator was pleased, by means suited to their estranged and carnal condition, to point it out to them, and lead them by signs and symbols towards it. Thus the Mosaic law was not meant to be the whole of religion to the Israelites, or to supersede the internal religion of grace; but: only to be as a schoolmaster to bring them to Christ in spirit, in whom all is included and fulfilled, and whose presence was then with the faithful amongst them, who had spiritual communion with him; for, according to scripture, 'they did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that Rock was Christ.'

It is a vain thing to imagine, that religion ever wholly consisted in mode or form; or that the all-perfect Lord at any time dispensed with the substance for the sake of the shadow; ever made any alteration therein, by diversity of institutions, from arbitrary will and pleasure, merely to exercise his sovereignty, as though power was a darling attribute, and more regarded by him than wisdom, righteousness and goodness; or as though the attributes could be divided in him. No; he is God and changeth not. His law is his own spirit of eternal rectitude, and his retribution according to every man's state and works. The different modifications that have appeared amongst men in point of religion, have been occasioned by the different alterations in the conditions of mankind. The all-wise God hath directed some for a time, in condescension, for the good end above-mentioned, and divers combinations of men have invented and enjoined abundance more, according to their own carnal misapprehensions of spiritual things, or to advance their own sinister purposes.

Exterior forms are but temporary matters. They are not essentials of true christianity. The great Author of it represents it as a well of water in man, springing up into everlasting life. It radically arises from a living, abiding, increasing spirit in man, of a pure and heavenly nature. As this is cordially embraced, it enlarges in the soul, expels the works and power of darkness, and produces its own genuine fruits of humility, self-denial, patience, resignation to God, and trust in him alone; righteousness, holiness, meekness, gentleness, temperance, goodness, brotherly kindness, charity. It derives its origin from heaven, and leads to heaven. It carries the soul out of all formalities and false rests, up to the Supreme good himself. It breaks down all our own self-will, and brings into perfect resignation to the divine will. In this humble contrived frame, and no other, can we sincerely and truly say, thy kingdom come! thy will be done! For whilst our wills stand in separation from the will of God, we cannot address him in these terms with propriety; or in spirit and truth.

The pride of man is naturally averse to this abased and broken situation. It knows not how to submit to be, or to think itself nothing; though it is worse than nothing. It would fain erect and plume itself upon some importance, some estimation or deservings of its own; yet all its pretences to merit are false and vain. Man being nothing as such, but what God has made him, and possessing nothing but what he affords him, is wholly God's and not his own; and is therefore in duty bound to walk in obedience to him, every moment of his life, which is given him for that end. And seeing man has fallen short of his duty, and hath sinned against his Sovereign by disobedience, it is neither in his power, by any thing he can perform, to merit heaven, nor to purchase remission for himself. He can neither undo what he has misdone, nor render to his Maker an equivalent for the trespasses he hath committed against him. But such is the merciful goodness, and free grace of God towards his helpless creatures, that he offers both forgiveness and felicity upon the most reasonable terms of repentance and amendment. To the willing and obedient, to him who is faithful unto death, to him that overcometh, through divine assistance, are the promises of eternal life. Upon the foundation of these free and voluntary offers of the divine goodness, and man's compliance with the conditions, stands his title. 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

The laws and requisitions of God to man are in scripture often styled covenants. Not meaning that man has personally bound himself, on his part, to perform the conditions, but that he is really in duty as deeply obliged, and as firmly bound to do the will of his Creator, as if he had voluntarily bound himself in the strictest obligations possible. The reason is, man owes his own being, and all the good he receives, spiritual and temporal, to his Maker, to whom he stands indebted for all, and who therefore hath an unquestionable right to claim all affection, gratitude and obedience from him; and more especially as it is all for his own everlasting advantage. There is also an internal spiritual covenant, a divine connection, which the heart of man feels, in his faithfulness to his Creator. The spirit of life in Christ Jesus, sets free from the bonds of sin and death, and unites the soul to its Saviour, in the powerful covenant of divine love. By this, through faith, it becomes engrafted into Christ; and by obedience it remains in him as a branch in the vine; or is incorporated with him as its head; for

'he that is joined unto the Lord is one spirit.' Of this vital union regenerate souls have a certain sense, in proportion to their progress. 'Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit.' 'Hereby we know that he abideth in us, by the spirit which he hath given us.' Hence it is clear, that the gift of the spirit communicates this intelligence.'

For "The Friend."

In a recent number of the *Philadelphian Press*, is an interesting letter from the editor, J. W. Forney, now traveling in Europe, describing his visit to Baden-Baden, in Germany, celebrated as a place where public and legalized gambling is carried on to a frightful extent. While lamenting that the government of any civilized community should derive a revenue from so unmitigated an evil—I could not but remember, with feelings of sorrow and shame, that in an adjoining State, one pursuing a similar business, has been elected as a member of the Congress of our country:—

"The chief feature of Baden-Baden is its legalized gambling temple. This palatial edifice is called, by a strange misnomer, "the Conversation House." As the chief element and condition of all serious gaming is silence, the visitor is puzzled to know who suggested the inappropriate appellation. The Conversation House is a model of architecture, sculpture, and painting. The great assembly room, where the chief roulette table is to be found from eleven in the morning until twelve at night (Sundays not excepted), is nearly the size of Musical Fund Hall, in Philadelphia, and its polished waxed floor, gorgeous drapery, elegant pier-glasses, and luxurious sofas are in the best styles of European art. Here the balls and parties of the elite are also given; upon which occasions the roulette table is removed to the adjoining rooms, equally splendid and ornate. In these are always to be found, between the hours named, roulette tables and the great game of cards, called in French "*Trente-et-Quarante*," and in English "Thirty-and-Forty"—an invention something like the American faro. The other large saloons are called the French and Italian rooms. These are connected with still others equally gorgeous. The whole is set off by the most costly paintings, statues, fountains, orange, lemon, and flower trees, arranged in exquisite order. The splendid portico is adorned by eight Corinthian pillars. On the south side is a restaurant capable of accommodating two hundred persons at a time. On the north is a reading-room and bookstore for French, English, Italian, German, and Spanish visitors; and every evening an orchestra composed of experienced musicians, paid by the gamblers, discourses delicious music from a pagoda directly in front of the Conversation House, which attracts thousands, who occupy seats in the grounds and overflow into the brilliant saloons, where the gamblers ply their never-ceasing and never-losing trade. Without this guilty attraction, Baden-Baden would be a resort by no means as brilliant as Saratoga, Newport, Long Branch, Bedford, or Cape May, in the United States. Indeed, there is hardly one of these places that does not surpass it in natural advantages, and, apart from the objects of *vertu* accumulated for centuries, in artificial accommodations. At Baden, as elsewhere in Europe, the people are never seen, save in the surrounding villages and farm-houses, where you find them in all the contrast of poverty, toil, and, too frequently, filth and rags. I was reminded of this truth yesterday afternoon in a short ride in the suburbs of Baden; and I gladly recalled how different a sight would meet the stranger's eye as

he roves through the splendid country near Newport, Rhode Island, or the glorious region around Saratoga, New York, or the happy environs of such lovely country resorts as Bedford, Media, Ephrata, Bethlehem, West Chester, Chambersburg, Cresson, in my own State, where all are as comfortable as they are free, where every farmhouse is a little paradise of itself, and nearly every man the owner of his own house.

The glory of Baden-Baden is, therefore, entirely dependent upon its gambling-houses, and the government of the Duchy itself is mainly sustained by it. M. Benazet, the great head of the concern, is regularly licensed by the Grand Duke. He began his double administration of gambling and the government in 1838, by giving \$45,000 for the improvement of the town, which has been followed by regular annual subsidies of equal liberality. He built the fine theatre, assisted in the introduction of gas, subscribed to the railroads, and 'has conferred many boons upon the poor and charitable institutions of Baden-Baden.' But these are his voluntary gifts. In addition, he must pay to the government of the Grand Duke, for his privileges, \$120,000 per annum, and one-half the annual expenses of all the public improvements, including repair of the roads, the police, the schools, &c., &c. The Grand Duchy of Baden is a narrow strip of country about twenty miles wide and two hundred miles in length; is composed of four towns, and has a Legislature elected by the met over twenty-five years of age who are not in the army, which sits twice a year at Karlsruhe, the whole governed by a Grand Duke, whose dynasty judging by the number of his children, is large enough to supply sovereigns to half the kingdom of Europe. It is easy to see that the real master of the situation is not the titled ruler, but the Emperor of the Roulette and the Czar of the Card Table; and that, however right in a moral point of view it would be to reform the little principality, the political prince is too completely dependent upon the money despot to undertake the experiment. That experiment has been tried but in every case abandoned before the liberal advances of M. Benazet, who is not willing to surrender a monopoly which yields so many magical profits.

You have only to visit the Conversation House to understand what streams of wealth pour into the coffers of the proprietor, and why he delights in such princely and politic generosity. The publicity of the practice, and the splendid temptations by which it is surrounded, at once blind the people to its wickedness and to the certainty of their losses, and so inflame and fire them with the gambler's passion. Heaven save my country from ever consenting to such a system, or encouraging familiar to such sights! It is difficult to decide whether the people who subsist upon such bounties are to be pitied more than those who contribute to them are to be condemned. Inaugurate three immense halls, in each of which is a table about the size of a modern billiard board, surrounded by a crowd of men and women busily watching the movements of the gamblers who deal the cards at one of these tables and turn the roulette at the other two. There are four regular gamblers at each table, two on each side, whose duties are to deal the cards or turn the roulette watch the players, receive the money they lose and pay out the money they win. It was revolting to watch the players. Although the majority were men, some of them hard, impassive, practiced adepts, others young and impulsive tyros, yet every table had a number of female among the heaviest betters against the base



veral of them were young and very beautiful; and it was easy to see in their fixed stare at the cards or the wheel, in the anger with which they sat and the joy with which they won, that modesty and refinement were no longer among their accomplishments. I noticed one in particular, dressed in brown silk, with brown gloves, brown bonnet, veil, and feather, who handed her gold coins to the croupier, and in a long series of ages never won a Napoleon. When her purse was empty she rose from her chair, took her parcel from the portress at the door, and walked away pale as a ghost. But even sadder than such sight were the old-women gamblers, with their jaunty eyes, trembling hands, false hair, and nervous excitement. Some of them belonged to the nobility, and frequent playing had made them a sort of necessary excitement to their selling years—a fearful preparation for the future and a terrible lesson to their children, if they had any. One of these erones had gained great pile of gold, and as she dropped the coins to her soiled portmanteau she looked the very picture of a fiend—all the angel, even all the woman, lost forever. But the bank wins steadily. Its rapacious maw, always open, hungry, insatiate, constantly fed by its absorbed and maddened adherents. Meanwhile, the fountains plashed, the chateaux played, and the gay crowd passed and passed in the outside alleys and colonnades. The children delighted not in their natural sports in the grass and flowers, but clustered around the tables at the tables, as if to learn the vices of their elders. Suicides are not uncommon at Baden, and incidents as full of romance as any that ever taxed the brain of the novelists, are told upon the common gossip of the place. I had heard and read so much of this famous resort, that I resolved to see it for the purpose of reaching the truth; and I can only say, in conclusion, that if ever I felt proud of my ignorance of cards, and of gaming of all kinds, it was after witnessing the frightful reality of a day and night at Baden.

**Take Hold and Lift.**—A teacher of the freedmen in one of the Southern States was sitting at a window of her room watching two negroes loading goods into a cart. One of them was disposed to shirk; the other stopped, and, looking sharply at the lazy one, said, "Sam, do you expect to go to heaven?" "Yes." "Then take hold and lift!"

There are a great many christians who expect to go to heaven, that would do well to strengthen their hope of going there by taking hold and lifting some of the burdens which they let their brethren bear alone.

**How the Scottish Shepherds Educate their Children.**—Colonel Maxwell and M. Sellar, British Commissioners engaged in an inquiry into the state of education in Scotland, report that there are no classes who display more anxiety for the education of their children than the shepherds of Scotland. "In nine cases out of ten," they say, "the shepherd's house is far from any road; it may be separated even from a pathway by a river, or a mountain, or a morass, hardly passable in summer for children, but impassable in winter. Yet it is a very uncommon thing to meet a shepherd who is unable to read and write, and their children are always taught, by some means or other, at least the elements of education." Last summer M. Sellar met two little children, a boy and a girl, aged nine and eleven, in the middle of wild moor in the Highlands. They were five or six miles from their father's house, who had an

outlying herding some seven miles from any road, and eight or nine from any habitation. He asked them where they were going. They said it was Saturday, and they were going home from school, five miles off, and had to be back again early on the Monday morning.

He went a little way with them and met their father and mother coming to meet them. The shepherd told him that they went every Monday to board with another shepherd for the week, and that he and the other herd kept a lad between them to educate their children. This lad cost him £3 10s. per annum, and he had to pay the weekly board for his children besides. He did not know what that would be, but the other shepherd was a reasonable man and would not charge more than he could help. And you see, sir, we must give them what we can when they are young, as they must do for themselves very early. The lad does not take them far on; just reading, writing, and a little counting. If they got that well, and maybe a little bit sewing for the lassie, that's all the schooling I care for; but they must get that, or they will never be anything but herds all their lives'. This is no isolated instance. We heard of several other cases where education was procured at great personal sacrifice by shepherds for their children.—*N. Y. Post.*

Selected for "The Friend."

#### To Preserve Unity.

"It is not of absolute necessity that every member of the church, should have the same measure of understanding in all things; for then were there the duty of the strong bearing with the weak? Where were the brother of low degree? Where would be any submitting to them that are set over others in the Lord? which all tend to preserve unity in the church, notwithstanding the different measures, and different growths of the members thereof. For, as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection to the spirit of life in themselves, kept in the same subjection to the sense of life given by the same spirit in the church. By this means we come to know one Master, even Christ, and have no room for other masters, in the matter of the obedience to God.

"While every one keeps in this true subjection, the sweet concord is known, and the oil is not only upon Aaron's head, but it reaches to the skirts of his garment also; and things are kept sweet and savory, and ye love one another, from the greatest to the least in sincerity and without dissimulation. This love excludes all whisperings of evil things; all backbiting, tale-bearing, grudging and murmuring, and keeps Friends' minds clean one towards another, waiting for every opportunity to do each other good, and their hearts are comforted at the sight of each other. In all their affairs, both relating to the church and to the world, they will be watchful over their own spirits, and keep in the Lord's power, over that nature in themselves, that would be apt to take offence, or construe any word or action to a worse sense than the simplicity thereof, or the intention of the other concerned will allow of.

"And whereas it may often fall out, that among a great many, some may have a different apprehension of a matter from the rest of their brethren, especially in outward or temporal things, there ought to be a christian liberty maintained for such to express their sense, with freedom of mind, or else they will go away burdened. If they speak their minds freely, and a friendly and christian conference be admitted thereupon, they may be

eased, and oftentimes the different apprehension of such an one comes to be wholly removed, and his understanding opened, to see as the rest see. For the danger in society doth not lay so much in this, that some few may have a different apprehension in some things from the general sense; as it doth in this, namely, when such that so differ, suffer themselves to be led out of the bond of charity and labor to impose their private sense upon the rest of their brethren, and are offended and angry, if it be not received; this is the seed of sedition and strife that hath grown up in too many to their own hurt.

"And, therefore, my dear friends, beware of it, and seek not to drive a matter on in fierceness or in anger, nor to take offence into your minds at any time, because what seems to be so clear to you, is not presently received; but let all things be propounded with an awful reverence of Him that is the Head and Life of it; who hath said, 'Where two or three are met in my name, I will be in the midst of them'; and so He is and may be felt by all who keep in His spirit. But he that follows his own spirit, sees nothing as he ought to see it."—*Stephen Crisp.*

#### Market for the Poor in London.

The British metropolis has a very large population on which the evils of poverty press with terrible severity. It is, therefore, gratifying to hear of any measures looking towards their relief and elevation in the social scale, such as the benevolent plans of Peabody for providing this class with better dwellings than they have hitherto possessed; and that described in the following extract.

An English paper says: "Miss Burdett Coutts has taken the initiative in an important enterprise for the benefit of the poor in one of the most destitute districts of London. A local act, promoted in her name, was quietly passed through Parliament last session, the preamble of which sets forth that the opening of a market for the sale of fruit, vegetables, fish, meat, poultry, and other provisions, in a convenient position near Columbia square, Bethnal-green, would be of great advantage to large numbers of the laboring classes, and other persons resident in that parish and its neighborhood. And further it recites that Miss Burdett Coutts is willing to undertake the establishment of such a market at her own charge, and to maintain it for the use of the public. No time has been lost in giving effect to the authority conveyed in the act. A large piece of ground has been set apart for the market, and the buildings are already sufficiently advanced to enable one to judge of the aspect of the place when completed.

"The market is enclosed on each side by a range of Gothic buildings of an elegant but substantial character. On the right and left is a row of shops, twelve on each side, with a covered way in front and dwelling-houses above. On the north side of the market is the market hall, containing twenty-four shambles, the access to which is by a porch, above which rises a clock-tower one hundred and ten feet high. The shops are supplied with every convenience in the way of cellarge, water, gas, &c., and the dwellings above are each complete in itself and contain comfortable rooms, with wash-house and kitchen, well ventilated and fitted with every sanitary requirement. The area of the market covers altogether ninety thousand feet. The large open square will be set apart for stalls and barrows of all kinds, the admission fees charged on dealers being at a very low scale, suited to the costermonger class who conduct in so large a degree the commissariat of the poor.

"This scheme will not only supplement the

house accommodation of the adjoining Columbia square, a large pile of model lodging-houses built a few years ago by Miss Coutts, and now tenanted by a numerous settlement of laborers and artisans, but will supply a want severely felt by the whole population of the neighborhood—the want of a convenient market. The project will also incidentally confer another benefit on this quarter by opening up a new street and otherwise improving the communications. Although utility has been the first object consulted in the plans of the market, and no effort has been spared to make the fittings of the shops as perfect as possible from a business point of view, Miss Coutts has been anxious that artistic effect should not be overlooked. The general appearance of the buildings, with the lofty clock-tower in the centre at the upper end, is very impressive. It is little to say that this market will be the best in any part of London. Compared not only with the spacious *halles* of Paris, but even with the markets in second and third rate provincial towns in England, the metropolitan markets are one and all simply disgraceful—small, mean, overcrowded and inconvenient every way.”

For "The Friend."

During Thomas Scattergood's visit to England on religious service, he wrote under date of First month 26th, 1798 :

"Tears were my meat this morning on rising from my bed, with strong cries; clouds of distress gather about me, and nothing short of omnipotent help can preserve me to the end. Oh how empty and poor I feel; yes, such was my exercise, that I was ready to look on myself as vile, and yet I may not reproach or reflect on my Divine Master. Silence, then, ye troubling thoughts, and may my soul possess a calm, more so than has of late been experienced, and be found yet a learner in the school of Christ, which only fits for gospel ministry. I spent a part of this evening in reading a work, wherein I found this remark on a passage of scripture, that took my attention: 'Then did they spit in his face and buffeted him; and others smote him with the palms of their hands.' Matt. xxvi. 67. This is incontestable truth; he whom all the angels adore; he who could say, 'Behold, at my rebuke I dry up the sea, I make the rivers a wilderness; \* \* \* I clothe the heavens with blackness, and I make sackcloth their covering.' Isaiah 1. 3, 4, fulfils the words of an ancient prophecy: 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.' \* \* \* His whose name is unutterable, suffered himself to be ill treated, in the most shameful, agonizing and disgusting manner, by the meanest wretches, and he was silent: no ray of his omnipotence struck his creatures dead. He concealed the power which created worlds. What feelings suffice to adore in a proper manner the greatness of that Divine virtue."

*A Telegraph Story.*—The *Telegrapher* remarks that a somewhat singular cause of trouble on the telegraph line was recently discovered by S. C. Hendrickson, while making an inspection of the Sandy Hook wire. This wire uses the Lefferts block insulators, and it was found that the fish-hawks which abound in that vicinity had made use of the block as a convenient resting-place whereon to tear in pieces and devour their prey. The entrails and refuse of the fish had formed a solid mass, in many instances covering the insulator and adjacent wire, causing a great amount of "escape" in wet weather. It has been found necessary to substitute the glass and bracket insulator, which will improve the working of the

line, though at the expense of considerable inconvenience to the fish-hawks. The wires are also found in many instances in the vicinity of the sea-coast to be completely incrustated with salt, deposited from the spray of the surf.

#### THE PLEASANT PILGRIMAGE.

Selected.

It is a pleasant pilgrimage,  
Though many count it drear;  
There are, at every weary stage,  
So many things to cheer.

There is so many a halting spot,  
Soft, beautiful, and sweet;  
And many a green and dewy plot,  
Where streams of gladness meet.

There is so many a joyful glance,  
(When faith's calm sunshine glows)  
Of our far off inheritance,  
Where milk and honey flows!

While gales of balm, and songs of praise,  
Blow from the land of bliss,  
How can we speak of dreary ways,  
On journey such as this?

Jane Creighton.

#### THE RIVER PATH.

Selected.

BY JOHN C. WHITTIER.

No bird-song floated down the hill,  
The tangled bank below was still;

No rustle from the birchen stem,  
No ripple from the water's hem.

The dusk of twilight round us grew,  
We felt the falling of the dew;

For, from us, ere the day was done,  
The wooded hills shut out the sun.

But on the river's farther side  
We saw the hill-tops glorified—

A tender glow, exceeding fair,  
A dream of day without its glare.

With us, the damp, the chill, the gloom;  
With them, the sunset's rosy bloom;

While dark, through willow vistas seen,  
The river rolled in shade between.

From out the darkness where we trod  
We gazed upon those hills of God,

Whose light seemed not of moon or sun,  
We spake not, but our thought was one.

We paused as if from that bright shore  
Beckoned our dear ones gone before;

And stilled our beating heart to hear  
The voices lost to mortal ear!

Sudden our pathway turned from night;  
The hills swung open to the light;

Through their green gates the sunshine shined;  
A long, slant splendor downward flowed;

Down glade and glen and bank it rolled;  
It bridged the shaded stream with gold;

And borne on piers of mist, allied  
The shadowy with the sunlit side!

"So," prayed we, "when our feet draw near,  
The river, dark with mortal fear,

"And the night cometh chill with dew,  
O, Father! let thy light break through!"

"So let the hills of doubt divide,  
So bridge with faith the anxious side!

"So let the eyes that fail on earth  
On thy eternal hills go forth;

"And in thy beckoning angels know  
The dear ones whom we loved before."

Want of inwardness betrays itself at religious meetings by looking about to see who is there.

\*A somewhat interesting discussion has been going on in the *Chemical News* for some time past, on the subject of Standard Thermometers. Some of the facts elicited appear not to be known so much as they deserve. It appears that the zero points of all thermometers, as a rule, rise in a month or so after the instruments are made. This rise varies generally between 1° and 2°. The bulbs of the best thermometers should, therefore, be blown some months before the instruments are pointed. In this manner the greater part of the error may be avoided. Even after due precautions have been taken, the thermometer should from time to time be either compared with another standard which has been repeatedly checked, or when this cannot be done, its zero should be independently tested by means of melting ice. The use of boiling-water is objectionable for the purpose of testing, as it has a tendency to permanently raise the zero of the instrument, even if it has been unchanged and correct before immersion. The most likely cause of rise is the one-sided pressure of the air. The bulb does not acquire, on cooling, its original size for some months. Every thermometer loses its accuracy, for many months, whenever it has served for the determination of higher temperatures; and there are very few thermometers in use in chemical laboratories that do not come under this head. An instrument, after adjustment, can only once be used for accurate determination of boiling-points without re-adjustment—a circumstance always lost sight of in chemical researches, and which explains, no doubt, many discrepancies between statements of different authors.—*Scientific Journal*.

*A Story to be Considered.*—The story of an English pastor going up to London to beg money for a meeting-house, is too good not to be told to those who have not heard it. Before starting, he called together the leading men of his church, and said:—"Now I shall be asked whether we have conscientiously done all that we could for the removal of the debt; what answer am I to give? Brother So and so, can you in conscience say that you have given all you can?" "Why, sir," he replied, "if you come to conscience, I don't know that I can." The same question was put to a second, and a third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no need to send the pastor to London at all.

"A party brought in to-day, the carcass of a reindeer which I mortally wounded yesterday, but was too much fatigued to follow. They found its tracks and after pursuing them about a mile, they came upon the animal lying in the snow, dead. It is now discovered that putrefaction has rendered it unfit for use, a circumstance which seems very singular with the temperature at ten degrees below zero. A similar case is mentioned by Dr. Kane, as having occurred within his own observation, and Jensen tells me that it is well known that such an event is not uncommon at Uperavik. Indeed, when the Greenlanders capture a deer they immediately eviscerate it. Puzzling as the phenomenon appears at first sight, it seems to me, however, that it admits of ready explanation. The dead animal is immediately frozen on the outside; and there being thus formed a layer of non-conducting ice, as well as the pores being closed, the warmth of the stomach is retained long enough for decomposition to take place, and to generate gas which permeates the tissues, and renders the flesh unfit for food; and this view of the case would seem to be confirmed



the fact that decomposition occurs more readily the cold weather of midwinter, than in the milder weather of midsummer."—*Dr. Hayes.*

For "The Friend."

### The Missing Wheelbarrow.

In ancient times Job said, "The blessing of it was that was ready to perish came upon me; and caused the widow's heart to sing for joy." This is brought to mind by a simple incident related a valued friend. He said they had purchased a very nice little wheelbarrow, to use in a business which he was interested. The wheelbarrow served the purpose for which it was designed very satisfactorily, for a time, but afterwards disappeared. A search was made for it, and the investigation resulted in disclosing the fact, that a short time before, a poor old man who earned his living by going from house to house, had been at their place of business with an old broken-down row, almost past use, and that one of the members of the firm, taking compassion on him, had seated him with the missing article. The old row-man, sometime after, again made his appearance, and the friend who related the anecdote entered into conversation with him. Some recompense was made to the barrow, and to the individual who had so kindly befriended him. "Oh!" exclaimed the old man, "I pray for him at corner of every street."

A short time since, a neatly-dressed, cleanly man entered the room, where one with whom I am acquainted was sitting, and asked for work. The friend was unable to give him the employment which he sought, and as he watched the countenance of his visitor, he could see from an anxious look, and the unbidden tears that glistened his eyes, that he was in trouble. The pulse to offer some pecuniary relief was not discarded, and the poor man, in accepting the unbidden donation, seemed fairly overcome with emotions. The friend endeavored to comfort him as well as he could, with cheering words, and promises of brighter days in store for him, and with many thanks the stranger left him,—left him entering the sweet consciousness of having relieved sorrow being in distress, and having his mind cheered with a comfortable feeling which was indeed a precious reward—though reward is scarcely correct term to use when speaking of an act which involved no self-sacrifice, no diminution of one's personal comforts or luxuries. Undoubtedly in this case, a feeling of gratitude was due our Heavenly Father, for the sense of Divine favor which he was graciously pleased to bestow upon the mind.

I think many would be aroused to a sense that they are not fully doing their duty to the poor distressed, if they would closely examine the Bible, and notice how numerous and how forcible the advices and commands contained in it, to those who are in need.

Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and shall be blessed upon the earth."

To do good and to communicate, forget not." Thy prayers and thine alms are come up for memorial before God."

He that hath pity upon the poor lendeth to the Lord," &c.

It is a part of the Divine plan, that one portion of the community always need help from their brethren; and those who are able to assist others, either by advice, by personal efforts, or by money, should remember that they are but stewards of the faculties, ability and property which they possess, and that they must give an account to

the great Judge for the manner in which they have used these several talents.

I have sometimes feared that many of our friends, especially in some parts of the country, have not reflected sufficiently on the duty of giving liberally. I specify "some parts of the country," not because I think Friends there are naturally less sympathetic and charitable in their feelings than others, but because they have been so situated that they have not been trained and educated to the constant habit of giving, by demands on their purse more frequent than the returning day, as has been the case with others more favorably circumstanced in that respect.

### Slate Quarries in Pennsylvania.

Slate as a building material is coming into high favor, being well adapted to the Renaissance style of architecture. This will give increased value to the slate quarries of the United States. Formerly the State of Vermont was the only and very inadequate source of supply for this article, but for several years Pennsylvania has become the second slate producer, and those interested hope soon to gain the preponderance for her products.

The slate region of Pennsylvania has lately been surveyed and examined by an experienced engineer, who also prepared a geological map of it.

It contains two slate strata, the southern of which begins in Northampton county, at the Lehigh river, near Siegfried's bridge station, two miles from which it strikes surface at the Union quarry. The strata then passes through Bushkill and Plainfield township, with the Monocacy and Keller quarries opened, two miles from Bath Railroad, the quarry of M. Chapman at the Bath Railroad and the United States tract, two miles from the Belvidere and Delaware Railroad, which is the largest and the most promising tract; because the strata crosses the Delaware river, and passes into New Jersey, where it changes into a formation of limestone.

The second northern strata begins in Heidelberg township, Lehigh county, strikes along Front Creek, and passes Slatington, in Lehigh township, between the Franklin and the Hilburn quarries are considered the largest. The strata ends in the Blue Mountains. Though much larger than the southern strata, it will never equal it, because in the former there is considerably more top, and the cost of raising is, therefore, more expensive.

There are about twelve quarries in Pennsylvania, only a few of which deserve that name, the others being opened and worked on a small scale and in a very poor manner only. Their production in 1865 was 60,000 squares, (a square is ten square feet), in 1866 90,000 squares, and will this year reach a still higher figure, while the demand exceeds five times the present power of supply.

The total consumption of roofing slates in the United States was, in 1866, 250,000 squares. Besides, the trade in finer slate qualities, used for mantel-pieces, table and billiard plates, &c., and broken in large pieces, is also assuming increasing dimensions, and new tracts containing this quality have recently been opened.

Although much slate is shipped to Philadelphia, New York and other cities, a large part of the yearly production is consumed in the adjoining country, shingles, in consequence of higher prices and less durability, having gone almost out of use.

The smallest quarries are worked by at least twelve men, whose wages are from two to three dollars a day. The raising of slate begins by blowing up by powder large pieces which are

hoisted out of the quarry, and then split and dressed into smaller and thinner plates. Pumping machinery is required for removing the ground water, which appears at various depths. The cost of raising slate is three dollars and a half a square, decreasing with working on a larger scale in an arithmetical ratio. The slate is sold and delivered at the railroad for eight dollars a square.

The slate industry till now has been rather neglected, but is assuming larger dimensions and promises a fair investment for capital, if employed in a quarry judiciously selected and worked under an experienced management. Some of the leading architects of New York and Philadelphia who recently inspected the different quarries of Pennsylvania, declared the material broken there, superior to any other found in the United States.

—From the *New York Journal of Commerce.*

*Humility.*—If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

A godly man's thoughts are lowest of himself. The more we know God, the more humble we are before him.

The better a man is, the more he is willing to know the worst of himself.

There is no greater argument of height in grace than low thoughts of ourselves.

*A Year of Great Plenty.*—The agricultural department at Washington reports that there has never before been so favorable a prospect for uniformly good crops, since the establishment of the statistical bureau. The average production of wheat has been five bushels for each individual in the country, but the promise for the present year is about six bushels. The statistical returns for July show an improvement in the condition of winter wheat over last year in every State but Texas, Nebraska and Minnesota, the diminution in the latter case being 4 per cent. The highest improvement is in Ohio, 160 per cent., West Virginia 78, Georgia 96, Tennessee 72, Indiana 64, Kentucky, 53, Michigan 25, Vermont 25, New Jersey 25, New York 17. All the States except Vermont, New York, and Pennsylvania show an increase of spring wheat on last year. The average of corn is unusually large, and other grains show an improvement over last year, though not so great as in wheat. Other productions generally of July reports show a largely increased yield. In fact the reports received from all sections, except in certain limited localities, are most encouraging and indicate highly remunerative results for agricultural labor.

*The Seven Ancient Wonders of the World.*—

1st. The brass Colossus of Rhodes, one hundred and twenty feet high, built by Careas, A. D. 288, occupying twelve years in making. It stood across the harbor of Rhodes sixty-six years, and was then thrown down by an earthquake. It was bought by a Jew, from the Saracens, who loaded nine hundred camels with the brass.

2d. The Pyramids of Egypt. The largest one engaged three hundred and sixty thousand workmen thirty years in building, and has stood at least three thousand years.

3d. The Aqueducts of Rome, invented by Appian Claudius, the censor.

4th. The Labyrinth of Psammaticus, on the banks of the Nile, containing within one continued wall one thousand houses and twelve royal palaces, all covered with marble, and having only one entrance. The building was said to contain three thousand chambers, and a hall built of marble, adorned with statues of the gods.

5th. The Pharos of Alexandria, a tower built by order of Ptolemy Philadelphus, in the year 282 B. C. It was erected as a lighthouse, and contained magnificent galleries of marble—a large lantern at the top, the light of which was seen nearly a hundred miles off; mirrors of enormous sizes were fixed round the galleries, reflecting everything on the sea. A common tower is now erected in its place.

6th. The walls of Babylon, built by order of Semiramus, or Nebuchadnezzar, and finished in one year by two hundred thousand men. They were of immense thickness.

7th. The Temple of Diana, at Ephesus, completed in the reign of Servius, sixth king of Rome. It was four hundred and fifty feet long, two hundred broad, and supported by one hundred and twenty-six marble pillars, seventy feet high. The beams and doors were of cedar, the rest of the timber of cypress. It was destroyed by fire 365 B. C.

For "The Friend."

"Blessed be ye Poor."

There are no doubt, many of the readers of this Journal up and down, who often feel poor in spirit, being ready to say with Gideon to the Angel of the Lord, "My family is poor in Manasseh, and I am the least in my father's house." And yet the earnest breathing of whose heart, in the deepest shades of spiritual desertion and mourning from the withdrawal of the Bridegroom of souls is, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joys of thy salvation; and uphold me with thy free spirit."

These, wherever scattered, and however hidden, unknown, or overlooked they may feel themselves, are the special objects of Heavenly regard and care. "Blessed be ye poor" remains to be the language of their tender Shepherd, "for yours is the kingdom of heaven." These may, after the plaintive appeal of the Prophet say, "Though Abraham be ignorant of us, and Israel acknowledge us not: to you, O Lord, art our Father, our Redeemer: thy name is from everlasting." Seasons of strippedness, of poverty, of humiliation, and of deep searching of heart, have been the experience of the flock of Christ in every age and generation of the world. Some may long have mourned over their own deeply felt unworthiness and unfruitfulness; while yet the penitential breathing of whose wrestling souls has been, "I will not let thee go, except thou bless me." Some may have often to prostrate themselves before the Lord in plaintive intercession for Zion's sake, and for the desolations in the church; comparable to god Nehemiah's sorrow of heart, when as he mournfully said the city and "place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire." While others again may have had to go forth, their lips being touched with the live "coal from off the holy altar," to endeavor, in the strength of the Lord Jesus, more manifestly perhaps, to turn the battle to the gate. Under every proving dispensation of the Lord's turning, chastening, cleansing Hand, it is good to remember that it was when Gideon, before alluded to, pleaded Israel's being forsaken of God, because delivered into the hands of their enemies, with his own weakness, unfitness, and unworthiness, that the reply of the angel to him was, "Go in this thy might;" "Surely I will be with thee." Well, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear "the plaintive cries of His stripped, and peeled, and oftentimes much discouraged heritage. Clouds may gather, and

storms may rage, yet they will be overruled for good to each of us, as the eye is kept single to the "captain of salvation." "Truth" saith one of the early Friends, "will work through all." Though the waters of strife are up in floods at present," he continues, "yet sweetly doth the water of life flow, and pleasant streams are drunk of by those who keep patient in the will of God." Then "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." The children of Christ,—those who have become united to Him through obedience, and a partaking of the same cup of suffering,—may have seasons to walk in darkness and to have no light—may have in the vicissitudes of the Lord's year to partake of the bitter waters of Mara, and of their Saviour's wormwood and the gall, yet, as they abide faithful through all to Him, watching unto prayer with all perseverance, He will in His own good providence and time lead them as to Elah, the encampment of Palm trees, and of abundant springs of water. They shall moreover know Him to be the resurrection and the life, going before them and casting up the way forward and onward unto the never-ending rest, and peace, and fullness of the living fountains of waters at God's right hand.

If there be any readers of these lines broken and contrite before the God of the spirits of all flesh; and who, at the same time, are prostrated by disease, or otherwise have known, for a longer or shorter period, the afflictive, chastening hand of the Lord upon them, so that they feel much out of their wonted social and domestic engagements, as well as from opportunities of religious worship as usual with their friends, may these continue to trust in the Lord, and stay themselves upon their God. How sweet are the encouraging promises—perhaps especially applicable to those tossed upon the waves of many and varied afflictions—Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; and remembereth that we are dust." "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." "In all their afflictions he was afflicted, and the angel of his presence saved them." These may have to buffet and contend with trials and vicissitudes, like to wave following wave, and billow billow, yet the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. He can say to the threatening, troubled sea, thus far and no farther shalt thou go; and here shall thy proud waves be stayed. And if they are deprived of opportunities of public, social worship, and of hearing the gospel preached thereat by their fellow worshipping, though the Lord's anointed messengers, yet will He in condescending love and mercy, listen to, and hear the cry of these. None of His sparrows shall ever be forgotten. He will at times melt and contrite the hearts of such, overshadowing them with the precious influence of His own omnipresent power, and then will fill them with comfort through the immediate operation of His all-sustaining, life-giving Holy Spirit. He remains to be the Minister of the sanctuary and true tabernacle, which the Lord hath pitched and not man. Our Alpha and Omega from whom all that is good must mediate and immediately flow. Can you not acknowledge to such seasons of condescension as these, when your hearts have burned within you, and you have sweetly experienced—

"From *There* is all that sooths the life of man,  
His high endeavor, and his glad success,  
His strength to suffer, and his will to serve."

May then the grateful avowal be rendered "Hitherto the Lord hath helped." And may you go on, in His strength, unto that perfect redemption which is in, and through, and by faithful obedience to Christ Jesus. May you be animated and comforted; having, in the language of the Apostle, your "inward man renewed day by day. For our light affliction, which is but for a moment," he continues, "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."

*The Decay of the Cherokees.*—From the *Moravian* we gather the following interesting item about the Cherokee Indians:

"The tribe numbers 14,000. The females outnumber the males more than 1,800. Ten years ago the tribe numbered 25,000; but the ravages of war, the exposure of the refugees in northern climates when they were driven out from their homes during the rebellion, and other causes have operated to produce this wonderful diminution of numbers. The Cherokees now own in fee simple about 4,000,000 acres of land, and the United States government holds in trust for them 81,000,000. The Cherokees are the most enlightened tribe of Indians in the West. They have made most commendable progress in civilization. Many of them are finely educated, and are men of culture and refinement. Before the war they had a number of good schools and academies and the children of the more intelligent and wealthy were educated in eastern colleges. They have a legislative form of government, with Senate and House of Assembly; a governor an head-chief, elected by the people; courts and justice officers. Their country is divided into different counties. They held slaves; but, in our western provincialism, that is 'played out.' The former slaves are now treated with consideration and respect, and will soon become the principals of the tribe, as they are industrious, and seem to have a greater desire to accumulate property than the native Indians."

The Cherokees, previous to the late war, which has greatly impoverished them, were a wealthy people. Large shipments of cattle were annually made by them to New Orleans and other markets. They owned immense herds of cattle, horses and hogs. One Cherokee owned 20,000 head of cattle, another 15,000, and there were many more owned from 500 head up to 10,000, each.

*Honor in Old Time.*—Two centuries ago was thought an insult in the Highlands of Scotland to ask a note from a debtor. It was considered the same as saying, "I doubt your honor. If parties had small business matters to transact together, they stepped out into the open air, fixed their eyes on the heavens, and each repeated his obligation with no mortal witness. A mark was then carved on some rock or tree near by to be remembrancer of the compact. Such a thing a breach of contract, we are told, was then very rarely met with, so highly did the people regard their honor, and so truly did they fear Him beneath whose eye they performed such acts."

When the march of improvement brought the new mode of doing business, they were often gained by these innovations. An anecdote handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish he had need of a sum of money, and made bold to ask a loan of a gentleman of means, named Stewart. This was cheer-



ly granted, Stewart counting out the gold on a library table. This done, the farmer took a pen and wrote a receipt, and offered it to the gentleman.

"What is this, man?" cried Stewart, sternly seeing the slip of paper.

"It is a receipt, sir, binding me to give ye back o' gold at the right time," replied Sandy.

"Binding ye? Well, my man, if ye canna trust o' me I'm sure I'll na trust ye. Ye canna ha' ye gold" and gathering it up, he put it back in his desk and turned his key on it.

"But, sir, I might die," replied the canny cottahman, bringing up an argument in favor of a new wisdom, "and my sons might refuse it to me. But this bit o' paper wad compel them."

"Compel them to sustain a dead father's honor!" cried the high-minded Scot. "They'll ed compelling to do right if this is the road yer wading them! I'll neither trust ye nor them! I can gag elsewhere for money! But ye'll find it in this parish that'll put more faith in a big peer than in a neighbor's word o' honor and a fear o' God!"—*Late Paper.*

*Extract from Memoirs of Thomas Scatter-*  
ed.—"All our religious acts or duties must be performed in the name of Jesus, in his power and strength. If this was waited for by active man, would be done to appearance, but what was would be done to more effect; the Lord will bless his own work. Not thousands of rams, nor thousands of rivers of oil, are what is wanted, nor, not a great appearance of doing, and saying, Lord, Lord; but doing and suffering the will of God. This mysterious work is confounding to man's wisdom and activity! Lord keep my feet from sliding in slippery places—grant thy power, mercy and love to go with me, that I may love thy will and stay with it. Is thy seed under suffering—is religion low amongst men? Grant ability to say in sincerity, where thou art, there thy servant be, even if it is in suffering and death."—*Friend's Library.*

#### A Bird's Pertinacity.

The unsurpassed attachment of the spotted fly-catcher to places suited for its business is well known, frequenting the same hole or naked spout projecting stone year after year and generation after generation. Unseen herself, the spotted fly-catcher likes to see her prey. The following illustration, from a new English volume on birds, perhaps, the most striking example of the pertinacity of this instiuct on record:

About the end of June last a spotted fly-catcher came to build a nest over the door of the lodge at the entrance of my grounds. The woman who resides in the lodge, not wishing the bird to build there, destroyed the commencement of the nest every day for a week the bird placed new materials on the same ledge over the door, and every day the woman removed them, and at the end of a week placed a stone on the ledge, which effectually baffled the fly-catcher's efforts at that spot; and at the third then began building at the latter end of the ledge, from whence it was driven, and three stones being placed on the ledge, the bird relinquished the attempt to build at either end of it, and commenced building a nest on a bench opposite, which it completed, and laid two eggs in it. When the bird was thus apparently established in the bench tree, the stoues over the door were taken away, when the fly-catcher immediately forsook its nest and eggs in the bench, and again commenced building over the door, on a part of the projecting ledge which it had first chosen. The nest was again destroyed and two

slates placed over the spot. The bird contrived to throw down one of the slates from a slanting to a horizontal position, and then began to build upon it. The nest was again destroyed, and the three stones replaced and kept there a fortnight, after which they were again removed, and immediately when they were taken away the bird again began building. The nest was subsequently destroyed several times in succession. The bird was twice driven away by a towel being thrown at it. A stone, wrapped in white paper, was placed on the ledge to intimidate it, but the fly-catcher still persevered, completed a nest and laid an egg in it. On hearing the circumstances, I directed that the persecution of the poor bird should cease, after which it laid two more eggs, hatched all three, and successfully brooded off its brood.—*Farm and Fireside.*

*A Thirty Thousand Dollar Job*—The head clerk of a large firm in Charlestown promised an old customer, one day, half a bale of Russia duck, to be on hand precisely at one o'clock, when the man was to leave town with his goods. The firm was out of duck and the clerk went over to Boston to buy some. Not finding a truckman, he hired a man to take it over in his wheelbarrow. Finishing other business, on his return to Charlestown, the clerk found the man not half way over the bridge, sitting on his barrow, half dead with the heat.

What was to be done? It was then half-past twelve, and the goods were promised at one. There was not a moment to lose. In spite of the heat, the dust, and his face, light summer clothes, the young man seized the wheelbarrow and pushed on.

Pretty soon a rich merchant whom the young man knew very well, riding on horseback, overtook him. "What," said he, "Mr. Wilder, turned truckman!"

"Yes," answered the clerk, "the goods are promised at one o'clock, and my man has given out; but, you see, I am determined to be as good as my word."

"Good, good!" said the gentleman, and trotted on.

Calling at the store where the young man was employed, he told his employer what he had seen. "And I want you to tell him," said the gentleman, "that when he goes into business for himself, my name is at his service for thirty thousand dollars."

Reaching the store, which he did in time, you may be sure the high price set on his conduct made amends for all the heat, anxiety, and fatigue of the job.

*Keeping his word.* You see how important it is regarded. It is one of the best kinds of capital a business man can have. To be worth much to anybody, a boy must first have a character for reliability. He must be depended upon. And you will like to know perhaps that this young man became one of the most eminent merchants of his day, known far and wide, both in Europe and this country. His name was S. V. S. Wilder, and he was the first President of the American Tract Society.—*Late Paper.*

*Imitations of Gold.*—Oreide, the beautiful alloy resembling gold, manufactured in Waterbury, Conn., is a French discovery, and consists of pure copper 100 parts; zinc, or (preferably) tin, 17 parts; magnesia, 6 parts; sal ammoniac, 3.6 parts; quicklime 1.8 parts; tartar of commerce, 9 parts. The mopper is first melted, then the magnesia, sal ammoniac, lime, and tartar in powder, are added little by little, briskly stirring for

about half an hour, so as to mix thoroughly; after which zinc is thrown on the surface in small grains, stirring it until entirely fused; the crucible is then covered, and the fusion maintained for about thirty-five minutes, when the dross is skimmed off, and the alloy ready for use. It can be cast, rolled, drawn, stamped, chased, beaten into a powder or leaves, and none but excellent judges can distinguish it from gold. Another beautiful alloy, rivaling the color of gold is obtained with 90 per cent. copper and 10 per cent. aluminum, which must be perfectly pure, of the best quality, and in exact proportion. It is little affected by the atmosphere, and is strong, malleable, and homogeneous in structure.—*Scientific American.*

*An Oriental Fable.*—The appetite for strong drink, when indulged and pampered, gains such a mastery of the soul that its subjugation is almost impossible. An Eastern fable illustrates it thus: "A king once permitted the devil to kiss him on either shoulder. Immediately two serpents grew from his shoulders, who, furious with hunger, attacked his head and attempted to get at his brain. The king pulled them away and tore them with his nails. But he soon saw, with indescribable horror that they had become parts of himself, and in that wounding them he was lacerating his own flesh." Such is the deplorable condition of every victim of appetite and lust.—*Late Paper.*

## THE FRIEND.

EIGHTH MONTH 24, 1867.

#### SUMMARY OF EVENTS.

*FOROES.*—The Vienna *Oscette*, the official organ of the Imperial government, in a leading editorial upon the present and prospective state of affairs in Europe, says that an alliance between Austria and France is possible in case a treaty of alliance should be made between Prussia and the Russian Empire.

On the 17th, the rain storms continued throughout England, and it was thought the crops had suffered considerable injury.

The general election for members of the new Parliament of North Germany, takes place on the 31st inst.

On the 18th, the Emperor and Empress of France, and Emperor and Empress of Austria and the King of Bavaria, met at Salzburg, in Tyrol, where a sumptuous entertainment was provided by the Emperor of Austria. Rother, the French Minister of Foreign Affairs, and Von Beust, the Austrian Prime Minister, were also present. A conference between the sovereigns was to take place on the 19th inst.

The British reform bill having finally passed both Houses and received the royal assent, is now the law of the land. It will make a large addition to the number of voters. The annual estimate of the increase is 800,000, the largest about 1,200,000. It was expected that Parliament would be prorogued on the 21st inst. The Abyssinian captives, it appears, are cut off from the Emperor, and both parties are surrounded by rebels. There is no danger of their falling again into the hands of the Emperor, and the English papers believe now that there will be no need of any expeditions to Abyssinia.

A water spout in the village of Palazzolo, Italy, destroyed thirty houses and damaged seventy others. Ten persons were killed and twenty-eight injured by the falling walls. Of 1500 inhabitants, about 400 had been rendered homeless. The cholera appears to be spreading in various parts of Italy, and is attended with unusual mortality.

The port of Yumanga, in Japan, has been designated by the Japanese government for the use of foreigners, and has been thrown open to the commerce of all nations, in accordance with an agreement lately made with the representatives of foreign countries.

Dispatches from Constantinople state that the Turkish government, after giving due consideration to the collective will of the European Powers, has come to the conclusion that it cannot admit the intervention of other governments in the affairs of the island of Candia, and

refuses to consent to the joint inquiry proposed. The Sultan, on his return to Constantinople, received an address from the Grand Vizier, whom he left in charge of the government during his absence. In his reply to this address the Sultan, after reviewing his recent journey to Western Europe, says that as the result of his observations, he is prompted to inaugurate an era of progress for the Ottoman empire, and he promises to submit a series of measures of reform for the benefit of his subjects.

At the elections which have been recently held in France the members of the Councils General, the opposition have made heavy gains. The Emperor Napoleon has ordered several of McCormick's reaping and mowing machines for use upon his farms, and declares his intention to encourage their general introduction into France.

The value of the exports from Great Britain during the first half of the present year, has been \$27, 638, 884, a decrease of between five and six per cent. as compared with the first half of 1856, and an increase of twenty-five per cent. on that of 1855.

The Legislature of Sweden has again refused to legalize marriages between citizens who are not communicants of the national Lutheran Church. The Baptists, who have increased in number in Sweden within a few years, are willing to set the law at defiance, and their children are treated by the government as illegitimate.

Java papers give details of the dreadful earthquake which occurred in that island in the Sixth month. A great number of dwellings, indigo and sugar factories, &c., were destroyed, and about three hundred persons, natives and Europeans, perished. The underpest was very violent, and it was of alarming extent. In some districts the whole stock of buffaloes had died out.

A Vienna dispatch of the 19th says: "The Austrian government has pledged itself to enlarge the civil and religious liberties of the Protestant inhabitants of the empire."

The various fire-proof safes on exhibition at the Paris Exposition having been subjected to severe public tests, in competition with each other, the Herring safe, of New York, was found to excel all others. Consols, 94½; U. S. 5-20's, 74½. Middling uplands cotton, 104½; Orleans, 114½. Breadstuffs unchanged. On the 19th the rain had abated and the weather in England appeared more cheerful, but the crop was still in jeopardy. *Philadelphia*.—Mortality last week 313. Of cholera infantum, 59. The city this summer has been comparatively healthy. During the week ending 8th Mo. 18th, 1856, there were 435 interments. The quantity of rain since the commencement of this month has been unusually great in and near this city. At the Pennsylvania Hotel, on 5th October, the rain fell during the fifteen days of the month, and no less than 6.680 inches of this was registered for one period of 24 hours. In the 9th Mo. 1838, 6.111 inches fell in about 24 hours. These are the heaviest rains recorded in this locality. The excessive rains have caused much loss by the destruction of culverts and bridges, the overflow of cellars, the washing away of dams and embankments.

*The South*.—The fall registration returns of Louisiana show—whites, 44,732; blacks, 82,707. The white majority in New Orleans is forty.

Registration in Alabama, as far as heard from, stands, whites, 59,554; blacks, 76,340. Total, 139,685.

The yellow fever has again broken out in Galveston, Texas, on the 16th there were more than a thousand persons sick of the disease.

In Alabama the crop of corn is large. It is stated that a planter in Green county has offered his entire crop at 35 cents a bushel, in the field. In the canebrake region it can be bought at 50 cents a bushel.

Gen. Sheridan has ordered an election in Louisiana on the 27th and 28th of next month, for a convention to be composed of 98 members, and has threatened severe punishment for attempted frauds.

*The Indians*.—The Commissioners, General Sully and Colonel Parker, are said to have met with a cordial and kind reception by the Indians on the upper Missouri river. The chief declared their willingness to accept the propositions of the government to go to reservations and maintain strict neutrality. About one hundred representatives of hostile tribes waited for ten days to obtain an interview with the Commissioners, but their provisions being exhausted, they were compelled to return.

*The Whaling Business*.—The New Bedford Standard says the northern whaling fleet, this season, numbers 103 vessels, in the Ochozic, Arctic and Kodiak seas. Of these 72 are in the Arctic, 20 in the Ochozic, and 10 on the Kodiak grounds. Ninety-seven fleets are expected to recruit in the fall at San Francisco, and 83 at Honolulu. If the average quantity of oil and bone is taken, there will be between 50,000 and 60,000 barrels of oil and 1,000,000 pounds of bone to ship from Honolulu next November and December to this port and Bremen.

*New York*.—Mortality last week, 640.

*Michigan*.—In the Constitutional Convention it has been decided by a vote of 55 to 25, that the clause of the new Constitution prohibiting the sale of intoxicating drinks, and that providing for annual sessions of the Legislature shall be submitted to a separate vote of the people.

*Miscellaneous*.—A late census of Toronto, Canada, gives a population of 49,016, an increase of four thousand since 1861.

The grasshopper scourge is afflicting lower Colorado. The grain crop of one county in Wisconsin has been estimated at three million bushels.

The royal registers in Paris this year numbered in all fifty-eight, of whom forty-five were sovereigns and princes, three princes and ten princesses.

The Viceroy of Egypt is going to send twenty young Egyptians to school in London.

The Sultan of Turkey, when in London, called upon Lady Palmerston, and this was the only private visit made to him.

Lamentable accounts are received from Algeria. The whole African coast is said to be menaced with famine. Several years of bad crops and two invasions of locusts have brought the settlers and natives to the brink of ruin.

The entire population of Ireland is estimated by the Registrar General at 5,581,625 in the middle of the year 1856.

The amount of gold in the United States Treasury on the 19th inst, was \$108,882,000. The amount of currency on hand was \$87,181,000. Total \$196,000,000.

There are no free schools in New Mexico. Out of a population of 63,516 there are 57,263 who can neither read nor write.

The Colorado Register says there are few persons in that territory whose incomes are less than one thousand dollars a year.

*Removal of General Sheridan*.—The President has instructed General Grant to issue an order assigning Gen. Thomas to the command heretofore filled by Sheridan, General Hancock to the Department of the Cumberland, and General Sheridan to the Department of the Missouri.

*The Markets, &c.*—The following were the quotations on the 19th inst. *New York*.—American gold 14½; U. S. sixes, 1381, 1111; ditto, 5-20, new, 108; ditto, 10-40, 5 per cents, 102½. Superfine State and western flour, \$7.60 a \$8.60. Shipping Ohio, \$9 10 a \$10.20. Baltimore flour, fair to good, \$10.20 a \$12; finer brands, \$12.50 a \$14. Amber wheat, \$2.39 a \$2.55; white, \$2.67 a \$2.75. Oats, 80 a 90 cts. Western mixed corn, \$1.12 a \$1.14. Middling cotton, 28½ a 29 cts. *Philadelphia*.—Superfine flour, \$7.50 a \$8; finer brands, \$8.50 to \$14.50. New red wheat, \$2.25 a \$2.40; white Kentucky, \$2.60 a \$2.65. Yellow corn, \$1.25; mixed western, \$1.32. New oats, 73 a 75 cts. Cloverseed, \$15 to \$16. Timothy, \$3. The arrival of beef cattle reached about 2100 head. Prices unsettled and lower, extra sold at 16 a 16½ cts.; fair to good, 13 a 15 cts., and common, 10 a 12 cts. per lb. Sheep were lower, 12,000 head arrived and partly sold at 5 a 6 cts. per lb. gross. Hogs, \$10 a \$10.50 per 100 lbs. net.

JUST PUBLISHED,

An edition of Memorials of Deceased Friends, Members of Philadelphia Yearly Meeting, concerning our friends Stephen Grellet, Hannah Rhoads and Elizabeth Pitfield. Price 15 cts.

For sale at Friends' Book Store, 304 Arch street.

AN APPEAL.

The Home for Aged and Infirm Colored Persons, located at 340 South Front street, has now an exhausted treasury. Friends are asked to come forward with contributions in aid of this worthy charity. Friends in the country can materially assist by donations of produce from their own farms, which may be sent to the Home.

Contributions may be sent to the President, Dillwyn Parrish, 1017 Cherry St., or to the Treasurer, Samuel R. Shipley, 1111 South Fourth street.

RECEIPTS.

Received from G. Gilbert, Pa., \$2, vol. 41, and for B. Gilbert, L. Price, E. V. Cope, J. Gilbert, and A. Gilbert, \$2 each, vol. 41, for U. Price, \$2, to No. 11, vol. 41, and for W. Cope, \$2, to No. 23, vol. 41; from W. Blackburg and N. M. Blackburn, Pa., \$2 each, vol. 41; from S. Sheffield, Conn., \$6, vol. 39, and \$2, vol. 41; from J. M. Smith, O., \$2, vol. 41; from M. Emmons, Io., \$4, to No. 13, vol. 41; from D. Nichols, N. Y., \$4, vols. 40 and 41; from I. Cowgill, O., \$6, vols. 39, 40, and 41; from S. Hobson, Agt., O., \$2, vol. 41, and for T. Hobson, \$2, vol. 41; from Esther Thompson, N. J., \$2, vol. 41; from J. M. Smith, \$2, vol. 41; from J. L. Kite, O., \$4, vol. 40 and 41; from M. Willets, Agt., \$2, vol. 41; from J. Hoyle, Sen., J. Hoyle, Jun., and J. W. M'Frew, \$2 each, vol. 41; from N. Newlin, Pa., \$2, vol. 41; from C. Burton, Pa., per W. B. Alexander, \$4, vols. 40 and 41; from H. B. Koss, Agt., N. Y., for L. Rockwell, S. Narramore, B. Boss, R. Knowles, and J. J. Peckham, \$2 each, vol. 41, and for I. Peckham, \$1, to No. 32, vol. 40.

WANTED,

By a young Friend, a situation as Teacher or assistant in a Preparative Meeting School, or in a Family School.—the former preferred. Apply at Friends' Book Store, 304 Arch street.

TO TEACHERS OF FREEDMEN APPOINTED BY FRIENDS' ASSOCIATION OF PHILADELPHIA.

The time for opening Freedmen's Schools, under our direction, at Danville, Va., and in the State of North Carolina, is changed from the 2d of Ninth month to the 30th.

Teachers appointed for this circuit are requested to be at their respective posts on, or before, the 25th of Ninth month.

(Signed) YARDLEY WARNER, On behalf of Committee on Appointment of Teachers, &c. Philadelphia. 8th mo. 10th, 1857.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Monthly Meetings of Philadelphia, will be re-opened after the summer vacation, on the first Second-day in the Ninth month next; the Boys' School, on Cherry street, under the charge of Jesse S. Cheyne as Principal teacher, and the Girls' School, on Seventh street, under that of Margaret Lightfoot.

There are also Primary Schools in the rooms attached to Friends' meeting-houses in the Northern and Western Districts, in which provision is made for the careful elementary instruction of children who are too young to attend the principal schools.

The attention of Friends residing in this city and its neighborhood is respectfully invited to these seminaries. In the principal school, their children may enjoy the advantages of a liberal education, embracing a variety of the more useful branches of study at a very moderate cost, while in the primary schools the pupils are well grounded in those of a more elementary character.

It is desirable that application for the admission of pupils should be made early in the session.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 11th of Ninth month, 1857.

Applications for the admission of students must in all cases be accompanied by certificates of character, and the studies pursued, signed by the list teacher; which may be addressed to: Thomas M. Wiltall, or James Whitall, No. 410 Race St.; or to John P. Cope, No. 1 Walnut street.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to open about the first of Tenth month. Application may be made to Isaac Nelson, Jr., 626 North Front street, or to Silvan B. Gilbert, 457 Marshall St. Geo. J. Seetergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent, —JOSIAH H. WORTHINGTON, M. D.

Application for the admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other member of the Board.

WILLIAM H. PILE, PRINTER, No. 422 Walnut street.

















