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Alaska.

For "The Friend."

The following notices of the climate and agricultural resources of this little-known region, are derived from Wm. H. Dall's late work on Alaska and its resources. The author was director of the scientific corps of the Western Union Telegraph Expedition, and while engaged in his professional duties had the opportunity of acquiring much valuable information in regard to the native inhabitants, history and resources of the country.

Alaska, he says, may be divided agriculturally into three districts, each differing from the others in its climate, vegetation and physical characteristics. The first and more northern district, which I have termed the Yukon territory, is bounded on the south by the Alaskan Mountains, on the east by the British boundary line, and on the north and west by the Arctic Ocean and Bering Sea.

The second or middle district, which may be called the Aleutian District, includes that part of the peninsula of Alaska, and all the lands west of the one hundred and fifty-fifth degree of longitude.

The third or southernmost, which will be designated as the Sitkan District, includes all its possessions on the mainland and islands north and east of the peninsula of Alaska.

The Yukon Territory. The character of the country in the vicinity of the Yukon river, varies from low, rolling, and somewhat rocky hills, usually easy of ascent, to broad and fertile marshy plains, extending for miles on either side of the river, especially near the mouth. There are of course no roads, excepting an occasional trail, hardly noticeable except by a voyager. The Yukon and its tributaries form the great highways of the country.

The rocks vary, the greater proportion being conglomerate, sienite, quartzite, and gneiss. Trachyte and lava abound in particular districts. The superincumbent soil so differs, in some localities being sandy, and in others clayey. In the latter case it is frequently covered with sphagnum (a mossy growth) which causes a deterioration of the soil below it. Over a large extent of country is a rich alluvial, composed of very fine sand, silt, and vegetable matter, brought down by

the river, and forming deposits of indefinite depth; and in some such localities fresh water marl is found in abundance.

The soil is usually frozen at a depth of three or four feet in ordinary situations. In colder ones it remains icy to within eighteen inches of the surface. This layer of frozen soil is six or eight feet thick; below that depth the soil is destitute of ice except in very unusual situations.

This phenomenon appears to be directly traceable to want of drainage, combined with a non-conductive covering of moss, which prevents the scorching sun of the boreal midsummer from thawing and warming the soil.

In places where the soil is well drained, and is not covered with moss, as in the large alluvial deposits near the mouth of the Yukon, I have noticed that the frozen layer is much farther below the surface, and in many places appears even to be entirely wanting. I have no doubt that, in favorable situations, by draining and deep ploughing, the ice could in the course of time, be wholly removed from the soil. * * * * *

The climate of the Yukon Territory in the interior (as is the case throughout Alaska) differs from that of the sea coast, even in localities comparatively adjacent. That of the coast is tempered by the vast body of water contained in Bering Sea, and many southern currents bringing warmer water from the Pacific, making the winter climate of the coast much milder than that of the country; even thirty miles into the interior; this, too, without any high range of mountains acting as a bar to the progress of warm winds. The summers on the other hand, from the quantity of rain and cloudy weather, are cooler and less pleasant than those of the interior. The months of May and June, however, and part of July, are delightful—sunny, warm and clear. To quote Seaman, "the growth of plants is rapid in the extreme. The snow has hardly disappeared before a mass of herbage has sprung up, and the spots which a few days before presented nothing but a white sheet, are teeming with an active vegetation, producing leaves, flowers, and fruit in rapid succession." Even during the long Arctic day the plants have their period of sleep—short, though plainly marked, as in the tropics, and indicated by the same drooping of the leaves and other signs which we observe in milder climates. The following table shows the mean temperature of the seasons: At St. Michael's, on the coast of Norton Sound, in latitude 63° 25'; at the Mission, on the Yukon river, one hundred and fifty miles from its mouth, in latitude 61° 47'; at Nulato, four hundred and fifty miles further up the river, in latitude 64° 40' (approximate); and at Fort Yukon, 1200 miles from the mouth of the river, and in latitude 66° 24'.

At St. Michael's.—Spring mean, 29° 3'; summer, 52°; autumn, 26° 3'; winter, 8° 6'; average of the year, 29° 3'.

Mission.—Spring, 19° 62'; summer, 56° 32'; autumn, 36° 05'; winter, 0° 95'; average of the year, 26° 48'.

Nulato.—Spring, 29° 3'; summer, 60°; autumn, 36°; winter, —14°; average, 27° 8'.

Fort Yukon.—Spring, 14° 22'; summer, 59° 67'; autumn, 17° 37'; winter, —23° 80'; average, 16° 92'.

The mean annual temperature of the Yukon Territory as a whole, may be roughly estimated at about 25°. The greatest degree of cold ever known in the territory was seventy below zero of Fahrenheit; but such cold as this is very rare, and has little effect on the vegetation, covered with six or eight feet of snow. Open water may be found on all the rivers in the coldest weather, and many springs are not frozen up throughout the year.

The real opportunity for agricultural enterprise in a country cannot be deduced from annual mean temperatures alone, but is dependent on the heat of the summer months, and the duration of the summer.

At Fort Yukon I have seen the thermometer at noon, not in the direct rays of the sun, standing at 112°, and I was informed by the commander of the post, that several spirit thermometers, graduated up to 120°, had burst under the scorching sun of the Arctic midsummer; which can only be thoroughly appreciated by one who has endured it. In midsummer, on the Upper Yukon, the only relief from the intense heat, under which the vegetation attains an almost tropical luxuriance, is the brief space during which the sun hovers over the northern horizon, and the voyager in his canoe blesses the transient coolness of the midnight air.

The annual rainfall cannot be accurately estimated from want of data. At Nulato the fall of snow from November to the end of April, will average eight feet, but often reaches twelve. It is much less on the sea-board. Partly on this account, and also because it is driven seaward by the wind, there is usually in spring very little snow on the coasts near Norton Sound. In the interior there is less wind, and the snow lies as it falls among the trees. Toward spring the ravines, gullies, and brushwood are well filled or covered up, and transportation with dogs and sleds is easy and pleasant. The warm sun at noon melts the surface of the snow, which soon freezes, forming a hard crust, rendering snow shoes almost unnecessary.

The rainfall, as has been remarked, is much greater in summer on the coast than in the interior, the months of May, June and part of July, being sunny, delightful weather; but the remainder of the season, four days in a week at least, will be rainy at St. Michael's. October brings a change. The winds, usually from the south-west from July to the latter part of September, in October are mostly from the north, and, though cold, bring fine weather. They are intercepted occasionally by gales,

the most violent of the season, from the south-west; piling the drift-wood upon the shores, where it lies until the succeeding fall, unless carried off by the natives for fuel.

The valley of the Lower Yukon is foggy in the latter part of the summer; but as we ascend the river the climate improves, and the short summer at Fort Yukon is dry, hot, and pleasant, only varied by an occasional shower. The climatic law which governs the distribution of trees, also seems to limit the wanderings of the aborigines. The Eskimo extend all along the coast and up the principal rivers with the tundra. The Indians populate the interior, but seldom pass the boundary of the woods. Neither perform any agricultural labor whatever, unless we so designate the work of picking wild berries, which form their only vegetable food, excepting the half digested food of the reindeer; the roots of the "lichnorice root" of the trappers, a species of *Achillea* or wild parsnip; and the leaf stalks of the wild rhubarb.

(To be continued.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister decessed.

(Continued from page 41, vol. XIII.)

"8th mo. 27th, 1843. In our meeting (Darby) my mind became exercised in fear that some were slighting the day of merciful visitation, and the call seemed renewed to proclaim among us, that the 'foundation of God standeth sure.' I had also to supplicate on behalf of those who were standing at a distance; that they may through redeeming love and mercy, be brought near, and finally be prepared to sing the song of praise to Him who is worthy forever.

"In the latter end of the 8th month or early in the 9th, I attended the funeral of Martha Thomas. After it, had an opportunity with her husband, which was relieving to my mind. In the afternoon I went to see Hannah Rudolph and family, and was comforted in being with them, and witnessing the resigned humble state of mind, dear Mary the afflicted daughter, is in. I said, surely it is the Lord's doings, and marvellous in my eyes. May our Heavenly Father keep them, both mother and children, near unto himself.

"9th mo. 12th. I attended the funeral of my dear aged friend, Rebecca Lobb, whose pious example speaks to us, her survivors. Follow me, as I endeavored to follow Christ. In the afternoon of the same day I attended the funeral of Elizabeth Jones, a young woman in the prime of life, and only daughter of aged parents. My mind was dipped into near sympathy with them; but who can say, What doest Thou? and I trust they do not mourn as those who have no hope. It was a day of serious thoughtfulness to me, and desires were raised that I might be increasingly concerned to know my day's work going on with the day.

"10th mo. After passing through close exercise in the prospect of attending Baltimore Yearly Meeting, and some others on the way, it seemed best to mention it in our Monthly Meeting. Having obtained the approbation of it, and my dear friends, Isaac and Jane Garrett, being willing to accompany me, we accordingly set out on the 23d, and attended Little Britain and Nottingham meetings, and reached Baltimore Sixth-day evening. The Select Meeting for Ministers and

Elders, held on Seventh-day morning, was to me a comfortable, confirming season. I thought afterwards, if, in the meetings for discipline, a little more deliberation had been attended to in the weighty concerns of the Society, it would have been more consistent with the dignity of the occasion; yet through the condescending goodness of Israel's Shepherd, His solemnizing presence was at seasons felt among us; and O how did my heart crave an increase of it! On our return we attended Deer Creek Meeting on First-day, and dined at Cassandra Stumps, an aged widow, to whom I felt my mind drawn in a particular manner. The language of encouragement flowed towards her, and after expressing what arose, and a few words to her son, we came to Samuel Worthington's. Here I had an opportunity of writing to my cousin, I. Husband, for whom I felt an earnest solicitude, that he might be turned from the broad into the narrow way, which leads to life and peace. My mind then feeling relieved and peaceful, we, on Second-day, turned our faces homeward, and came to my brother Samuel Pusey's. He being in a declining state of health from a paralytic affection, I concluded to remain with him a few days. After which I reached home safely 10th of Eleventh month; with a thankful heart to Him who had enabled me to perform what I believed He required of me. I may add, that on my way to Baltimore, when a few miles from my brother's, we heard of his illness; and on seeing him my mind was brought under close trial in the prospect of leaving him; when, in all human probability, I should not see him again. But the pointing seemed to be to go forward, and I had peace in it. Oh! it is good to confide in Him who knoweth what is best for us. I was favored to see my dear brother again, and feel grateful for the privilege of being with him a little while in his afflicted situation, and more especially as it appeared as though it might be the last opportunity we should have of being together while in this state of mortality.

"My dear brother, Samuel Pusey, departed this life Eleventh month 25th, 1843, in the 71st year of his age. The solemn tidings were conveyed to me a few days afterwards, and though not unexpected, it was very affecting, feeling renewedly that the ties of natural affection are very strong. But my mind was comforted with a little hope, that his soul had found a resting place in Heaven. I bring now the only remaining one of my father's first children—nine in number—I often feel lonely and stripped: but my desires are frequently raised to the Father of mercies, that He may be pleased to enable me to walk more acceptably in His sight, so that my life may be more consistent with the gospel of His dear Son, Jesus Christ our Lord.

"12th mo. 2d. I left home in order to visit my son's family, where we met with our dear friends I. Casson and R. Priestman. They being on a family visit within the compass of London Grove Monthly Meeting, called a second time at my son's, where we again fell into silence, and they each had a little to communicate, which to me was as a brook by the way. How do such seasons strengthen the weary traveller! May I live under an abiding sense that they are not at our command. From Coatesville we went to see my dear friend Lydia Brinton, who is in declining health. We both being widows, can feel for

each other. Having long been acquainted, and I trust sweetly united in best things, I was glad in being permitted once more to be with her. We also visited some of our relations and friends at Lampeter. Oh! how is my mind exercised when in that neighborhood, where I resided so long, on account of very tender feelings for the welfare of its inhabitants being entertained. I was renewedly impressed with a concern while there, on behalf of two individuals, who I feared were living careless of their best interests; and whose desire to visit them was felt, which was humiliating. Oh, it is a great thing to be willing to be a fool for Christ's sake. My brother-in-law, A. Gibbons, being willing to accompany me, we went to the house of one of them, and found him at home. Way soon opened for me to relieve my mind to him, which appeared to be well taken; all of which was cause of thankfulness. The other person had no settled home. This, in connexion with our time being limited, discouraged me, and I did not urge as much inquiry after him, as I thought afterwards would have been best. O Father of mercies! Thou knowest my frailties. Be pleased to pass by and forgive all my omissions and commissions. 'If thou shouldst mark iniquity, who shall stand.'

"1st mo. 11th, 1844. On our way to meeting, we called to see sister Sarah Rhoads, who has been a considerable time in declining health. When sitting in her chamber we were unexpectedly refreshed with a feeling of sweet solemnity; in which the language of encouragement arose toward the dear afflicted, and I ventured to express it. It seemed to me a time of renewed favor, and cause of gratitude to the Father of mercies. In our meeting, my mind was humbled, and clothed with the spirit of supplication, which it seemed right to utter. Yielding thereto, it seemed to me a solemn time, and an acceptable sacrifice. Oh! what a favor to such a poor thing as I am, who often feel indeed as a 'worn and no man.'

"On the evening of the 23d sister Rhoads departed this life. Having been a woman of a meek and quiet spirit, I trust her end was peace. Her remains were interred in Friend burying ground at Darby on the 25th.

"24th. To-day I became seriously indisposed with dizziness in my head, and numbness and weakness in my right limb from the knee downward, attended with general debility of body. This impressed my mind with seriousness, and seemed a renewed call to look over the leaves of my life, and endeavor to have my accounts in readiness. Though have been preserved from gross evils, yet find many steps have been taken out of the right way; and a fear often possesses my mind, lest some of my exercises, professed religious, have been too much in the mixer. Oh! Thou who knowest the intent of the heart, be pleased to pass by all that is offensive unto Thee, and in Thy redeeming love and mercy, blot out all my sins and iniquities and remember them no more; and if consistent with thy holy will, grant that my name may be written in the Lamb's book of life. O, I have nothing to trust to but Thy mercy.

"2d mo. Attended our Quarterly Meeting under considerable bodily infirmity.

"Our dear friends Dougan and Asena Clarke, from Carolina, were there on the way to Philadelphia, in order to embark to Ireland, &c., on a religious visit, hoping

each there in time to attend the Yearly Meeting in Dublin. Our dear friend Sarah Anlen opened a prospect which had long impressed her mind, and at times solemnly, to visit Friends in the love of the gospel in England and Ireland: which after a time of solid elaboration was feelingly united with, and she encouraged in the important service, the nity of her Monthly Meeting having been freely obtained.

"In the Fifth month, accompanied by my kind cousins, Isaac and Phebe Garrett, Ann Arrett, and daughter J., I attended the Quarterly Meeting at Caln. It was comfortable to me to be once more permitted to sit with my dear friends there, with whom I was long united in exercise. I thought it was a time of renewed favor. Our friend T. Kite was also there. I went from Caln to Concord, and attended the Quarterly Meeting to a good degree of satisfaction."

(To be continued.)

For "The Friend."

The Greatest Sea-Wave Ever Known.

(Concluded from page 414, vol. XLIII.)

It was not until about half-past two on the evening of the 14th, that the Samoa Isles (sometimes called the Navigator Islands) were visited by the great wave. The watchmen started the inhabitants from their sleep by the cry that the sea was about to overwhelm them; and already when the terrified people rushed from their houses the sea was found to have risen far above the highest landmark. But it presently began to sink again, and then commenced a series of oscillations which lasted for several days, and were of a very remarkable nature. Once in every quarter of an hour the sea rose and fell, but was noticed that it rose twice as rapidly as sank. This peculiarity is well worth remarking. The eminent physicist Mallet speaks us (we follow Lyell's quotation) about the waves which traverse an open sea: "The great sea-wave, advancing at the rate of several miles in a minute, consists, in the deep part, of a long low swell of enormous volume,aving an equal slope before and behind, and not so gentle that it might pass under a ship without being noticed. But when it reaches the edge of soundings, its front slope becomes hort and steep, while its rear slope is long and gentle." On the shores visited by such a wave, the sea would appear to rise more rapidly than it sank. We have seen that this happened on the shores of the Samoa group, and therefore the way in which the sea rose and fell on the days following the great earthquake, gave significant evidence of the nature of the sea-bottom in the neighborhood of these lands. As the change of the great wave's gure could not have been quickly communicated, we may conclude with certainty that the Samoan Islands are the summits of lofty mountains, whose sloping sides extend far towards the east.

This conclusion affords interesting evidence of the necessity of observing even the seemingly trifling details of important phenomena.

The wave which visited the New Zealand Isles was altogether different in character, affording a noteworthy illustration of another mark of Mallet's. He says that where the sea-bottom slopes in such a way that there is a water of some depth close in shore, the great wave may roll in and do little damage; and we have seen that it so happened in the case

of the Samoan Islands. But he adds, that "where the shore is shelving, there will be first a retreat of the water, and then the wave will break upon the beach and roll far upon the land." This is precisely what happened when the great wave reached the eastern shores of New Zealand, which are known to shelve down to very shallow water continuing far away to sea towards the east.

At about half-past three on the morning of the 14th, the water began to retreat in a singular manner from the Port of Littleton, on the eastern shores of the southernmost of the New Zealand Islands. At length the whole port was left entirely dry, and so remained for about twenty minutes. Then the water was seen returning like a wall of foam ten or twelve feet in height, which rushed with a tremendous noise upon the port and town. Towards five o'clock the water again retired, very slowly as before, not reaching its lowest ebb until six. An hour later, a second huge wave inundated the port. Four times the sea retired and returned with great power at intervals of about two hours. Afterwards the oscillation of the water was less considerable, but it had not wholly ceased until August 17th, and only on the 18th did the regular ebb and flow of the tide recommence.

Around the Samoa group the water rose and fell once in every fifteen minutes, while on the shores of New Zealand each oscillation lasted no less than two hours. Doubtless the different depths of water, the irregular conformation of the island groups, and other like circumstances, were principally concerned, in producing these singular variations. Yet they do not seem fully sufficient to account for so wide a range of difference. Possibly a cause yet unnoticed may have had something to do with the peculiarity. In waves of such enormous extent, it would be quite impossible to determine whether the course of the wave-motion was directed full upon a line of shore or more or less obliquely. It is clear that in the former case the waves would seem to follow each other more swiftly than in the latter, even though there were no difference in their velocity.

Far on beyond the shores of New Zealand the great wave coursed, reaching at length the coast of Australia. At dawn of the 14th, Moreton Bay was visited by five well-marked waves. At Newcastle on the Hunter River, the sea rose and fell several times in a remarkable manner, the oscillatory motion commencing at half-past six in the morning. But the most significant evidence of the extent to which the sea-wave travelled in this direction was afforded at Port Fairy, Belfast, South Victoria. Here the oscillation of the water was distinctly perceived at midday on the 14th of August; and yet, to reach this point the sea-wave must not only have travelled on a circuitous course nearly equal in length to half the circumference of the earth, but must have passed through Bass Straits, between Australia and Van Diemen's Land, and so have lost a considerable portion of its force and dimensions. When we remember that had not the effects of the earth-shock on the water been limited by the shores of South America a wave of disturbance equal in extent to that which travelled westward would have swept towards the east, we see that the force of the shock was sufficient to have disturbed the waters of an ocean covering the whole surface of the earth. For the sea-waves which

reached Yokohama in one direction and Port Fairy in another had each traversed a distance nearly equal to half the earth's circumference; so that if the surface of the earth were all sea, waves setting out in opposite directions from the centre of disturbance would have met each other at the antipodes of their starting-point.

The Philadelphia Epistle.

To the Editor of "The Monthly Record."

Dear Friend:—When the consideration of the American correspondence has been before our Yearly Meeting we have been from time to time assured that, between our friends in Philadelphia and ourselves, there exists no difference in doctrine. This may be perfectly true as regards individual members of the two Yearly Meetings. We could select from our own body some who would thoroughly harmonize with the views of doctrine prevalent in Philadelphia; and probably, at least as many might be found there who would cordially sympathize with the general feeling of London Yearly Meeting. If proof were needed, it is afforded by the cordial welcome lately extended in Philadelphia to the two Friends who have just returned from their gospel labors in America; and we trust, the Friends from Philadelphia, who attended our own Yearly Meeting, were received with an equally brotherly feeling.

But, in all fairness, the test of unity in doctrine between two Yearly Meetings must be their official documents. And, if we apply this test, can we refuse to acknowledge that Friends in England and Friends in Philadelphia do not, in their corporate capacity, hold the same doctrines?

An epistle, addressed by the last Yearly Meeting of Philadelphia to its members, has been reprinted in England, and largely circulated amongst Friends by some of them who sympathize with the views it advocates. By one of these Friends it was commended to our notice in the Yearly Meeting as a sound and very valuable document, and it was suggested that we should do well to read it in the meeting at large. It is not too much to say that the epistle is intended to be repressive of earnest Christian effort for the good of others, and, in particular, of the endeavors now being made in Philadelphia to promote the work of First-day school instruction by Friends, a work which (as our Yearly Meeting has repeatedly declared) has proved very helpful to the religious life of our Society.

And, in reference to doctrines, the diversity is not less apparent. It is clear that Philadelphia Friends, in their corporate capacity, cling to that idea of justification which makes it "all one with sanctification," a justification received not through simple faith in Jesus of Nazareth, crucified for us, but by co-operation with that "heavenly spiritual principle," which they believe to be "in all men as a seed," "in which God, as Father, Son, and Holy Spirit dwells"—a birth of Christ in man, not Christ's death on the cross for man, being his ground of acceptance. It is clear that those who sanctioned the issuing of the epistle in question still think of the gospel, not as the glad tidings of redeeming love manifested in the incarnation, life, sufferings, death, and resurrection of the Son of God, and left on record for us by His commissioned apostles and evangelists, but as identical with this "inward light" or "Divine principle," the pos-

session of which they assert to be independent of the outward revelation contained in the Bible.

But, if we turn to the epistles and other documents issued by our own Yearly Meeting during the last thirty years, it is equally clear that the Society of Friends in England, as a body, has ceased to hold these views. This is admitted, though with regret and expostulation, by the few Friends who still continue to maintain them.

I rejoice in knowing that there are more than a very few of the serious-minded members of Philadelphia Yearly Meeting who have escaped from the trammels of, what I must venture to call, a man-made system of Divinity, and have been permitted to see the simplicity of the truth as it is in Jesus, as set forth in the inspired writings of the New Testament, and brought home to their souls with power by the Holy Spirit. I earnestly desire the encouragement of these, that in simple dependence upon Him who has loved them, and drawn them to Himself, they may be enabled to go forward, seeking to build up one another in our most holy faith; exhorting one another, and edifying one another, as the Lord may be pleased to qualify them; and seeking, both in secret and in united prayer, for those blessings which He is so ready to bestow. As they thus bear testimony, not in word only, but in life and conduct, to the reality of their devotedness to Christ, the distrust with which some, even of their fellow members, at present regard them may be gradually removed. The joyful will permeate the whole lump, and the heaven time will come when it may once more be said, without reserve or qualification, that there is no difference in doctrine between the two Yearly Meetings of London and Philadelphia.

I remain, thy friend sincerely,

FIELDEN THORP.

London, 29, 6th month, 1870.

China.

For "The Friend."

Doorways.—In the Temple of Longevity, all the priests were sitting at dinner; tables were arranged in rows the length of a large hall. Their food was rice and vegetables. Behind the temple is a sort of grotto, made of rock work, with bridges and arbors. Here, too, we saw some doors and windows of a very peculiar and fanciful construction. A plaster bas-relief on the wall represented the branch of some tree, as if spreading downwards over the wall; one leaf, however, instead of being solid and raised from the surface, was pierced through the wall, forming a window. The fruit was only traced in outline, and left open to form a door. We sketched one of a pear branch, but there were many others made in the same way, melons, gourds, and lotuses, the latter extremely graceful and pretty.

A Visit.—We then went to see the abode of a very rich Chinese gentleman. It could not be called a house, for it more nearly resembled a village, with several families living together in patriarchal style; sons, and sons' wives, and children, and dependents. The gentleman and several members of his family were away worshipping their ancestors, but some of the ladies were at home; and Mr. — made inquiries whether I might be allowed to visit them; he and my father were, of course, not to be admitted. Accordingly, a little, old woman, apparently one of the ser-

vants, toddled into the room on her stumpy little feet, and leading me by the hand, conducted me to another room in which several ladies were assembled. They then sent for the interpreter, who was with us, to come and communicate our respective ideas. As soon as they had had one good stare, they began to examine me minutely, my dress; the few ornaments I had on, my watch, a small pair of opera-glasses, and everything else about me, asking innumerable questions all the time; which, as the interpreter only spoke "pigeon English," was for me nearly as difficult of comprehension as Chinese. "They make thee talker, if you catechee one piecee husband?" I replied in the negative, upon which they inquired how old I was, and expressed great astonishment that any one should have arrived at the mature age of four-and-twenty without being provided with that desirable appendage. While this discussion was going on, one woman came forward, took off my gloves, and seeing I had no rings on explained to the others, that if they had looked at my hands, they might have seen I had "not catechee one piecee husband," which caused her to be looked upon as a marvel of wisdom, and to be referred to on all after occasions. Having taken off my gloves, they went into raptures over my hands. Comparing them with their own, which were, without exception, very brown, hard, and bony. Each lady (and by this time they had become a multitude,) coming in turn, putting one of my hands beside her own, and then laughing merrily, and making some remark, which the interpreter translated, "she talker—number one, very beautiful hands." My hair was the next object of attention; which excited great admiration, being much lighter in color than their own; free from gum which renders theirs as stiff as card-board, and all growing on my own head. I fear my feet did not receive their commendation, though they were too polite to make any disparaging remarks, or the interpreter to repeat them. Only, as a kind of silent censure, a pair of boots belonging to the lady who I was told was the favorite wife, were almost immediately after brought in, to show me their idea of what feet *should* be. These boots were the length of the two first joints of my forefinger, beautifully embroidered in gold, on rose-colored satin, and with very thick soles, covered with white kid. We had been drinking tea and eating fruit and cakes all this time; the old ladies cramming me with the latter, for which I had no great affection, till I was in despair, but was afraid of hurting their feelings by refusing. I wished to see some of the very handsome dresses which Chinese ladies wear on high-days and holidays, so told the interpreter to ask if they would show me some of their "number one" (*best*) very fine dresses; which they appeared only too delighted at the thought of doing. Several of them went at once to fetch some, and most magnificent they were,—silk and satin, beautifully embroidered in different colors, mixed with gold and silver. They insisted upon dressing me in one of these gorgeous robes, shrieking with delight, like children, when they saw the effect of putting this dazzling garment, which was certainly never intended for any one exceeding four foot and a half in height, over my plain, black and white check dress, which appeared below it in startling contrast. It was difficult to get away from these merry, good-natured people; who,

I suppose, found great amusement in such a visit. The lady, whose dress I had been wearing, presented me, on parting, with two little embroidered bags; in which every Chinese lady carries the keys of her own particular box or chest. Several of the others loaded me with cakes and oranges, and all begged I would come again the next day; giving it as their opinion that I was "number one, very fine lady." Nearly all of them were much painted and rouged, none of them particularly pretty I thought, but with pleasant, gentle manners, and very merry withal.

I found the gentlemen being entertained at tea, by some of the sons of the house, fine, intelligent, gentlemanly-looking men, who had come in since our arrival, so more tea and cakes had to be consumed before we were free to continue our examination of the building.

The ancestral hall here was a very fine room; but the banners from this, as well as the hangings from other parts of the house, and cloth, and fur cloaks, and rugs, were all being spread out in the sun on the pavement of one of the court-yards, the servants evidently taking the opportunity of the master's absence to dismantle the rooms, and have a "regular turn-out," as house-maids call it.

We then went to some enclosures in which animals live in the blissful certainty of never being eaten. They are called "freed beasts," and are the birds, beasts, or fishes which have been purchased and set free, as votive offerings to the god in whose temple-grounds they are turned loose. They are tended by the priests belonging to the temple, who regard them as sacred.

For "The Friend."

We received the following communication from a highly esteemed Friend, one who takes a deep interest in the proper education of the children of Friends, and in the welfare of Westtown Boarding School. The plan proposed would require serious consideration, but we commend the whole subject to the intelligent examination of Friends throughout our Yearly Meeting.—Eos.

A Proposition.

Westtown having long felt the need of permanent teachers, and never having heard more than the one suggestion of "increased pay" whereby to secure that desired permanency, I will venture to touch upon another chord of the human heart, to secure the same object. It is well known to those whose experience in the affairs of men entitles them to a judgment, that most of our best men of a scientific and literary turn of mind, and such as would be likely unselfishly to engage in teaching really care less for the largest salary, than they do for the comforts, the quiet, the settlement and the refinements of a true home where they and their partners and their little ones may rest at all times *conscious of a home*, where the comforts and the beauties of nature and of art may be so nicely blended, that the place shall be more attractive than the money. Show me a man destitute of all local attachments, and I will show you one "on the wing," and ready for any thing that turns up. Show me one careless and indifferent to home's attractiveness, and I will show you one careless and indifferent to many other good things, neither of these are wanted for teachers.

ceedingly doubt if money alone, in any amount, would secure the object, unless it be the sacrifice of much that is far more valuable than permanency: raise a fund sufficiently large to pay the teachers the Boston rates of \$6,000 per annum, and I apprehend that the annoyances already experienced, could be found to be but a tithe of those which would ensue. None are wanted as teachers at Westtown but such as shall be as beacon-lights to the pupils, and know the spirit of greed to have no power over them: when the religious element at Westtown passes to be paramount, I hope to see its doors closed. The aspirations after a true home are inherent with the best minds and hearts; and feel assured that the practical acknowledgment at Westtown of this excellent trait of character, will secure the much needed permanency quicker, and with less outlay than any other course. A comfortable and attractive residence and surroundings are essential to a true home, and these are more needed by the teachers than very large salaries.

The old Infirmary is large, uncomfortable, lumpy, and exceedingly inconvenient—the main house beyond, although an improvement on the Infirmary as a dwelling, has no attractiveness either in or around it—while one at the end of the lane is still less desirable than either—the teachers cannot settle in them, and we should think them very unwise if they could.

Proposition:—I will contribute \$1000 towards the sum of \$25,000 to be used in selling the two houses on the lane, and erecting four good, commodious cottages, which shall be well supplied with conveniences, comfortable to the inmates, and pleasant to the eye; located, two on each side of the lane, rather more than half way down to terminus, and to be surrounded with sufficient yard room to admit of suitable adornment. The plans, elevation and locality of all cottages to be approved by the contributors to the fund, in conjunction with the school Committee.

There are four times twenty-five Friends attending to Philadelphia Yearly Meeting, use \$1000 subscriptions to this object, but scarcely be missed from their ample homes. Will the fourth of these signify their willingness at once, to the Westtown Treasurer, Charles J. Allen, No. 304 Arch St., that the work may be commenced early next year. Let there be no subscription papers, or self-appointed committees to solicit; but all be free, and done from pure love for our old Westtown. How little have we of present middle generation, done for this e-honored, heaven-blessed legacy, as comended with our fathers, who purchased, paid and bequeathed it to us.

California is largely cultivating, besides the apple; oranges, limes, citrons, figs and walnuts. In Lower California there are now 70 orange trees in bearing. About seventy stand on an acre, which commence producing in eight years from the seed. For good oranges the price is \$20 per 1,000. Lemons, peaches, and citrus yield crops averaged to be worth \$1,000 per acre. It takes eight years to get the trees in condition to bear, however, English walnuts are raised in plenty, and sell 25 cents per pound. A large tree will give 50 pounds of nuts. The figs are plentiful and of good quality.

COUNT THY MERCIES.

Al! grieve not so, nor so lament,
My soul! nor trouble thy sigh,
Because some joys to others seem;
Thy Father may deny.
Take all as love that seems severe;
There is no want if God is near.

There is no right thou canst demand,
No title thou canst claim;
For all are strangers in the land
Who bear the human name:
Earth and its treasures are the Lord's,
And He the lot of each accord.

How thankless art thou, child of man!
For favors that abound;
Thy God hath given thee eyes to scan
The glory all around:
Yet seldom for this priceless sight
Hast thou been heard to praise aright.

He knows who lives on Zion's hill
What we in truth require,
Knows too, how many blessings still
This flesh and blood desire;
And could He safely all bestow,
He would not let thee sorrowing go.

Thou wast not born that earth should be
A portion fondly sought;
Look up to heaven, and fondly see
Thy shining golden lot.
Honors and joys which thou shalt share,
Unending and unenvied there.

Then journey on to life and bliss;
God will protect to heaven;
And every good that meets thee is
A blessing wisely given.
If losses come—so let it be;
The God of heaven remains with thee.

SLEEP.

Sleep! to the homeless, thou art home;
The friendless find in thee a friend;
And well it is, wherever he roam,
Who meets thee at his journey's end.
Thy stillness is the planet's speed;
Thy weakness is unmeasured night;
Sparks from the hoof of death's pale steed—
Worlds flash and perish in thy sight.
The dawning will to thee alone—
The will and power are given to thee—
To lift the veil of the unknown,
The curtain of eternity—
To look unmeasured, though unbidden,
On marvels from the seraph hidden!
Alone to see—where none have seen!
Alone to see—what none have seen!
And to astonish, resent tell
The secrets of the Unsearchable.

Selected.

Elliott.

For "The Friend."

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation, he that believeth shall not make haste." He that believeth in this Stone, he that buildeth thereon, shall not make haste. And why? Because he must dig deep, in order to know his spiritual building placed upon this Rock. His is not a superstructure quickly raised upon the sand; which the rain and the wind may lay low, but it rests upon "a sure foundation," which will prove to be "a tried stone," against which all storms will beat in vain. If the members of our beloved Society were individually engaged to dig deep that they might be built upon Christ Jesus, the Rock of ages, precious fruits would be manifest; fruits which would leave no doubt of their source, and which would bring praise to the great Husbandman. There would then be neither creaturely activity nor spiritual sloth; but there would be a deep indwelling of spirit with Christ, our holy Head, in which state we would be enabled to discern the voice

of the stranger from that of the Good Shepherd, and closely following the one, and steadily rejecting the other, we would be preserved from all errors. Shall we not strive for this? and seek to "dwell in the Living Spirit," and be alike obedient to His puttings forth and to His restraints; then the day's work will keep pace with the day, and with our mouths in the dust, we will be prepared and enabled to exalt the Name of Him, our "precious Corner-stone," in whom none ever believed and were confounded or ashamed.

8th month 13th, 1870.

Communicated for "The Friend."

War Department, Bureau of Refugees, Freedmen and Abandoned Lands, Office General Supt. Education, Washington, Aug. 15, 1870. To Friends' Freedmen's Association, Philadelphia:

The rental arrangement by which this Bureau has been aiding benevolent organizations in sustaining schools, expired on the 1st of July last. As Congress failed to make an appropriation for the continuance of the work, this arrangement, I regret to say, cannot be renewed the coming term.

It is hoped the Societies will make all possible appeal to their patrons, and put forth the most vigorous efforts, at least to prevent the schools in the South from decreasing.

Very respectfully,

J. W. ALVORD,
Gen. Supt. Education.

The Philadelphia Water Works.—Since last summer a number of improvements have been made in the Philadelphia water works, which will increase the supply of water to certain portions of the city. The new Cornish engine, at the Schuylkill works, which was put in operation early this year, is now pumping about 8,000,000 gallons per day. This engine, with the others in use at these works, pump about 18,000,000 gallons per day, an increase of 7,000,000 per day, as compared with the period of drouth last summer. A larger engine, of the same pattern, which will be capable of pumping about 10,000,000 gallons per day, is now under way, and will be completed next March.

At the Fairmount works, the second large turbine wheel built in the place of the old breast wheels is completed, and now pumping about 8,000,000 gallons per day. A contract was made some time since for the third turbine wheel, and the work has been commenced, but will not be completed until next year. When this work is finished but two of the old breast wheels will remain.

One section of the new reservoir at Belmont, to supply West Philadelphia, has been completed, and in a few days will be filled with water, the new engine at the works, near Belmont cottage, having been finished. The capacity of this engine and pump is 5,000,000 gallons per day. As soon as the second engine for these works is built and put in place the old engine house near Girard avenue will be abandoned.

In about six weeks it is expected the repairs to the reservoir at Roxborough will be completed, and also the bridge over the Wissahickon, which is to convey the water for the supply of Germantown. This bridge, which is formed of two lines of 20 inch water main, will be 684 feet long, divided into four spans, the highest pier 94 feet high, and made of

wrought iron pipes eight inches in diameter, and braced with wrought iron ties. The water pipe on each side of the creek has already been laid, and as soon as the bridge is completed water will be supplied to the reservoir at Mount Airy from the Roxborough reservoir. There are two engines, with a pumping capacity of six million gallons per day, at the Delaware works. A new engine, with the capacity equal to the two old ones, is now being constructed, and a new reservoir built at Sixth street and Lehigh avenue. The engine and reservoir will be completed next summer.

—American Engineer.

For "The Friend."

Letter from William Grover.

1803, 6th mo. 3d. It was not pleasant that I did not either see or write to thee before I left London, which was not until the 28th. I have repeatedly had in view the expectation I gave thee of a little explanation of my views concerning the investigation of certain points which have often been considered as mysterious, and which I should gladly express in such a manner as would tend to thy satisfaction.

I am inclined to believe, that it is not the design of Unerring Wisdom, that the mind should be satisfied about these things by the exertion of its own powers; but that He has wisely reserved to Himself the communication of this satisfaction, dispensing it to the minds of His creatures, when, how, and in what degree He sees meet, from time to time. It seems that a real progress in Divine knowledge is very differently to be attained and experienced, from what may generally be expected and desired by mankind. If any man will do His will, he shall know of the doctrine. See John vii. 17.

It is very gratifying to the natural mind, to have a very full and comprehensive view of the subject of religion at the beginning of the work; but the religion of our Lord and Saviour Jesus Christ, appears to be very differently intended to be opened to the mind; beginning, frequently, with a little light or manifestation of the Divine will, as to some point or part of duty. And as obedience is yielded to this small manifestation, let it be respecting whatsoever it may, greater and greater degrees of light and of strength are afforded to follow on to know more and more of the Divine will, and of Divine things. This is very humbling to the natural mind; which would willingly be getting on faster; but the real, Divine manifestations of Light and of Life, must be humbly waited for, and the mind clothed with reverence and fear, lest it get on in its own wisdom, and mix something of its own with the communications of Divine Light and Life; for it is well to remember, that "in Christ, the (Word) was Light, and that Light was the Life of men." Now as the mind is really favored to believe that all good comes from God; and that its own conceptions and searchings, in its own wisdom and strength, will end in disappointment, and short of that clearness and evidence which truly satisfies, it is brought into a humble, waiting state; and in this reduced, dependent, humble state, as anything is made known from the Source of all true good, I believe a sweet, substantial satisfying something will attend it, which all the exertions of the mind, in its own wisdom and activity, cannot afford. And as this comes to be really known and believed, a fear pos-

sesses the mind of entering into abstract speculation concerning Divine things; preferring rather to wait in humility and reverence upon God; not doubting, but He will be pleased, if we yield obedience, day by day, to the manifestations of His Light in our minds, to make to us such discoveries as He judges best and most suitable for us.

Now, as the Holy Scriptures are read in this disposition of mind, depending on God, through the Spirit of Christ in the soul, for the opening of them to our understandings, we may, I believe, often be sweetly refreshed, comforted, and edified, even in reading a very few verses. And if we meet with anything which is not quite clear to us, we may rather feel disposed to leave it, than to reason, search, and contrive concerning it. Thus thou wilt perceive that I believe the religion of Christ to be a religion of faith in Him; and that as in Him are hid all the treasures of wisdom and knowledge, so, as we are brought into a state of true waiting and dependence upon Him, and upon the manifestations of His spirit on the soul, we are in the way to be rightly introduced, from time to time, into such degrees of knowledge in Divine things, as is truly best for us, and best adapted to the state of our minds; and that it is not consistent with Divine Wisdom to communicate the treasures of heavenly mysteries, but as the mind becomes, through true obedience, refined and prepared for the reception of them.

THE FRIEND.

EIGHTH MONTH 27, 1870.

Our readers will find in another part of this day's issue of our Journal, an article taken from "The Monthly Record" of Birmingham, England, and published over the signature of Fielden Thorp. We ask particular attention to it; for though in some respects it misrepresents Philadelphia Yearly Meeting, it nevertheless adds to the cumulative evidence, of the real character of the obstruction to the restoration of unity and harmony within our religious Society, as now constituted; we allude to his statement "That Friends in England and Friends in Philadelphia, do not, in their corporate capacity, hold the same doctrines," which, we believe, is also true as regards many Friends in most of the Yearly Meetings on this continent.

The epistle addressed to its members by our late Yearly Meeting, has called forth much comment, both here and in Great Britain; and had there been any just ground for doubting them before, ample evidence has been afforded since its publication, to its timely production, and the verity of the religious feelings from which it is stated to have originated.

In no one instance, we believe, has there been any attempt made by those attacking that document, to cast a doubt on the identity of the doctrines advocated in it, with those ever held by the Society of Friends, as set forth in the various official or approved writings published to the world by the Society. It is manifest that the cause of those attacks, and of the harsh, and in some cases even vituperative language used respecting it, and its authors and approvers, may be found in the following remarks of F. Thorp.

"It is clear that Philadelphia Friends, in their corporate capacity, cling to that idea of justification which makes it "all one with sanctification," a justification received not through simple faith in Jesus of Nazareth crucified for us, but by coöperation with the "heavenly spiritual principle," which they believe to be "in all men as a seed," "in white God as Father, Son and Holy Spirit dwells; birth of Christ in man, not Christ's death or the cross for man, being his ground of acceptance. It is clear that those who sanction the issuing of the epistle in question still think of the gospel, not as glad tidings of redeeming love manifested in the incarnation, His sufferings, death and resurrection of the Son of God, and left on record for us by His commissioned apostles and evangelists; but identical with this "inward light," or "Divine principle," the possession of which they assume to be independent of the outward revelation contained in the bible." But if we turn to the epistles and other documents issued by our own Yearly Meeting during the last thirty years, it is equally clear, that the Society of Friends in England, as a body, has ceased to hold these views. This is admitted, though with regret and expostulation, by the Friends who still continue to maintain them.

Those acquainted with the contents of the epistle calling forth the above remarks, &c. with other addresses or declarations reciting the christian faith maintained by Philadelphia Yearly Meeting, will, we apprehend readily see the incorrectness in this author's statement of what "Philadelphia Friends" "think of the gospel," and what they do not believe. The words marked as quotations, his statement, are taken from Barclay's Aology, and in their proper connections, impute truths not doubted by any true Friend. It is true that Philadelphia Yearly Meeting in its corporate capacity, "still clings" to the faith of Friends, as set forth by the humble founders of the Society, and it is no recent discovered fact to it, or to most of its members, that there is ground for the assertion "that the Society of Friends in England as a body, has ceased to hold several of the views." For many years it strove, in vain, to induce London Yearly Meeting to take a stand against those same departures from the faith of Friends, which have been manifested in many of those official acts, which F. Thorp now calls attention, as showing that the "views" held by the two meetings are not the same.

This writer characterizes the original belief of the Society on the important doctrines of justification, and universal saving light, as "a man-made system of Divinity;" claiming, opposition to that belief; that the faith is held by himself and his fellow believers, "the simplicity of the truth as it is in Jesus as set forth in the inspired writings of the New Testament."

It is not an uncommon thing for those, who have changed from the faith held by the Society to which they belonged, and being desirous to defend or promulgate that which they have adopted, to assume that they have arrived at a better understanding of the Scriptures than their fellow members, who can unite with them in the changes they have made; and it is easy to charge the latter with "clinging" to a system not drawn immediately from the Scriptures, but man-made. We apprehend the same idea, though con-

different language, is intended to be conveyed by the paragraph in an editorial of the last number of the *London Friend*, where the writer says, when speaking of "that section of Philadelphia Yearly Meeting" with whose title originated, "Neither would we question in their soundness in the essential truths of christianity, though we cannot but think that our reception of those, through the medium of theological system, rather than directly from the inspired Scriptures, has materially impaired the clearness of perception and expression, which is so indispensable for those who would instruct others." An expression of J. J. Gury's has lately been revived, which is intended to convey a similar sentiment; where he says: "Were I required to define Quakerism, I should not describe it as the system so laborately wrought out by a Barclay, or as the doctrines and maxims of a Penn, or as the deep and refined views of a Pennington; for these authors have their defects as well as their excellencies. I should call it the religion of the New Testament of our Lord and Saviour Jesus Christ, without diminution, without addition and without compromise." So far as the language of either the writers here alluded to, conveys any distinct idea of the faith referred to, it amounts to this; that Quakerism is not the religion of the New Testament as understood and accepted by the founders of the Society, and maintained by it from their day to the present, but it is the religion drawn directly from the New Testament, according to those writers' understanding and acceptance of it, and taking for granted that they must be right, they make such changes in the ancient text of the Society, as accord with their views of what is scriptural, and yet claim to be Friends; charging those who feel conscientiously bound to adhere to the primitive faith, because they believe it to be the truth as it is in Jesus, with clinging to "a man-made system," as receiving their belief through the medium of a theological system, rather than directly from the inspired Scriptures. Why is not a "system" which these professed Friends hold in common with many other religious societies, as much man-made, or derived from theological influences, as that which they denounce? The human element must enter into an expression of any system or article of faith, make it intelligible, and as soon as it is put into words, it is so far man-made. This reception of what are believed to constitute the truths of the gospel, to definite terms, is essential to the existence of distinct organizations among professing christians, so long as there is diversity of faith; for every christian nomination believes, or professes to believe, that their faith is "the religion of the New Testament without diminution, without addition, and without compromise," and yet they differ widely in their definition and reception of it. If then, the question now in dispute, which system is in accord with the word of the Spirit and the teachings of Holy Scripture? it might be necessary to enter into an argument to show the scriptural soundness of the doctrines contained in the epistle of our last Yearly Meeting, and to point out the inconsistency and fallacy of the objections made to it; and the unsoundness of some of the sentiments advocated by its opponents. But that is not now the question. The points at issue are whether that epistle sets forth the doctrines of Friends inculcated by Fox, Bar-

clay, Penn, Pennington, and by the whole body of the Society until recently; and if so, whether that system of religion is to be repudiated, and the modified Quakerism of Cressdon, Gurney, Ash, and those who have adopted their views, is to be now adopted by the whole body of the Society.

Upon the question, whether the doctrine contained in the epistle corresponds with that heretofore held by the Society, we will quote from the editorial in the last number of *The British Friend*: "We believe not one of her critics assails Philadelphia Yearly Meeting on the ground of departure from such belief; but each attempts to show, that what she puts forth in the epistle in question, is unscriptural and at variance with what is entertained by all evangelical christian professors. This, however, we consider is not the question at issue—either the Philadelphia epistle is in harmony with our accredited positions, or it is not. We have not now to inquire if those positions are scripturally sound; it has been a settled point that they are so, ever since the rise of the Society, and it is this which has formed its outward basis of union. Such as consider the Society unevangelical or unscriptural, place themselves in an antagonistic position to the body, and in proportion as they differ from Friends, or from the Society's recognized standards, they have ceased to have a right to the name; such standards, be it observed, being so held, not because they are of Fox, Penn and Barclay, but of Christ and his apostles in the Scriptures." With this we can entirely agree.

As there has not been, so we believe there cannot be, any dispute that the doctrines set forth in the epistle, have always been held by Friends. In the year 1829 a conference, composed of delegates from all the Yearly Meetings of Friends in America, met in Philadelphia, and prepared "The Testimony of the Society of Friends on the Continent of America;" in which "Testimony," when declaring the belief of Friends respecting justification, they gave the clear exposition of the subject found in Barclay's Apology. That "Testimony" was laid before, and received the sanction of every Yearly Meeting in this country; as is shown by the minutes made in them respectively, and published with the "Testimony." The views on justification in the epistle, issued by Philadelphia Yearly Meeting, which has been so assailed, are the same as those thus endorsed by the whole Society here, and we feel confident that no officially approved declaration of the faith of the Society, and no writer among Friends whose works have received their sanction, inculcate any other doctrine on this important subject.

The difference between this doctrine and that now advocated by so many within the pale of our religious Society, is not merely as to the application of a word to define one step in the progress of transformation, from a state of nature to a state of grace. It is far deeper. It is inseparably connected with principles, lying at the base of Quakerism, and involving the whole work of regeneration and preparation for, and engaging in the work of the Lord. The views upon this subject of conversion and justification now held by so many among us, were common with very many religious professors, when Friends separated themselves from them. The early Friends saw their incompleteness, and the defective system of christianity that attended

them; and they were enabled, in the light of Christ Jesus, their Lord, to embrace primitive christianity in its spirituality and completeness. As the doctrines and testimonies of the gospel they lived in, and inculcated, are frittered away, and the modified Quakerism prevailing so largely, takes their place, we believe, the members or meetings embracing it, will, unless mercifully restrained by the Head of the Church, go back, step by step, to the faith and practices of the other religious societies around them. This retrograde movement, the copying after and uniting with other denominations—now in one and now in another point of doctrine or ostensible religious performance, will, if those views continue to receive the sanction of bodies like London Yearly Meeting, lead to other and wider deviations from the uniformly acknowledged faith and practice of our Society, and we shall in the end, be amalgamated with other professions. It is thus that the truth of the text, as applied in the epistle, has been, and we fear will, continue to be exemplified "Strangers have devoured his strength and he knew it not."

We pen these remarks in no party spirit; no feeling but christian solicitude for those who differ from us. We fully accord them the right to adopt their own views of Scriptural truth; and we by no means impugn their sincerity. But many of those views never have been, and are not now the views of Friends; and we confess our inability to reconcile with fairness and christian truthfulness, the avowal by those in membership of important religious principles, which they know were never sanctioned by the Society; and yet, by making no clear and official statement of their repudiation of several of the doctrines always owned by Friends, deceive many in the Society, and allow the world to suppose they are representing their original faith. Can they marvel that those who still "cling" to the ancient faith, feel that they are aggrieved, and unjustly treated, by this course; especially as they are blamed for the production of disunity and disorder, by not going with the prevailing current. While we commend the honesty of F. Thorp and others in openly acknowledging that there are these differences in the doctrines, maintained by Philadelphia and London Yearly Meetings, we greatly mourn that it is so; not only because it seems to almost preclude the hope of restoration of harmony between them; but still more, because we believe that the differences are the result of a sad defection from the spiritual religion which Friends are called to hold up before, and commend to the world.

The "Contributors to The Friend," desirous of bringing their Journal more extensively to the notice of their fellow members, have directed the printer to strike off extra copies of the present number, the first of the Forty-fourth Volume, with the intention of distributing them among those to whom *The Friend* is not now regularly sent, in the hope that its circulation may thus be increased. Copies for distribution will be mailed to some of our agents and friends, and any who desire to obtain them will be gratuitously supplied at the office; or if they will kindly furnish names and post-office address of persons to whom they think it desirable that they should be

sent, care will be taken to have them duly forwarded.

Persons desiring to subscribe will please address our agent, John S. Stokes, No. 116 North Fourth Street, Philadelphia, enclosing \$2.00 and giving post-office address.

SUMMARY OF EVENTS.

FOREIGN.—The sanguinary and indecisive battle near Metz on the 14th inst., was succeeded by similar conflicts between the hostile forces almost throughout the following week. In most if not all of these engagements, the Prussians were the assailants, their object being to prevent the French army from leaving Metz and forming a junction with the French forces at Chalons. The encounters took place within a short distance of Metz, both south and west of that city. The Prussian commanders succeeded in arresting the westward movement of the French forces, but seem to have gained this advantage at a very heavy cost. The number killed and wounded on both sides is reported to be frightfully great, and so far as can be discovered from the contradictory statements of the two parties, the French have inflicted losses as great as those they have received. In reference to the most severe of these engagements, the king of Prussia sent the following dispatch to Berlin on Aug. 18, 1870: "The French army was attacked to-day west of Metz. Its position was very strong. My command, after a combat of nine hours duration, totally routed the French forces, intercepted their communications with Paris, and threw them back on Metz." On the other hand the French Emperor, Count Palikao, makes the following statement to the Corps Legislatif: "The Prussians assert that they were victorious on the 18th, I affirm the contrary. I have communicated my dispatches to several of the deputies showing that three Prussian army corps united and attacked Bazaine. They were repulsed and driven into the quarters of numerous villages. On the 19th, the 8th York *Infantry* was killed. The battle was without decisive result, the French falling back in good order, without pursuit, to Metz, their ammunition having given out. The losses of the Prussians greatly exceeded those of the French, the former losing 40,000 men on Thursday alone."

The Paris dispatches show that whatever may have been the relative loss of life, the general result has not been favorable to the French. The War Office forbids the publication of any war dispatches, unless signed by Marshal Bazaine. This prohibition extends even to the Emperor's dispatches. Very little has been said of the Emperor Napoleon, who has been reported that he was at Chalons and seriously indisposed. Another account locates him at Rheims. He has lost his popularity, and it is supposed will not much longer be the ruler of France.

The defence of Paris has been confided to General Trochu, who has been invested by the government with almost unlimited powers. Letters from Paris to London declare that the Emperor is virtually deposed, and is ignored in all arrangements. Trochu is said to be acting effectively and has already organized a large force for the defence of the capital. The environs of Paris have been laid waste, and an inhibition of the army reported that he was at Chalons and seriously indisposed. Another account locates him at Rheims. He has lost his popularity, and it is supposed will not much longer be the ruler of France.

Disturbances have broken out in the Department of the Yonne in France, growing out of a belief of the bigoted peasantry, encouraged by their teachers, that the present war is one of Lutheranism against the Catholic Church. The Protestants are violently assailed.

Pfalzburg, in the Vosges, capitulated on the 20th, to the Württemberg army.

Strasbourg, being invested by an army of 30,000 of the Baden and Prussian troops. The besiegers had changed the course of the little river Ill, in order to stop the supply of water for the city. The general in command of Strasbourg had driven out of the defenses all who consume army stores without affording aid.

Paris dispatches indicate that the convoys with provisions have gone forward to supply both armies. About 150,000 men had passed through Paris to the front in the last four days. It is said that there are now

nearly 300,000 good troops at and near Paris. The destruction of the Bois de Boulogne had been commenced. A large part of it, however, will not be touched. Only those portions near the wall of the city will be cleared away. The ramparts are strongly fortified with large cannon. The forts are fully prepared, and the entrances to the city may be closed at any moment by drawing the forts.

The *Journal Officiel* contradicts the report of the illness of the emperor, and says that he will command the imperial guard in the next great battle for the defence of Paris. The Journal also says the Minister of the Interior has made public a note from the Minister of War, to the effect that the government having received no dispatches from the army of the Rhine for two days, on account of the interruption of telegraphic communication, he thinks the plans of Marshal Bazaine have not yet succeeded. Communication between Bazaine and McMahon is kept up by couriers.

A dispatch from Brussels says, the request of Prussia that her wounded may be sent home by way of Brussels and Luxembourg, has been refused, on the ground that its purpose was to clear the way for reinforcements coming to the Prussian army.

A London dispatch of the 22d says, the Crown Prince, with an army of 100,000 strong, is apparently intending to march from Paris by the valley of the Aisne.

A Florence dispatch of the 22d says, Prince Napoleon is there. His mission is to demand the mediation of Italy.

The cable of 1866, which was broken some months ago, has been repaired, and messages now pass freely between London and Paris.

Another dreadful colliery explosion has occurred at Wigan, in Lancashire. Thirty persons were killed and many others wounded.

The king of Prussia has appointed General Bouin Governor General of Lorraine, and General Boblen, governor of the province of Alsace. The responsibility of the cabinet in regard to possession of the former German provinces of the Rhine, Prussia means to reimburse her plundered subjects expelled from France.

General Sheridan, of the U. S. army, has received permission from the Prussian authorities to follow the campaign with the head-quarters of the king. He was present at the battle of the Sadowa.

The cabinet of Berlin, in reply to a communication from the pope, declines to guarantee the inviolability of the pontifical states.

London, 8th mo. 22d. Consols, 91 $\frac{1}{2}$. U. S. 5-20s, 1862, 88 $\frac{1}{2}$; 1865, 88 $\frac{1}{2}$; 5 per cents, 83.

Liverpool. Cplands cotton, 9 $\frac{1}{2}$ a 9 $\frac{1}{2}$; Orleans, 91 a 91 $\frac{1}{2}$.

UNITED STATES.—*Philadelphia*.—Mortality last week 376. Cholera infantum, 89; consumption, 42; marasmus, 29; old age, 13.

Miscellaneous.—The customs receipts for the week ending 8th mo. 13th, amounted to \$4,270,322.

During the fiscal year ending 6th mo. 30th last, the net receipts from our customs were \$194,538,374. Internal Revenue, \$184,899,756; Sales of Public Lands, \$3,350,382; miscellaneous sources, \$28,466,865—total \$411,255,477. During the same period the expenditures for the War Department were \$87,655,073; Navy, \$21,780,229; Indian Affairs, \$1,000,000; Civil and miscellaneous, \$53,237,969; Interest on public debt, \$127,702,338—total \$292,124,052. The amount expended in the purchase of U. S. bonds for the sinking fund was \$126,578,508. The balance in the Treasury 6th mo. 30th, 1870, was \$149,502,471.

The President has issued a proclamation enjoining a strict observance of the neutrality laws upon all citizens of the United States, and others within their jurisdiction, pending the present war between France and the North German Confederation.

The Markets, &c.—The following were the quotations on the 22d inst.: New York—American gold, 113; 10-40s, 108 $\frac{1}{2}$. Superior State flour, 85 a 85 $\frac{1}{2}$; 56-20 superfine, \$5.65 a 56; Genesee, 26 a 29; southern, 26.20 a 26.90. No. 2 Chicago spring wheat, \$1.15; amber western, \$1.28 a \$1.40; amber Tennessee, \$1.40 a \$1.43; white Michigan, \$1.70. Yellow corn, \$1.05 a \$1.05; western mixed, 85 a 88 cts. Cula sugar, 9 $\frac{1}{2}$ a 10 cts.; refined, 13 $\frac{1}{2}$ cts. Middling cotton, 19 $\frac{1}{2}$ cts. *Philadelphia*. Superfine flour, 55.40; finer brands, 55.50 a 58.50. Pennsylvania red wheat, \$1.45; new Indiana, \$1.40 a \$1.43; rye, 95 a 98 cts. Yellow corn, 81 a 81.05; western mixed, 90 a 93 cts. New castles, 47 a 50 cts. Timothy seed, \$4.50 a \$4.75. The arrivals and sales of beef cattle reached about 2000 head. Extra sold at 9 cts.; fair to good, 6 $\frac{1}{2}$ a 8 cts., and common, 5 a 6 cts. per lb. gross. Sales of 13,000 sheep at 4 $\frac{1}{2}$ a 6 cts. per lb. gross, and

1883 hogs at \$13 a \$13.50 per 100 lbs. net, for corn fed.

RECEIPTS.

Received from Sarah Green, R. 1, \$2.44; from Wm. B. Oliver, Mass., for Nathan Breed, \$2.44; for and for Pelatiah Purinton, \$2.50, Vol. 43; from Dillo Gibbons, O., \$2.44; from Elwood Dean, O., \$2.44; from E. W. Stratton, for Geo. H. Blodgett, \$2.44; from J. H. Bland, Ill., \$2.44; from J. H. Caldwell, Issue S. Caldwell, an Israel Cove, \$2.44 each; for Philip Carter, O. \$2.44; from Geo. Sharpless, Pa., per Charles I Warner, \$2.44; from E. S. Haines, Pa., \$2.44; from Wm. R. Smith, O., \$2.44; from H. W. Gibbons, O., \$2.44; from J. M. T. \$2.44; from J. M. T., \$2.44; from Chas. L. Willits, N. J., \$2.44; from Lydia A. Hendrickson, N. J., \$2.44; from Sarah L. Passmore, Pa., \$2.44; from Amos Batey, Agent, Io., for James Harkness, Nathaniel McDonald, and Russel Taylor, \$2.44 each; for D. C. Barber, \$2.44; from Benj. I. Stratton, Agent, O., \$2.44, and for Sarah S. Lupton and Christiana Kirk, \$2.44 each; from Isaac Chalk, Io., \$2.44; from Sam'l Shaw, O., \$2.44; from Mark Haines, N. J., \$2.44; from Jane B. Davi, Pa., \$2.44; from Ann Scott, Pa., \$2.44; from D. J. Sells, Pa., \$2.44; from Jos. Scattergood, Pa., \$2.44; from Jeremiah Foster, R. 1, \$2.44; from John D. Harrison, Pa., \$2.44; from Amos Lee, Pa., per Jesse Hall, P. M., \$2.44; from Parker Hall, Agent, O., \$2.44, and for Nathaniel Hall, Wm. Hall, Wm. Hall, Jr., Jas. McCall, and Lewis Tabor, \$2.44 each; from Chas. W. Robert, Pa., per M. C. Roberts, \$2.44; from Gilbert Cooper, \$2.44, and for Lucy Cove, \$2.44; for Joel Willson, Agent, N. J., \$2.44, and for Max Thorn, \$2.44; from Isaac Cowgill, O., \$2.44, and for Joseph Cowgill, \$2.44; from Benj. Bowe, Ann, Mich., \$2.44; from Amos Evans, N. J., \$2.44.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

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DIED, at Stamford, New York, on the 23d of Severn month, 1870, SAMUEL C. HULL, son of the late Her and Sarah HULL, who in his 53d year, a member of 8d

WILLIAM H. PALE, PRINTER.
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China.

For "The Friend."

Our author's sketches are too imperfect to give us as full an insight into Chinese doings as we could desire, but as they are from the pen of one whose sex and position gave her access where most observers are excluded, we obtain a few extracts further.

Manufactories.—On leaving, we returned to the manufactories; and first, to see the preparation of wood for lacquering. A layer of disintegrated granite, made into a paste with oil, is laid upon the panel. When dry it presents a smooth, firm surface, upon which successive coatings of lacquer are afterwards laid. The lacquer looks like very thick treacle, or tch.

We then visited a china manufactory. The most interesting process here was the painting. Each man had a picture, or pattern before him, and a tray of brushes and colors ready mixed. Holding the plate or cup in one hand, he laid on the requisite amount of color with the greatest precision and rapidity, apparently never making a false stroke, nor touching his work twice.

The proverb, "God is with the patient," noted from the koran so provokingly by the rats, to excuse themselves for procrastination and unmitigated laziness, ought to be familiar to Chinamen, though not for a similar reason. The industry and patience of this race are wonderful.

The Chinese loom for weaving silk is exactly like that used in olden days by English weavers; and found even now in cottages in the north of Ireland. The Chinaman weaver whom we visited was making a rich silk, masked with gold-like 'kinkob,' for man-rin's dresses, and at the same place they were making very heavy, thick, corded silk ribbons, exactly like markers for church books. These are ladies stockings, or what answer to stockings among Chinese ladies. They bind them round their withered, shrunken little legs, on high-days and holidays, letting the fringes at the ends hang down. Everything silk is sold by weight; the scales are beautifully delicate and exact. Close by they were making windows of oyster-shells, which are much used. The shell is split off in very thin flakes, which are then cut into small

squares and arranged between light bars of wood, like slates on a roof.

We went thence to see the manufactory of ornaments of kingsfishers' feathers, which are extremely pretty, and much worn on fetedays by women of the lower orders, who cannot afford expensive jewels, or ornaments of jade and coral. They look like the most beautiful light and dark blue enamel. From the precision displayed in cutting the feathers, it is a more curious process, even, than the painting on china. The feather is stripped unbroken from each side of the pen, and laid on a board beside the workman, who has also a small saucer of very strong glue, and two or three sharp knives of different forms. The framework of the ornament is of some thin brass looking metal, with a slight tracing of the outline of the pattern raised in the same metal. Most of the patterns we saw were of birds, fish, insects, dragons, crabs, lobsters, and such-like; or else flowers, with stamens made of seed-pears or very small bits of coral. The man took one look at the framework, and then, without the slightest hesitation, cut off the piece of feather of the exact size and shape required. He fixed it in its place by taking it up with a brush dipped in glue, and reversing it on the framework.

We then went to see the carving of those concentric ivory balls, which are looked upon as such marvels, but which, like many other extraordinary things, seem very simple when you see how they are done. A solid ivory ball is ruled into quarters, and in the centre of each quarter a circle is drawn, the size of the holes as they are to appear on the outside of the ball when completed. The ball is then fixed into a socket and put upon a turning-lathe. Each circle is then pierced till within a certain distance of the centre of the ball, when a 'bent chisel' (as wood carvers call it) is introduced, which cuts away all round the spots where the boring ceases; thus leaving, when the same process has been gone through at the termination of every bore, the innermost ball detached from the solid block. The same process is repeated two or three times, by which means more balls are made; or rather, a series of shells is formed round the innermost ball. The bent chisels are shorter in the shaft and longer in the bend of the blade as each successive ball requires. After this, the outside quartering is subdivided, and more (but of course, considerably shorter) bores are made. The same process is repeated throughout; the outermost ball remaining firmly fixed in the socket, and being the last worked upon. Some children were practising upon wooden balls. The exact markings in the first instance appeared the greatest difficulty.

Gardens.—We now visited some gardens belonging to the Temple of Longevity, but which are let to a gardener. In these were numerous trained plants and trees, in quaint and various forms; such as lions, dogs, dragons,

dolphins, serpents, pagodas, or baskets. Some of the animals had painted wooden eyes, which aided us considerably in recognizing their species, and added much to their fierceness of aspect. In this garden were also many large tanks for breeding gold and silver fish. The former were very beautiful, quite different from those commonly seen in England: the color is burnished gold, glistening and gleaming like metal at every movement. Their tails are double, and the motion of them such as one fancies must have suggested to an intelligent and mechanical mind, the first idea of a propelling screw.

After this we went in a boat some distance up the river to see the house and gardens of a celebrated Chinese merchant, Mr. Pottinger, one of the wealthiest of that class. The house resembled Chinese houses in general, with a number of small rooms, fitting into each other like a Chinese puzzle, with very handsome furniture and China in some rooms, but the same uninhabitable look which we remarked in every other large house. The garden can only be so called by courtesy, for it is in fact nothing but a raised, narrow causeway, running in and out, and winding round and about an artificial lake. It exactly resembles the bridge on the china plates, except that it has a roof supported on red, laquered-wood pillars, with black, laquered rafters. There are bridges, and drawbridges, and grottoes, and bowers, and pagodas, and every kind of ornamental gardening that one can imagine. At that portion which forms the boundary to the garden, the outer side of the colonnade is walled in, and here are stone tea-tables at short intervals, and innumerable little square bamboo stools arranged along the wall. The walls themselves are covered with moral sayings, and sentences from sage authors, with which the friends of the family are supposed to improve their minds when they come to a tea-party.

We went to the top of one of the pagodas, three stories high, whence the view of the river and distant town was very pretty, and the bird's-eye view of the garden and its colonnade extremely quaint and strange to English eyes.

The City of the Dead.—We then went a long way out of the city, passing one of the paradises, a leper village, the burial-place of criminals, and various other cheerful places, till we arrived at the "City of the Dead." This is certainly one of the most curious things to be seen in China. It is a regularly built, walled, and fortified city, with a guard at the gates, and streets of houses, just as for a city of the living. The only difference is, that here the houses are never more than one story high, and that an oppressive and almost awful silence prevails everywhere, which could only belong to a city of the dead. Here are deposited the coffins of those whose friends have not found the fortunate time and place for their interment, should they belong to

Canton, or for removing them to their native place, should they belong to another part of the country. Rent is paid for these houses by the week, month, or year; or else they are purchased, not as a family vault, but as a temporary resting-place for the dead, until their interment. Before every door hung a colored Chinese lantern, waving backward and forward in mournful cadence to the sighing of the wind, which seemed to haunt the silent streets, and to wait out its surprise and grief on finding naught but solitude and stillness. Each house consists of two rooms. On a table in the outer room is placed the monumental tablet, with lights and incense burning before it, and very often fruits and tea. In the back room the coffin or coffins are placed, resting on two thick blocks of stone; though in some of the streets we saw houses containing several coffins, evidently belonging to poor people, for they were piled one above another, as if many families united to rent a house. Some of the coffins belonging to the rich are very handsome, being made of solid, thick wood, sometimes beautifully lacquered. The coffin, in the case of a mandarin, requires to be of a considerable size, for he is buried in his state robes of rich broadcated silk or satin, and with the usual appendages belonging to the full dress of a mandarin. The city is fortified, to guard against raids which might be made upon it to carry off a body for the sake of the ransom. One can hardly imagine this to be more than a remote contingency, for, beside the superstitious reverence with which Chinamen regard the dead, even their ingenuity would find it a difficult matter to remove one of those very heavy, solid coffins, without creating a disturbance which must soon lead to betrayal.

Our author adds in a note: It would be a terrible thing for a Chinaman to die without the hope that, as soon as the lucky day should be known, his body would be taken to his birth-place, and equally so for his son to feel that he had left his father's body for so long a time in a strange land, unless he had this supposition to give him authority for so doing; when, instead of being a piece of neglect, it becomes for him an act of piety.

An Asylum.—On our way home we stopped to see the Asylum for Aged Men. Filial piety forms so striking an element in the Chinese character that though there are asylums for the aged of both sexes here, it is only those who have no relations, or whose relations are really so poor as to be incapable of maintaining them, who seek admittance. It would otherwise appear strange, that in a country where benevolent institutions are so well supported, provision should only be made in such an asylum for 500 inmates. We saw several of the old men, who all looked comfortable and happy. In some of the rooms two or three old friends, almost in their dotage, would be cowering over the fire, spinning long yarns to one another. In others, one or two had brought their dimers to cook at the same fire, which operation they watched with intense satisfaction as they sat round it. All looked bright and smiling, and mumbled out some words of welcome as we passed by.

As regards family prayer, I desire that the restraining influence of the Spirit of Truth may keep away from us the strange fire, which, whenever it is offered, occasions death.—*S. L. Grubb.*

For "The Friend,"
Selections from the Diary of Hannah Gibbons; a
Minister deceased.

(Continued from page 8.)

"5th mo. 1844. Having for some time felt an engagement of mind to go and see some colored families who live in and about the village of Haddington, and give them some religious tracts, on First-day afternoon, 12th of 5th month, Samuel Rhoads accompanying me, we accordingly went to see these poor neglected fellow-creatures. Most of them appeared grateful for the little attention paid them, and it affords a peaceful retrospect to my mind.

"Some days afterwards, I went, accompanied by my worthy friend E. Garrett, to see a young man, who it was feared was walking in the way that leadeth to destruction. He appeared willing to hear what I had to communicate, and after giving him some religious tracts, we left him: my mind being relieved and peaceful, for which I was thankful, having felt something stirring within me towards him for some time. These comparatively small acts of apprehended duty are humiliating; and I have earnestly desired to be preserved from kindling a fire in my own wisdom, and warming myself by the sparks thereof; lest I should have to lie down in sorrow."

The watchful, christian care exercised by our dear friend, in respect to all her religious acts and movements, is very observable and instructing. The natural man can do nothing to the glory of God; that body, all-wise Being, who also is sufficient for His own work; and who, requiring all our sacrifices to be the fruits of the new creation, will not accept either the lame or the blind, or any other product of the unrenewed mind. We are poor, weak, and blind creatures; having nothing but what is in mercy dispensed to us from the Treasury on high. How wise then is it, like this well instructed scribe, to wait diligently, though patiently, for the anointing and alone qualifying power of our holy Redeemer, who in merciful condescension, when He putteth forth His sheep, goeth before them; prepares the way; accepts the sacrifice; gives them their penny of peace.

"In the 6th month, accompanied by my daughter J., I paid a visit to my children at Coatesville. O Lord! be pleased to follow them with the touches of Thy love, till they are willing to follow Thee in the path of regeneration and newness of life. I also went to see my dear sister Edith Edge and family, which was a satisfactory visit. It felt to me a time of strengthening in the bonds of near fellowship.

"7th mo. 20th. Having felt my mind exercised for some time past in the prospect of attending the half Yearly Meeting in Virginia, and if way opens to visit the meetings constituting it, the subject feels weighty and renewedly so this morning. The language which frequently arises is, 'Send out thy light and thy truth: let them lead me.' And make me willing, by the baptismal influence of Thy Holy Spirit, to obey all Thy requirements. Preserve me, I pray Thee, from every false appearance that would draw away from Thy pure life into the mixture of fleshly wisdom; being renewedly made sensible that my standing is as on a sea of glass; and that our son's enemy would, if possible, deceive the very elect. Oh, gracious God! preserve me, I pray

Thee, on the sure foundation, the rock of ages, which Thou alone art; that so none of the fiery darts of the wicked one may be suffered to prevail against me.

"9th mo. 29th. My mind has also been exercised on account of visiting the prisoners in Chester prison; a service which appeared too weighty for me, and very humiliating; so that I should gladly have been excused. But the subject pressing heavily upon me, and remembering we are not our own, but are bought with a price, I mentioned it to a few friends; who, not discouraging me, on the 26th, accompanied by my kind friends Isaac and Jane Garrett, I went to Chester. And after the needful care being taken, and no objection being made by the sheriff, next morning we visited the prisoners, eight in number, accompanied by our worthy friend Eos Sharpless. Oh! how my mind craved that they might be redeemed from all iniquity, and brought into a state of acceptance in the Divine sight; remembering that the mercysent of the Most High covers His judgment-seat. The prisoners behaved well; and some of them were solid and attentive. My mind was much relieved after the opportunity, and a sweet reward afforded, as also for visiting an individual not in prison, who appears to be careless of his best interests; for both which I hope I feel thankful."

The next religious service which engaged our friend Hannah Gibbons, was the visit to the half-yearly meeting of Virginia, and the meetings constituting it. She had for companions her friends Jane and Edward Garrett, and left home 10th mo. 1st. She speaks of kind friends throughout the visit, and of some favored seasons; but generally the meetings were small, and for the most part low times. They were absent nearly three weeks, and reached their homes in health and safety, which she acknowledges as "cause for humble thankfulness to the Author of all our sure mercies."

"11th mo. 16th. For the last few weeks a deep concern has been felt on account of a man in Moyamensing prison under sentence of death; but from a feeling of my own unfitness, and a fear of being mistaken, my mind became closely exercised. After due consideration, and apprehending it was a duty required, I yielded to the prospect; and felt easy to mention it to my valued friend T. Kite, who had been to see him; and was willing to accompany me, having for companions also my son-in-law S. Rhoads, and daughter J. Thomas and I communicated what arose by way of testimony, and he was favored in supplication to the Father of mercies, for the poor man. It was a time of much feeling, and there was cause to hope, that he was in some degree sensible of the sinfulness of sin, and the necessity of seeking a place of repentance. My mind was relieved and thankful in believing the good Hand was with us. Next day I went towards Concord with Jane and Edward Garrett, to attend the Quarterly Meeting. We called at Wm. Smedley's whose wife appears to be drawing towards a close of life. She is in a sweet frame of mind. It was a privilege to sit by her, and be permitted to feel, as I thought we did, a precious covering.

"12th mo. 13th. Since my return from our late visit to Virginia, I have had seasons of sweet consolation in the retrospect of it; and cause to bless the Holy Name who enabled

ne to perform it, in the seventy-fifth year of my age. But the dispensation being changed, and this having been a day of conflict, the anguish has often arisen, Lord, look down upon me in mercy, and enable me to see in Thy precious light, what thou art requiring of me. Suffer me not, I pray Thee, to be deceived by the enemy of my soul's happiness. Neither let heights nor depths, things present or things to come, separate me from Thy grace which is in Christ Jesus our Lord and saviour.

"1st mo. 11th, 1845. The past few weeks has been a time of exercise and proving; but my morning a little of that bread that nourisheth, hath been mercifully afforded, for which I desire to be thankful. May I be kept humble, and may my faith in the all-sufficiency of Divine power fail not.

"22d. The 16th of this month was thirteen years since I was left a widow. Many exercises and trials have been experienced by me during that time, as well as before; and the language hath often arisen, if the Lord had not been my support, where would my dwelling have been at the present day. My mind is now earnest in desire for safe guidance and protection through the remaining steps of my life; and the language hath arisen: 'Cast me out off in the time of old age; forsake me not when my strength faileth.' But be pleased. O Father of all our sure mercies, to be with me, unworthy as I am, and uphold me with Thy right hand of Thy righteousness; and give strength to praise Thy ever-excellent fame, who hath done much for me.

"21 mo. 13th. The 8th day of this month was seventy-five years of age; and looking over my past life, I feel renewedly that I have been permitted to pass through many seasons of deep probation and trial, known only to Him who knoweth the secret baptisms of every soul; and an evidence seems granted that He hath been with me when I knew it not. Gracious Father! be pleased, if I am found worthy in Thy sight, to continue to be with me; be a light to my feet, and a lamp to my path, the few remaining days of my life, that I err not. And Oh! Holy Father, be pleased to afford Thy sustaining staff even to the end.

"4th mo. 19th. I attended our Select Yearly Meeting; also the several sittings of the Yearly Meeting the following week. It was a time of close exercise and proving to many, owing to a spirit being abroad that is striving to draw the minds of many away from the simplicity of the Truth as we profess, and also from the spirituality of our high and holy profession, into an easier way and superficial religion. Of these restless people, I believe it may be said as it was of the Jews and Greeks formerly, the cross of Christ has become a stumbling-block, and foolishness. But through the condescending goodness of our heavenly Helper, he solid part of the meeting was enabled to go forward with the business, in much union of feeling, and I trust to the praise of Him whose work it is, and who does not forsake His humble depending children.

(To be continued.)

The Real Substance.—There is nothing that thy soul longs after with so much earnestness as the real substance of the religion of Jesus, be the soul-satisfying bread of life, daily ministered to nourish and keep alive the immortal spirit.—*Mary Capper.*

Alaska.

For "The Friend."

(Continued from page 2.)

The few Russian settlements in the Yukon territory, pursuant with the charter of the Russian American Company, enjoining them to "promote agriculture," were formerly provided with small gardens; but little interest being taken by the officers of the Company in such matters, especially during the last governorship, none of them during the time of my residence were cultivated, with the exception of those at St. Michaels and the Mission. These were due to the procuring of seed, through private hands, and not to any assistance from the company. The employes of the company had too little energy and knowledge of agriculture to attempt anything of the kind.

The first requisite for habitation, or even exploration in any country, is timber. With it almost all parts of the Yukon territory are well supplied. The treeless coasts even of the Arctic Ocean can hardly be said to be an exception, as they are bountifully supplied with driftwood from the immense supplies brought down by the Yukon, Kuskoquim, and other rivers, and distributed by the waves and ocean currents.

The largest and most valuable tree found in this district is the white spruce (*Abies alba*). This beautiful conifer is found over the whole country a short distance inland, but largest and most vigorous in the vicinity of running water. It attains not unfrequently the height of fifty to one hundred feet, with a diameter of over three feet near the butt; but the most common size is thirty or forty feet, and twelve to eighteen inches at the butt. The wood is white, close and straight grained, easily worked, light, and yet very tough; much more so than the wood of the Oregon pine. For spars it has no superior, but is usually too slender for large masts. It is quite durable. * * * It is abundant at Fort Yukon in lat. 66° 34' (approximate). The unexplored waters of the Tananah river bring down the largest logs in the spring freshets. The number of these discharged annually at the mouth of the Yukon is truly incalculable. The freshet does not last more than three weeks, yet sufficient wood is brought down to supply the shores of the Arctic coast, Bering Sea, and the numerous islands. Logs of all sizes are cast up in winnows by the October south-westers.

The tree of next importance in the economy of the inhabitants is the birch. This tree rarely grows over eighteen inches in diameter, and forty feet high. On one occasion, however, I saw a water worn log about fifteen feet long, quite decorticated, lying on the river-bank on the Upper Yukon; this log was twenty-four inches in diameter at one end, and twenty-eight at the other. This is the only hard wood tree in the Yukon territory, and every thing needing a hard and tough wood is constructed of birch. The black birch is also found there, but does not grow so large. Several species of poplar abound. The timber, however, is of little value, but the extreme softness of the wood is often taken advantage of by the natives with their rude iron or stone axes, to make small boards and other articles for use in their lodges. They also rub up with charcoal the down from the seed-vessels, for tinder.

Willows and alders are the most abundant

of trees. All sizes of the former may be found, from the slender variety on the Lower Yukon, which grows seventy or eighty feet high, while only six inches in diameter at the butt, and with a mere wisp of straggling branches at the extreme tip, to the dwarf willows of the Arctic coast, crawling under the moss, with a stem no bigger than a lead pencil, and throwing up shoots only a few inches high. * * * A willow measured by the botanists of the Herald was found to be but twenty feet high and five inches in diameter; yet the annual rings showed that the tree had reached the age of eighty years. The Arctic coast is reported by Dr. Seaman to be a vast moorland, whose level is only interrupted by a few promontories and isolated mountains. Willows are almost invariably rotten at the heart, and are only good for fuel. The inner bark is much used for making twine for nets and seines by the Indian women, and the Eskimo of Bering Strait use willow and alder bark to tan or color their dressed deer-skins. It produces a beautiful red brown, somewhat like Russia leather. * * *

The treeless coasts of the territory, as well as the lowlands of the Yukon, are covered in spring with a most luxuriant growth of grass and flowers. Among the more valuable of these grasses is the well-known Kentucky blue-grass, which grows luxuriantly as far north as Kotzebue Sound, and perhaps even to Point Barrow. The wood meadow grass is also abundant, and furnishes an excellent pasturage for cattle. The blue joint-grass also reaches the latitude of Kotzebue Sound, and grows on the coast of Norton Sound with a truly surprising luxuriance. It reaches, in very favorable situations, four or even five feet in height, and averages at least three feet. Many other grasses enumerated in the list of useful plants grow abundantly, and contribute largely to the whole amount of herbage. Two species of *Elygms* almost deceive the traveller with the aspect of grain fields, maturing a perceptible kernel, which the field-mice lay up in store.

Grain has never been sown to any extent in the Yukon territory. Barley, I was informed, had been tried at Fort Yukon in small patches, and had succeeded in maturing the grain, though the straw was very short. The experiment was never carried any farther, the traders being obliged to devote all their energies to the collection of furs. No grain had ever been sown by the Russians at any of the posts.

Tarupis and radishes always grew well at St. Michaels, and the same is said of Nulato and Fort Yukon. Potatoes succeeded at the latter place, though the tubers were small. They were regularly planted for several years until the seed was lost by freezing during the winter. At St. Michaels they did not do well. Salad was successful, but cabbages would not head. The white round tarupis grown at St. Michaels from European seed, were the best I ever saw any where, and very large, some weighing five or six pounds. They were crisp and sweet, though occasionally a very large one would be hollow-hearted. The Russians preserved the tops also in vinegar for winter use.

There appears to be no reason why cattle, with proper winter protection, might not be successfully kept in most parts of the Yukon territory. Fodder, as previously shown, is abundant. * * *

There are, as might be supposed, no free fruits in the Yukon territory suitable for food. Small fruit abounds in the greatest profusion. Among the various kinds may be noted red and black currants, gooseberries, cranberries, raspberries, thimbleberries, salmonberries, kili-kickberries, blueberries, bearberries, twin-berries, dewberries, serviceberries, mossberries and roseberries. The latter, the fruit of *Rosa cinnamomea*, when touched by the frost, form a pleasant addition to the table, not being dry and woolly as in our climate, but sweet and juicy. All these berries, but especially the salmonberry or *morosky* of the Russians, are excellent anti-scorbutics. From many of them the most piquant and delicious preserves are prepared by the Russians, and they form a very acceptable addition to the unvarying diet of fish, bread and tea, usual in the country.

(To be continued.)

For "The Friend."

"A Theoretical Faith in Christ."

The last issue of "The British Friend" contains some selections from a "Memoir of James Backhouse." The following, from a letter of his written while at Sidney, and embraced in said selections, we extract for "The Friend."

"I continue," says J. B., "to feel a lively interest in what occurs in my native land, and especially in regard to the things that pertain to life and salvation. The deviation from sound principle among some professing with Friends, is cause for lamentation. I conclude that such cannot have ever clearly understood their own principles, or that from a want of a simple and faithful obedience to the discoveries of Divine Light, they have relapsed into a measure of darkness, so as not to know whither they go; and to be setting up a *theoretical* faith in Christ, in the place of a *practical* faith in Him; substituting an apprehension of the intellect in regard to His atoning sacrifice and mediation, in the place of submission to the Holy Spirit given through Him, which renders these efficacious, to the sanctification of the soul through obedience, and the blood of Christ."

An interesting experiment is recorded in the *North American* relative to the influence of different colored lights on animal or insect life. A brood of caterpillars of the tortoiseshell butterfly of Europe was divided into three lots. One-third were placed in a photographic room lighted through orange-colored glass, one-third in a room lighted through blue glass, and the remainder kept in an ordinary cage in natural light. All were fed with their proper food, and the third lot developed into butterflies in the usual time. Those in the blue light were not healthy, a large number dying before changing; those raised in the orange light, however, were nearly as healthy as those first mentioned. The perfect insect reared in the blue light differed from the average form in being much smaller, the orange-brown colors lighter, and the yellow and orange running into each other instead of remaining distinct. Those raised in the yellow light were also smaller, but the orange-brown was replaced by salmon color; and the blue edges of the wings seen in the ordinary form were of a dull slate. If changes so great as these can be produced in the course of a single experiment, it is probable that a

continuance of the same upon a succession of individuals will develop some striking results. Experiments such as this and others similar are being made by the savants of Europe, to ascertain what effects changes of temperature, moisture, heat, light, &c., have upon animal and vegetable life. The results become important as tending to confirm or disprove the theory of Darwin.

Selected.

FAITH IN GOD.

FROM THE FRENCH OF JOHN FEDERICK OEBELIN.

Why art thou cast down, O my soul?

Uplift thee and be strong,

Thy care upon thy Maker roll;

Thy sadness doth Him wrong.

Beneath his eye

Thy goings are hid;

The God who rules above

His child doth know and love.

Come gaze on yonder vaulted sky:

See can thy glance embrace

The worlds wherewith the Lord most high

Hath sown the fields of space?

Though skill of thine

And strength combine,

Yet never shall thy hand

Create one grain of sand.

Thy Helper is the Lord of all,

He marks thy lightest sigh;

A thousand means, at His high call,

For thy defence are nigh:

Safe in his care

No storm shall break

One hair from off thy head

Though nature quail in dread.

Thou formed'st man of earthly mould,

Almighty! by Thy power;

Not Solomon in gems and gold,

Could match thy simplest flower:

Thy single word

Suffices, O Lord,

To fill heaven's boundless sphere;

And lo! I faint and fear!

The words without thee run their course on high,

The blossom withereth and falls;

The stars in voiceless harmony,

Yon leaflet falling there,—

Shall these obey

One law, one sway,

And I aside be thrown?

The sport of chance alone?

Then with thy cares my soul have done:

Thy grief beclouds this view;

How shall not He who gave His Son

(Give food and raiment too?)

The life is more.

Than roof or store;

No fear lest thou His child

Be from his care excited!

Long as I live, my hand in Thine,

I to thy side will cling,

For life is gain, O Guide divine!

While safe beneath Thy wing;

Lo! all is well:

Each ill shall fall fair,

For blessing, moulded still

By Thy controlling will.

—*Sunday Magazine.*

The Pyramids.—Colonel Sir Henry James, in a recent lecture on the pyramids of Egypt, stated that in the king's chamber, inside the pyramid, some of the stones were thirty feet long. These stones weighing some ninety tons, were not found in Egypt at all, but were brought down the Nile a distance of five hundred miles, and then placed in their present position, one hundred feet above the level of the ground. With regard to their finish, these Syenite stones are of the very hardest known, and yet they are so exquisitely polished, and built in (to form a casing for the king's cham-

ber) with such superior skill, that the finest sheet of tissue paper could not be inserted between two of the stones, and this, after a lapse of four thousand years. Such workmanship would excite the wonder and admiration of the world, even in this age of science and improvement.

For "The Friend."

The language expressive of the christian travail and exercise in Sophia Hume's letter, [on page 414 of the volume of "The Friend" just completed,] was relieving to many minds in this day of departure from the simplicity and moderation taught in the school of Christ, and the query arises, why are these things so? For the truth always leads through the strait gate into the narrow way; and the apostle writes, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing." Ah! if we only lived to work out our soul's salvation, how soon would the pictures consume away into smoke, as one did formerly, when the owner was awakened to the importance of spending her time and money, *only*, to her furtherance in the highway of holiness, "and of laying up treasure where moth did not corrupt, neither did thieves break through nor steal." Ah! if among us now, would not her language of surprise be: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" How different is the employment of the precious hour of time now from formerly; usefulness was the object, and industry marked the domestic path of those whose delight it was to render home attractive, and the inmates content; it was not a constant round of attending lectures, public readings, company, or trifling needlework, but gathering with the elder members of the family, listening to the experience, counsel or advice, of those who could drop the sweet and encouraging language, "I have never seen the righteous forsaken, or their seed begging bread," or "if thou seek the Lord, and serve Him in the day of prosperity, He will not forsake thee in the day of adversity." When dear young people are aroused to a sense of the responsibility of spending their time and talents, so as to hear at last the welcome language, "Come ye blessed of my Father," they understand the expressions of the apostle when he said, "Ye are not your own, ye are bought with a price, for He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them and rose again."

Habits of the Striped Squirrel.—I lately noticed in my garden a bright-eyed chipmunk, *Sciurus striatus*, advancing along a line directly towards me. He came briskly forward, without deviating a hair's breadth to the right or the left, till within two feet of me; then turned square towards my left—his right—and went about three feet or less. Here he paused a moment and gave a sharp look all around him, as if to detect any lurking spy on his movements. (His distended cheeks revealed his business: he had been out foraging.) He now put his nose to the ground, and, aiding this member with both forepaws, thrust his head and shoulders down through the dry leaves and soft muck, half burying himself in an instant.

At first, I thought him after the bulb of an *erythronium*, that grew directly in front of his

and about three inches from it. I was more confirmed in this supposition, by the king of the plant.

Presently, however, he became comparably quiet. In this state he remained, possibly, half a minute. He then commenced a furious action, as if digging deeper; but I noted that he did not get deeper; on the contrary, he was gradually backing out. I was surprised that, in all his apparent hard work, he did not work like a man on a wager) he threw no dirt. But this vigorous labor could not last long. He was very soon completely weary ground; and then became manifest the effect of his earnest work: he was refilling the hole he had made, and re-packing the soil, and leaves he had disturbed. Nor was content with simply re-filling and re-packing the hole. With his two little, hand-like legs he patted the surface, and so exactly re-dressed the leaves that, when he had completed his task, my eye could detect not the slightest difference between the surface he had so cunningly manipulated, and that surrounding it. Having completed his task, he raised himself to a sitting posture, looked with a very fixed air, and then silently dodged off into his heap, some ten feet distant. Here, he turned to stop, and set up a triumphant chirp! chirp!

It was now my turn to dig, in order to discover the little miser's treasures. I gently moved enough of the leaves and fine mud to expose his hoard—half a pint of buttercup seeds, *Ranunculus acris*. I took out a dozen or so, re-covered the treasure as well as my bungling hands could, and withdrew filled with astonishment at the exhibition of cunning, skill and instinct of this little abused citizen of our field-borders.—*Ira Titus* in *American Naturalist*.

Selected.

A Testimony for the Lord and His Truth:

Given forth by the women Friends at their early Meeting at York; being a tender exhortation of love to their Friends and sisters in their several Monthly Meetings, in this county and elsewhere.

Dear Friends and sisters, We being met together in the fear of the Lord, to wait upon him for his ancient power to order us, and in wisdom and counsel to guide us in our exercises relating to church affairs; I thank pleased to break in amongst us in a glorious manner, to our great satisfaction, and to fill our hearts with his living presence, and crown our assembly with his heavenly power, and open a fountain of life unto us; and the streams of his love have been felt freely to flow amongst us, and run from vessel to vessel, to the gladdening of our hearts, which causeth living joys, and hearty thanksgiving, to be rendered unto him who alone is worthy.

And, Friends, we hereby signify to you, that there have been many living testimonies given amongst us, from the divine opening of the Spirit of Life in many brethren and sisters, whereby we are fully satisfied that the Lord is well pleased with this our service, and doth accept our sacrifices and free-will offerings, and returns an answer of peace into our bosoms, which is greatly our reward; there hath also been brought several testimonies in writing from divers of our Monthly Meetings, to our great satisfaction, touching the care of Friends, for the honor of God, and the prosperity of truth in one another. And,

dear Friends, in that unchangeable love and precious truth of our God, we dearly salute you, wherein our relation and acquaintance with him, and one with another in spirit, is daily renewed, and our care and concern for his honor, and one another's good, is still continued: And therein we see there is as great need as ever, to watch over one another for good, though it hath pleased God, in his infinite mercy and love, to give us a day of ease and liberty as to the outward, and hath broken the bonds of many captives, and hath set the oppressed free, and opened the prison doors in a good measure; living praises be given to him for ever. And now, Friends, it is our desire that we all may make a right use of it, and answer the end of the Lord in it, and neither take nor give liberty to that part in any, which may give the Lord occasion to suffer our bonds to be renewed, but in his fear and holy awe walk humbly before him in a holy and self-denying life, under the cross of Christ Jesus, which daily crucifies us to the world, and the world to us, and teacheth us to deny ungodliness and worldly lusts, and to live righteously and soberly in this present world; that by our holy lives and righteous conversations, others seeing our good works, may glorify our heavenly Father; and that by our truth-like and christian behaviour, and down-right dealing in all our affairs amongst the children of men, we may walk as becomes the truth. And, dear Friends, join not with any sort of people further than will stand with truth's honor, and reach God's witness in every conscience, but as much as in you lieth live peaceably with all men, and do good unto all, especially unto the household of faith; and so daily fulfil the royal law of love, in showing to all men that you are Christ's disciples, by loving him and one another.

And, Friends, we cannot but warn you of the separating spirit which leads unto strife, contention, and jangling, and would thereby lay waste your concern for God's honor and one another's good; this is that old adversary and enemy of mankind, who in all ages went about like a roaring lion, seeking whom he might devour; and, as a ravenous wolf, sometimes gets the sheep's clothing, and never wants specious pretences to accomplish his design, and bring about his end, which is to divide, rend, tear, destroy, and separate from God and one from another, and would lay waste the heritage of God, and make spoil of his plantation, and leave his tender plants without care, in the briars and thorns, and every hurtful weed to wrap about them to hinder their growth, and draw them out of their order; by reason of which, as in the days of old, the way of truth might be evil spoken of: The Lord disappoint him of his purpose, and frustrate him of his end, is our prayer; and keep us livingly sensible, that the end of the Lord, in all his fatherly corrections, gentle chastisements, and kind reproofs, hath been to preserve us from the snares of the enemy: Therefore, dear Friends, be concerned for the preservation of one another in every of your respective Monthly Meetings, and be faithful in performing your service and duty to God and one to another (as he opens it in you, and lays it upon you) in exhortation, admonition and reproof, in tender love, for so it will be as the balm of Gilead unto those who are wounded by the wiles of the enemy. For, dear Friends, it is the very end of our travail

and labor of love, that the hungry may be fed, the naked clothed, the weak strengthened, the feeble comforted, and the wounded healed; so that the very weakest and hindmost of the flock may be gathered into the fold of rest and safety, where no destroyer can come, where the ransomed and redeemed by the Lord have the songs of deliverance and high praises in their mouths, giving Him the honor who alone is worthy for ever.

And, Friends, let us ever remember the tender dealings and mercies of the Lord to us, and that it was not for our deserts, nor any worthiness in us, but his own good will, and for his seed's sake, in which he heard our many cries, and had regard to our tears, and helped us through many exercises and trials inwardly and outwardly, and hath been our rock and refuge, and our sure hiding-place, in many storms and exercises, and yet preserves in perfect peace all those that trust in him, who keeps his new creation full of joy; and the voice of thanksgiving and melody is heard in our land, and the Lord becomes unto us the place of broad rivers, and makes us before him as well-watered gardens, and affects our hearts with his divine love to praise his Name.

And now to young women, whom our souls love, and whom the Lord delighteth to do good unto, and hath visited with tastes of his love; be you ordered by him in all things, that in your modest and chaste behavior, your comely and decent dresses in your apparel, and in all other things, you may be good examples to others, not only those that are without, but to some professing the faith; that in the line of life, and language of truth, we may speak one to another and say, Arise ye daughters of Zion, shake yourselves from the dust of the earth, put on the beautiful garments, even the robes of righteousness, the saints' clothing, the ornament of a meek and quiet spirit. And be not too careful for preferment or riches in this world, but be careful to know the Lord to be your portion, and the lot of your inheritance: Then testimonies will arise as in the days of old, Our lot is fallen in a good ground, we have large possessions.

And, Friends, be not concerned in reference to marriage out of God's fear, but first wait to know your Maker to become your husband and the bridegroom of your souls, then you will come to know that you are not your own, but that he must have the ordering and disposing of you in soul, body and spirit, which are all his; for he being the only One unto you, and the chiefest of ten thousand amongst you, he will be your beloved and your friend; O Friends! this state is happy, and blessed are they that attain it, and live in it; the Lord is not unmindful of them, but in his own time, if he see it good for them, can provide meet-helps for them; then will your marriage be honorable, being orderly accomplished with the assent of parents, and the unity of Friends, and an honor to God, and comfort to your own souls; then husbands and children, all a blessing in the hand of the Lord; and you will arise in your day, age and generation, as mothers in Israel, as those holy ancients whose living testimonies reach to us, and blessed memories live with us, according to our measures; as Lydia, open-hearted to God and one to another; as Dorcas, careful to do one another good; as Deborah, concerned in the commonwealth of Israel; and as Jael,

zealous for the truth, who was praised above women.

And you Friends, who are under the present concern, and in your day's work, do it not negligently, nor with careless minds, but be you diligent in every of your Women's Meetings, and order two faithful women, in every meeting, to take the care upon them, and so far as may answer truth, do your endeavors that nothing be practised amongst you, but what tends to God's honor and another's comfort; let nothing be indulged or connived at in any, whereby Truth is dishonored; and let that be cherished and encouraged in all, wherewith Truth is honored. And these our testimonies cast not carelessly into a corner, but sometimes peruse them, and mark well the wholesome advice therein, that our travail may be answered, the Lord honored, and you reap the benefit; and let a right record be kept from month to month, and from year to year, of the Lord's dealing with us, and mercy to us, to future ages, that from age to age, and one generation to another, his own works may praise him: To whom all praises belong, and be they ascribed, both now and for ever.

From our Yearly Meeting at York, the 28th of the Fourth month, 1668.

From the "American Naturalist."

The Lyre Bird.

The Lyre Bird finds in the south-eastern portion of Australia a region peculiarly adapted to its nature. At a variable distance from the sea rises a range of mountains, the swell of which is undulating rather than precipitous, while the summits expand into immense open downs and grassy plains. These are studded with belts and forests of trees, and appear like a succession of vast parks. As the hills and plateaus sink into the cup-like depression of the interior, marshy grounds, alternate with parched and sterile barrens; but seaward, the soil is of almost incalculable richness. Here, a tropical luxuriance prevails. Forests of immense, ever verdant, blooming trees, are broken by rich meadow-like districts admirably suited to grazing purposes. Indeed, the country as described, is so charming, that it might be considered almost a Paradise were it not for the intense heat of summer, increased, as it is, by the hot dry winds which blow southward from more northerly regions. Parching droughts are succeeded by torrents of rain, which, collecting on the hills and plains, and advancing through their streamlets, pour in swollen floods down the mountain sides to the sea, carrying destruction on every hand. Thus are the seaward slopes washed into gullies and ravines, which are left obstructed by fallen trees and branches. Over these active nature soon spreads a mantle of greenness and bloom, by means of rapidly growing creeping vines, forming almost inaccessible fastnesses. In these secluded haunts the Lyre Bird hides itself from the gaze of man. It is found over a large extent of country, but is peculiar to the mountain districts of Australia, and especially to those on the south-eastern face of the continent. Two species are known; one, *Menura superba*, the well-known Lyre Bird, the other a closely allied species, *Menura Alberti*.

Australia is a country of wonders, where even the leaves of the trees are so disposed that they present but little surface to the

scorching sun, and, consequently, are almost valueless for shade; and where, both in the vegetable and animal world, are curious forms existing nowhere else on the globe. Here is a rich display of birds with gorgeous plumage, and here also are found many remarkable only for their unlikeness to all others. Among the latter is a family, the members of which, with their peculiarly large feet, scratch up grass, herbage, and soil, and throwing these backward, in concentric circles, finally raise a mound which forms a veritable hot-bed. In this they deposit their eggs, and the heat engendered by the decaying vegetable matter quickens the life-germ, as in ordinary hatching does the warm body of the brooding mother.

What is especially curious is that the Lyre Bird, while incubating its eggs in the method common to birds, has a similar habit of raising mounds which it devotes to a wholly different purpose. These elevations seem to be intended as orchestras for the display of musical powers, and both morning and evening they betake themselves thither, frequently while they whistle, sing, or imitate the notes of other birds, raising and spreading their tails with all the pride of the peacock.

The Lyre Bird has been known for more than a half a century, but possibly, our fullest information is derived from the English naturalist, Gould, who, with his wife, travelled in Australia for the purpose of ornithological investigation more than twenty years ago, and who since has, from time to time by his correspondence, obtained facts of much importance to ornithological science. To his pen, and to her almost magic pencil, we are largely indebted for our knowledge of Australian birds. The pictures of both artists are so life-like that we might well be pardoned for forgetting that we had never heard the music of their songsters, nor beheld the flowering vine where it grew.

The whole collection of birds, forming the originals of Gould's "Birds of Australia," was purchased by Dr. Thomas B. Wilson and presented to the Academy of Natural Sciences in Philadelphia,—a gift to a noble institution of his native city, in which America has reason to rejoice. In this collection, along with other specimens of the Lyre Bird, may be seen that which furnished the half size illustration of Gould. It is somewhat faded by time, but otherwise is in a good state of preservation.

The bird is about the size of the common fowl. Its general plumage is of a dull leaden, or chocolate brown color, brightened on the wings, chin and front part of the throat with a reddish tinge, which is much richer during the mating season. The peculiar beauty of the bird, however, lies in its tail, which is in perfection only four or five months of the year. This appendage consists of sixteen feathers, twelve of which, are furnished with loose, slender and flowing barbs, which are so distant from each other that their effect is that of a background of light and elegant tracery.

But that which gives character to the whole is the arrangement of the external feathers. These curve in such a manner that the two together form the outline of an ancient lyre, an appearance so striking as to confer on these birds their popular name. In running the tail is lowered and held horizontally, and when of full size it is nearly two feet in length.

Gould describes the Lyre Bird (*Menura su-*

berpa) as solitary, never more than one pair and frequently only one bird being found the same covert. It is extremely shy, and all birds is the most difficult to capture, it being ascribed in part to its extraordinary powers of running and in part to the nature of the ground it inhabits, traversed as that by immense, obstructed gullies and ravine. It seldom or never attempts to escape a flight, but frequently ascends trees to a considerable height, by leaping from branch to branch.

One mode of procuring specimens is by wearing the tail of a full plumaged male in the hat. The poor bird is deceived, and, a proaching to greet a companion, easily falls victim to the gunner. Any unusual sound such as a shrill whistle, generally induces to show itself for an instant; if this favorable moment is not seized instantly, the net may be half way down a gully. None is so successful in the capture of these birds; are the native blacks of Australia. Restless and active, the *Menura* is constantly engaged in traversing the brush from one end to the other, and the mountain sides from the top bottom of the gullies, whose steep and rugged acclivities present no obstacle to its long and powerful and muscular thighs. It is also said to be capable of performing the most extraordinary leaps, frequently using this method of escape from its enemies.

Through a letter written from Sydney Australia, by Dr. George Bennett, and published in the "Proceedings of the Zoological Society," London, we learn something of the Lyre Bird in a state of captivity.

The bird, described in the letter of Dr. Bennett, had been captured when so young that it was only just able to feed itself. It was in the possession of a gentleman when he first obtained it, fed it with great care and regularity on worms, grubs, German paste and beef chopped very fine, but as he grew older he added hemp seed, bread, &c. in short, treating it as he would any member of the Thrush family. Of many specimens of all ages, which he purchased as companions, this was the only one which survive the others, brought from the Illawarra district, lived but a short time. Apparently healthy and well when they whistled at dusk in the evening, the morning would present only a lifeless form. Others kept in an aviary in Sydney, survived their captivity but a few months.

On the fourth of January, no indication of sex could be ascertained from the plumage the individual described. Twenty days afterwards, when the bird was two years and four months old two of the peculiar feathers of the male were developing.

This bird was in a constant state of restless activity, running rapidly about the spacious aviary in which it was confined, at leaping upon and over the stones and branches placed in the enclosure, yet with all its restlessness it would follow the call of its own and take food from the hands of those whom it was accustomed. It mocked with great accuracy the piping crow, wonga pigeon parrots and various other birds in the aviary and in the vicinity, and about dusk the evening was often heard to utter its own peculiar whistle.

Even in Australia this bird was so highly prized that a liberal offer could not induce the possessor to part with it to send to England

For "The Friend."

Prophecy, and its Fulfillment.

the following, short memorial of Thomas ter, is remarkable for containing two profic declarations. The first was soon actualized in the great fire in London in year 1666. The fulfillment of the latter doubt belongs to any and every period, rein the blessed and holy conditions, say in the faith." "Abide in God's pure, Truth all the day long," are observed lived up to. Then will "the time of denance assuredly come, and such shall see arising of His glory." May we, of this oration, through faithfulness herein, even he-hearted obedience to the law of God, power of the Spirit of the Lord Jesus inlly revealed, experience, in our mea-ure, opening of the seal, wherein not only e meek shall increase their joy in the l, and the poor among men shall rejoice e Holy One of Israel?" but that promise e verified: "The Lord shall bless thee of Zion; and thou shalt see the good of salem all the days of thy life."

Thomas Foster, of London, was convicted t the year 1658, and thereupon forsook a of this world's gain and preferment for sake of Christ, (he then belonging to the law,) and was in his lifetime freely given s-erve the Lord with body, soul and whole ance, that he might run the race and e Truth; which made him willing to himself, and take up the daily cross for t's sake, that he might be truly wise, presaw, several years before it happened, e city of London should be destroyed; his wife and family, at his admonition, ved into the out parts, and by that means e judgment which afterwards came ss upon the city, when it was burned by a 1666.* He also foretold the sufferings h God's people have since been tried saying, "The holy city will be besieged; lished are they who keep in the faith, e time of deliverance will assuredly " &c. And a little before his departure f this world, he said, "Ah! friends, abide d's pure, holy truth all the day long, and shall see the rising of His glory." e finished his course, and fell asleep, in r 1660.—Pietly Promoted, vol. 1, pp. 9.

the Camphor Tree of Sumatra.—Among the luxuriant and valuable trees of the is- of Sumatra, the first place belongs to the balanops camphora. The tree is straight, ordinarly tall, and has a gigantic crown, a often overtops the other woody giants e hundred feet or so. The stem is some- twenty feet thick. According to the s- there are three kinds of camphor tree, a they name "mailangan," "marbin n" and "marbin torgan," from the out- color of the bark, which is sometimes y, sometimes black, and often red. The s- rough and grooved, and is overgrow- with moss. The leaves are of a dark green, g oval in shape and pointed. The out- form of the fruit is very like that of the lily, but it has five round petals. These are lily somewhat apart from each other, and hole form much resembles a lily. The

mpire Smith also foresaw this destruction of ol London by fire for its classification, six years t took place, and three years prior to his death, ty Promoted, vol. 1st, pp. 53, 55.

fruit is also impregnated with camphor, and is eaten by the natives when it is well ripened and fresh.

The amazing height of the tree hinders the regular gathering, but when the tree yields its fruit, which takes place in March, April and May, the population go out to collect it, which they speedily effect, as, if the fruit be allowed to remain four days on the ground, it sends forth a root of about the length of a finger, and becomes unfit to be eaten. Among other things, this fruit, prepared with sugar, furnishes a tasty comit or article of confectionery. It is said that it is very unhealthy to remain near the camphor tree during the flowering season, because of the extraordinary hot exhalations from it during that period. The greater the age of the tree the more camphor it contains. Usually the order of the rajah is given for a number of men, say thirty, to gather camphor in the bush belonging to territory which he claims.

The men appointed then seek for a place where many trees grow together; there they construct rude huts. The tree is cut down just above the roots, after which it is divided into small pieces, and these are afterward split, upon which the camphor, which is found in hollows or crevices in the body of the tree, and, above all, in the knots and swellings of branches from the trunk, becomes visible in the form of granules or grains. The quantity of camphor yielded by a single tree seldom amounts to more than half a pound, and if we take into account the great and long-continued labor requisite in gathering it, we have the natural reply to the question why it fetches so high a price. At the same time that the camphor is gathered—that is, during the cutting down of the tree—the oil, which then drips from the cuttings, is caught in considerable quantity. It is seldom brought to market, because probably the price and the trouble of carriage are not sufficiently remunerative.

Whenever the oil is offered for sale at Baros the usual price is one guilder for an ordinary quart wine-bottleful. The production of Baros camphor lessens yearly, and the profitable operation of former times—say in the year 1753, when fully 1,250 pounds were sent from Padang to Batavia—will never return. Since time out of mind the beautiful clumps and clusters of camphor trees have been destroyed in a ruthless manner. Young and old have been felled, and as no planting or means of renewal has taken place, but the growth of the trees has been left to nature, it is not im- probable that this noble species will ere long wholly disappear from Sumatra.—*Journal of Applied Science.*

Selected.

The great departure from plainness which is evident among many of our young people, is rather a proof of their folly and ignorance, than of wisdom; since it is beneath the dignity and nobility of a christian mind to be so much employed about, and pleased with, the covering of the body. In some it may be more the effect of the parent's pride, than that of the children; but this testimony of our Society to a simple, useful, and not expensive manner of dressing and living, is grounded in the Truth, and innovations will never be able to sap the foundation or overthrow it. I would recommend to my dear young friends, to endeavor to see from whence those desires

arise which lead them to follow and copy after the fantastical dresses and habits which are so continually changing. Neatness and cleanliness are certainly commendable, and if rusticity is offensive, simplicity is not; and surely simplicity and self-denial become a people called, as we are, to bear a testimony to the purity of the religion of Jesus Christ. I grant that there is no religion in the cut or color of a garment, but the exterior appearance is often an index of the mind; and if the inside of the eup and platter be made clean, the outside will be clean also. Men do not gather grapes of thorns, nor figs of thistles; and conformity to the world in any of its corrupt ways and fashions, is not a being transformed as the Scriptures of Truth express.—*H. Hall.*

For "The Friend."

The editorial in the last issue of "The Friend" was not only opportune and pertinent, but lively, clear, and forcible. Though this is a day wherein a strife of words, and many voices prevail, yet it is believed there are yet remaining not a few in our Society, who in humility and contrition of soul before the Lord, often go mourning on their way; being ready at times to adopt the plaintive language of the Prophet, "O! that my head were waters," &c. To these the pure, unsophisticated principles of ancient Quakerism are, and will ever be held dear.

The testimony alluded to as put forth in 1829, we have not been able to find; though some reference to it was traced in a notice of the Yearly Meeting of that year. Will the editors please give information through the columns of their journal where it may be met with, and thus perhaps oblige more than

A CONSTANT READER.

Many are busy about shaking the tree of knowledge, and scrambling for the fruit, but neglect the tree of Life.

THE FRIEND.

NINTH MONTH 3, 1870.

SUMMARY OF EVENTS.

FOREIGN.—No collisions of moment appear to have occurred between the hostile armies in France during the week ending on the 27th ult. It was still the belief in Paris that the army of the Crown Prince was moving on that city, and might be expected before its walls very soon. The movements thus far do not however positively affirm a Prussian design to move on Paris. Gen. McMahon is understood to have a large force under his command, perhaps 150,000 troops, and this formidable army, after evacuating Chalons, took up a position on the frontier of Belgium not far from Montmedy, so as to be able to render assistance to Bazaine who remains at Metz with 90,000 men, or if the Crown Prince took the road to Paris, McMahon might move to the south and cut off his communications.

There are yet no reliable accounts of the losses sustained by the French and Prussians in the several battles near Metz. The official report of Bazaine states the French loss in one of them, that of Rezonville, was 23,000 men. Metz is filled with wounded men, and according to French reports 15,000 French soldiers are disabled by hospital and typhus fevers. A special dispatch from Paris to the *New York Herald* says, that 170,000 of the Prussian army have been killed and wounded during the war, but this is doubtless an exaggeration. Twenty thousand French prisoners have been received in Germany. On the 25th the garrison of Vitry le Francois surrendered to the Prussians, who captured 16 guns and 850 prisoners. The siege of Strasbourg continues. The garrison of Toul are reported to have made a sortie inflicting severe losses on the besiegers.

Great efforts have been made to put Paris in a state of defence. Gen. Trochu, at his capacity of Military Governor, has ordered all Germans to quit Paris within three days. He has also ordered the arrest of all suspected persons, vagrants, and every one without visible means of support. Great quantities of live stock and provisions have been brought into the city in anticipation of a siege. It is said Paris is provisioned for six months, and that 1,500 cannon have been mounted on its defences. The grain mills in the valley of the Seine and the Marne and all their contents which could not be removed, have been burned to prevent their falling into the hands of the invaders. All the animals in the Zoological garden of the Bois de Boulogne have been removed, part of them taken within the city walls, and part sent to Belgium. Engineers have marked the bridges over the Marne which are to be destroyed on the approach of the Germans. The finest paintings and most valuable books have been removed from the Louvre and the Imperial Library. All trials on the Eastern railroad have ceased beyond Chateau Thierry, 55 miles from Paris. Thiers has been added to the committee of defence.

The French Chambers have adopted a law providing that all able-bodied men between twenty and thirty-five years of age are to be called to military duty, with authority to procure substitutes. The departments of the lower and upper Rhine, Moselle, Meurthe, Meuse, Vosges, Marne, and Haute-Marne are now in possession of the Prussians. These departments contain 3,361,000 inhabitants, and great suffering exists in consequence of the Prussian requisitions.

A little mention is also made of the French emperor, but it is supposed that he is with McMahon's army.

The London Times contains a dispatch from Florence stating that Prince Napoleon's mission to Italy has been a failure. He was there to see assistance from the king, but it was declined. The Times is authorized to say that Queen Victoria has had a conference with any one on the subject of mediation.

A Munich dispatch says that the government has forbidden the promulgation of the bill of Papal infallibility in Bavaria.

Prussians have declined to send any more flags of truce to the French on any account, the bearers of such flags having in repeated instances been fired upon. The siege of Toul has been abandoned.

Austria has concurred in the declaration of neutrality by England and already has been joined by Italy as prepared by England and Austria. England and Prussia have signed the treaty guaranteeing the neutrality and independence of Belgium.

On the 29th dispatches were received in London and Berlin, reporting a great battle between the armies of the Crown Prince and General Bismarck on the 19th of various days; but the dispatches probably refer to some partial engagement, such as might readily occur between portions of the extended lines of the two hostile armies. On the 29th McMahon was understood to be at Stenay, a few miles west of Montmedy, and not far from the Belgian frontier, while the Prussians, after having moved to the eastward, were in position to the west of the French. Under these circumstances another great struggle appeared imminent, and it was believed in Paris on the 29th, that it had already commenced. The Paris Official Journal states that a number of minor engagements had taken place recently, where the losses on both sides were not very unequal, indelicate. McMahon's army, it is stated, has been strengthened by a reinforcement of 50,000 troops from Paris.

A Berlin dispatch says: Prisoners taken in the late battles are now arriving here. They are already so numerous that the fortresses are full to overflowing. Camps are formed at Wittenburg and elsewhere to receive them.

The correspondent of the New York Tribune, who is with the army of the Crown Prince, asserts that the peasants do not suffer what is technically called the horrors of war. Young girls stand at their cottage doors in villages, or on the road corners, see the Prussians pass, and are not molested by them. Shops open in towns are not plundered, and peaceful citizens go about their business without fear. But fruit and vegetables are taken along the way side; horses are pressed into the service; soldiers are quartered on the people, and large supplies of food are demanded from the local authorities.

The Brazilian government has made extensive preparations for the importation of coolies for ten years.

Emile Ollivier and family have taken refuge in Florence.

London, Consols, 91 $\frac{1}{2}$. U. S. 5-20's, 1862, 88 $\frac{1}{2}$; ten forties, 82 $\frac{1}{2}$.

Liverpool. Middling uplands cotton, 8 $\frac{1}{2}$ d.; Orleans, 9d. Breadstuffs quiet.

UNITED STATES.—The mortality in Philadelphia last week was 317. Of cholera infantum, 52; consumption, 36; marasmus, 30. The city debt now amounts to \$12,400,955, having more than doubled in the past ten years. The population of the city in 1800 were 84,700; in 1802, 90,000; in 1809, 138,139,500.

400 tons of tea from China continue to come east by the Pacific railroad. Twelve car loads reached Omaha in one day last week. A quantity of wheat has been sent by the same route from San Francisco as an experiment.

The U. S. Secretary of the Treasury gives notice that he will purchase \$7,000,000 of U. S. bonds for the sinking fund in the course of the next month.

The average monthly shipments of petroleum from the Pennsylvania oil district are now upwards of 17,000,000 gallons, or 37,000,000 barrels, and the total millions gallons annually. The production appears to be steadily increasing.

The Markets, &c.—The following were the quotations on the 29th ult. New York.—American gold, 116 $\frac{1}{2}$. U. S. sixes, 188 $\frac{1}{2}$, 114 $\frac{1}{2}$; ditto, 5-20's 1868, 110; ditto, 10-40's, 108 $\frac{1}{2}$. Superior State flour, 85 a 85 $\frac{1}{2}$; fine qualities, 85 $\frac{1}{2}$ to 90. White Michigan wheat, \$1.66; white southern, \$1.60; amber Tennessee, \$1.45; amber do, western, \$1.42; No. 2 Chicago spring, \$1.21; No. 3 do, \$1.09 a \$1.11. Ohio oats, 52 a 57 cts.; southern, 47 a 51 cts. Rye, 30 a 32 cts. Yellow corn, 94 a 95 cts.; do, 10-40's, 88 a 89 cts. 1861, 127. Edwigs, 82 a 81; ditto, yellow, 95 cts. a 1; mixed western, 80 a 83 cts. Oats, 47 a 49 cts. Chicago.—No. 2 spring wheat, \$1.11. No. 2 corn, 60 $\frac{1}{2}$ cts. Oats, 38 cts.

RECEIPTS.

Received from Mrs. McBridge, 10, \$2, vol. 44; from Jane Ann Passmore, Pa., \$2, vol. 44; from Samuel M. Smith, \$2, vol. 44; from Michael J. O'Connell, Pa., \$2, vol. 44; from Sam'l Whitall, M. D., New York City, \$2, vol. 44; from E. M. Neave, O., \$2, vol. 44; from Geo. Foster, R. I., \$2, vol. 44; from Stephen Hobson, Agent, O., \$2, vol. 44, and for Edwin Hollingsworth, Benj. J. Hobson, and James Downan, \$2 each, vol. 44; from Ann Keighan, N. J., \$2, vol. 44; from Geo. Gilbert, Agent, Pa., \$2, vol. 44, and for Stephen M. Brinton, Jas. Mains, Isaac Price, Benj. Gilbert, Uriah Price, Edw'd J. Cope, and Joshua Gilbert, \$2 each, vol. 44; from John M. Smith, Agent, O., \$2, vol. 44, and for Rachel Barber, Henry Briggs, Joseph Johnson, and John W. Smith, \$2 each, vol. 44; from John W. R. L., \$2, vol. 44; from Uriah Brinton, N. J., \$2, vol. 44; from E. J. Richards, Philada., \$2, vol. 44; from Seneca Lincoln, Mass., \$2, vol. 44; from Edw'd H. Bonnell, Pa., \$2, vol. 44; from Peter Thomson, Pa., per E. H. B., \$2, vol. 44; from J. B. Foster, R. I., \$2, vol. 44; from Mrs. Mary Sankers, N. J., \$2, vol. 44; from C. Hayes, O., \$2, vol. 44; from Wm. C. Tabor, Mass., \$2, vol. 44; from Wm. H. Walter, Pa., \$2, vol. 44; from James Lilyard, N. J., \$2, vol. 44; from Micajah Ann Cope, U. S., to No. 2, vol. 46; from Sarah Ann Cope, Pa., \$2, vol. 44; from Josiah A. Roberts, Pa., \$2, vol. 44; from Isaac B. Wilbur, Mass., \$2, vol. 44; from Israel Buffinton, Mass., \$2, vol. 44; from Marshall Fell, Pa., \$2, vol. 45; from Parker Hall, Agent, O., for John W. Smith and Lindley Brackin, \$2 each, vol. 44; from A. M. Underhill, N. Y., \$2, vol. 44; from John Bell, Agent, Ind., for Job Winding, Isaac E. Windle, Hannah H. Dilke, Joseph H. Haylor, and Wm. Baxter, \$2 each, vol. 44; from Sarah F. Carr, R. I., \$2, vol. 44; from Dan Corbit, Del., \$2, vol. 44; from Truman Forsythe, Pa., \$2, vol. 44; from Robert Miller, O., \$2, vol. 44; from Jonathan Chase, R. I., \$2, vol. 44; from Ambrose Boone, Canada, \$2, vol. 44; from Phoebe Griffin and John Griffin, N. Y., \$2, vol. 44; from Wm. C. Thompson, N. J., \$2, vol. 44; from Benj. D. Stratton, Agent, O., for Daniel Stratton and Cyrus Brantingham, \$2 each, vol. 44; from James Woody, Agent, Ind., \$2, vol. 44, and for Robert Cox, \$2, vol. 44.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

WESTON BOARDING SCHOOL.

The WINTER SESSION of this Institution will open Second-day, the 31st of Tenth month next.

Parents and others intending to send children to School, are requested to make early application to AARON SHARPLES, Superintendent, whose address is "Street Road P. O., Chester Co., Pa." When no convenient application may be made to CHARLES ALLEN, Treasurer, or to Jacob Suedley, No. 304 A St., Philadelphia.

Parents and Guardians of pupils now at School are reminded that the second payment for present session is now due; and it will be an accommodation if all who can conveniently do so, will pay remit it to the Superintendent or Treasurer.

WANTED.

A female Teacher to take charge of Friends' Sch. at West Chester. Apply to Rebecca Conard, Jos. Scattergood, Jr., West Chester P. O.

A new edition of Clarkson's Portrait of Quaker has been issued by an Association of Friends in India. The book is bound in leather, and contains upward of 500 pages. It will be sent, on receipt of price, at following rates: By mail, prepaid, per copy \$2. Express, cost of carriage paid on receipt of book, copy \$1.60. Address WILLIAM T. FAWCETT, Philadelphia, Henricks county, Indiana.

FRIENDS' SCHOOLS.

These schools, under the care of the four Mont Meetings of Philadelphia, will be re-opened after summer vacation, on the 1st of the Ninth month. Boys' School on Cherry street above Eighth St. is under the care of Zebedee Haines, as Principal. The G School on Seventh street below Race St. is under care of Margaret Lightfoot.

There are also Primary Schools in one of the rooms of Friends' Meeting-house at the corner of Sixth and Noble streets, and in the Boys' school building, Cherry street, in which provision is made for the elementary instruction of children who are too young to attend the primary schools.

The attention of Friends residing in this city and neighborhood, is particularly invited, to these schools. It is desirable that their children enjoy the advantages of a liberal education, embrace a considerable variety of the more useful branches study at a very moderate cost, while in the primary schools the pupils are well grounded in those of a elementary character.

It is desirable that applications for the admission of children should be made early in the session, and parents returning children to the schools should send them at the beginning of the term.

FRIENDS' SCHOOL FOR BOYS AND GIRLS.

Hobbsfield, Pa., opens on the 5th inst. A few can be accommodated as boarders. Application may be made to Chas. Rhoads, 36 S. Seventh street, or to the Teacher, John Boadle, at School.

The Trustees of the above School, from frequent application for vacancies, would recommend Boadle to patronage, he having had long experience in teaching, and given general satisfaction, during three years he has had the school in charge.

Trustees: Zebedee Nicholson, Charles Rhoads, Chas. L. Wilkins, John E. Redman, John H. Ballinger.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for the Men's and Women Schools, to open about the 1st of Tenth month.

Application may be made to—No. 422 North Third St. Thomas Elkinton, No. 118 Pine St. Ephraim Smith, No. 1013 Pine St. George J. Scattergood, No. 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-fourth Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTSCOTT, M. D.

Applications for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, C. of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut street.

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Extracts from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 11.)

6th mo. 3d, 1845. Since my last memorandum was penned, I have paid a visit to my children at Coatesville, also to my sister Edge and family, and some other relatives in my neighborhood, and to my dear friends at Empeter. In each of these places I felt desirous of being preserved in the fear of the Lord, and attentive to any little service that might open in a religious way, as well as to my social duties. After passing through much exercise while in the neighborhood of Coatesville on account of an impression of duty to make a visit to a person who had a public house, I mentioned it to a Friend at the station of elder, who was willing to accompany me. An opportunity of seeing him being obtained, I communicated what impressed my mind; and afterward the reward of sweet peace was afforded. The man and his family appeared to take the visit kindly, while at Empeter my mind became much drawn to a family who were entire strangers to me; which also occasioned much exercise. As I endeavored to know the mind of the Lord, and yield to it, way opened for my mind to see them, and to convey what impressed my mind towards them, which appeared kindly received, and afforded the reward of that peace which the world can never give nor take away. At London my mind became attracted towards an individual, some of whose ancestors I had been acquainted with in younger life; but way opening for me to get to see him, perhaps I was partly also from a fear, lest in this day of settlement and many voices, I should be drawn away with a strange voice. But He who knoweth the integrity of my heart, and with I desire to serve Him; and if way opens in future for the relief of my mind, it will be a mercy. If on the contrary, an omission of duty has been irrevocably made, O Lord, to let not Thine hand spare, O Thine eye pity, till all that is within me be moved that opposes Thy blessed will, and the willingness experienced to follow Thee in the like simplicity, whithersoever Thou art

pleased to lead: that I may know Thy rod and Thy staff to comfort me. Afterwards, when on a family visit to Friends in the neighborhood of the before-mentioned individual, way opened to have a religious opportunity with him and his family, much to the relief of my mind."

When the eye is kept single to the Great Counsellor in the heart, as well as the Great Controller of events, and the government of all placed upon His shoulders, how He prepares the way for, and opens the door unto His obedient, humble, patient followers. These have no lack of either wisdom or strength to fulfil His will, which is their sanctification. To these, the how, the what, and the when are all opened, through the power of his Holy Spirit, to their quickened understanding. So that though weakness and fear may seem at times to bring into bondage, yet will the Lord of life and of glory, re-anooint for His work; out of weakness make strong; renew His covenant as in the case of Levi, because of the filial fear of His obedient children; and enable again to take fresh courage, and to run the race set before them. Thus, well has it been said that He will not allow His faithful, dedicated ones very far to contravene His blessed will and purposes concerning them.

Through oversight of the compiler, the following letter to her brother, Lea Pusey, was neglected in its proper place. Though not in regular course of date, it is too valuable to be omitted, as showing the character somewhat of those exercises which she felt for, and conveyed to others. To wit:—

"9th mo. 22d, 1835.

"My Dear Brother,—My feelings became much interested in thy best welfare the last time I was in thy company; which interest has often since revived, attended with earnest desires that thou might come to experience the day's work going on with the day,—even the very important work of thy soul's salvation. Time is short, and very uncertain; and to improve it, to our everlasting advantage, ought to be our primary concern. We may promise ourselves length of days, and still go on in the gratification of our natural inclinations. But oh! how presumptuous it is for poor frail man, who knoweth not that he may be permitted to see the light of another day, to conclude that at some future period he will become more religious. Delays are ever dangerous. We may endeavor to amuse and to satisfy ourselves with the fascinating things of this life, and time after time, and opportunity after opportunity, yet go on neglecting the still small voice, which is heard as in the cool of the day, saying, This is the way, walk thou in it. This blessed Monitor though long afforded, may yet be withdrawn. For it is recorded in the Scriptures of Truth, as the language of the Saviour, that 'The night cometh' and, 'My spirit shall not always strive with man.' It is therefore very important to us that we accept the offers of re-

deeming love while they are extended, for most assuredly times and seasons are not at our command. Moreover we have an unwearied enemy, who will, if possible, frustrate every good desire, and bring to the experience of that which is written, 'When I would do good, evil is present with me.' But how encouraging is the language, 'Greater is he that is in you, than he that is in the world. Therefore I beseech thee, my dear brother, in the feelings of tender love, to put not off the work till a more convenient season; but look unto Him, who is touched with a feeling of our infirmities, and who knows how to succor those who are tempted, and will, when temptations present, if sought unto in sincerity and faith, make a way for our escape. Blessed be His Holy Name, I think I know what I write from a degree of experience; and therefore feel an earnest solicitude for thy encouragement, that thou mayst trust in the Lord with all thy heart, and lean not to thy own understanding. Thus submitting to the cleansing, purifying operations of Divine love, even the baptism of the Holy Ghost and fire, which is of Him whose fan is in His hand, He will, if there is a yielding thereunto, 'thoroughly purge his floor, and gather the wheat into the garner;' and cause us to experience the floor of our hearts washed, and a willingness wrought to obey the dictations of the Holy Spirit: by which we shall know from time to time the armies of the aliens to be put to flight, even our souls' enemies, and our faith and hope increased in Him, whose we are, and in whom we live, move, and have our being; and who has an undoubted right to the dedication of our whole hearts. I write not as one that hath attained unto much, but as one who is desirous of pressing onward in the christian warfare; whose primary concern I trust it is at seasons to have the day's work done in the daytime. That this may be thine also, my dear brother, is the present breathing solicitude of my mind.

"Although it has not been usual for me to write to thee, yet it seemed to remain with me to express a little of the desire I feel for thee, which I hope will be received in a portion of that love in which it has been written.

Thy truly affectionate sister,

HANNAH GIBBONS."

Her memoranda are resumed under date, "7th mo. 31st. I often feel the present," she writes, "to be a day of trial, way of much shaking in our Society. Be pleased, O Father of mercies, to continue to shake us, until that which is offensive to thee, may be removed; and that which cannot be shaken only may remain, and through the power of Thy love grow brighter and brighter; that so the ever blessed Truth may shine more conspicuously among us as a people, even as in ancient purity. Thou knowest, O Lord, the breathing of my spirit is often unto Thee, in desire to be preserved from the mixture of self in every performance professedly

for the promotion of Thy righteous cause, that the enemy of my soul's peace may not be suffered, through any of his wily insinuations, to draw my mind away from Thy precious light and truth." Wilt thou be pleased to increase my spiritual vision; give me to see with an eye of faith, unto holy certainty, the things that belong to Thy honor and my peace, vouchsafing to me strength to perform them; suffer me not to go before the pointings of Thy blessed finger, I pray Thee, neither to lag behind, that so I may be preserved from becoming a castaway.

"8th mo. 17th. I left home to attend our Quarterly Meeting at Concord. In it my dear friend and relative Sarah Emlen, gave a satisfactory account of her recent visit to England and Ireland, which, with her safe return, is cause of gratitude to the Author of all our sure mercies. She was enabled to perform the service under considerable bodily infirmity, and now having returned relieved and peaceful, is cause for other humble travellers to thank God and take courage.

"My mind was exercised before I left home on account of a poor young man in West Chester prison, under sentence of death for the commission of murder. The exercise so increased that I was induced to mention it to the elders of our meeting; who not discouraging me, and feeling an impression of mind to communicate it to my friends Nathan Sharpless and Sarah Emlen, I found the latter was under a similar exercise. This was also very cordial to my poor mind; and confirming also was the willingness of the former to accompany us. The necessary arrangements being made, on the 21st of the month, in company with Abram Gibbons and Martha Jeffries, we visited the poor convict. Our feelings were sorrowful; yet we were a little comforted in seeing the poor youth brought somewhat into a state of contrition. May the Lord Almighty grant him the gift of true repentance. The foregoing act of dedication hath been crowned with sweet peace.

"On the evening of the same day, feeling a lively intimation to step in and see an old man who was in bodily affliction, having a wife and son living with him, who all appear to be thoughtful people, I yielded to it. My feelings were comfortable in sitting with them, and the language arose, 'As the mountains are round about Jerusalem, so the Lord is round about his people, even henceforth and forever.' It felt to me that the Good Hand was round about them, though strangers to me. They appeared grateful for the visit, and I was thankful in having performed it. After which I was favored to retire to rest with a portion of that peace the world can neither give nor take away."

(To be continued.)

For "The Friend."

Stone Avalanches.

The high projecting peaks of mountains, exposed to the action of the weather and to the crumbling effect of frost, are gradually disintegrated, and the fragments are tumbled down the precipitous slopes into the vallies beneath. Travellers among the Alps speak of the great quantities of such rocks and stones which fall on to the glaciers, and are gradually carried forward by them, forming large moraines, which is the name given to the accumulations of such material at their termina-

tions. One of these tourists thus describes two falls of stone which he witnessed.

"While we stood pondering here, a deep and confused roar attracted our attention. From a point near the summit of the Weisshorn, a rock had been discharged; it plunged down a deep couloir, raising a cloud of dust at each bump against the mountain. A hundred similar ones were immediately in motion, while the spaces between the larger masses were filled by an innumerable flight of smaller stones. Each of them shakes its quantum of dust in the air, until finally the avalanche is enveloped in a vast cloud. Black masses of rock emerged here and there from the cloud, and sped through the air like flying fiends. Their motion was not one of translation merely, but they whizzed and vibrated in their flight as if urged by wings. The clang of echoes resounded from side to side, from the Schallenberg to the Weisshorn and back, until finally the whole troop came to rest, after many a deep-sounding thud in the snow, at the bottom of the mountain. This stone avalanche was one of the most extraordinary things I had ever witnessed, and in connection with it, I would draw the attention of future climbers to the danger which would infallibly beset any attempt to ascend the Weisshorn from this side, except by one of its arêtes. At any moment the mountain side may be raked by a fire as deadly as that of cannon."

The adventure which follows was experienced while endeavoring to cross the Weiss-thor.

"The ancient moraines of the Macugnaga glacier rank among the finest that I have ever seen; long, high ridges tapering from base to apex, hoary with age, but beautified by the shrubs and blossoms of to-day. We crossed the ice and them. At the foot of the old Weiss-thor lay coched a small glacier, which had landed a multitude of boulders on the slope below it; and amid these we were soon threading our way. We crossed the little glacier which at one place strove to be disagreeable, and here I learned from the department of his axe the kind of work to which my porter had been previously accustomed. The head of the implement quitted its handle before half-a-dozen strokes had sounded on the ice. We reached the rocks to the right of our couloir and climbed them for some distance. The ice, in fact, at the base of the couloir was cut by profound fissures, which extended quite across, and rendered a direct advance up the gully impossible. At a proper place we dropped down upon the snow. Close along the rocks it was scurred by a furrow six or eight feet deep, and about twelve in width, evidently the track of avalanches, or of rocks let loose from the heights. Into this we descended. The bottom of the channel was firm and roughened by the stones which found a lodgment there. I thought that we had here a suitable roadway up the couloir, but I had not time to convert the thought into a suggestion, before a crash occurred in the upper regions. I looked aloft, and right over the snow-brow which here closed the view, I perceived a large brown boulder in the air, while a roar of unseen stones showed that the visible projectile was merely the first shot of a general cannonade. They appeared,—pouring straight down upon us,—the sides of the couloir preventing them from squandering their force in any other di-

rection. 'Schnell!' shouted the man behind me, and there is a ring in the word, where sharply uttered in the Alps, that almost lifts a man off his feet. I sprang forward, but urged by a sterner impulse, the man behind sprang right on to me. We cleared the furrow exactly as the first stone flew by, and once in safety we could calmly admire the wild energy with which the rattling boulder sped along.

"Our way now lay up the couloir; the snow was steep but knobby, and hence but few steps were required to give the boots a hold. We crossed and recrossed obliquely, like a laden horse drawing up hill. At times we paused and examined the heights; our couloir ended in the snow-fields above, but near the summit it suddenly rose in a high ice-wall. If we persisted in the couloir, this barrier would have to be surmounted, and the possibility of scaling it was very questionable. Our attention was therefore turned to the rocks a our right, and the thought of assailing them was several times mooted and discussed. They at length seduced us, and we resolved to abandon the couloir. To reach the rocks however, we had to recross the avalanche channel, which was here very deep. Beneath a gap at the top of its flanking wall and stooping over, scooped steps out of the vertical face of indurated snow. Here the made a deep hole in which he anchored his left arm, let himself thus partly down, and with his right pushed the steps to the bottom. While this was going on, small stones were continually flying down the gully. Beneath reached the floor and I followed. Our companion was still clinging to the snow wall when a horrible clatter was heard overhead. It was another stone avalanche, which there was hardly a hope of escaping. Happily rock was here firmly stuck in the bed of the gully, and I chanced to be beside it when this first huge missile appeared. This was the delinquent which had set the others loose. I was directly in the line of fire, but ducking behind the boulder I let the projectile shoot over my head. Behind it came a shoal, smaller fry, each of them, however, quite competent to crack a human life. Benen shouted 'quick!' and never before had I seen his axe so promptly wielded. You must remember that while this cannonade was being executed we hung upon a slope of snow which had been pressed and polished to ice by the descending stones; and so steep that a single slip would have converted us into an avalanche also. Without steps of some kind we dared not set foot on the slope, and these had to be cut while the stone shower was in the act of flying on us. Mere scratches in the ice, however, were all the axe could accomplish, as on these we steadied ourselves with the energy of desperate men. Benen was first, and I followed him, while the stones few thick beside and between us. Once an ugly lump came right at me; I might perhaps have dodged back, but Benen saw it coming, turned, caught on the handle of his axe as a cricketer catches a ball, and thus deflected it from me. The labor of his axe was here for a time diverted from the projectiles and the ice, while every pause in the volley, 'he cut a step a sprang forward.' Had the peril been less, it would have been amusing to see our contending axes as we fenced with our swarming fire. A final jump landed us on an embankment out of the direct line of fire which raked

ally, and we thus escaped a danger new in his form, and extremely exciting to us all."

For "The Friend."

"He that Believeth."

After visiting many different classes of persons recently, in different and distant places, & miners in coal regions, iron-mongers, factory operatives, fishermen, seamen, and visitors in summer resorts, I have come to the conclusion that there are a great many good people in our daily paths, who, and whose children claim our fostering care. Yet this need of lull us into apathy over the fact, that anti-christ, in countless tempting presentations, is all through society, seeking to deceive, and to draw away from the holy preserving ark of the Lord.

"Truth is not local; God alike pervades

The world of traffic and the shades;

And may be feared, and the busiest scenes,

Or scorned where business never intervenes."

Men with sooty brows and lusty arms, in the hum and clatter of woollen mills, are often teachers of righteousness. Women bent at the loom, toiling to feed hungry children, are teachers of good things. Boys and girls stray from early morn to sunset, in their otiose tasks, sometimes utter experiences, in language deep and eloquent, that amaze the long labored speech of a set and "anted" ministers. "Illiterate fishermen," and fishermen's wives and daughters, freckled and ar with alternate exposure to the bleak rays and burning sunshine, incident to their wily lot, have been taught to gather souls (and even churches) to the throng of witnesses for the Truth.

There are "the poor and the despised of," in every rank of life, who find "that pearl of rich men cannot buy, which learning too proud to gather up," they "often find unsought," because the open door of their arts admits the Heavenly Visitor on his first morn.

The incident which suggested the heading of this article came under notice to-day, in the last visit of this kind in these parts. "He that believeth on the Son of God hath the witness in himself," said a journeyman, looking seriously; and added a few words to emphasize, that spoke a soul "baptized in the fountain of eternal Truth." How ready is each to receive the witness. "If we receive the witness of men, the witness of God greater. He that hath the Son hath not life; he that hath not the Son of God hath not life." Y. W.

Fernantown, 8th mo. 23d, 1870.

Alaska.

For "The Friend."

(Continued from page 12.)

The Aleutian District.—This comprises the Aleutian Islands and part of the peninsula of Alaska. From the presence of trees, the land of Kadiak and those adjacent to it, being rather to the Sitkan District. These lands contain many high mountains, part of them volcanic, and some still evincing activity in smoking or emitting steam. Between them and the sea are rolling and moderately lined hills and meadows. The soil is much of it rich, consisting of vegetable mould and black colored clay, with here and there light colored loam formed of decomposed rocks, and in tertiary fossils. In many places the growth of spagnum indicating insufficient

drainage, prevails over the perennial grasses natural to the soil, but the remedy is self-evident. In some places the soil is composed of decayed volcanic products such as ash and pumice; this is much of it rich and productive.

The climate of the district is moist and warm. The snow line, according to Chamisso, is 3,510 feet above the sea. The greatest cold recorded (on the island of Unalaska) by Father Veniaminoff was zero of Fahrenheit. The highest point reached by the mercury during his long residence was 77°. * * *

The greatest number of clear and pleasant days occur in January, February, and June, and usually follow a northerly wind. The barometer ranges from 27.415 to 29.437 inches, and on the whole is highest in December and lowest in July, rising with a north and falling with a south wind.

[The author makes a comparison between this portion of Alaska, and the Highlands of Scotland and the adjacent islands, with which it corresponds well in regard to temperature, humidity and climate generally. Yet as is well known, human industry, skilfully directed, draws from this small region no mean return in agricultural produce. In 1855 there were kept in the highlands and islands 1,973,028 sheep, 131,318 horned cattle, and 22,930 horses, beside swine and other animals. The product of oats in 1854 was 2,993,733 bushels, of barley 483,193, of rye 308,959, of turnips 551,231.]

"The native inhabitants of the Aleutian District are faithful and docile, but indolent and improvident. They make good sailors but poor farmers; and their attempts at farming have been principally under the direction of Russian masters.

There is no timber of any kind larger than a shrub, on these islands, but there is no *prima facie* reason why some trees, if properly planted and drained, should not flourish. A few spruce were transplanted from Sitka to Unalaska in 1805; most of them lived, but were not cared for, and the situation was unfavorable, so that they did not thrive.

The grasses in this climate, warmer than that of the Yukon Territory, and drier than the Sitkan District, attain an unwonted luxuriance. For example Unalaska in the vicinity of Captain's Harbor, abounds in grasses, with a climate better adapted for haying than the coast of Oregon. The cattle are remarkably fat and the beef very tender and delicate, rarely surpassed by any well-fed stock. Milk was abundant. The good and available arable land lies chiefly near the coast, formed by the meeting and mingling of the detritus from mountain and valley with the sea sand, which forms a rich and genial soil, well suited for garden and root-crop culture. Where grain-like grasses grow and mature well, it seems fair to infer that oats and barley would thrive, provided they were fall sown, like the native grasses. This is verified by reference to the collections. Several of these grasses had already (September) matured and cast their seed before we arrived, showing sufficient length of season. Indeed no grain will yield more than half a crop of poor quality on the Pacific slope when spring sown.

The Russians affirm, with confirmation by later visitors, that potatoes are cultivated in almost every Aleutian village, and Veniaminoff states that (up to 1837) at the village in False Pass they have raised them, and pre-

served the seed for planting, since the beginning of the century, without interruption; the inhabitants of this village by so doing, having escaped the effects of several severe famines which visited their less provident and industrious neighbors.

The productions of all the islands to the westward resemble those of Unalaska. In September, says Dr. Kellogg, the turnips here were large and of excellent quality; carrots, parsnips, and cabbages lacked careful attention, but were good. Wild parsnips are abundant and edible through all these islands. At the height of 2450 feet above the level of the sea, according to Chamisso, most vegetation ceases. From the reports of Dr. Kellogg and others there appears to be no doubt that cattle may be advantageously kept in the Aleutian District, provided competent farmers will take the matter in hand. The winter climate is as mild as that of the Highlands of Scotland, or the Orkneys, where stock has been successfully kept from time immemorial.

Indeed, even in Iceland, where the temperature in winter sometimes gets as low as thirty-five below zero, we learn from Sir George Mackenzie that four-fifths of their entire population of 70,000, derive their maintenance from agriculture. Grain does not mature, but the grass-lands (with their fisheries) are their greatest wealth, as they pasture their flocks of sheep and cattle, which form their chief means of subsistence and most important articles of commerce. The number of sheep in Iceland is estimated at 600,000; there are about 25,000 cattle and 30,000 horses. The export of wool in 1864 was 2,229,504 pounds, beside the amount consumed in the country. After this in the Aleutian District, where the cold is never greater than zero, we may look for results at least as favorable. * *

The Sitkan District.—This district extends from the southern boundary, including the mainland and islands, to the peninsula of Alaska, and also Kadiak and the adjacent islands.

The surface of this part of the territory is rugged and mountainous in the extreme. The northern part alone furnishes any appreciable amount of arable land, level and suitable for cultivation. Small patches occur in the southern part here and there, where small farms might be located; but as a rule the mountains descend precipitously into the sea with their flanks covered with dense and almost impenetrable forests. These rise to an altitude of about fifteen hundred feet above the sea. Here and there a white streak shows where an avalanche has cut its way from the mountain top through the forest, to the water side, and occasionally the shining front of a glacier occupies some deep ravine, contrasting curiously with the dense foliage on either side.

The canals and channels of the Alexander Archipelago form the highways of the country, and so intricate and tortuous are they, that they afford access to almost every part of it without the necessity for setting foot on shore.

The soil is principally vegetable mould with substrata of granite or dark-colored clay. The soil of Cook's Inlet and Kadiak is of a similar character; but from an admixture of volcanic sand thrown up by the waves, and abundant sandstone strata, it is lighter, drier, and better adapted for cultivation.

The climate of the southern portion of the district is very mild, but intolerably rainy.

The annual rain fall at Sitka varies from sixty to ninety-five inches (which is however about the same as the mouth of the Columbia) and the annual number of more or less rainy days varies from one hundred and ninety to two hundred and eighty-five. In Uaalaska, the annual number of rainy days is about one hundred and fifty, and the annual fall of rain and melted snow is nearly forty inches. This last estimate is probably not too low for the island of Kadiak and the eastern part of Cook's Inlet.

(To be continued.)

For "The Friend."

Faith in the Gift of God, an Invisibile and Spiritual Thing.

There is perhaps no way in which Satan more readily deceives those who at all listen to his suggestions, being off the watch, than upon the subject of religion. Knowing that nothing is more wholly antagonistic to his rule and reign in the hearts of men and in the kingdoms of the earth, than the growth and establishment of true vital christianity; it is against this he plants his most determined hostility and resistance. In order the more effectually to beguile and decoy those who give any place to his sophistry, he gets up his resemblances, his signs and countersigns, so as, in the language of Scripture, to "deceive (if it were possible) the very elect." But the "foundation of God standeth sure;" and here, in child-like trust, and in humble reliance upon His unfailling mercy towards the penitent, the lowly and contrite, is the christian's only safe refuge and sure resting place. To these still, "Sharon (the place of beauty and fruitfulness) shall be a fold of flocks, and the valley of Achor (the door of hope) a place for the herds to lie down in, for my people that have sought me."

We believe that which the great transformer has gotten up now, with which to deceive and to mislead, is, an outward and literal faith in the Redeemer, instead of that which is inward, vital, and heart-changing; and which calls for the costly sacrifices of humility and obedience to the grace of the Lord Jesus: calls for all, body, soul, and spirit, to be given up unto Him who died for us, and rose again. But Oh! may none be guilty of presumptuous sins; assuming that they have attained to a stature in the Truth, when they have not! Oh! may none slide insensibly into the religion of the day: a religion which is at ease in the gratifications of the things of this life, and which pleads for that it loves, and which it tries, though vainly, to reconcile with the requisitions of the cross of Christ Jesus. May we ever bear in mind that the candlesticks under the law—a less perfect dispensation—were to be of beaten gold: implying that the preparation and cleansing were to be thorough. Again, it is declared, that "gold is tried in the fire, and acceptable men in the furnace of adversity." May there be that patient learning in the school of self-reduction and the cross of Christ; that ranciance in the stripping furnace or chamber; and that repentance unto life, which prepare the way of the Lord, and make His paths straight. That thus we may be brought—all of mercy—to the footstool of the Saviour; and to such an experimental, though humiliating knowledge of Christ, the wisdom of God and the power of God, as to say with the Patriarch near the close of his life, "I have heard of Thee, by the hearing of the ear;

but now mine eye seeth Thee. *Wherefore,*" he continues, "I *abhor myself and repent in dust and ashes.*"

The following, perhaps not irrelevant to the subject in hand, taken from an address to the Society of Friends in 1840, will conclude these remarks.

"Dear Friends, suffer the word of exhortation, upon a point wherein it seems to me you are in some danger; which is that of mixing up the pure, distinct, interior principle of faith in the gift of God, as an invisible and spiritual thing, only to be known, apprehended, believed in, felt and obeyed, by the inward senses of the new-born creature—I say, it is to be feared, that you occasionally mix and confound this precious, living thing, with the notional, historical knowledge, which is to be picked up from the letter that describes it. If such be the case, you can never hope, whilst it continues, to meet with full acceptance at your Master's hands. He will have no clipping and paring down of his message. No trimming to suit the religious taste of the times. Remember 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.

"You must not suffer yourselves to be deluded with an idea that you are living in better times, as to religion, than your forefathers; and that the apostasy of which they spoke so frequently, and so forcibly, exists no longer; for assuredly, it exists in far greater strength of life than ever. In their times it was not the fashion to be religious; knowledge was more circumscribed; whilst the want of toleration in those who were at the helm of affairs, subjecting conscientious persons to the fiery ordeal of severe persecution, dissent to the authorized and national mode of worship, was then generally the result of deep conviction. But it is not so now. 'Many run to and fro, and knowledge is increased;' but with respect to that religion which your ancestors preached and lived, and by the strength of which they were more than conquerors over all their foes both inward and outward—where is it to be found? With most other religious professors beside yourselves, it has always been, as truth commonly is, a despised and rejected thing. So clearly does all experience confirm the disaffection of mankind for truth, that we might well doubt the value of those religious principles, that met with no opposers.

Take heed then, dear friends, that you slide not insensibly into the religion of the day. Beware of outwardness in your ministrations. All the world are now worshipping in the outward court; but your profession calls upon you to measure the temple of God, and the altar, and them that worship within."

Jeremiah Horrox.

The recent announcement of Queen Victoria to her Parliament, that arrangements had been made for the scientific observation of the transit of the planet Venus across the sun's disk, in 1874, calls the attention of lovers of science to a very rare and important astronomical event. No person living ever saw Venus crossing the sun, and yet the ob-

servations of this transit furnishes the most essential elements of astronomical knowledge.

Venus, as viewed by the inhabitants of the earth, is the most beautiful and interesting of the planetary stars. Being the second planet from the sun, and the most conspicuous of the two inferior planets having their orbits within the orbit of the earth, and approaching the earth at the time of her inferior conjunction within twenty-six million miles, she has ever had a friendly lunary to the lovers and observers of celestial scenery.

Her maximum brilliancy has been estimated to equal the light of twenty fixed stars. Her most beautiful appearance is presented to the equatorial regions, at the period of her greatest elongation, when she is seen high above the horizon, shining with a pure, steady light, like a twilight sun. She is so brilliant at certain periods as to be visible at noonday and her great light is so intense in the evenings of her greatest splendor as to cast a shadow upon the earth.

The body of the planet has been seen by astronomers through her luminous atmosphere; and her atmosphere itself has been observed like a pale, penumbral halo of light during her transits.

Transits of Venus across the sun's disk occur alternately at intervals of eight, one hundred five and a half, and one hundred twenty-one and a half years. The last transit but one took place in 1761, after an interval of one hundred twenty-one and a half years the last transit took place in 1769, after an interval of eight years; and the next transit will take place in 1874 (December 8), after an interval of one hundred five and a half years. The transit of 1874 will not be visible in this country.

As the observation of the transit of Venus enables us to ascertain the sun's horizontal parallax—an element of knowledge of the greatest importance, since by it we determine, as accurately as we are able, the distance of the sun from the earth, and the distance of the planets from each other—the transit of 1874 will awaken a general interest in the following transit, which will take place in 1882, and which will be visible in the most enlightened parts of the world. No one who enlightens the event in 1882 will ever see the transit of Venus again.

This event, which furnishes the basis for the most wonderful problems ever mastered by the human mind, was first correctly calculated, and first observed, by a young entusiast of science named Jeremiah Horrox.

He was born at Tuxtoth, near Liverpool, England, about the year 1620. He was dreamy, poetical youth, admired and beloved for his amiable disposition and for the rectitude of his intentions. He loved the night and the sublimities of its celestial scenery and, while others were idling or sleeping, was his delight—a delight amounting at times to rapture—to follow the stars in the courses, and to roam in fancy among the golden zones on high.

Ere he reached the age of eighteen he had mastered the most profound reasonings and calculations of the German and the Danish astronomers.

When Kepler published his "Rudolphic Tables," he discovered that the planets Mercury and Venus must sometimes pass over the disk of the sun; and he predicted a tra-

it of Venus in the year 1631, and published the prediction in a tract entitled "Admonitio Astronomorum" (Leipzig, 1629.) Kepler died before the date of the predicted transit. Gasendi looked for the event in Paris; but the prediction was not fulfilled.

When Horrox began the study of astronomy, he used the tables of Lansbergius. These tables indicated a transit of the planet Venus in 1639. But the tables of Lansbergius were imperfect, and the young astronomer procured the Rudolphine, and applied himself to a close examination of the tables. In the very hours that his companions devoted to recreation and repose, he studied and ciphered until he had recalculated the problems of Kepler, and demonstrated that the transit predicted for 1631 would take place on the 4th of November (old stile), 1639.

From the age of thirteen Horrox gazed upon the evening-star, dreaming that the day would come when he, perhaps first among all the inhabitants that ever peopled the earth, could see that planet making her way across the disk of the sun.

The slow-paced years of his boyhood roll on. The expected autumn comes, with its dying pomps and dropping leaves. The November day that he has long seen in his dreams brightens the earth, and finds him watching.

It is the Sabbath—the last of the fall. His hands in a darkened room, beside an open book of paper, on which lies the sun's image. At the very hour that he expects the disclosure, the church bells ring. Shall he wait for the planet to write its message, or shall he go to the worshippers? The question agitates his soul. He thinks of the consequence of missing the sight for which he has waited for many anxious years. He reasons that the blessing of the Creator ought not to be neglected, even to witness the sublimest works that the Creator has made. Jeremiah Horrox thought what few men that the world ever saw could have done; he left the room, and retired to the sanctuary.

It was a cloudy day. When he returned, the clouds had broken, and the luminous sky one above him. He went to the darkened room. There, on that white sheet of paper, on the sun's image, and on the sun's image appeared the planet Venus, disclosing the secrets of the far abyss of space, like the touch of the very finger of the Invisible.

Horrox made the following apology to men science for suspending his observations:—"I observed it [the reflection of the sun's image] from sunrise to nine o'clock; again, on the 6th before ten; and, lastly, at noon, and from one to two o'clock—the rest of the day being devoted to higher duties, which might be neglected for these pastimes."

He died January 3, 1641, shortly after writing an account of his important discovery. He had just put his last hand to his treatise when he himself was called to take his flight to the luminous worlds.—*Appleton's Jour.*

London Women's Yearly Meeting, 1805.—Perhaps there has rarely been a time when our solicitude has been manifested for the support and preservation of our youth; that they may believe in Jesus, and bow to his cross, in the subjection of their own will, and in a life of self-denial; contrary to the false liberty which seeks to lay waste all christian discipline.—*Mary Capper.*

Peace.

Address from the Committees of the London and American Peace Societies to the Friends of Peace.

Dear Friends: That which we have long feared has come upon the nations. The system of armed peace which the governments of Europe have insisted on maintaining has issued, as such a system could not fail, sooner or later, to do, in open war between the two powers which had most distinguished themselves by the excess of their warlike preparations. The conflict which has now commenced will, beyond doubt, prove to be one of the most awful in the history of the world. It will involve an incalculable destruction of human life and property, will fill myriads of hitherto happy homes with horror and anguish, will derange those beneficent ties of commerce by which mankind are bound to each other, will arrest the progress of liberty and civilization, will evenment men's spirits by evil passions, and will make the very name of Christianity—the religion of mercy and brotherly love—for the time a mockery in the earth.

But while overwhelmed with sorrow at this terrible event, we at least can look upon it with a conscience free from remorse. For many years we have not ceased, to the extent of our abilities and opportunities, in our endeavors to impress upon governments and peoples the duty of using the lucid intervals of peace in adopting means which would give some guarantee to the nations against so dire a calamity as that which has now overtaken them. Far from having proclaimed, as we are sometimes mistakenly accused of doing, an approaching millennium of universal peace, our voice, on the contrary, has been one of constant deprecation and warning, on the ground that there was no security for peace while Europe was incessantly preparing for war, and while the nations were content to leave the continuance of peace at the mercy of the excited passions and hazardous accidents of the moment. Therefore it is that we have been strenuously contending, first, for a mutual and simultaneous reduction of those enormous armaments, which kept up professedly in the interests of peace, are the most dangerous incentives to war; and, secondly, for the establishment of a court of arbitration, or some form of international jurisdiction, by which the differences of nations could be referred to the decision of reason and justice, instead of prejudice and passion. If there be any who doubt the efficacy of these means, will they suggest some means more efficacious, or are we to abandon mankind in despair to the eternal rule of barbarism and brute force!

What now, dear friends, remains for us to do? Unhappily, in those countries, which are the actual seat of war, the voice of justice, reason, and religion is stifled, for that is the only condition on which war can be prosecuted. Our excellent fellow-laborers in the cause of peace on the Continent have not been wanting to their principles and convictions in this awful crisis. Consistently and courageously, even on the very arena of warlike agitation, have they, in every way that was open to them, uttered bold and eloquent protests against the war. But while it may be difficult for them to persevere in that course—for war is the most oppressive of tyrants—we must continue to denounce this

great crime against humanity, and, undazzled by the glare of victory which may attend one side or the other, turn upon it steadily the light of sober reason and christian morality. We must guard ourselves and use whatever influence we possess in guarding others, against the contagion of the war spirit which is apt to spread even to those who are only spectators of the conflict. We must do all that lies in our power to prevent the area of the war being enlarged, and especially we must strenuously resist all attempts to involve our own country in this dreadful imbroglio. We must watch every opening for the restoration of peace, so as to encourage our own and other neutral governments to offer their mediation at the earliest possible opportunity with a view to bring the war to an end. And above all we must stand prepared, whenever this deplorable conflict is closed, to invoke the public opinion of all Christendom in favor of such measures being taken as will for the future, place the peace of the world beyond the reach of the personal ambition of individuals, or the capricious impulses of popular passion. And may we not hope that the horror and indignation which this war cannot fail ultimately to inspire, will convince all men of the supreme folly and wickedness of referring the disputes of nations to the blind and brutal arbitrament of the sword—will awaken a stern demand among the millions of the oppressed populations of Europe as can no longer be resisted, for those measures of disarmament and arbitration for which we have been so long contending, and which seem the only means of escape from the vicious circle in which the nations have been so long revolving?

JOSEPH PEASE, President,
HENRY RICHARD, Secretary,
London Peace Society.
HOWARD MALCOM, Pres't,
AMASA LORD, Secretary,
Sept., 1870. American Peace Society.

For "The Friend."

Selections and Sentiments.

God is light and life, and unchangeable. And man must be changed from darkness and death before he can be reconciled to God. And nothing can produce this change, but the spirit and power of Christ; or the grace and truth which comes by him.

The gospel is a ministrant in substance of all that was shadowed out under the law.

The inward and true Jew, has the law written on the heart; and is to read and meditate on it there, as the outward Jew was to read and meditate on the outward law. The law is letter, but gospel is spirit and power.

A minister of the gospel is not a minister of words, or of the letter, but of the power.

A man may be a minister of the letter without the spirit, but he cannot be a minister of the gospel without the spirit.

It is better to feel Christ's life, spirit and power in our own hearts, than to be disputing with others about them.

The main thing in religion is not to be found acting and doing, but to be found doing right, and from the true teachings and right spirit.

The inward seed, if the earthly part in the heart is prepared for it, grows and brings forth fruit inwardly, as truly as any outward seed does outwardly. But it requires an inward care and cultivation in order to keep

in the Chinese inns. Having to carry every single thing with us, it was very desirable to be content with as little as possible; and we therefore trusted as much as we dared of the food of the country, and were sometimes placed on very short commons in consequence.

An extract, showing the change from Chinese neatness—outside the wall—must close our notice of China, as we wish to add somewhat of our author's impressions of Japan. "Eight miles that evening brought us to Nan-shan-tu, where we took up our abode in a place that would have amused most of our kind at home, if they could have taken a peep at us through Fortunatus's glass. Our curtains banqueting hall, which was also my her's room, was a cow-house! out of which had turned two unfortunate little calves, to do not at all understand our dislike to pig society. In one corner was a pile of baked bricks, and on top of the pile various oil-jars, of which the odor was by no means agreeable, and some blocks of wood, with iron spikes, which formed the candle-stand of the establishment. In another corner were six spare cart-wheels, and a pile of rotten pitchforks. The wall, against which was suspended a hanging shelf, was adorned with old clothes, hats, boots, baskets, vegetables, dried herbs, grass, hemp, and bunches of onions. We had seats, but to make use of them put one's powers of balancing to the test. I consisted simply of a piece of branch, lashed a little, and fixed on four legs, to a wood-cutter's block, the legs by no means necessarily of the same length, nor fully fastened. My room opened into this, and seemed to be a sort of store-room, principally filled with the fuel of the establishment,—skins, oil-jars, green hide, sieves, rolls and bundles of very greasy, dirty, water clothing. B. and M. had a small room in the vicinity of the kitchen. The people these out-of-the-way regions are much more liberal and pleasant than in the large Chinese towns. There sometimes they annoyed us, as they were crowding into the inn-yard to stare, which was very disagreeable to more sensible ones. But here we met with no annoyance whatever. The cattle-yard was just outside our rooms, and when we requested the animals might be moved further off, the man who was driving them, rather questioned whether there was another place in which to bestow them conveniently. When, after a little demur on his part, that the demon thought it would keep him awake might if he had so much noise close by, he wended quite civilly. 'Oh, well, if the gentleman can't sleep, that's another matter, and he ped them out at once, though with an expression of great astonishment on his countenance.

It was most amusing to see Lucian's face as he arrived at the various degrees of rough, rougher, and roughest inns on our road. A half-wonder why people, who might sleep quietly at home if they chose, should wander about in such discomfort, and put themselves into the holes and corners of the old; and at the same time a half-condemning, half-pitying determination that, were we so foolish, he would do his best, under all adverse circumstances, to improve them. Right well he worked on all occasions, only now and then giving way to a quiet sarcasm. In such a climate, how-

ever, everything is bearable, and most things are enjoyable. In the plain, where one is almost suffocated in the small, close inns, the scenery must be very interesting or beautiful to compensate for so much discomfort; but on the plateau it is as different as possible."

THE FRIEND.

NINTH MONTH 10, 1850.

The intelligent mind, which is awake to what is transpiring in the world, must feel a deep, though sad, interest in the solemn events which are now taking place on the continent of Europe. We refer to the fearful contest between France and Prussia. It is natural that transactions of such magnitude, and involving possible consequences of such great importance to the future welfare of the nations, should arouse an eager curiosity to know what is being done at the seat of war. That wonderful invention, the ocean telegraph, enables us to gratify this desire for the most recent news, and our afternoon newspapers often contain notices of battles fought in the interior of Europe on the morning of the same day. Thus the excitement attending the war becomes rapidly spread, and unless we carefully watch over the workings of our hearts, we may gradually become imbued with a warlike spirit, feeling a degree of exultation at the success of one party or the other, and lose that christian covering of the spirit, in which we recognize all men as brethren, and seek the welfare of all.

In another part of this paper will be found a timely and well-written address from the Committees of the London and American Peace Societies. It is pleasant to notice the advocacy of correct views on this subject, as indicated thereby.

Nothing however, we believe, which rests only upon the reason and will of man, will suffice to preserve the nations in the hour of temptation, from joining with that disposition so natural to the unregenerate mind, of revenging supposed injuries, or resisting expected assaults. That reliance upon Divine Providence, which comes only through the operation of living faith in the soul, must be more and more known in the hearts of individuals composing the nations, before their rulers can be expected so to put their trust in Him who ruleth among the kingdoms of men, as to lay aside all outward defences. The dispositions to war must be overcome in the hearts of men more generally—those dispositions from whence wars and fightings proceed—before the time can come when nations shall not learn war any more. Can any one doubt that if the inhabitants of France and Prussia had been generally true followers of the Prince of Peace, the lamentable war now raging between them would not have broken out? How does it behove all, therefore, who profess the christian name, so to watch over their own hearts, as to know Christ's government really set up there, and a willingness produced in them even to endure suffering and persecution, rather than to swerve from a faithful maintenance of Christ's precepts, until a righteous testimony against war prevails in the earth. Thus would the day be hastened when "nation shall not lift up the sword against nation," and "the earth shall

be full of the knowledge of the Lord as the waters cover the sea."

In reply to the inquiry made by "A Constant Reader," in our last number, respecting "The Testimony of the Society of Friends on the Continent of America," issued in 1829, we have ascertained that a few copies still remain on hand at Friends' Bookstore, 304 Arch St.

The following names of Friends, who have long acted as Agents for "The Friend," were unintentionally omitted in the list published in the 52d No. of the last volume.

Ohio.

Edward Stratton, East Carmel P. O.
John M. Smith, Smyrna
Stephen Hobson, Bartletts

Indiana.

James Woody, Thorwoutn, Boone Co.

Iowa.

Amos Batey, Hesper.
Richard Motz, Viola.

New Jersey.

William Carpenter, Salem.

New York.

Joshua Haight, Somerset.
John A. Potter, Perry City.

Massachusetts.

William B. Oliver, Lynn.

SUMMARY OF EVENTS.

FOREIGN.—When the French army commanded by Marshal MacMahon left Chalons last week by way of Rheims to Bethel, there was the opportunity of transferring the entire force to Paris by the northerly railway route, and this movement might probably have been made before the arrival of any large Prussian force. It was however concluded to press eastward and relieve Bazaine, who had been prevented from leaving Metz by the army of General Steinmetz. In carrying out this plan MacMahon was advanced and interposed between those under Bazaine and himself. Severe engagements followed on the 30th and 31st ult. and first instant, at Beaumont, Morozon and Cavignon, both Prussians and French suffering heavy losses. The final result of the fiercely contested struggle was, that the French army was utterly defeated and took refuge in Sedan. It was soon seen that this position was untenable, as the Prussians had taken possession of the heights which commanded the town, and nothing was left but to surrender to the conquerors. The following dispatch was sent by the King of Prussia to Berlin:—"Before Sedan, France, Friday, Sept. 2, 12, P. M. A capitulation, whereby the whole army at Sedan are prisoners of war, has just been concluded with General Wimpfen, commanding, instead of Marshal MacMahon who is wounded. The Emperor surrendered himself to me. As he has no command, and left everything to the Regent at Paris; his residence I shall appoint after an interview with him."

After MacMahon's army had received the last reinforcement of 50,000 troops, it was estimated at Paris to number 200,000 men. It was greatly reduced in the final battles, and as some of them took place near the Belgian frontier, many were stranded across the line where they were dispersed and taken prisoners by the Belgian troops stationed there to watch the issue of the conflict. The *Independence Belpre* of the 5th says, when Sedan surrendered it contained 70,000 soldiers. Last night 15,000 more surrendered to the Prussians and 30,000 took refuge in Belgium. From these figures it infers that MacMahon's army, when driven into Sedan, was reduced to 115,000 men.

While MacMahon was unavailingly contending with superior numbers, Bazaine made another determined effort to join him, but like all previous ones it was frustrated and attended with serious losses.

The *Full Mall Gazette* says: "The news will be regarded as final. If the Emperor hopes by a hastily finished up peace, to find means to transfer the throne to his son, it is the last desperate delusion of a life of delusions. He may find it easier to begin than to end a war. Peace is but a means to an end. There is no government to make peace. Imperialism is dead, and

an Orleans government or a republic can hardly begin by a surrender. France has, for the first time, to act. Her eyes are for the first time opened.

French soldiers within Belgian territory on Friday was about 10,000. All laid down their arms, and were conveyed to Namur. They brought along 400 artillery wagons, two guns and 1000 horses.

The strange infatuation of the Parisians continued until the 3d of the Corps Legislatif of that day represents every event of the campaign as a success of the Emperor. A majority of the Paris papers considered an attack upon Paris impossible. The Prussians could not move upon the capital with MacMahon and Bazaine and their immense forces in the rear. The Emperor issued the proclamation announcing that a great misfortune had come upon the country, that MacMahon and his army had surrendered to the Prussians, and that the Emperor was among the prisoners. "This cruel reverse," they say, "will not shake our courage. Paris is to-day in a complete state of defence. The military forces of the country will be organized in a few days. A new army will be under the walls of Paris. Another army is forming on the banks of the Loire."

As soon as the proclamation of the Ministers announcing the capture of Metz and the capitulation of the army, spread through Paris, the excitement among the people became indescribable. On the 5th the Corps Legislatif, by a unanimous vote, declared the forfeiture of the throne by the Bonaparte family. All the streets leading to the building in which the Corps Legislatif met, were thronged with thousands of shouts of "Vive la Republique!" were heard on all sides. The Imperial arms in front of shops, and signs or medals bearing the Imperial effigy were torn down by the infuriated mob. Minister Washburne telegraphed to the Department of State at Washington that the empire is crumbling, and that the government of the Tuilleries was invaded by them, the throne torn down, and every thing marked with the Napoleonic insignia destroyed, and the busts, statues and pictures of the Bonaparte family were carried away and cast into the river Seine.

Consentance to the popular will most tumultuously expressed, the opposition members of the Corps Legislatif met and declared the establishment of a Republic, with a provisional government of national defence, composed of eleven members, all deputies of Paris; viz: Arago, Cremieux, Delesclap, Jules Ferry, Landry, Laroche, Pages, Glorieux, Besson, Pelletan, Picard, Rochefort and Jules Simon. General Trochu is ordered to continue in the exercise of the powers of governor of Paris, and is appointed Minister of War in place of General Palikao. It is understood the new government will convolve the Constituent Assembly. Seals have been placed on the doors of the Corps Legislatif.

The Paris journals, without exception, urge the nation to make an unyielding defence, and declare the dismemberment of France to be impossible.

The Prussian armies are moving towards Paris, and within 48 hours will be within 20 miles of the city.

The King of Prussia, after an interview with Napoleon, assigned Williamsfort, near Cassel, as the place of his detention for the present. His son, the Prince Imperial, who was also taken at Sedan, will accompany him, and the Emperor's baggage has been obtained. The Prussian government to be with us, without being considered a prisoner here.

An Amsterdam dispatch of the 5th, at 7 P. M., says, it is reported that Metz has capitulated, and 123,000 French troops have there surrendered to the Prussians. The bombardment of Metz is stated to have continued. The inhabitants there suffered dreadfully from the siege, the fine public library has been destroyed, and the famous Cathedral greatly injured.

It is arranged that the Italian government will garri- son Rome, virtually ending the Pope's temporal power.

London, 9th mo. 5th. Consols. 91½. U. S. 5-20's, 182, 88½; ten forty's, 83½.

Liverpool. Middling uplands cotton, 9½; Orleans 9½. California wheat, 10. 3d. per cental; red winter, 9. 8d.; red spring, 8. 5d.; 8s. 6d.

UNITED STATES.—The amount of gold received was furthered de- creased to \$2,555,921,190. This is \$83,407,327 less than it was six months ago. The Treasury holds \$129,640,655, of which 102,504,705 is in coin. Bonds issued to the Pacific Railroads, and included in the debt, amount to \$2,645,832.

The customs receipts for the week ending 8th mo.

23d, amounted to \$4,988,798, of which \$3,392,599 were received in New York.

The mortality in Philadelphia last week was 335. Of this number, 36 died of consumption of the lungs; 6 of disease of the heart; 22 of marasmus; 11 of old age; 11 of typhoid fever; 15 of convulsions; 10 of scarlet fever; 4 of inflammation of the lungs; 7 of congestion of the brain; 21 of debility; 4 of apoplexy; 4 of cramp; 1 of diphtheria; 1 of cholera; 1 of typhus; 1 of cholera; 1 of diphtheria; and 9 of diarrhoea.

The mean temperature of the Eighth month, according to the record kept at the Pennsylvania Hospital, was 78.82 deg., the highest during the month 95 deg., and the lowest 61 deg. The rain fall of the month was 5.11 inch. The mean temperature of the three summer months of 1870 has been 78.88 deg., which is the highest during 81 years. The lowest summer mean occurred in 1816, and was only 66 degs.

The Markets, &c.—The following were the quotations on the 5th inst. *Wool*.—American gold, 114; U. S. sixes, 188½; 114; ditto, 5-20's 1808, 110; ditto, 10-40's, 106. Superfine flour, \$4.50 a 5; finer brands, \$5.25 a \$9. No. 3 Chicago spring wheat, \$1 a \$1.05; No. 2 do. \$1.08 a \$1.10; No. 1 Milwaukee, \$1.18; red western, \$1.25; amber State, \$1.31; white southern, \$1.35 a 1.40. Mixed corn, \$1 a 84 cts.; sound yellow, 89 a 90 cts. Middling cotton, 20 cts. *Philadelphia*.—Superfine flour, \$5.25 a \$5.50; finer brands, \$6.75 a \$8.50. Red wheat, -1.35 a \$1.41. Yellow corn, 95 a 97 cts.; western mixed, 86 a 88 cts. Oats, 52 cts. Timothy seed, \$8.50. *Wheat*.—Amber Maryland, \$1.50 a \$1.56; No. 1 Avenue Drove-yard were large reaching 3200 bush. Extra sold at 8½ a 9 cts., a few choice 9½ cts.; fair to good, 7 a 8 cts., and common, 4½ a 6 cts. per lb. gross. About 13,000 sheep sold at 4½ a 6½ cts. per lb. gross, and 3000 hogs at \$13.75 and \$14.25 per 100 lbs. net. *Baltimore*.—Amber Maryland, \$1.50 a \$1.56; No. 1 red, 1.25 a 1.40; winter red western, \$1.30 a \$1.33. Yellow corn, 88 a 95 cts. Oats, 48 a 50 cts.

RECEIPTS.

Received from Joshua Jeffrey, Pa., \$2, vol. 44; from Royal Woodard, N. Y., \$2, vol. 44; from Jehu L. Kite, Agent, O., \$2, vol. 44; and for Rebecca Woolman, Achsah Hall, Lindsey Cobb, Jos. Lynch, Jos. Painter, Eliza Ann Fogg, Isaac Carr, John H. Stanley, James H. Crew, Mary Warrington, Thos. B. Woolman, Bolt, John J. Grey, and Edin J. H. S. Sars, \$2, vol. 44; from Edin Warrington, \$2, No. 1, vol. 45; and for Benj. Ellyson and Webster Ellyson, Io., \$2 each, vol. 44; from Mary E. Pim, Pa., \$2, vol. 44; from Charles Burton, Pa., \$2, vol. 44; from Isaac Henock, Pa., \$2, vol. 44; and for Hannah Henric, \$2, vol. 44; from John J. Potter, Agent, N. Y., \$2, vol. 44; from Mrs. A. Bowerman, Bolt, W. Wright, and Fredove Owen, N. Y., and David Titus, \$2, each, vol. 44; from Henry Wood, N. J., \$2, vol. 44; and for J. Henry Wood, Lydia D. Ely, and Deborah Satterthwaite, \$2 each, vol. 44; from Jesse Yarnall, Pa., per H. X., \$2, vol. 44; from Henry Kite, \$2, vol. 44; from Asa Garretson, vol. 34, \$2, vol. 44; from Thos. Yarnall, Pa., per Dr. C. E., \$2, vol. 44; from Ellis Wimmer, O., \$2, vol. 44; from Nicholas D. Tripp, N. Y., \$2, vol. 44; from Daniel Williams, Agent, O., for Asa Branson, Isaac Mitchell, Jos. Walker, and Thos. H. H. Sars, \$2, each, vol. 44; from Purviance, Junius H. Branson, Mary Ann Holloway, Mary Chandler, Mary Holloway, and Joseph H. Branson, \$2 each, vol. 44; and for Aaron Branson, \$3, to No. 52, vol. 44; from Alex. L. McGrew, Io., \$2, vol. 44; and for Simon O. McGrew, and Nancy L. Thompson, \$2 each, vol. 44; from Thos. Passmore, \$2, vol. 44; from Henry Knowles, Agent, N. Y., for David Peckham, Lorenzo Rockwell, John J. Peckham, John P. Carpenter, and Chester A. Weaver, \$2 each, vol. 44; from William Henock, Pa., \$2, vol. 44; from Richard P. Gibbons, Del., \$2, vol. 44; from George Britton, Pa., \$2, vol. 44; from Asa Garretson, vol. 34, \$2, vol. 44; and for Rachel Green, Sarah Walton, Catharine Wilson, Benj. Hoyle, Barclay Smith, Geo. Tatam, Edmund Balby, Elisah Doudna, John Thompson, Joseph W. Doudna, Ephraim Williams, M. D., Jesse K. Livezey, John Bundy, Arnelia Garretson, Sarah J. Peckham, John P. Carpenter, and Chester A. Weaver, \$2 each, vol. 44; from Henry Knowles, Agent, N. Y., for Jos. Doudna, \$2, to No. 32, vol. 44; and for Francis Davis, \$2, to No. 33, vol. 45; from Rich'd Mott, Agent, Io., \$2, vol. 44; and for Eli Hodgins, John Hodgins, Wm. P. Dewese, Joseph Embree, Wm. E. Hopkin, Thomas J. Peckham, and Geo. E. Bond, each, \$2, vol. 44; from James W. McGrew, Agent, O., \$2, vol. 44; and for John Hoyle, John Hoyle, Jr., Mark Williams, Nathan Hussey,

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Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTWON BOARDING SCHOOL.

THE WINTER SESSION of this Institution will open Second-day, the 31st of Tenth month next. The Parents and others interested to send children to t School, are requested to make early application to AARON SHARPLESS, Superintendent, whose address "Street Road P. O., Chester Co., Pa." When no convenient application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 St. Philadelphia.

Parents and Guardians of pupils now at t School are reminded that the second payment for t present session is now due; and it will be an accommodation if all who can conveniently do so, will pay t remit it to the Superintendent or Treasurer.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for the Men's and Women's Schools, to open about the 1st of Tenth month.

Application may be made to Elton B. Gifford, No. 28 North Third St. Thomas Elkinton, No. 118 Pine St. Ephraim Smith, No. 1013 Pine St. George J. Scattergood, No. 413 Spruce St.

FRIENDS' ASYLUM FOR THE INFANTEE.

New Franklin, (Twenty-third Ward), Philadelphia Physician and Superintendent—JOSHUA H. WOODING, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Ch. of Managers, No. 1213 Pine Street, Philadelphia, or to any other Member of the Board.

DIED, in this City, Eighth month 14th, 1870, THOS BRANSON, Jr., in the 25th year of his age. A member of Western District Monthly Meeting.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

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stage, when paid quarterly in advance, five cents.

Ascent of the Weisshorn Alp.

BY PROF. J. TYNDALL.

During his summer vacation in 1861, Prof. Tyndall succeeded in climbing to the top of the mountain, for the first time on record. The following narrative is abridged from his description:

"At 1 P. M., on the 18th of August, we, that Benen, [my guide] Wenger, and myself, rented the hotel, and were soon zigzagging along the pines of the opposite mountain. Benen had been the guide of my friend F. I had shown myself so active and handy that the Strahleck, that I commissioned Benen to take him. During the previous night I had been very unwell, but I hoped that the night left me, if properly applied, and I trusted to the uttermost, would still enable me to keep up with my companions. As I began the slope I suffered from intense dizziness, and we once halted beside a fillet of spring water to have a draught. I tried powerless to quench the drought which beset me. We reached a chalet; milk-time was at hand, at our request a smart young Senner [cheese-maker] caught up a bucket, and soon returned with it full of delicious milk. It was poured into a small tub. With my two hands I seized the two ends of a dither of this vessel, gave it the necessary vibration, and stooping down, with a contraction of purpose which I had rarely before exerted, I drew the milk into me. Thrice I turned to the attack before that insatiable thirst gave way. The effect was astonishing. A liquid appeared to lubricate every atom of my body, and its fragrance to permeate my veins. I felt a growth of strength at once commence within me; all anxiety as to my power with reference to the work in hand vanished, and before retiring to rest I was able to say to Benen, 'Go where thou wilt tomorrow, and I will follow thee.'

"Two hours' additional climbing brought us to our bivouac. A ledge of rock jutted from the mountain side, and formed an overhanging roof. On removing the stones from beneath it, a space of comparatively dry clay lay bare. This was to be my bed, and when I saw that Wenger considerably stirred it with his axe. The position was excellent,

for lying upon my left side I commanded the whole range of Monte Rosa, from the Mischabel to the Breithorn. We were on the edge of an amphitheatre. Beyond the Schallenberg was the stately Mettelhorn. A row of eminent peaks swept round to the right, linked by lofty ridges of cliffs, thus forming the circus in which the Schallenberg glacier originated. They were, however, only a spur cast out from the vaster Weisshorn, the cone of which was not visible from our dormitory. I wished to examine it, and in company with Benen skirted the mountain for half an hour, until the whole colossal pyramid stood facing us. When I first looked at it my hopes sank, but both of us gathered confidence from a more lengthened gaze. The mountain is a pyramid with three faces, the intersections of which form three sharp edges or arêtes. The end of the eastern arête was nearest to us, and on it our attention was principally fixed. A couloir led up to it filled with snow, which Benen, after having examined it with the telescope, pronounced 'furchtbar steil.' This slope was cut across by a bergschrund, which we also carefully examined, and finally, Benen decided on the route to be pursued next morning. A chastened hope was predominant in both our breasts as we returned to our shelter.

"I lay with my face turned towards the moon until it became so chilled that I was forced to protect it by a light handkerchief. The power of blinding the eyes is ascribed to the moonbeams, but the real mischief is that produced by radiation from the eyes into clear space, and the inflammation consequent upon the chill.

"I looked at my watch at 12 o'clock; and a second time at 2 A. M. The moon was then just touching the crest of the Schallenberg, and we were threatened with the withdrawal of her light. This soon occurred. We rose at 2½ A. M., consumed our coffee, and had to wait idly for the dawn. A faint illumination at length overspread the vast, and with this promise of the coming day we quitted our bivouac at 3 A. M. No cloud was to be seen; as far as the weather was concerned we were sure to have fair play. We rounded the shingly shoulder of the mountain to the edge of a snow-field, but before entering upon it I disburthened myself of my strong shooting jacket, and left it on the mountain side. The sunbeams and my own exertion would, I knew, keep me only too warm during the day. We crossed the snow, cut our way through a piece of entangled glacier, reached the bergschrund, and passed it without a rope. We ascended the frozen snow of the couloir by steps, but soon diverged from it to the rocks at our right, and sealed them to the end of the eastern arête of the mountain.

"Here a saddle of snow separates us from the next higher rocks. With our staff-spikes on one side of the saddle, we pass by steps cut upon the other. The snow is firmly congealed. We reach the rocks, which we find hewn into

fantastic turrets and obelisks, while the loose chips of this colossal sculpture are strewn confusedly upon the ridge. Amid the chips we cautiously pick our way, winding round the towers or scaling them again. From the very first the work is heavy, the bending, twisting, reaching, and drawing up, calling upon all the muscles of the frame.

"The rocky staircase led us to the flat summit of a tower, where we found the summit off from a similar tower by a deep gap bitten into the mountain. Retreat appeared inevitable, but it is wonderful how many ways out of difficulty open to a man who diligently seeks them. The rope is here our refuge. Benen coils it round his waist, scrapes along the surface of the rock, fixes himself on a ledge, where he can lend me a helping hand. I follow him, Wenger follows me, and in a few minutes all three of us stand in the middle of the gap. By a kind of screw motion we twist ourselves round the opposite tower, and reach the arête behind it. Work of this kind, however, is not to be performed by the day, and with a view of sparing our strength, we quit the arête and endeavour to get along the southern slope of the pyramid. The mountain is here scarred by longitudinal depressions which stretch a long way down it. These are now filled with clear hard ice, produced by the melting and freezing of the snow. The cutting of steps across these couloirs proves to be so tedious and fatiguing, that I urge Benen to abandon it and try the arête once more. By a stout tug we regain the ridge and work along it as before. Here and there from the northern side the snow has folded itself over the crags, and along it we sometimes work upward. The arête for a time has become gradually narrower, and the precipices on each side more sheer. We reach the end of one of the subdivisions of the ridge, and find ourselves separated from the next rocks by a gap about twenty yards across. The arête here has narrowed to a mere wall, which, however, as rock would present no serious difficulty. But upon the wall of rock is placed a second wall of snow, which dwindles to a knife edge at the top. It is white and pure, of very fine grain, and a little moist. How to pass this snow catenary I knew not, for I had no idea of a human foot trusting itself upon so frail a support. Benen's practical sagacity was, however, greater than mine. He tried the snow by squeezing it with his foot, and to my astonishment commenced to cross. Even after the pressure of his feet the space he had to stand on did not exceed a handbreadth. I followed him, exactly as a boy walking along a horizontal pole, with toes turned outwards. Right and left the precipices were appalling; but the sense of power on such occasions is exceedingly sweet. We reached the opposite rock, and here a smile rippled over Benen's countenance as he turned towards me. He knew that he had done a daring thing, though not a pre-

gard to clothing themselves decently, and in their manners and customs generally.

Sensory.—In the course of our walks and rides we found some lovely ferns and flowers, and beautiful insects. Butterflies and beetles abound in great variety, and also tiny scarlet ants. The only things which seemed to me out of proportion in the place were the spiders, which are monstrous. They also are very cautious in their way: some of them with great bodies, looking as if cut out of the richest black velvet, with stripes of bright gold across. The lizards, too, are exquisite. The cicadas are a nuisance; one can hardly hear oneself, any one else, speak for them. They call them "scissor-grinders," and really, when they begin slowly "yes-yes-yes," and gradually quicken their note till it becomes nothing but a harsh, grating hiss, the likeness to the hiss of a machine is great, and the relief when it stops indescribable.

We rode one morning to the top of "Battery hill," which overlooks the town and settlement, and gives a magnificent panoramic view of the whole harbor and surrounding country. At this time of year there is curiously little color in the landscape: it is nearly all a soft greyish tint, of different shades. In the autumn they said the color of the woods was gorgeous, and even now, when the trees are in the prime of their season, they are in the strike on a paddry-field or bit of copse on the mountain side, it brings out a brilliant tinge, but otherwise the color is very similar everywhere. In some places the method which is carried out here of cutting the woods, gives a stiff appearance to the hill-sides. They are cut in regular rows, and only once in three years. Many of the governmental arrangements of that kind seem very good. Every man who cuts one tree has to plant two instead: no fish is supplied to foreigners until the natives have taken all they require: every barge is obliged to have in store so many bags of rice, and so much dried fish, according to the number of its crew, and in case of famine; and an officer goes round to every house so many times a year, to see that they have the proper amount. As an instance of the readiness of the Japanese to adopt European improvements is shown in the use they were making of a machine for husking rice, which had been lately sent them from England. We saw it in operation at the foundry; being worked by one of our engines there. It exactly resembled the stamper-crushing-machines used at the gold-mines, only with wooden instead of wrought-iron crushers. By means of this one man can husk as much rice, and more quickly and effectually, than it formerly required twenty-five men to accomplish.

The native Japanese towns are a grand improvement upon the Chinese. At Nagasaki there were no unpleasant sights and smells, the streets were much wider, with a paved way in the middle, picturesque houses, bamboo mats and great neatness of arrangement in their wares. But there is little in the shape of curiosities. Egg-shell china and straw-work are the only specialties. The latter is very beautiful, and extraordinarily cheap.

Commonly we have more in our account of the natives than the *gracians* man; whereas he that cannot speak good sense, or six right words to purpose, may yet have more grace and sincerity in the heart, than he who can talk like a parrot and pray like an angel.

A. J. Jeffrey.

For "The Friend,"

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 15.)

"9th mo. 1845. My mind became exercised in desire for the welfare of some men who were at work on the highway, with an intimation to hand them some tracts on religious subjects. This so increased as they drew near my present dwelling that I feared being in the neglect of duty if I omitted attending to my feelings. Accordingly I spoke to the Supervisor in respect to it, much in the cross to my natural inclinations. Though a stranger he encouraged me; and when a suitable opportunity offered, I handed him the tracts to distribute among the men, while I communicated to them what arose in my mind. They all behaved civilly, and some were attentive. This took place in the evening: but not feeling my mind quite relieved, when they collected next morning, I stepped near to most of them, and inquired if they were all well; expressing my desire that the Almighty might be with them and bless them; and then bid them farewell. After which I felt relieved; and a portion of that joy was experienced, with which the stranger cannot intermeddle; and which is at times given to those who are made willing to follow the blessed Master in the way of the cross.

"In the 10th and 11th months, feeling a renewal of exercise on account of Jabez Boyd, the before-mentioned young man in prison at West Chester, attended with an apprehension of duty again to visit him, it was very humiliating and yielded to much in the cross. But finding my dear friend S. Emlen was also exercised on his account, and willing to accompany me, it somewhat lightened the burden. We accordingly visited him several times; and were a little comforted in the hope, that through the condescending goodness and mercy of our merciful Creator, his sins, though of a deep dye, would be permitted to go before him to judgment.

"This poor youth was executed the 21st of Eleventh month. We also visited his parents, and the parents of the poor innocent youth who was murdered; they all living in the neighborhood of West Chester. The latter family, whose name is Patton, appeared to be an orderly pious one, who knew where to look for support in times of deep affliction. I believe they are of the Methodist Society. It was a satisfactory visit; and they expressed much gratitude for being remembered in that time of close trial. The parents of poor Jabez were of a different character.

"In the course of our being in and about West Chester, my mind was brought into close exercise in the prospect of having a religious opportunity with all the prisoners in the prison where poor Boyd had been confined; and also to have a meeting, more especially for the laboring class of people in and about West Chester. Finding that dear S. Emlen was similarly bound, and not only so, but prepared for an early procedure, it felt very weighty to me indeed, attended with much fear, lest I should be meddling in things too mighty for me. But as a little light seemed to shine upon it, I ventured to mention the subject to the elders of my own meeting; who not discouraging me, and an opportunity likewise offering of expressing my prospect, in company with S. Emlen, to the elders and ministers of Chester Monthly Meet-

ing, they, after solid consideration, encouraging us to pursue the prospect, arrangements were made therefor. The service as respects both, was attended to on First-day, the 30th of Eleventh month. The meeting with the prisoners was held in the forepart of the day; wherein we thought it right to step into each of the cells, and speak to them one after another before meeting. They were not allowed to come out, but the cell doors being left open during the meeting, it was believed they could hear what was communicated. It was a solemn, favored time; and I hope will not soon be forgotten by some of them, there being more than thirty in number. The meeting in the afternoon, held in Friend's Meeting-house, was larger than was expected; and I think was a favored one. May all the praise be given to Him to whom alone it belongs. Next morning I felt as if I should not come home easy without attempting to see the parents of Jabez Boyd again. We accordingly went, and found the mother and one son at home; to whom I communicated what arose in my mind. They appeared much more thoughtful and brought down in their minds than when we visited them before, particularly the mother. It seemed to me, she had seen better days, and that a renewed visitation in mercy was extended to her, even at the eleventh hour. All that was capable of feeling within me, craved that she might be made willing to accept it. Her son also now appeared to be thoughtful. It was altogether a time of much feeling; they having recently had the corpse of the executed son buried from their home.

"12th mo. 1st. We reached home, feeling my mind relieved and comforted in the belief of having been engaged, according to the ability received, in my good Master's service, if I may so speak. Soon after my return, I visited my children at Coatesville. While with them the desire was felt, that the world, and the uncertain things of it, might not have too much place in their minds. Holy Father, be pleased to quench their desire for uncertain riches, and give them to see and feel increasingly the excellence of having a possession in Thy ever blessed Truth. While there I distributed some religious tracts as way opened. On the 16th returned from Coatesville pretty well in health; but since then have been poorly several days; though my mind is favored with peaceful quiet—an unmerited favor.

"1st mo. 4th, 1846. Having often observed that the close of one year, with the beginning of another, is a time spent by some in feasting, and in forgetfulness of the gracious Gift of our all blessings, the language of my heart hath been for them, Lord forget them not, nor cast them away from Thee. But be pleased to follow them with the convictions of Thy grace, until they are made sensible that Thou art God, and changeth not,—the same yesterday, to-day, and forever.

"I went to meeting to-day under considerable exercise of mind. After sitting some time, there seemed, I thought, a little handed to communicate, which in fear was yielded to: after which the spirit of supplication was felt, and I believe vocal expression of it required. But the fear and care of being too hasty so impressed my mind, as to prevent a yielding to it till the meeting closed; when my mind was closely tried. Notwithstanding this I could appeal to the Searcher

of hearts, that it was not through wilful disobedience; and desires were renewedly raised to be helped to be faithful in future, and more instant in season. Oh! may all my shortcomings tend to increased watchfulness to keep near to the paintings of the Spirit of Truth.

"3d mo. 8th. I did not get to the Quarterly Meeting at Concord last month, feeling as I thought, excused from the infirmities of increasing age pressing upon me. But have often through the winter which has just closed, felt my mind exercised for those around about us, who appear to be living without God in the world, or too much in forgetfulness of Him. From the pressure of apprehended duty, I have stepped in to see some of this class, have given them some religious tracts, and, as way opened, have expressed my earnest desire for their increase in that knowledge, while time and opportunity are afforded, which appertains to the salvation of the poor, never-yielding soul. They all behaved with civility, and some of them received the visit and tracts with expressions of gratitude. Oh! it is a great thing, I often think, to be willing to become a fool for Christ's sake, and to acknowledge Him before men, as well as to be preserved from casting a stumbling block in the way of any; which was my great desire in the foregoing opportunities. Gracious Father, be pleased to keep me near unto Thyself in all my future steps; and in the remembrance that we are not our own, but are bought with a price. My desire also is to be preserved from indulging too much in ease to the flesh, which I often feel inclined to; but rather to be diligent in business, serving the Lord. That while He is pleased to favor me with health and strength, I may more willingly yield to the manifestations of His blessed will, which only affords solid comfort. And Oh! that I may be preserved from every false appearance, though it may be as in the guise of an angel of light."

"4th mo. 1846." Under this date, Hannah Gibbons' diary states that she attended our Yearly Meeting of this year; and after some allusion to its business, which she records as "painful," thus concludes the memorandum: "Oh! it was, I believe, a time of deep searching of heart to very many among us. Yet blessed be the name of Israel's Shepherd, He manifested Himself to be a spirit of judgment to those who sit in judgment; enabling them to set up a banner in His name, and to transact the important business of the meeting in a good degree of that dignity which the blessed Truth gives. The praise belongs to the Lord alone.

"5th mo. 3d. For a considerable time past, my mind has been exercised in the prospect of visiting, I trust in gospel love, the families of London Grove Monthly Meeting, and a part, or all of those composing New Garden Monthly Meeting. Believing the time had come, I mentioned the concern to Friends at our last Monthly Meeting, which was united with. Jane and Edward Garrett being willing to bear me company, they were also united with, and we were set at liberty to proceed as Truth might open the way. The feeble aspirations of my heart hath often been, and so continues to the Father of mercies, that He would be pleased to be with me, and strengthen me, a poor worm of the dust, for His work and service, enabling me to do His blessed will and nothing more.

"5th. I left home, accompanied by my beloved friends, Jane and Isaac Garrett, (Edward being too much indisposed to go;) and after attending the Monthly Meetings of New Garden and London Grove, where the concern was united with in each meeting, we entered on the arduous service. As the visit progressed I felt that I should not be excused without our going through the families of both the meetings; and was favored to do so; a little of best help being mercifully afforded, which I thought I was never more sensible of than on the present occasion. The service was indeed weighty in prospect, and performed under considerable bodily infirmity: yet blessed be the name of Him whom I desire to serve, He hath permitted me to return, unworthy as I am, (being sensible I am but an unprofitable servant,) with a relieved and peaceful mind. 'Praise waiteth for thee, O God, in Zion.'

"Jane Garrett and myself were absent nearly five weeks; attended the Quarterly Meetings of Concord and Western as they came in course, and visited about 108 families within the compass of the two Monthly Meetings."

(To be continued.)

A CHILD WITH A SHELL.

I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-hipp'd shell;
To which, in silence hush'd, his very soul
Listened intensely! and his countenance soon
Brightened with joy; for narrations from within
Were heard, sonorous cadences! whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith.

Selected.

Wordsworth.

Selected.

STRENGTH OF THE WEAK.

I cannot boast the glowing faith
Of those perchance than I more blest;
Yet I am sinking and would fain
Upon Thy strength, Lord Jesus, rest.

I cannot rise to Paul's rapt height,
When dreaming of Thy love unknown;
But thou despest not small things,
Nor wilt my feeble love disown.

I cannot say I wander not;
Often Thy face I cannot see.
I have no strength; then put forth Thine,
And draw me closer, Lord, to Thee.

I have not got the tongue of fire,
I cannot pray nor praise aright;
Not mine the rush of burning words,
Nor mine the saint's far-reaching sight.

I feel I have no claim to ask
In heaven anywhere to be;
But yet I know that Thou thyself
Mad'st there a home for such as me.

Some of Thy sheep may follow Thee,
And some Thou leadest by the hand;
But Thou must carry me, O Lord,
That I may reach the promised land.

Down here my voice is low and weak;
But when before Thy throne I kneel,
My very weakness shall Thee praise,
And all the more Thy strength reveal.

The victor's crown Thou hast for me
Is only Thine—for me unmeet;
And I will only take it Lord,
To lay it at my Saviour's feet.

It is easier to die the death of a martyr than to live the life of a saint.

A pamphlet lately published by John E. Boyd contains many interesting facts respecting the Isthmus of Nicaragua as a route for an inter-oceanic ship canal. The following facts are important:

The level of Nicaragua lake at high water is 103 feet above high water on the Pacific, and 112½ feet above the lowest tide level. The fall to the Atlantic is 107½ feet to the level of high water, and 108½ to the level of low water in San Juan del Norte, or Greytown harbor. The distance over which this fall is distributed is 119 miles of good navigable water, when the river is only half full. The pre-eminent advantage of the Nicaragua route for an inter-oceanic canal is the inexhaustible supply of water at the summit level. The great lake of Nicaragua has an average length of about 110 miles by an average breadth of about 25 miles, and receives the rainfall of more than 200 by 50. It is the great reservoir of water of Central America, which unquestionable fact marks it as the natural line for an inter-oceanic canal. The line across Nicaragua, as surveyed and laid down by Childs, is free from the objection of tunnels, great or small, and has at its summit a level of navigable water (from Castillo, on the San Juan river, to the first lock descending to the river) of 103 miles without an impediment of any kind. This is a sea of fresh water at the summit, twelve feet lower than the reservoir in Central Park, city of New York, inexhaustible in quantity, and the rim which confines it on the Pacific side is only forty-eight feet high.

In regard to the comparative cost of the construction of an inter-oceanic canal, the distance from ocean to ocean is reduced nearly one-half by the use of the San Juan river for 90-100 miles, and costs only \$12,528 a mile, according to the computation of Childs, to make it complete for service. The summit elevation between Lake Nicaragua and the Pacific ocean is 47 feet, and it extends one and a half miles. The entire cost of the work twenty years ago was estimated at thirty-one and a half millions. The same amount of canal work could be done in the State of New York for about one third of that sum. Very little is said about the harbors on either side of the isthmus, where very large sums must be expended, especially at Greytown. It is certain that French and English companies have, within a few years, made several attempts to obtain an exclusive franchise for a ship-canal by the Nicaragua route. The present promoters of the ship-canal enterprise relying upon data old and new, claim that the only practicable route for a ship-canal uniting the Atlantic and Pacific oceans, is by way of the San Juan river and Lake Nicaragua, and that this route was so feasible that the work must be undertaken at an early day.

Ministers.

1817. Sixth mo. Whether we be ministers, elders, overseers, or of whatever class, I believe we should mind where we are; and rather bear a burden, perhaps rightly brought upon us, from sympathy, or the operation and influence of the Spirit, than venture to relieve ourselves, when circumstances, and the law of opportunity forbid. I believe, in a large meeting, a diversity of exercise may be excited in lively-spirited Friends, which it would be very inexpedient to bring forth in words. But I suppose that the weighty, deeply-attentive, patient mind, is permitted to discover

right time for moving; and then, the bap-
tizing influence being dwelt under in the
exercise of the gift, the meeting feels the precious
et. But I rather think, that some who
are a gift in the ministry, miss it at times,
the exercise of it, for want of understand-
at the time, the state of the meeting;
haps, partly, from being involved in their
exercise. When a meeting is baptized
er a living ministry, and the minister sits
n, it is a nice thing indeed to make an
tion; at least before a suitable space has
a allowed. As the end of all true ministry
bring the hearers to an abiding under
influence of the Spirit of Christ, we should
see when this is in any considerable de-
duced by the ministry of any Friend;
be very careful not to step in, in a way
lissipate the solemnity, or remove the
e which has thus profitably been begotten.
he same time, it is very desirable that no
dly appointed offering should be prevent-
ed and the diversity of states and conditions
e remembered. So that it is indeed a
ery; and a very weighty thing is living,
izing ministry.

remember, whilst on this subject, a rec-
t of dear Henry Tuke, in our Quarterly
ting a pretty many years ago, that he
ght hardly a greater evil could befall us,
religions Society, than an unbaptized
stry. As to offerings in the ministry,
ered unseasonable from the circumstance
meeting being in a measure baptized by
ious ministry; I believe solid, judicious
s might be greatly helpful to our dear
stering friends of less experience: they
much to be felt for, and so are meetings.

William Grover.

Alaska.

For "The Friend."

(Continued from page 20.)

the annual means of the temperature about
a year, by no means low, in spite of the
y summers. From the report of the United
es Coast Survey observers, it is shown
the mean spring temperature (of the
ending October 31st, 1868) was 42° 6';
mer, 55° 7'; autumn, 45° 9'; winter, 31° 9'.
e average of the entire year being 44° 7'.
rainfall for that year was 68.07 inches;
e were 26 snowy days and 134 rainy
e, only 106 were classed as fair, while 260
cloudy.

the lowest temperature at any time during
year 11°, the highest 71°, giving the ther-
ometer a range of sixty degrees. The aver-
age of many years' observation places the
winter temperature about thirty-three
degrees Fahrenheit, which is nearly that of Man-
na on the Rhine, and warmer than Munich,
na or Berlin. It is about the same as
of Washington (1095 miles farther south)
warmer than New York, Philadelphia or
more. The cloudiness and rain of the
winter season, however, prevent it from
being nearly as warm as at any of the places
e mentioned. Very little ice is made at
e; the snow, or rather slush, lies only for
e days in the streets, and a small species
of swimming bird breeds there in abundance.

the southern part of this district there
e beside the timber, from an agricultural
e view. Near Fort Simpson and at
e, Dr. Kellogg describes timothy, white
e, and medick or burr clover, as flourish-

ing in great luxuriance. Dr. Rothrock says
the same of the native grasses in the interior;
but south of Prince William Sound there is so
little lowland or prairie, that there is no good
opportunity for raising fodder, and the climate
would render its preservation extremely pre-
carious. The character of the country is so
rugged that it would hardly be advisable to
keep many cattle, and cereals on account of
the moisture, are not to be thought of.

At Sitka some vegetables do very well.
Turnips, beans, pease, carrots, beets, lettuce,
and radishes are successful. Potatoes, small
and watery, from want of sun and excess
of moisture. Cabbages are thrifty but
will not head. Cereals fail. Some few cattle
are kept. The milk and cream are very good.
Poultry has not succeeded well. Lutek says
that the crows, who are extremely rapacious,
devour all the young chickens.

To the northern part of this district the
above remarks do not apply. Kadiak and
Cook's Inlet, north-east of Fort Alexander,
have comparatively colder winters, and drier
and warmer summers than the islands and
coast to the west or south of them. Haying
can be successfully carried on, the native
grasses being suitable for fodder, green or dry.
Barley and oats have been successfully raised
near the settlement of St. Nicholas or Cook's
Inlet.

There is no want of wood, while it does not
encroach on the lowlands, which is clear of
underbrush and trees. Among the annual
productions of the colony in 1863, are enu-
merated 108,000 pounds of salted meat, 170
casks of potatoes, 150 of turnips, and 180
casks of berries. Dr. Kellogg says of Kadiak:
"Various herbs and grasses clothe the moun-
tains to their summits. The summer climate
here, unlike that of Sitka, is sufficiently fine
for haying. We saw many mown valleys
from which a good supply of hay from the
native grasses had been secured. The cattle
were fat, and milk was abundant. The butter
was yellow and appeared remarkably rich,
though of a disagreeable flavor, which might
be owing to the manner of making." The
potatoes were better than at Sitka, but did
not attain a very large size. The great agri-
cultural staple of the southern Sitka district
is timber. I enumerate the forest trees in the
order of their value.

Yellow Cedar.—This is the most valuable
wood on the Pacific coast. It combines a fine
close texture with considerable hardness, ex-
treme durability and pleasant fragrance. "For
boat-building it is unsurpassed, from its light-
ness, toughness, ease of workmanship, and
great durability." (Kellogg.)

The forests of Puget Sound, which have
been mentioned as more accessible than the
Alaskan timber, are rapidly falling under the
axe of the woodsman. Most of the more ad-
jacent timber is already cut, and logs have
now to be hauled some distance to the mills.
The Puget Sound timber, as ship-building
material, is far inferior to the yellow cedar.
The latter is peculiar to Alaska, and the only
good ship timber on the Pacific coast. The
high rates and short terms of insurance on
vessels built of Oregon pine, show its inferi-
ority better than any amount of argument.
The cedar somewhat resembles boxwood in
texture and color, and has an agreeable odor.
It is familiar to many, under the name of
"campbor wood," in the shape of Chinese
boxes. This is the wood formerly exported

to China and returned to us famous for ex-
cluding moths, &c. A wreck on the beach at
Sitka, originally constructed of this timber,
thirty-two years after, is as sound as the day
it was built. This cedar sometimes reaches
a diameter of eight feet, but a common size is
three to five feet.

Sitka Spruce or White Pine.—This tree is well
known in the lumber trade of the coast, at-
tains a large size, and is noteworthy from its
straight and tapering trunk. The wood is
not so durable as the last named, but is avail-
able for many purposes. It is found near the
water's edge in great profusion throughout
the Alexander Archipelago.

Hemlock.—The timber of this species is
often confounded with that of the preceding
and more durable species, by lumber dealers,
who style them both "Sitka pine." It is much
larger in its growth than the next species, but
has been considered a variety by some
botanists.

Balsam Fir, (*Abies canadensis.*)—The tim-
ber of this tree is almost valueless, but the
bark, with that of the last named, is used in
tanning, and the balsam in medicine and the
arts.

Scrub Pine.—This pine seldom grows more
than forty feet clear trunk, and eighteen
inches in diameter. It passes north in the
interior only to the junction of the Lewis or
Tahoe and the Pelly rivers.

Other trees, such as the juniper, wild pear,
and the like, may be of some use, but from
their small size or scarcity are of little eco-
nomical value.

While in the Yukon Territory we cannot
look for self-supporting agricultural districts,
nor reasonably expect any one to obtain a
subsistence by farming alone; still, the settler
called there to develop the resources of the
country, be they lumber, fish or furs, may
have milk in his tea, and fresh vegetables on
his table if he possess the energy and knowl-
edge to make the most of his opportunities.
It will not be necessary for him to rely on the
products of the chase alone, if he will but
take the necessary care to provide shelter for
his cattle, and to cut and gather for their
winter fodder the perennial grasses which
cover the prairies and lowlands.

In the Aleutian District is situated the
larger proportion of the arable land of the
territory of Alaska. In this and in the north-
ern part of the Sitkan District, the climatic
conditions are the most favorable for agricul-
ture in the territory. Their resemblance to
the conditions which prevail in north-western
Scotland and its islands has been already de-
monstrated; and the capability of this district
for agriculture may therefore be reasonably
inferred. Oats and barley, possibly wheat
and rye, may succeed on these islands. Their
abundant capacity for producing root crops of
good quality, except perhaps potatoes, may
be considered as settled. That cattle will do
well there, there is no doubt; and the Pacific
slope may yet derive its best butter and cheese
from the Aleutian and northern Sitkan dis-
tricts. Sheep, goats and swine, have not been
thoroughly tried as yet, but the inference is
that they would also succeed. Most of the
berries found in the Yukon Territory are also
common to the Aleutian District, and the
climate, unless from its moisture, presents no
obstacles to the success of some kinds of fruit-
trees. It is to be hoped at least, that some
one will try the experiment. These islands,

Kadiak and Cook's Inlet, are unquestionably the best agricultural country in our new possessions.

The resources of the southern Sitkan District lie apparently entirely in its timber. This is unquestionably needed on the Pacific coast, and a most valuable acquisition. No better lumbering district can be imagined, with water transportation every where, and mountain sides so steep that a slide—easily made of the least valuable timber—will conduct the logs directly to the water side. Some vegetables in the future as in the past, will be raised, and some stock kept in this part of Alaska, but probably never to any great extent.

The entire population of Alaska, aboriginal as well as European, was estimated by the writer in 1867, at only about 29,000. Of these 483 were Russians.

The Fountain of Living Virtue.—John Churchman relates that when with some other Friends travelling in Talbot county, an elderly man asked us if we saw some posts to which he pointed, and added, the first meeting George Fox had on this side of Chesapeake Bay, was held in a tobacco house there, which was then new, and those posts were part of it. John Browning rode to them, and sat on his horse very quiet; and returning to us again with more speed than he went, I asked him what he saw amongst those old posts? he answered, "I would not have missed what I saw for five pounds, for I saw the root and ground of idolatry. Before I went, I thought perhaps I might have felt some secret virtue in the place where George Fox had stood and preached, whom I believe to have been a good man: but whilst I stood there, I was secretly informed, that if George was a good man, he was in heaven, and not there; and virtue is not to be communicated by dead things, whether by posts, earth, or curious pictures, but by the power of God, who is the fountain of living virtue."

From the "American Naturalist."

Mussel Climbing.

Can any one see a snail travel, and not ask mentally, "how it does it?" The method certainly is curious. A fleshy disk is protruded, and caused to project in the direction of locomotion; it is then spread out flatly, and while slightly adhering to the object over which it is passing, a contractile energy is exerted, and the little animal bearing its house is drawn onward. Thus by the repeated protrusion, expansion, and contraction of this soft organ, in due time its journey is accomplished. Because of this method of progression on a ventral disk, all those shell-fish, or properly speaking, molluscan animals, so constituted, are called by the systematists, gastropods, a term which means ventral-footed.

The mussel's foot presents in its class, the least developed condition of this organ, for it is a spinner, rather than a walker; or, as Owen says, "it is subservient to the function of a gland, which secretes a glutinous material analogous to silk, the filaments of which are termed the byssus," which often serves for attachment to rocks.

We once saw a young brown mussel, of the species *Modiola plicatula*, about five-eighths of an inch in length, turn his foot to most excellent account. We had pulled the youngster's beard off, and then had deposited him

at the bottom of a deep aquarium. The water was probably but poorly aerated, hence he was evidently ill at ease, and to our astonishment he at once began travelling over the pebbly bottom, then up the glass side with the utmost facility and grace. The foot moved precisely as any univalve gastropod would do, and with the same easy gliding motion. The movement was continued without interruption until it had reached the surface of the water, a distance of not less than ten inches, which added to the distance traveled over the bottom, was probably equal to fourteen inches. At the surface it lost no time in spinning its byssus, which it fixed to the side for a permanent abode.

For its lively colors, perhaps rather ruthlessly, we had picked this little fellow out of a large family cluster, snugly packed in a hole in one of the piles of the dock. It was a large group of all sizes, literally bound together by the silken cords of—attachment shall we say?

A fellow captive was a full grown, black, edible mussel, torn from its anchorage, a stone near by, at low tide. We afterwards found encased in this black shell, an amount of intelligence, which filled us with astonishment. If his youthful fellow prisoner could beat him at walking, he was about to accomplish the feat of climbing to the same position by means of a species of engineering of a very high order.

In order the better to understand this singular feat, let us introduce it by the narration of some spider tactics we once witnessed. The insect had captured a large beetle, but could not get it to its web, and seemed disposed to prey upon it away from its den. It had dragged the prey under the web, which was about two feet above. It ran up to a point close by its web; there it attached a thread, by which it speedily descended, and then attached the other end to its body. Again it ascended, affixed another thread, then descended and affixed to the prey as before. Each thread, in sailor phrase, was made taut. After a good many threads had been in this manner attached, each being stretched tightly, and each pulling a little, the weight was seen to ascend a small fraction of an inch. Again the threads were increased, and again the weight ascended a little more, until at last, after incredible labor, perseverance and skill, the little engineer had the satisfaction of success; for its well-earned booty, with one final, tony jerk "brought up" at the desired spot. The explanation of all this is simple. Suppose we take a cord of the material known by the ladies under the name of elastic, and attach it to an ounce weight. If but very moderately stretched it would certainly pull at least a grain. Supposing it to do that, a second one would pull with equal force, and it would be but a simple estimate to determine how many threads would be required to raise the entire weight. But enough of this. Now for the mussel.

Placed at the bottom of the aquarium, where it had been for a couple of days, it had succeeded in wiggling itself up to one of the glass sides of the tank. This accomplished it protruded its large foot, stretching it up as high on the glass as it could reach, this organ seemingly adhering very tightly. A little hole opened near the extreme forward end of the foot. This tiny hole was really the extremity of a folded or closed groove. Out of this a drop of white gluten, or mucus, not larger

than the head of a pin, was exuded, and pressed against the glass. There was then slight withdrawing of the foot, simultaneous with an unfolding, or opening of the groove which contained, as if moulded there, the ready completed delicate thread. This done the partly contracted foot (not drawn into its shell at all, be it understood) was again extended, this time a little higher than before. The groove, or spinneret, was again close except the little opening on the surface of foot, whence another little drop of mucus appeared, which also was pressed against the glass. Again the foot was withdrawn a little the lips of the groove unfolded, and the moulded thread set free. This gave three number two. Each was evidently set at considerable tension. And in this wise, three after thread was formed and set. I regret that I did not record the exact number, but am sure that it was about twelve or sixteen and the time occupied was between two and three hours, when lo! up went the mussel about three-eighths of an inch high.

There was next a period of rest. What it was due to exhaustion of material, and we meant to allow the secreting gland time to evolve a fresh supply or not, I cannot affirm; but must say that such was my belief, after an hour or so it set to work again, precisely as before, attaching a new cluster of threads. This cluster was set about five-eighths of an inch higher than the previous one. When this new group of filaments was finished, the same result followed, another of a fraction of an inch, but not quite so high as the first. I now suspected its motive—an animal was actually in this singular manner attempting to reach the surface. It wanted to take an airing, and was really in a fair way to bring it about.

While setting its third cluster of threads foresaw a serious difficulty in the way, a one against which the spider never has contented. It was this: after the third had been achieved the threads which had accomplished the first lift had changed direction; that is, the ends of the threads, which had pointed downward when pulling up the mussel, were now pointing upward, and we actually pulling it down. Of course the lowermost thread, or threads, would ex the most retrograde traction. The difficulty was overcome in this way—as each low thread became taut in an adverse direction was snapped off at the end attached to animal. This, as I think, was done by the processes; the one by softening that end thread by the animal's own juices, purpore applied, as the pupa in the cocoon moist its silk envelope, when wishing to soften fibres, so that it can break a hole through which the imago may emerge; the other a moderate upward pulling, thus breaking filament at its weakest point.

The next day our little engineer had accomplished the wonderful feat of climbing the surface by ropes, fabricated during ascent. Without delay it moored itself curule by a cluster of silken lines at boundary where sky and water met, and then allowed to enjoy the airing it had so severely won.

It is some three years since the writer noted the facts here recorded, and to day, the sight of a mussel inspires him to profound reflection on the ways of Him who made these creeping things of the sea.

For "The Friend."

"Let Patience Have Her Perfect Work."

There are perhaps few readers of "The Friend," but who at times, desire to know of the saving life of Christ Jesus, and be filled with that heavenly courage which Him; whose fruits are gentleness, meekness, and unfeigned love of the brethren, under these ever to be cherished evidences of the anointing, no doubt are, when at the state of things in our Society; to exclaim, O for more indications of hardness and introversion; and that position at the feet of Jesus, and self-negation before Him, which we as a people peculiarly profess. These know that the Lord's grace is sufficient for His own work. And, see, where this subjection of spirit unto Him is inward enough, and thorough enough, we are assured, that He will work in and through such souls unto the growth and establishment of His adorable Name and Kingdom, as well as the furtherance of His ever glorious ends in the earth.

Thus, it is believed, is what is so much wanting at the present day; and which, in so far as a degree, makes what otherwise would have been Eden as a desert, or the garden of Eden as a wilderness. And which must come to pass until there is more thorough turning in the heart unto that God, from whom we, as a people, have gone astray; with a more diligent keeping of those testimonies as well as precepts, which He gave to our forefathers, be displayed as a banner because of the truth. Does not herein lie our deficiency? Turn ye to the life of Christ inwardly reformed, have devoured our strength! While we do not go to great an extent, it may be said, we are not it.

Perhaps there is no way in which this cause of our weakness can be removed, and the truth strengthened, like to an earnest application of soul and lively appeal by those who are grieved at the signs of the times, unto Him, who seek in secret, and who ruleth over all, that He would take the work into His own hands; that he would turn again our captives, and restore that which is turned out of the truth; and enlarge the places of those who are left; and who cry for the desolations that attend.

It is enough for the servant to be as His Master. And if such are called to endure shamefully, reproach, or shame for His name's sake in a day of darkness and gloominess, of mourning and distress, may they remember that it is nothing new for those who are earnestly engaged to fill up their measure of glory for Christ's body's sake, which is the privilege, to have to partake of sufferings, as well as "deaths oft." May these be supported in their hearts, however heated the furnace of trial may seem to be, and enabled to bear all that is permitted in a proper spirit, when it is assuredly be sanctified to them; and be counted a part of those "tribulations" which are bare for being led, in the great end, unto the fountains of water in the heavenly Jerusalem, where God shall wipe away all tears from the eyes. Then, "Is it not our instant," writes Sarah (Lynes) Grubb, "to leave to the Lord, simply pursuing that path on which the light shines with clearness; for in the while this will prove of the greatest consequence to us all? I endeavor to keep in step, that to the obedient followers of the glorified Immanuel, tribulations will cease

and difficulties come to an end, being succeeded by that consummate felicity which shall never end. May we, therefore, press after this pure and perfect obedience unto life. Oh! may not only we who are seniors be so engaged, but the dear children, Moses-like, choose rather to 'suffer affliction with the people of God,' than to enjoy 'the pleasures of sin' for a moment; having an eye to the glorious recompense of reward."

The Stature of Man in the British Islands.

The *Pall Mall Gazette* informs us that Dr. Beddors, of London, has published a memoir on the subject. He commenced his investigations in the Scottish Highlands, and proceeded thence regularly southwards, carefully measuring and weighing as many men between the ages of twenty-three and fifty, as he could collect in each several locality; or, where this could not be accomplished, availing himself of the assistance of friends.

He found the Highlanders generally a tall and bulky race, but they vary very greatly in different districts. In some of the western islands they are rather short, in others more than usually tall. The people of the western lowlands (Ayrshire and Galloway) exceed all others in height, and indeed rank first among the inhabitants of the British Islands. The men of the Eastern Border and the Merse, very nearly equal them in stature, and exceed them in weight, being, on the whole, the great men among Queen Victoria's British subjects. The average Berwickshire farmer or peasant, out of the number examined, was found to measure five feet eleven inches and nearly a third, and to weigh nearly 200 pounds. The people of Aberdeenshire are equally large. These are the stalwart natives, who justify the Scottish lady's retort on Dr. Johnson's definition of oats as "the food of horses in England and of men in Scotland." "Yes, and where will you find such horses and such men." The average height of man throughout Scotland is estimated, somewhat conjecturally, at five feet seven inches and a half.

The Borderers on the English side, and generally speaking the agricultural inhabitants of the northern counties of England, are a tall race, like their neighbors. The people of Lancashire, however, are an exception, being as low or lower than those of England generally. Good stature prevails generally as far south as the Trent, but that once passed, tallness becomes exceptional. The southern counties generally fall not only far below the north, but below the general national standard. The men of Wales are, on the whole, short, averaging a little over five feet six inches. In the south-west of England, stature is low, until Cornwall is reached. Then, all at once, we seem to strike on a new type of men; a tall and big-boned race. The people of Seilly are also large.

The average height of Englishmen, Dr. Beddors fixes, not very confidently, at five feet six and a half inches. That of Irishmen is nearly the same. As regards weight, he allots the Scotchman 155 pounds, the Englishman 145, the Irishman 138; but owns that he is not quite satisfied with these conclusions. He is often difficult to induce a sufficient number of men to undergo the process of measuring and weighing by a doctor. In Scotland the least amount of difficulty was found, but even there the fishermen of some villages on the east coast proved extremely

stubbard and suspicious. In Wales there was unusual difficulty in disabusing the natives of the idea that the inquiry had been set on foot by Government, and therefore must mean mischief. In England there was less of superstitious or suspicious opposition, but more of downright "stupidity."

Dr. Beddors's observations fully confirm the received and well founded opinion that people which follow agricultural and other out of door employments, are the tallest and strongest. As regards thews and sinews, man degenerates in towns, degenerates in crowded centres of industry, degenerates in sedentary occupations. "The physical difference between country folk and towns folk are," says our author, "the most important ones developed in my tables. It may be taken as proved, that the stature of man in the large towns of Britain is lowered considerably below the standard of the nation, and as probable that such degradation is hereditary and progressive."

1803. "Is not this a day wherein the true ministers have rather to mourn in silence than to proclaim glad tidings?"—*Mary Capper.*

THE FRIEND.

NINTH MONTH 17, 1870.

SUMMARY OF EVENTS.

FOREIGN.—Immediately after the capitulation of the French forces at Sedan, a large part of the Prussian army, report says upwards of 250,000 men, began to move toward Paris. No opposition was anticipated on the route. Accounts from Paris state that the Prussians were advancing by steady but not hurried marches towards the capital, which, it is supposed, they would reach about the 15th inst. They maintain strict discipline and commit no depredations. Prussian scouts had, on the 11th inst., been seen within a few miles of Paris. The French are unable to offer any resistance outside of the defenses, but within great preparations have been made for a desperate struggle. The army declares that the Prussians take the city, the cost to them will be immense. Barricades had been prepared in the streets, the great sewer is said to be mined, and if the forts are taken and the ramparts carried by assault, the contest will be continued in the streets. The moats around Paris have been filled with water, and the prefect of police has advised all who desire to leave the city to do so immediately. A corps of sappers and miners, assisted by the inhabitants, are felling the forests in the Departments of the Seine and Seine et Oise. The trees will afterwards be fired as the Prussians approach. The gas works being located outside the defenses and liable to fall into the hands of the Prussians, have been de-stroked; Paris, therefore, be without other light than that afforded by lamps and candles.

The siege of Strasburg continues, and Metz has not capitulated. Bazaine recently made a sally, attacked the Saxon troops at Pont-a-Mousson, and inflicted a heavy loss upon them.

The following despatch from the Prussian headquarters has been received at Berlin: "More than 25,000 French prisoners were captured in front of Sedan before the capitulation on the 21st instant. By the capitulation 83,000 prisoners fell into our hands. Of these 14,000 were wounded. Besides the prisoners, 400 field pieces, including 70 artillery pieces, 150 siege guns, 10,000 horses, and an immense amount of war material, was surrendered." Guns were captured at Sedan marked 1813 and 1814, which were doubtless used in the former wars against Germany. The town of Sedan is not greatly damaged. The prisoners are not sent to Germany, but their liberty on parole, which a part of them accepted, while others preferred remaining with the troops as prisoners of war.

King William has given orders that Napoleon shall be treated as the sovereign of France. The Prince Imperial was not captured at Sedan. He was at that time

in Belgium, and has since been sent to England. His mother, the Empress, is also in England, but intends soon to proceed to Germany and visit the Emperor at his place of confinement.

The British Minister, Lord Lyons, has left Paris, and the U. S. Minister was about taking his departure. The railway offices in London stop Paris hours behind time, passenger tickets to Paris on the 11th inst. It is said the Prussians hold the northern railway station at Creil, where several lines of railway meet. The French mail had become very irregular. At Havre the crowd of strangers is so great that the hotels are overwhelmed. Trains arrive at Havre every Paris hours behind time, so heavily are they loaded. The Bank of France has been removed to Toulouse. The Theatres of Paris have all been closed. Most of the workshops have also been closed, and business is almost at an end. The city is filled with troops drilling under command of army officers.

The Provisional government has been recognized by Spain, Italy, Switzerland and the United States. It is understood that the Great Powers are endeavoring to bring about a cessation of hostilities, but nothing is certainly known of their proceedings. Delegation has been sent to the King's headquarters of the King of Prussia, to intercede for Strasbourg.

Advices from Rome represent that the pope is making preparations to meet the transfer of the Italian government to Rome. It is reported that he will retire to Castel Gandolfo as soon as the Italians approach the city. The King of Italy, it is said, designs to prevent his escape from Rome.

The Spanish government has decided to postpone the convention of the Cortes. No date is fixed for its assembling. Reinforcements have been sent to Cuba. A great manifestation of sympathy with the French Republic was made in Madrid on the 10th. After the procession a mass meeting was held. Senor Castellar delivered an address. He said:

"The conscience of humanity breathes again, witnessing the punishment of an Empire and the triumph of a Republic. The Spanish people delivered of their shackles and ruled by universal suffrage, will soon join the great political movement to form a United States of Europe. [Immense applause.] To-day give France your sympathy, awaiting the moment when you may aid her with arms."

The London Times has several bitter articles on the absolute equality of the Queen and Princes, who are degrading while Europe is shaken to its foundation. The Times says, if France refuses to treat, the republic will perish, because Frenchmen are more jealous of military glory than of the right and justice of others. Formidable popular demonstrations took place in London on the 11th inst. in London against the Queen and against monarchy at home and abroad. At the meeting in Hyde Park, the name of the Queen was received with a tempest of hisses, and when they subsided, a voice in the crowd called out (with groans for the Prince of Wales.) The response was universal and passionate. It was said that the meeting in London against the Queen and royal family is extremely bitter, not only in the democratic classes, but throughout all ranks of society. The English government has instructed Lord Lyons to recognize the actual authorities in France under peculiar circumstances, but to refrain, as far as possible, from making any formal recognition of the government in official proceedings.

The St. Petersburg Journal says, the Czar shows every effort to localize and abridge the war, but ineffectually, as Prussia repels any intervention at all restraining its freedom of action.

The British iron-clad *Captain*, with a crew of 500 men, foundered off Cape Finisterre on the 7th inst. Eighteen of the crew were saved in a boat.

A London dispatch of the 12th states, that the Prussian army has halted twenty-five miles from Paris, at the special request of Bismarck, to consider a proposition for an armistice. The Prussian army were requested by Paris dispatches of the 12th state, that the departure of certain members of the French government for Tours has been indefinitely postponed. The diplomatic body have also postponed their departure.

The French Ministry announce another unsuccessful attack on Tonl, in which the Prussians were repulsed, but with severe loss. Verdun and Montmedy are still held by the French.

A dispatch from the King of Prussia to Berlin says: "The citadel of Laon exploded after its surrender, just as the Prussians were preparing to enter. Three hundred and fifty men were killed, and 2000 were wounded. There were many who were shockingly mutilated. These guards have been treacherous."

The official report of the capitulation of Sedan shows

that the total number of prisoners taken was 122,000. All the dead in the fields around the city have been buried, and a large part of the wounded removed.

The Strasbourg besieging army has been reinforced, and now numbers nearly 70,000 men.

Advices from Cassel say that nothing in the treaty between Prussia and the United States is a prisoner. He seems rather the honored guest of Prussia.

Advices from Florence are to the effect that the Italian troops enter the Roman territory on the 12th. Italy's ultimatum substantially strips the pope of his temporal power. The local authority of the Italian territory, however, remains established by the Italians, and the government announces its wish to concur with any power in guaranteeing the integrity of the pontiff.

The French government has dispatched the veteran seaman, Thiers, on a secret mission to London, Vienna and St. Petersburg.

The right of printing and publishing in France has been declared free.

Some of the British journals argue English intervention in the war between France and Prussia as a duty and a right, the neglect of which will involve dishonor.

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each, vol. 44; from Elizabeth Barton, Del., per M. Child, \$2, vol. 44; from Naomi Gibbons, Pa., \$2, 44; from Ab'n Gibbons, Pa., \$2, vol. 44; from Jas Roberts, Pa., \$2, vol. 44; from Hannah T. Paul, Phila and Sarah C. Paul and Jane H. Pickering, N. J., A. R. Stokes, \$2 each, vol. 44; from Joshua B. Pusey, Agent, Pa., \$2, vol. 44; and for Morris Cope, Genl Sharpless, George W. Coker, Robt. W. Lewis, Paul, Geo. Joel B. Pusey, and Henry Cope, \$2 each, vol. 44; from Isaac Yarnall, Pa., \$2, vol. 44; from Frances Drinker, Pa., \$5, to No. 26, vol. 46; from Thos. Coma Agent, Pa., \$2, vol. 44; and for Sarah C. Satterthill, \$2, vol. 44; from Benjamin D. Stratton, Agent, O., Joseph Stratton, Joshua Copeck, and Zachous B., \$2 each, vol. 44; from Gilbert Macomber, Mass., vol. 44.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WEST-TOWN SCHOOL.

The WINTER SESSION of this Institution will open Second-day, the 31st of Tenth month next.

Parents and others intending to send children to School, are requested to make early application. AARON SHARPLESS, Superintendent, whose address "Street Road P. O., Chester Co., Pa." When convenient, application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 Rt. 3, Philadelphia.

Parents and Guardians of pupils now at School are reminded that the second payment for the present session is now due; and it will be an accommodation if who can conveniently do so, will pay it in full to the Superintendent or Treasurer.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for the Men's and Women Schools, to open about the 1st of Tenth month.

Application may be made to Elton B. Gifford, No. 218 North Third St. or to J. W. C. Gifford, No. 120 S. 12th St. Ephraim Smith, No. 1013 Pine St. George J. Scattered, No. 418 Spruce St.

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 JOHN E. CARSON, Clerk of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting, Hopewell, Iowa, the 22d of Sixth mo. 1870, THOMAS E. BUNDY, late Hickory Grove, Cedar Co., Io., to REBECCA MILLIGAN of the former place.

DIED, on the 28th of Fifth month last, JOHN LIPPY, colored, aged nearly 79 years, a beloved member of 1 North Street Baptist Meeting, 18th mo.

—, Eighth month 20th, 1870, ISAAC NICHOLS, in the 81st year of his age, a beloved member of Ho donfield Monthly and Particular Meeting.

—, on the morning of the 24th of Eighth month 1870, at his residence in Greentech, New Jersey FRANCIS BAIRD, a member of Greenwich Monthly Meeting, in the 58th year of his age. In the remembrance of this dear friend, we have sustained a loss, but the consoling belief that it is his eternal gain, humbly trusting that through the mercy and merits of his Father, he has entered into that rest which remains for the children of men.

—, Ninth mo. 3d, 1870, JAMES R. GREEVES, in the 76th year of his age, a member and elder of Germantown Preparative Meeting. Long a useful citizen, a consistent member of our religious Society, his heart and soul were ever fixed upon the Kingdom of heaven and its righteousness. Though for many years an invalid, he retained a lively interest in the best welfare of his friends and the church, and was that the nature of his disease made him liable to. In the latter part of his life, he was afflicted with a brain disease, which he was found with his mind and faculties gradually awaiting the coming of the Bridegroom. His end was peace.

WILLIAM H. PILE, PRINTER No. 422 Walnut Street.

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For "The Friend."

Sections from the Journal of George Fox; with a few remarks.

Of George Fox's journal and life, Sir James Ackintosh says, "It is one of the most extraordinary and instructive documents in the world; which no reader of competent judgment can peruse without revering the virtue of the writer."

"I saw there was none * * that could talk to my condition. And when all my eyes in them and in all men were gone, so that I had nothing outwardly to help me, nor did I tell what to do; then, O then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.' When I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon earth that could speak to my condition, namely, that I might give him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens, and gives grace, faith, and power. Thus when I did both work, who shall let it? This I knew experimentally. My desires after the Lord were stronger, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing. For though I had the Scriptures that spake of Christ and of God, yet I knew him not but by revelation, who he hath the key did open, and as the Lord the Lord drew me to his Son by his Spirit, and the Lord gently led me along, and let me see his love, which was endless and eternal, the natural state, or can beget by history or books. That love let me see myself, as I was about him; and I was afraid of all company: I saw them perfectly, where they were, though the love of God which let me see myself, I had not fellowship with any people, priests, nor professors, nor any sort of separated people, but with Christ who hath the key, and opened the door of light and life to me. I was afraid of all carnal talk and to me. I was afraid I could see nothing but corruptions; and the life lay under the burden of sin. When I was in the deep, under sin, I could not believe that I should overcome; my troubles, my sorrows, and

my temptations were so great, that I often thought I should have despaired, I was so tempted. But when Christ opened to me how he was tempted by the same devil, and had overcome him, and had bruised his head; and that through him and his power, light, grace, and Spirit, I should overcome also, I had confidence in him. So he it was that opened to me when I was shut up, and had neither hope nor faith. Christ who had enlightened me, gave me his light to believe in, and gave me hope, which is himself revealed in me, and gave me his spirit and grace, which I found sufficient in the deeps and in weakness. Thus in the deepest miseries, in the greatest sorrows and temptations that beset me, the Lord in his mercy did keep me. I found two thirsts in me; the one after the creature, to have got help and strength there; and the other after the Lord the Creator, and his son Jesus Christ; and I saw all the world could do me no good. If I had had a king's diet, palace and attendance, all would have been as nothing; for nothing gave me comfort but the Lord by his power. I saw professors, priests, and people, were whole and at ease in that condition, which was my misery, and they loved that which I would have been rid of. But the Lord did stay my desires upon himself, from whom my help came, and my care was cast upon him alone. Therefore, all I wait patiently upon the Lord, whatsoever condition you be in; wait in the grace and truth that comes by Jesus; for if ye so do, there is a promise to you, and the Lord God will fulfil it in you. Blessed are all they indeed that do indeed hunger and thirst after righteousness; they shall be satisfied with it. I have found it so, praised be the Lord who filleth with it, and satisfieth the desires of the hungry soul. O let the house of the spiritual Israel say, His mercy endureth for ever! It is the great love of God, to make a wilderness of that which is pleasant to the outward eye and fleshly mind; and to make a fruitful field of a barren wilderness. This is the great work of God. But while people's minds run in the earthly, after the creatures and changeable things, changeable ways and religions, and changeable uncertain teachers, their minds are in bondage, and they are brittle and changeable, tossed up and down with windy doctrines, thoughts, notions, and things; their minds being out of the unchangeable truth in the inward parts, the light of Jesus Christ, which would keep them to the unchangeable. It is the way to the Father; who in all my troubles preserved me by his Spirit and power, praised be his holy name for ever!

"Then did I see my troubles, trials, and temptations more clearly than ever I had done. As the light appeared, all appeared that is out of the light; darkness, death, temptations, the unrighteous, the ungodly; all was manifest and seen in the light. After this, a pure fire appeared in me; then I saw how he sat as a refiner's fire, and as the fuller's soap.

Then the spiritual discerning came into me; by which I discerned my own thoughts, groans, and sighs; and what it was that veiled me, and what it was that opened me. That which could not abide in the patience, nor endure the fire, in the light I found to be the groans of the flesh, that could not give up to the will of God; which had so veiled me, that I could not be patient in all trials, troubles, anguishes, and perplexities; could not give up self to die by the cross, the power of God, that the living and quickened might follow him, and that that which would cloud and veil from the presence of Christ, that which the sword of the Spirit cuts down, and which must die, might not be kept alive. I discerned the groans of the Spirit, which opened me, and made intercession to God: in which Spirit is the true waiting upon God, for the redemption of the body, and of the whole creation. By this true Spirit, in which the true sighing is, I saw over the false sighings and groanings. By this invisible Spirit I discerned all the false hearing, the false seeing, and the false smelling, which was above the Spirit, quenching and grieving it; and that all that were there were in confusion, and deceit, where the false asking and praying is, in deceit and atop, in that nature and tongue that takes God's holy name in vain, wallows in the Egyptian sea, and asketh but hath not."

The true christian views which this wise Elder was anointed of God to see clearly into, and qualified to maintain before the world, have lost nothing either in their vitality or their application; but are as binding upon us, the descendants of such sons of the morning, as they were in that day; because Truth, like its eternal Author, changeth not, but is the same yesterday, to-day, and forever.

Would that this Society had kept intact, without either diminution or compromise, the doctrines and testimonies as upheld and promulgated by the early Friends. Then would that living power from an oigh, which made them what they were—a spiritually minded, wholly devoted, and an aggressive people—not have so departed, like the dew of the morning, as to drive some among us back to the beggarly elements, neither to the ever vain expedients of getting up something of our own manufacture or device by which such hope to bridge over an impassable chasm, to retain our decaying members, and even to infuse new life into our wasted energies. But forever futile will be all such expedients. What we want is life—a reality, instead of the mere semblance or profession of it. We want that without which none can be saved, Christ the power of God, and the wisdom of God. We want to realize each for ourselves, after the power of an endless life, of that hidden mystery, which, according to the apostle "hath been hid from ages and generations," "which," he continues, "is Christ in you the hope of glory." We want to know more of the fellowship of this mystery, and the un-

searchable riches of Christ; that thus through the obedience which is of faith in Him and His power revealed in us, we may be strengthened with might by His Spirit in the inner man. That thus, after the same apostle, we "may be able to comprehend with all saints, what is the breadth and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye (we) might be filled with all the fullness of God."

This living power is that which made our forefathers in religious profession what they were; and it is this alone which can make us to take root downward, and bear fruit upward, to the praise of the glory of the Redeemer's grace. Christ Jesus, who hath all power in heaven and in earth, is sufficient for His own work. Ever true will be the aphorism: "For of him, and through him, and to him, are all things; to whom be glory forever." And most assured is the writer of this, that if there were but that submission and obedience of soul to Him, which He calls for as sovereign Lord of all; that bowing of our necks in true affection to His mild yoke, which is the only way to advance in spiritual stature and become men and women of Truth; that sincere wrestling prayer of heart unto Him, which is from the fresh anointing of His own quickening power; that He would again open the windows of heaven and shower down of His blessings; that He would again turn our captivity; again spare His land and pity His people; again give spiritual increase; again bless the provisions of Zion, and satisfy her poor with bread. Then "the tents of Cushan," so long "in affliction," would again be opened to gather the sorrowful exile; judges and counsellors would be restored as at the beginning; and the days of resting from our enemies would come; our sorrow would be turned into joy, our mourning into a good day.

Oh! that the all-compassionate Shepherd of Israel would thus once again turn His hand upon this people. Once more anoint with the eyesalve of His kingdom, that we may see the things which belong unto our peace. Once more "bind up the broken hearted," "proclaim liberty to the captives; and the opening of the prison to them that are bound;" and comforting all that mourn, "proclaim the acceptable year of the Lord." Thus the old wastes would be rebuilt; and He whose name is Wonderful, taking the government upon His own shoulders, the land would again yield her increase, and the doctrines and testimonies of George Fox and his co-workers, would be sought out and held in reputation for the work's sake, and for the glory and extension of Christ's kingdom's sake, which would be before and over all.

"I less admire the gifts of utterance, and the bare profession of religion than I once did; and have much more charity for many, who by the want of gifts, do make an obscurer profession. I once thought, that almost all who could pray movingly, and fluently, and talk well of religion, had been saints. But experience hath opened to me, what odious crimes may consist with high profusion. While I have met with divers obscure persons, not noted for any extraordinary profession, or forwardness in religion, but only to live a quiet, blameless life, whom I have after found to have long lived, as far as I could discern, a truly godly and sanctified life."—*R.*

Baxter.

From "The Scientific American."

Watchmaking in America.

Watches made their appearance in Europe about the close of the fifteenth century, and, although our knowledge of their origin is very indefinite, yet they are commonly supposed to have been first made by Peter Hele, of Nuremberg, twenty-five years before the discovery of America. But they were not called watches; they were first named from their appearance, and known as *Nuremberg Animated Eggs*.

In the infancy of the art, when the watch was made by hand and by one man, the idea of a time-keeper was but imperfectly differentiated; that is, it was mixed up in the artisan's mind with all sorts of foreign and fantastic notions. Instead of a mechanism simply to measure time, the watchmaker was constantly striving to produce something novel, curious, and astonishing. The forms and sizes of watches were innumerable. Some were as large as saucers, and others were of the most marvelous minuteness. One is still preserved in a Swiss museum but three sixteenths of an inch in diameter, set in the top of a pen-case, which indicates the days of the month, as well as the hours, minutes, and seconds. In form they took the shape of the pear, the almond, the melon, the tulip, the shell, the bird, the cross, the skull, the coffin, &c., and they were inserted in snuff-boxes, finger rings, shirt studs, bracelets, and saddles. A bulky book has lately been published on the curiosities of watches, which is little else than a record of the whimsicalities and futile ingenuity of watchmakers in accordance with the capricious and fantastic taste of the times. The notion of a "time-keeper" at length emerged into distinctness, became gradually predominant in the maker's mind, and determined the watch to its present settled form.

But even when these external eccentricities and extravagances had been largely got rid of the inner construction remained complicated with all manner of objects besides simple time-keeping. There seems to have been a phase of the human mind when mechanical invention was subordinated to the production of wonders; and ingenious men gave their lives to the construction of the most intricate and useless machines, such as artificial automatic animals, which should simulate the actions of living creatures. This singular ambition long displayed itself in watchmaking.

When the American Watch Company entered upon the manufacture, they found that the watch had been by no means reduced to its last degree of simplicity. The English movements of the highest character, although performing well, were still exceedingly complex, and, as the risks of derangement in any machine are, other things equal, in the ratio of its complexity, it was in a high degree desirable to relieve the contrivance of every part not absolutely essential to its purpose. Determined to prune the watch of every superfluity, and bring it at once to the last term of simplicity, consistent with its design, the engineers of this company at once struck away the fuse, chain, main wheel, and the retaining power which those parts necessitated. Surprising as it may seem, by this bold stroke more than three fourths of the pieces comprising the watch were swept away. The chain alone consisted of several hundred pieces, so that, of the eight hundred parts of the first-class English watch, but one hundred

and fifty-eight remained in the movement adopted by the American Company.

For nearly three hundred years watches were made by individual labor alone. Each artisan fabricated all the diversified parts of the watch, and all the tools with which they were made. The watch was the product of a homogeneous industry in which the work, slowly done, was inaccurate and expensive. The earliest watches, it is said, took a year to construct, cost the equivalent of fifteen hundred dollars apiece, and varied in their performance from forty minutes to an hour per day.

It is not yet twenty years since the company was formed which built the first American watch factory at Roxbury. The undertaking was certainly a formidable one. The various sporadic attempts to make watches in this country by hand, commencing in 1812 had all failed, and there was no body of disciplined workmen to start with. Besides, the Swiss authorities would not permit the exportation of such machines, models, or drawings, as were already in use—so that the American managers of the project were thrown back upon first principles, and had to invent their own machinery, and train their own workmen. The first experiment was thwarted by geological causes, the lightness of the soil producing a fine dust, which, although unheeded in other vocations, was fatal to the delicate operations of watchmaking. The factory was therefore removed and located on the bank of the Charles River, a little above the village of Waltham. Embarked in a novel, expensive, and, as many thought, a Quixotic enterprise, the managers pursued a cautious but vigorous policy, and the first factory, which was even then thought to be of great dimensions, rapidly expanded into an immense establishment, filled with machinery superintended by seven hundred hands, and turning out some eighty thousand watches a year—more than are produced in all England, and three times as many as are made in any other establishment of the kind in the world—while it is the only establishment in the world which makes the entire watch, case and all.

An English watchmaker, in a recent lecture before the Horological Institute of London describing the results of two months' close observation at the various manufacturing factories in this country, remarked in reference to the Waltham establishment, "On leaving the factory, I felt that the manufacture of watches on the old plan was gone."

"The manufacture of watches on the old plan is gone," because the laws of growth have carried the industry to a higher stage of development. Let us note some of the conditions of this industrial advance. The first great point of advantage here secured is critical and decisive in watch work; it is the highest possible accuracy of construction. The delicacy of hand operations is often remarkable, but it is only attained with great effort, and is always variable. It has, besides its limit, which falls immeasurably short of the exactitude demanded in watch-machinery. When we approach the finest action of the nervous system, we pass beyond the control of the will, and errors become inevitable. Lace makers, who work along the utmost border of tactual and visual sensibility, affording striking illustrations of this fact. Even their actions upon the nervous system, which come from mere change of locality, re-appe-

the quality of the tissue. When a lace maker begins a piece of fine work in the city, and finishes it in the country, the transition can be detected in the fabric, which will present two distinct aspects. Again, what is called the personal equation of telescopic and microscopic observers, is simply that source of error, in looking sharply at a fine object, which yields different results with different persons, which depends upon temperament, and varies with the period of life, and has to be accounted in individual cases in order to arrive at the exact truth. Now watch work, the precision it requires, takes us beyond its range of nervous aberration; it is, if one may so speak, trans-visual and trans-tactile, so that the only way to get rid of errors is to get rid of personality itself. This is precisely what the American Watch Company does, it omits the whole work to machinery, and thus secures the accuracy and uniformity that machinery alone can confer. The adjustment of parts is made with mathematical precision beyond the reach of unassisted sense. It is not merely exactness of fitting that is here demanded, but, what is far more difficult, the intense nicety of permanent action. With precision there must also be freedom of movement, and each pivot must have its infinitesimal play for "side shake" and "end shake," otherwise, an atom of dust or a rise of temperature would lock the parts, and stop the motion. To get this systematic exactness, three grades of gages are used; the first and coarsest measuring to the $\frac{1}{32}$ of an inch; the second to the $\frac{1}{64}$ of an inch; and the third to the $\frac{1}{128}$ of an inch. Thus nothing is left to the eye or the touch of the workman; he commits himself to the mathematical guidance of his gages and to the precision of his machinery, and stamps an equal and certain curvacy upon the whole mechanism. The dexterity watchmaker disappears, and the whole is resolved into the construction of corrected and unified machinery on a very extended scale. Still, intelligent human agency is by no means superseded.

The most accurate machine, like all earthly things, has its imperfections, and these the skillful workman is ever on the alert to detect and rectify. By no lathe, for example, is it possible to get a pivot turned exactly round. It has to be tested by gages, and brought to a standard in which the errors are less than the ten-thousandth of an inch.

(To be continued.)

For "The Friend."

lections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 25.)

"9th mo. 23d, 1846. My mind is often in suffering and fear, lest I am not sufficiently attentive to the requisitions of the dear Master. Oly Father! be pleased to enable me to keep my eye single unto Thee, and more and more willing to fulfil all thy requirements; that so I may know the day's work going on with the day. And if I am worthy, be pleased to enable me to endure the portion of suffering allotted me for the body's sake, which is the purg, now in this 'day of close proving and trial. And oh! I cast me not off in the time of old age: forsake me not when my strength faileth."

"11th mo. Having for some time felt my mind a little drawn towards Bucks Quarterly Meeting, and of late more pressingly, and

finding my beloved friends Jane and Edward Garrett were willing to accompany me, also my daughter J., we accordingly attended it on the 25th and 26th. It is a small Quarterly Meeting, but more comfortable to me than any I have attended lately; and a hope was revived, that our poor troubled Society will not be altogether laid waste. It is a day of close searching of heart to my friend, wherein I believe the language formerly uttered is often poured forth: "Spare thy people, O Lord, and give not thine heritage to reproach."

"3d mo. 7th, 1847. Oh! may I be kept more and more in a state of watchfulness and prayer, that so I may be favored to know more clearly the mind and will of Him, whom alone, in all things, I desire to serve. This morning I went to meeting under much exercise. I had not sat long before my mind became earnestly impressed with desires for some who had seen many days, and who, I feared, had not been sufficiently concerned about the one thing needful. And being desirous to be more instant in season than at some other times, I was helped to express my exercise, much to the relief of my burdened mind. May all the praise be given to Him to whom it alone belongs, as with my mouth in the dust.

"30th. Was at our Monthly Meeting, where a part of the committee appointed by our Quarterly Meeting in the Eleventh month last, on account of the reduced and weak state of the Monthly Meeting, was present: and I thought the help of their spiritual exercise was felt early amongst us. One of them, a female, E. S., conveyed an encouraging testimony to the humble minded; at the close of which, I thought the spirit of supplication was poured forth, and vocal utterance was required through me, when near access to the footstool of the blessed Author of it, was mercifully experienced. It seemed to me, unworthy as we are, a time of renewed favor, and cause of humble gratitude. O merciful Father! be pleased to 'hold Thou me up, and I shall be safe,' arises from a feeling of the need I have of daily help; being often poor, and stripped, and exercised, no doubt designed for my furtherance on the spiritual journey.

"5th mo. 2d. Have recently attended our Yearly Meeting in Philadelphia. It was a time of much exercise, on account of views on doctrinal subjects, by members of our own Society, having been spread among us, differing from those of our early Friends, and worthy predecessors in the unchangeable Truth. This had given uneasiness to many Friends for several years. The 'Meeting for Sufferings' having taken up the subject, was favored to set forth in a clear point of view those unsound doctrines, making in their examination extracts from them, and comparing them with our early Friends' views. This was read in the men's and women's Yearly Meeting, rejoicing to the relief, and I believe I may say, rejoicing of many minds. And the desire of my heart is, that those who have been captivated, and their spiritual vision closed, by leaning, as I apprehend, to the natural part, may be willing to be searched and tried by the light of Truth, and be so humbled by it, as to be prepared to return and unite with their Friends, who are endeavoring to support our once favored Society on its ancient foundation.

"5th mo. 3d. Often feeling my mind drawn into sympathy with the afflicted, I have lately

visited several, in their retired dwellings, much to my own satisfaction; and feel newly convinced, that it is well for those who are favored with health and strength sufficient, to visit those who are confined at home under affliction. 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.'

"7th mo. A few weeks since, I felt my mind drawn towards a young man, though a stranger as to personal acquaintance, who I feared was walking in the broad way. My exercise so increased as to induce me to be willing to send a request for him to call and see me, not knowing when I should find him at home. He accordingly came, and gave me an opportunity of expressing my concern for him; and also to give him a few tracts. He appeared friendly, and my mind was relieved; though the service was yielded to much in the cross. Oh! it is a great thing to be willing to be a fool for Christ's sake. Gracious Father! be pleased to direct me, and keep me in the way that is well pleasing unto Thee. Let me not lean to my own understanding, which Thou knowest I am prone to do.

"8th mo. Feeling my mind drawn towards two carpenters, though entire strangers to me, who were at work near Darby meeting-house, I thought best to mention it to the elders, who approved of my endeavoring to have an opportunity with them. On their being spoken to on the occasion, one of them declined sitting with us, seeming to make light of religious matters; the other sat with us in the meeting-house, and behaved in a becoming manner. After expressing what arose, as well as yielding to vocal supplication, we parted, under a comfortable hope, that some serious impressions had been made on the mind of the visited; and I was relieved and comforted. May all the praise be given to Him to whom it alone belongs.

"8th mo. Attended our Quarterly Meeting at Concord under considerable bodily infirmity; the weather being also very warm. I believe it was a time of favor to some, but my lot seemed to be strippedness and poverty; perhaps for want of more entire dedication. Our valued friend, Christopher Healy, was in attendance, in the course of his religious visit on those parts.

"10th mo. 29th. I recently, by a friend, sent some tracts on religious subjects to the two carpenters before mentioned. He saw the one who gave us the opportunity of sitting with him. There appeared quite an openness to accept the tracts; and he said he would be willing to receive any thing from me at any time. I also gave some tracts to some laborers on the highway near us, which afforded peace. My mind was favored with peaceful quiet after delivering the tracts, and the following language arose, 'It is better to be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness.'

"Same date. 'I think I may say, that I have never felt my present place of abode a settled home; and have often desired, if it was not among right things for myself and daughter J. to remain here, that way might open for us to remove elsewhere. Of later time, the prospect of having a home in West Chester has appeared with some clearness, yet considering my advanced age, and the trial of settling in a neighborhood where we are not much acquainted, is cause for much serious reflection; under the feeling of which

the language of my mind has been, and now arises, Send down thy light and thy truth, O Lord, and let them lead us and guide us according to thy blessed will, in this weighty prospect; not leaning to our own understanding.

"11th mo. 8th. My mind is still desirous of right direction in relation to our proposed change of residence. In the feeling of which the language arises, Oh Lord! thou giver of every good and perfect gift, be pleased to be with us and help us to stay our minds upon Thee.

"Our dear friend Elizabeth Evans attended our meeting yesterday, and I thought was favored to minister suitably to us, and to supplicate for us; whereby faith and hope were a little renewed in the all-sufficiency of Divine support.

"12th mo. 19th. On the 13th of this month my daughter J. and self returned from a visit to my children at Coatesville. In the course of our being from home, we went to my brother A. G.'s on a visit, and attended West Chester Meeting. Also the Monthly Meeting at Sadsbury, and visited a few of our friends in that neighborhood. While there, hearing of a person who was exceedingly afflicted with a cancer in his mouth, I felt most easy in the prospect of calling to see him. It was affecting to behold the poor sufferer; and it arose in my mind to recommend him to seek more and more for resignation to the dispensations of him, who afflicteth not willingly, nor grieves the children of men: but chastens in mercy, in order to draw them nearer to Himself, condescending at seasons to make the bed of affliction, to the humbled mind, even a bed of comfort. I was well satisfied in having called to see him. Oh! I believe it is well for those who are favored with ability to move about, to remember those who are under affliction.

"While we were at West Chester, the subject of our moving there was revived; and a dwelling near the meeting-house being offered to us unexpectedly, the prospect has appeared increasingly clear, so as to induce a belief it may be realized, if consistent with the Divine will. Oh Thou, who art a Father to the fatherless, and a Judge of the widow, be pleased not to suffer us to go unless Thy sustaining Arm go with us.

"12th mo. A man in this neighborhood being suddenly taken from time to eternity, the solemn and affecting circumstance made deep impression on my mind; attended with a desire to visit the bereaved family, though not personally acquainted with them. I had many reasonings on the occasion, and fears also, lest it might arise from sympathy and the cogitations of my own mind, and not from a Divine requiring; but, as I endeavored to weigh the matter carefully, it seemed best to mention it to a few Friends, who did not discourage me; and the widow, who was not a member of our Society, appeared quite free to receive a visit. I therefore went under much exercise, accompanied by cousin L. P. Garrett and daughter J. The family soon drew together, and I thought there was a feeling of solemnity spread over us. I endeavored to express what arose, which was principally in the way of sympathy, and an earnest desire that the awful circumstance which had recently taken place, might be a means of stirring us up to more diligence in the christian warfare; and that the bereaved family especially,

might lay these things to heart, seeing time is short and very uncertain. The visit appeared to be acceptable; and my mind was in a good measure relieved and thankful, in believing that it was in the putting forth of the good Shepherd of the sheep.

"1st mo. 14th, 1848. Desires having continued to know the mind of Truth respecting myself and daughter Jane removing to West Chester, we thought it appeared most in the clearness to do so; and have accordingly engaged the house before mentioned. Since which, my mind has been favored with a comfortable degree of quiet; for which I feel thankful."

(To be continued.)

Ascent of the Weisshorn Alp.

BY PROF. J. TYNDALL.
(Continued from page 26.)

After this we found the rocks on the ridge so shaken to pieces that it required the greatest caution to avoid bringing them down upon us. With all our care, however, we sometimes dislodged vast masses which leaped upon the slope adjacent, loosened others by their shock, these again others, until finally a whole flight of them would escape, setting the mountain in a roar as they whizzed and thundered along its side to the snow-fields 4000 feet below us. The day is hot, the work hard, and our bodies are drained of their liquids as by a Turkish bath. The perspiration trickles down our faces, and drops profusely from the projecting points. To make good our loss we halt at intervals where the melted snow forms a liquid vein, and quench our thirst. We possess, moreover, a bottle of champagne, which, poured sparingly into our goblets on a little snow, furnishes Wenger and myself with many a refreshing draught. Benen fears his eyes, and will not touch champagne. The less, however, we rest the better; for after every pause I find a certain unwillingness to renew the toil. The muscles have become set, and some minutes are necessary to render them again elastic. But the discipline is first-rate for both mind and body. There is scarcely a position possible to a human being which, at one time or another during the day, I was not forced to assume. The fingers, wrist, and forearm, were my main reliance, and as a mechanical instrument, the human hand appeared to me this day in a light which it never assumed before. It is a miracle of constructive art.

We were often during the day the victims of illusions regarding the distance which we had to climb. For the most part the summit was hidden from us, but on reaching the eminences it came frequently into view. After three hours spent on the arête, about five hours that is, subsequent to starting, the summit was clearly in view; we looked at it over a minor summit, which gave it an illusive proximity. 'You have now good hopes,' I remarked, turning to Benen. 'Not only good hopes,' he replied, 'but I do not allow myself to entertain the idea of failure.' Well, six hours passed on the arête, each of which, put in its inexorable claim to the due amount of mechanical work; the lowering and the raising of three human bodies through definite spaces, and at the end of this time we found ourselves apparently no nearer to the summit than when Benen's hopes cropped out in confidence. I looked anxiously at my guide as he fixed his weary eyes upon the distant peak.

There was no confidence in the expression of his countenance; still I do not believe that either of us entertained for a moment the thought of giving in. Wenger complained of his lungs, and Benen counselled him several times to stop and let him and me continue the ascent; but this the Oberland man refused to do. At the commencement of a day's work I often find myself anxious, if not timid; but this feeling vanishes when I become warm and interested. When the work is very hard we become callous, and sometimes stupefied by the incessant knocking about. This was my case at present, and I kept watch lest my indifference should become carelessness. I supposed repeatedly a case where a sudden effort might be required of me, and felt at through that I had a fair residue of strength to fall back upon. I tested this conclusion sometimes by a spurt; flinging myself suddenly from rock to rock, and thus proved my condition by experiment instead of relying on opinion. An eminence in the ridge which cut off the view of the summit was now the object of our exertions. We reached it; but how hopelessly distant did the summit appear! Benen laid his face upon his axe for a moment, a kind of sickly despair was in his eye as he turned to me, remarking, 'Lieber Herr, die Spitze ist noch sehr weit oben.'

I lost the desire to gratify me should urge him beyond the bounds of prudence, I said to Benen that he must not persist on my account; if he ceased to feel confidence in his own powers; that I should cheerfully return with him the moment he thought it no longer safe to proceed. He replied that though weary he felt quite sure of himself, and asked for some food. He had it, and a gulp of wine which mightily refreshed him. Looking at the mountain with a firmer eye, he exclaimed, 'Herr! wir müssen ihn haben,' and his voice as he spoke, rung like steel within my heart. Another eminence now fronted us, behind which, how far we knew not, the summit lay. We scaled this height, and above us, but clearly within reach, a silvery pyramid projected itself against the blue sky. I was assured ten times by my companions that it was the highest point, before I ventured to stake my faith upon the assertion. I feared that it also might take rank with the illusions which had so often beset our ascent, and shrunk from the consequent moral shock. Towards the point, however, we steadily worked. A large prism of granite, or granitic gneiss, terminated the arête, and from it a knife edge of pure white snow ran up to a little point. We passed along the edge, reached that point, and instantly swept with our eyes the whole range of the horizon. The crown of the Weisshorn was underneath our feet.

The long pent feelings of 'my two guides found vent in a wild and reiterated cheer. Benen shook his arms in the air and shouted as a Valaisian, while Wenger chimed in with the shriller yell of the Oberland.

Benen wished to leave some outward and visible sign of our success on the summit. He deplored having no flag; but as a substitute it was proposed that he should knock the head off his axe, use the handle as a flag-staff, and surmount it by a red pocket-handkerchief. This was done, and for some time subsequently the extempore banner was seen flapping in the wind. To his extreme delight, it was shown to Benen himself three days afterwards by my friend Mr. Galton from the

tel hotel. But you will desire to know at we saw from the summit, and this de- I am sorry to confess my total incompe- to gratify. I remember the picture, cannot analyse its parts. Every Swiss rist is acquainted with the Weisshorn. I long regarded it as the noblest of all the s, and many, if not most other travellers, e shared this opinion. The impression it uces is in some measure due to the com- ative isolation with which its cone jets e the heavens. It is not masked by other untains, and all around the Alps its final mid is in view. Conversely the Weiss- a commands a vast range of prospect, ber Benen nor myself had ever seen any- at all equal to it. The day, moreover, rfect; not a cloud was to be seen; and aazy haze of the distant air, though suffi- to soften the outline and enhance the ring of the mountains, was far too thin to ury them. Over the peaks and through alleys the sunbeams poured, unimped- y the mountains themselves, which in p cases drew their shadows in straight of darkness through the illuminated air. I never before witnessed a scene which ed me like this. Benen once volunteered p information regarding its details, but I uced to hear him. An influence seemed roceed from it direct to the soul; the de- t, and exultation experienced were not p of Reason or of Knowledge, but of g.—I was part of it and it of me, and in transcendent glory of Nature I entirely pt myself as man. Suppose the sea waves- ted to nearly a thousand times their nor- height, crest them with foam, and fancy self upon the most commanding crany, e the sunlight from a deep blue heaven inating such a scene, and you will have a idea of the form under which the Alps pt themselves from the summit of the shorn. East, west, north, and south, those 'billows of a granite sea,' back to distant heaven, which they hacked into dented shore. I opened my note-book e a few observations, but I soon relin- ed the attempt. There was something gicrous, if not profane, in allowing the tific faculty to interfere where silent ship was the 'reasonable service.'

To the Eds. of "THE FRIEND,"

Believing that among the readers of your spread, weekly and welcome journal, are not a few of the class addressed in following "Tender Counsel and Advice," he wise and good William Penn; its in- is requested in the pages of "The id."

Tender Counsel and Advice by Way of Epistle.

All those who are sensible of their day of visitation, and who have received the call of the Lord, by the Light and Spirit of his Son through their hearts, to partake of the great salvation, wherever scattered throughout the world, with hope and charity, which overcome the world, be multiplied amongst you.

O dearly beloved Friends,—Who are sen- sible of the day of your visitation, by the word of the Lord Jesus in your hearts, and joyfully received the holy testimony there- of, which you have beheld the great power that is in the world, from the life, power, Spirit of God, and the gross degeneracy of those amongst those called Christians, from

the purity, self-denial, and holy example of Christ Jesus, and his primitive followers; and how pride, lust, and vanity reign; and how Christendom has become a cage of unclean birds: who have mourned under the sense thereof, and have cried in your souls, "How long, how long, how long, O Lord God holy and true, will it be, ere thou takest to thyself thy great power and reignest?" To whom the world has become a burden, and the vanities and glories of it but " vexation of spirit;" who despise the things that are seen, which are temporal, for the sake of the things that are not seen, which are eternal: whose eyes look through and beyond time and mortality, to that eternal city, whose builder and maker is God: whose daily cries and travails are to follow Jesus in the way of regeneration; to live as pilgrims in this world, for the sake of that glory which shall hereafter be revealed, that can never fade away; that you may attain unto the eternal rest of God: to you, my dear friends, to you it is, that the God and Father of him that was dead, and is alive, and liveth forevermore, "Christ Jesus, faithful, and true witness," who hath loved and visited my soul, hath now moved upon my spirit to write, and visit you with this epistle. Receive it then, and with it the en- dored salutation of that love and life which are not of this world, but overcome the world. Great and frequent are my travails for you, that you may persevere and not faint, but endure to the end; that you may obtain that glorious salvation and redemption that is in Christ Jesus. Yea, for this are my knees bended before the God of the spirits of all flesh, that you may be entirely kept; "that you may so run, as you may obtain; and so fight, as you may overcome;" that an im- mortal crown and kingdom may be your portion, when all sins and sorrows shall be done away.

And that this you may do, hear my exhorta- tion to you in the spirit of truth. Dwell in the sense that God hath begotten in your hearts by the light and Spirit of his Son, who is now in you, reconciling you unto himself. Watch, that this blessed sense be preserved in you, and it will preserve you. For where the holy sense is lost, profusion, even of the highest truths, cannot preserve against the enemy's assaults; but the gates of hell will prevail against them, and the enemy's darts will wound them, and they will be carried again captive by the power of his temptations. Wherefore, I say again, live and abide in that light and life which hath visited you, and be- gotten a holy sense in your hearts, and which hath made sin exceeding sinful to you, and you weary and heavy laden under the burden of it; and hath raised in you a spiritual trav- ail, hunger and thirst after your Saviour, that he might deliver you; that ye might be filled with the righteousness of his kingdom that is without end.

Dear friends, God hath breathed the breath of life in you, and in measure you live; for dead men and women do not hear, or hunger, or thirst; neither do they feel weights and burdens, as you do. The day of the Lord is dawned upon you, and it burneth as an oven; you know it, and all workers of iniquity are as stubble before it: you feel it so, they can- not stand before the Lord: his judgments take hold of them, and consume them. O, love his judgments! that with those of old you may say, "In the way of thy judgments, O Lord, have we waited for thee; the desire of

our souls is to thy name, and to the remem- brance of thee. With our souls have we de- sired thee in the night, yea, with our spirits within us will we seek thee early; for when thy judgments are in the earth, the inhabi- tants of the world will learn righteousness." Part, part with all, my dear friends, that is for judgment; let Him arise in your hearts, that his and your enemies may be scattered; that you may witness him to be stronger in you, than he that is in the world. If the de- sire of your soul be to His name, and the remembrance of Him, you will love his judg- ments, and abide there the days he alloweth for your purification. Behold his blessed visitation is upon you: his angel hath saluted you; and his Holy Spirit hath overshadowed you: he hath begotten holy desires in you; I pray that they may never be extinguished, and that you may never faint. Wherefore, look to Jesus, that is the author, that he may be the finisher. I testify for God, he has ap- peared to you; yea, he hath said to you, as to Andrew, Philip, &c., "Follow me;" and I say unto you, Follow him: come and see where he dwelleth; do not lose sight of him; let him be lifted up in you, and your eye be to him: who, wherever he is lifted up, draweth all such after him. And this is the reason why people are not now drawn after Christ, because he is not lifted up in their hearts, he is not exalted in their souls; he is rejected, oppressed, crucified, and buried; yea, they have rolled a stone upon him, and set guards, that he should not rise in them to judge them.

But blessed are you, whose eyes have seen one of the days of the Son of man: blessed are you, at whose doors he hath knocked, to whose hearts he hath appeared, who hath re- ceived his holy visitation, who believe it is He, and not another; and therefore have said in your hearts, with Nathaniel of old, "Thou art the Son of God, thou art the King of Is- rael;" and with Thomas, "My Lord and my God." O, what have you, my dear friends, to do, but to keep with him forever! for whether should you go, the words of eternal life dwell with him? He is full of grace, and full of truth, and of his fullness ye have received grace for grace. And this is that grace which bringeth salvation to all that receive it, embrace it, and will be led by it. For it teacheth such, as it did the ancient Christians, "to deny all ungodliness, and the world's lusts, and to live soberly and godly in this present evil world; looking for that blessed hope, and glorious appearing of the great God, and their Saviour Jesus Christ, who hath given himself for them to deliver them from all sin, and to redeem them from all iniquity." You know that you are bought with a price; now you feel it, and in measure discern the preciousness of that price which hath bought you, namely, "the life of the dear Son of God." Grieve not his Spirit, that is ready to seal you to the day of your perfect redemption; but give up your bodies, souls, and spirits to his services, whose they are, that they may be ordered by him to his glory.

I write not to you as to the world; for you are called out of the world, by him that hath overcome the world; that as he is not of this world, so you may not be of this world. Come then out of it more and more, out of the na- ture, out of the spirit, out of the fruits, and out of the fashions of the world! they are all for the fire. Christ said, "The world loveth its own." Search, with the light of the

Lord Jesus, what there is in you that the world owneth and loveth; for that is its own. And consider what it is, that the world is offended with: not that which cometh from itself, of its own making and inventing, but that which crosseth its invention; that is of another nature, and springing from another root. O be not conformed to the fashions of this world, that please the lust, which grieveth the Spirit of God; but be ye renewed in your minds; and being so within, you will be as a new people without.

They that have been truly with Christ, are quickly discovered; they cannot be hid. So it was of old; the Jews said of the disciples, "These men have been with Jesus;" their speech and carriage betrayed them; their outsides were not like the outsides of other men; they were not current with the fashions and customs of that time: *nor can they that have been with Jesus, conform to the vain fashions and customs of this world.* Wherefore be not you, in any sort, of this world, but give diligence to make your holy high calling and election sure: for many are called, and few are chosen; and the reason is, they are "sloughful servants, they hide their talent in a napkin, neglect the day of their visitation, and work not out their salvation with fear and trembling;" and then the night overtaketh them, in which they can never work the work of repentance; and the things that belong to their peace are hid from their eyes forever.

(To be continued.)

Japan.

For "The Friend."

A Visit.—The Prussian consul took us one afternoon to visit a friend of his, a Japanese gentleman, living just beyond the hotel. He gave him no notice of our intention, so that we might see him in his every-day guise. When we arrived he was in his garden, but immediately came forward, and in a most courteous, gentlemanly manner, invited us in. The garden was very small, but made the utmost of. A little rill of water ran round it, in which were rocks, with small ferns and water-plants growing among them. In front of the house the water ended in a small pond, in which flourished some enormous lotus plants, with an extremely tasteful and pretty arrangement of rocks and flowers round it. The room into which he first took us, appeared to be the general sitting-room. It was full of all kinds of odd things; among others, a map of the world on Mercator's projection, hanging against the wall. The family altar on this day, one of the three during which the Feast of Lanterns is celebrated, was plentifully supplied with fruit and joss-sticks, and many china jars and ornaments. Into this room the sun was shining, so we went on to another, in a detached building, close to the first, where our host took down the side-wall; a simple process, when they only consist of a sliding-panel filled in with paper, and brought us into an empty room which looked out into another tiny garden. Here, apparently, the little brook rose, formed itself into a miniature fountain, and with a pleasant, refreshing tinkle, but faint as fairy bells, trickled away over a miniature rockery. This room was only partially-matted; elsewhere the wood, which was waxed, shone like satin. A pillar in the centre was formed of a tree stem, with the rough, outer bark removed, and then waxed, till it looked as bright as if varnished.

The whole place was simple, clean, cool-looking, and in perfect taste.

Tea was brought almost immediately, and a box of sweet cakes and comfits, as prettily arranged as a box of French bon-bons; also a lacquered basket containing a china jar of charcoal for lighting pipes, with a space all round for the ashes. The Japanese pipes, like the Chinese, contain only a pinch of tobacco, sufficient for two or three whiffs, after which it is emptied and re-filled. In either China or Japan, people should have nothing else to do, when smoking, but to fill and empty their pipes. The Japanese tea is delicious. Its dried in the sun, and the infusion is of the palest straw color, and very delicate in flavor. They have small wicker-work "solitaires," which they dip into the cup and generally use, even when the tea has been made in a tea-pot. Our host conversed much with Mons. L., not in the ceremonious, measured style of the Chinese, but in simple and sensible language, accompanied though by a good deal of bowing and ceremony, in gesture and manner. Indeed his manner more nearly approached my idea of perfection, in the combination of courtly politeness and stately cordiality, than any I have ever seen, except, now and then, in an old English gentleman, and once in an old American. He was genial without being *empressé*, and reserved without being cold. * * * When we were leaving, I begged a fern-leaf from his garden, whereupon he gave me a whole plant, and some beautiful pomegranate blossoms. He desired Mons. L. to tell us that he should always be happy to see us, if we were passing, even were we alone. When told that we had come from Bombay, he immediately showed how he had studied his map by exclaiming, "Ha! ha! Bombay, Hin-doo-stan, ha! ha!"

The Feast of Lanterns.—We were very fortunate in being at Nagasaki during the Feast of Lanterns, which is celebrated here more generally, and with greater feasting and holiday-making than at any other place. The feast is held in honor of departed relatives and ancestors: it lasts three days, or rather nights; for the feasting only begins at dusk, when the graves are lighted up. The effect on the hill-sides all round is very pretty, like a far-distant view of a lamp-lit city, with rows, unequal in length, and irregular in shape, of twinkling lights. The first night, only those who have died during the past year are feasted; consequently there is not much lighting required. The second night those who have died during the last two years; when there is more lighting. The third and last night, the spirits of all the ancestors that ever were, are feasted, and then sent away in straw boats, filled with food, sweet-meats, trumphy ornaments, copper cash, &c., decorated with flags and colored sails, and hung round with lanterns.

An English merchant, in partnership with one of the largest Japanese houses at Nagasaki, offered to take us to visit his friends, during their grand feast on the last night. We set off about seven o'clock in the evening, and after about half-an-hour's walking, reached the graveyards behind the city. They were most brilliantly lighted. Wooden frames, like clothes-horses, lined the walls of each family burial-place. On those were hung one, two, or three rows of paper lanterns, on which were devices, generally in black, but sometimes in red or other bright colors. The most

common was a butterfly; others had figures or letters; others a grand kaleidoscopic arrangement of various colors and devices. could not find out anything more with regard to the butterfly than what I could see myself; but it is strange how, in all countries of the world there seems to be some custom, tradition, or superstition, which forms, as there, a link between all nations and kinds, through all times of the world's history. In the open space in the middle of each plot ground, mats were spread, and there the family, as existing at the time, meets and feasts. Sometimes one saw a large, merry, family party, old and young children, and babies arms; sometimes a man and woman, or woman and two or three women; sometimes a woman with two or three children; sometimes an old and young woman; and sometimes a poor old man or woman, quite alone. All seemed cheerful and happy, and every thing was quiet and orderly. The most astonishing part of it was the absence of noise. Of course there was a great buzz where the shades were gathered together, all talking, laughing, and children occasionally shouting or crying, but there was no noise, nor were there the hideous tom-tomming and squeaking of cow-horns, which invariably attend Indian and Chinese feasts. The graveyards to which we went, was one of the largest. There was a great family gathering of old and young. They made us sit down on the mat, which was raised on a small platform and brought us tea and sweetmeats—the women, while we were drinking our tea, amusing themselves by an examination of our clothes. At the corner, where I was sitting, one old woman could pursue her investigations without my being much the wiser, and went on until she arrived at my crinoline, which caused immense astonishment, and demanded the attention of all the ladies of party, who took hold of the steel and bent backward and forward, quite unable to comprehend its use.

They lent us a guide from here to take to some of the other graves, the paths between being somewhat rough and intricate. After seeing several other festive parties, returned to the hotel to wait till mid-night when we were taken to the head of the bay near the city, to witness the departure of the spirits in their boats. We had seen the boats standing in front of almost all the houses in the streets as we passed through the city. The hull is entirely of straw, it is very well made. Sometimes, instead each house having its own boat, the clubs and produces a huge thing, in style like the sea-serpent, about fifty or sixty long.

Soon after midnight the first boats in their appearance, but not till about two o'clock did the great rush take place, and then it really very pretty, with all these boats, brilliantly lighted by their colored lanterns, decorated with flags and evergreens. Some of them had enormous sails, on which were painted figures of Buddhas or other representations, or with their prows made in a quaint device. There was one very large boat, which had a cobra's head in brass all green, with terrific tongue and eyes glaring upon the beholder! Others were like dragons, and some represented houses, or other things, and were very cleverly made. They carried down to the water, and when land

guided by men and boys, who push them round them while swimming. It is considered for the boat to catch fire before it gets far down the harbor, but some of the numbers seemed at once to guide their charge, and a burning wreck as possible, so as to get on fire immediately. In spite of which, a long string of them worked their way down toward the sea. About two o'clock the sakkibared to have taken great effect. The spectators' spirits were no longer made to deduce the steps with slow and becoming dignity, but came tumbling down; the boats dug over as soon as they touched the water, presenting the most dissipated appearance, many of them catching fire before they were well afloat. The view of the harbor above must have been very pretty at a time that the boats formed a procession; had we gone on to the hill we should have had the details, which are curious and interesting. The row back down the harbor was beautiful. It is a great pity, when in Japan, to spend the moonlight nights entirely on water. Anything more lovely than the other then appears, or more delicious than air, it would be difficult to imagine. Next morning the water was covered with the debris of the night's work, and alive with small fish swimming about among the straw mats, seeking for cash, or sweetmeats, or things which might have escaped the eyes of fingers of former "wreckers."

"If ye love me keep my commandments," saith our holy Lord and Master; to keep His commandments, we must dwell with grace in our hearts, by which the law of principle of life is known and understood, by enlightening and everlastingly sure word of prophecy, which will privately interpret, and fully show to every man his duty, and the will of God, and abillitate to abide therein; His law is light, and His commandments are to the feet of His people forever.

THE FRIEND.

NINTH MONTH 24, 1870.

has been a source of solicitude and resort to observe the great efforts made within the last two or three weeks, to interest our friends and others, in horse racing, as exhibited at a place provided for the purpose in the rural sections of our city. Large howly placards, worded and adorned so as to arrest attention and excite curiosity, posted in most places of common resort throughout the neighboring counties, for the purpose of inducing people, young and old, to attend at the race course, and witness the manoeuvres of the poor beasts, urged to the highest speed in the unnatural gait of trotting.

The newspapers in this city and country, circulated through the families of our respectable friends, during each day of the protracted manœuvres, gave high wrought descriptions of the involuntary competitors, the speed attained by cheers and lash; and the large prizes by the abused, but successful animal. Large vehicles, with flying colors and jingling bells, run regularly from the more densely settled parts of the city, to the "Trotting Place," where this vulgar and demoralizing

exhibition was going on; and we are told that many thousands of those who consider themselves respectable, crowded the ground, and participated in or encouraged the cruel and unchristian "sport."

We can have no doubt that the scene of heartless inhumanity, and betting on the painful efforts of the poor horses, had its, as we believe, inseparable concomitants, gambling, intemperance, thieving, profanity and obscenity. Such gatherings, it is well known, are always largely interspersed with gamblers, pickpockets, and other vile and debased characters, whose main object is to lure the ignorant or unsuspecting into sin, and revel on the spoils of their deluded victims.

Thus many who may think they would never commit an immoral act, but who allow themselves to deviate so far from the path of rectitude as to go to this unchristian pastime, when once in the tainted atmosphere, and under the contagious evil excitement, are often betrayed into other violations of the moral law, so as to become guilty of conduct that has afterwards covered them with disgrace and shame. We have seen it stated, that some young farmers, drawn to these race courses by curiosity, or a desire to be like others, and see the excitement of the "ring," were enticed into betting, and lured on from one stake to another, until they had involved themselves in almost inextricable indebtedness.

Yet with all the well known crime attending, and the certain demoralizing influence of the horse-racing that has just taken place in our city; though witnessing the extraordinary efforts made to draw within the meshes of its wide-spread drag, the thoughtless, the pleasure-seeking and the careless classes of our community, we have not seen a single remark in any one of the secular press of the city, in condemnation of it or its authors; nor to warn the people against countenancing it and the wickedness it was sure to promote. On the contrary whatever has been said, so far as we have seen, has been in approbation or encouragement of the enormous evil. Most of them have given large space to the advertisements, and to the recital of each day's doings. We cannot but think that in thus allowing their columns to be used to promote the interest of such a school of wickedness, the editors and writers for the daily papers, have been derelict in their duty as conservators of the morals of a professedly christian people, and subserved the depraved appetites of some of the lowest in the community.

Can any one who believes in the Divine authority of the precepts and commandments of Christ; who has a proper respect for the pure and self-denying religion which we as a community profess, believe for one moment, that such an exhibition as has just passed by, at the "Trotting Park Course," is consonant therewith, or not calculated to demoralize those who resorted to it? Can it be believed that good of any kind has or will result from such dangerous and barbarous sport? It is well known that the fignent of improving the breed of horses by the gambling of the race-course, has been long since exploded by experience. But were the assumption true, what is the value of the fastest going horse, if enhanced at the expense of an immortal soul? or even at the hazard of the ruin of an immortal soul? and there can be no doubt that many an one can defend his fall from re-

spectability, and his subsequent recklessness and wretchedness, from his attendance at these or similar sources of iniquity.

Our daily periodicals exercise a powerful influence on the community, and the responsibility of their editors is proportionately great. They ought themselves to be governed by, and to endeavour to raise the principles and conduct of the people, up to the standard of morality clearly set forth in the gospel. A standard which admits of no compromise with sin—and all unrighteousness is sin—no shrinking from maintaining the right and the true, to gain popularity; no palliation of evil, be it in high or low, in the many or the few. We are blessed with free access to the Holy Scriptures, and the protestant part of the community has made a great outcry, because of apprehended danger of their use being excluded from the public schools; and of great importance it is that they should be daily read there; but what avails a knowledge of the sacred truths contained in them, if the people are unwilling to carry into practice the religion set forth in the New Testament? If the editors of and caterers for the periodical press, really desire to impress the public mind with the value of the Bible, and of the christian religion, they must conform their own conduct, and the sentiments they disseminate among the people, to the principles and practices enjoined in holy writ, and rebuke such gross departures therefrom as the scenes enacted at a race course. In thus performing a duty which as leaders and promulgators of public opinion, cannot be escaped, or shifted on to others, they would be instrumental in extending the kingdom of the Redeemer, by inciting the people to submit to his government. The plea for the neglect of this duty,—that the tone of morals inculcated by the press must correspond with the popular sentiment and feeling, or the people will cease to patronize it,—is fallacious. The polluted "amusement" of the race-course, and its contaminating accompaniments, are below even the lax code of morals recognized by those, constituting what are called the respectable classes, though not professing to be religious. But a large portion of these classes, and some professors of religion, willingly go with the current, and participate in these acknowledged nuisances, so long as others making equal pretensions do not draw back from them, and the journals of the day sanction them, and labor to give them popularity. They might soon be banished from every christian community, did the editors and writers present them in their true colors, and warn the public that countenancing them would forfeit all claims to morality and respectability.

SUMMARY OF EVENTS.

FOREIGN.—The proposition looking to an armistice was rejected by Prussia, as it would delay the army operations in case the negotiations for peace were unsuccessful. The Prussian forces have advanced to the immediate vicinity of Paris, and occupy positions at various points on the north, east and south sides of the defenses. Some small skirmishes have been reported, but no engagement of much moment. The latest Paris dispatches assure the continued confidence of the French in their ability to defend the capital. Terrible communication with Paris has become very difficult, but is not yet wholly interrupted. Some of the wires pass under ground for fifteen miles, and have connections which the Prussians have not yet broken.

The negotiations for peace that have been carried on between Thiers and the British government, terminated without any favorable result. Earl Granville, the Eng-

lish Foreign Secretary, informed them, on behalf of the government, that all inquiries on the subject of terms of peaceful settlement between France and Prussia, must be positively declined. Various statements have been made in regard to the terms on which Prussia is willing to grant peace, but there is really nothing known with certainty on that point. It is probable there are three things which the Prussians wish that Prussia will finally make them such as the situation of the French when they sue for peace, will seem to warrant. The German feeling is strongly pronounced in favor of requiring the cession of a portion of territory along the Rhine, Alsace and Lorraine, which two centuries ago belonged to Germany. In France, on the other hand, great repugnance is shown to such a transfer, and sacrifices would be preferred that would not involve such great national humiliation. The desire for peace is understood to be very strong in Paris and throughout France, and may perhaps soon lead to steps for its attainment, as the French army intervention appear to be at an end. The British Foreign Office announces that messages have been transmitted during the last ten days by the Queen's government, from the belligerents to one another, through Lord Lyons, and through other negotiators. Jules Favre has determined to go immediately to the Prussian man head-quarters. Other advisers say that Bismarck has agreed to meet Favre, but no basis for negotiations has been agreed on.

Little is known of the internal condition of Paris, the news being meagre and contradictory. The usual lines of communication between the city and Orleans and Orléans to Paris, has been cut by the Prussians about eight miles south of the latter city, and they have placed a battery there. A correspondent of the *Globe*, writing from Paris, says that the red republicans are now really more dangerous to the safety of the city than the Prussians themselves. Some of them are already urging the erection of a guillotine. A Rouan telegraph of the 17th, states that railway communication is cut forty miles around Paris, except in Normandy and Brittany. Advice from Tours, which is now the actual seat of the French government, complain of frequent interruptions of mail and telegraphic intercourse with both Paris and London.

A Paris dispatch of the 17th says, the commander at Strasbourg, General Ulrich, telegraphs to the War Department that the situation of the city is continually growing more desperate, necessitating his early capitulation.

The French iron-clads have been recalled from the Baltic and North Seas to protect Havre, Cherbourg and other ports, from capture by the Prussians. The French blockade of the Elbe and Weser rivers was raised on the 11th inst., and steamers from England to Germany were permitted to sail.

The captive emperor Napoleon, is not subjected to close confinement at Cassel. He walks a great deal with his officers, sometimes making excursions of several miles, attended by his guard of 35 men. The Empress Eugenie and her son, the Prince Imperial, remain at Hastings, England.

The Emperor's army employ carriage or horses. She mingles freely with the people, and has made herself quite popular with all classes.

The Italian occupation of the Papal territory was accomplished with very little opposition. The Pope protested formally, but by no means vigorously, in consequence of his territory by the Italian troops; but they were welcomed enthusiastically by the great majority of the people. King Victor Emanuel has written a letter to the Pope explaining his course in taking possession of the Roman territory. Any delay on his part, he says, would have occasioned the proclamation of a republic in every Italian city, and the army would not have fought the republic, which would have been fatal to the Papacy. As it is, republicanism is so rampant that it may prove irresistible. The temporal power of the Pope dates back to the year 753, when Pepin, king of the Franks, bestowed a portion of territory upon Pope Stephen and his successors, in full and absolute sovereignty.

Cholera prevails in Persia and Southern Russia. It has also appeared in St. Petersburg, but is not yet epidemic, there were about 100 cases last week, 43 of which were fatal.

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

A remarkable entaract has been discovered in British Guiana. There are two falls, one of 770 feet, and another of 50 feet; and the volume of water passing over the falls is 78 feet deep and 300 feet broad, during the dry season.

Cable dispatches of the 19th, confirm the statement

that Jules Favre had gone to the Prussian camp to confer with Count Bismarck. Paris dispatch of 9th mo. 19th, evening, says: "The city is quiet. The Prussians. The boulevards are crowded with soldiers. No symptoms of disorder are observable. Prussia explains that she will be fully prepared to treat for peace only when France presents a government sufficiently stable to enforce its engagements."

Another to the *New York Herald* says: "A fight took place yesterday, ten miles from Paris, between the advanced guard of the Prussian army and a reconnoitering party of French. The latter were driven back, and the Prussians established themselves on the heights which the French had been holding. The Prussians numbered about 30,000."

It is reported that 400 uhlans yesterday occupied Versailles. The postal service has been suspended. The Russian government has transferred 40,000,000 roubles (about \$30,000,000) lately on deposit at the Bank of France, to the Bank of Berlin, which is doing, and it is said that the besieged and besiegers suffer equally from disease and casualties. The loss of life in the hospitals of both armies from typhus fever, has been very serious. A fragment of the Sedan army has arrived at Rouen. It consisted of 600 men who had been taken from Metz. Metz is closely invested, and the recognition of the French Republic has been ratified and approved by Spain. The Swiss, American and Belgian ambassadors decline to quit Paris, and Jules Favre proposes to remain there also, notwithstanding the removal of the capital to Tours.

At Lyons, 2000 Prussians were captured, 1700 of them being advanced to within a short distance of the city. London, 9th mo. 19th. Consols, $\frac{92}{16}$. U. S. 5-20's, of 1862, 90; ten forties, 85.

Liverpool. Uplands cotton, 9½; Orleans 9½d. California wheat, 16c. Red winter, 9½d. Red western, 10½d.

UNITED STATES.—Miscellaneous.—There were 279 interments in Philadelphia last week: from casualties, 8; cramp, 8; cholera infantum, 19; consumption, 42; heart disease, 10; old age, 10.

The census gives Boston a population of 253,422. The census returns for 48 counties of Illinois, all for the southern district, show an aggregate population of 963,135, against 655,479 in 1860, an increase of about 47 per cent. Chicago has 348,709 inhabitants.

The population of Rhode Island is 218,800, a gain in five years of 30,835. Providence has 68,970 inhabitants.

Strasburg, Pa., including its environs, has 186,780 inhabitants.

After a time of earnest consultation, the Osage Indians have given their assent to the act of Congress providing for the sale of their lands in Kansas, and their removal to the Indian territory. No presents or other inducements were offered, but the liberality of the terms allowed by Congress alone inducing them to consent.

The Markets, &c.—The following were the quotations on the 19th inst. *New York*.—American gold, 115½. U. S. sixes, 118½; 1131; ditto, 5-20's 1860, 118½; ditto, 10-40's, 106½. Superior flour, \$4.90 to \$5.25; State do, \$4.60 to \$4.90; fine do, \$4.70 to \$5.00. White Kentucky wheat, \$1.50; white Michigan, \$1.53 a \$1.55; red western, \$1.35 a \$1.35; No. 2 Chicago spring, \$1.09 a \$1.12. New western oats, 52 a 54 cts. Rye, 91 a 95 cts. Yellow corn, 93 a 95 cts; western mixed, 89 a 90 cts. *Philadelphia*.—Cotton, 19¢ to 20 cts. per yard; and 35¢ New York; fine do, \$1.25 to \$1.50. No. 1 spring wheat, \$1.27; red winter, \$1.35 a \$1.45. Rye, 84 a 86 cts. Yellow corn, 96 a 97 cts. S. W. sides mixed, 90 cts. Oats, 53 a 55 cts. Timothy seed, \$5.25. The arrivals and sales of beef cattle at the Avenue Drove-yard numbered 3554 head. Extra sold at 9 a 9½ cts; fair to good, 7 a 8½ cts, and common, 6½ to 6 cts per lb. gross. Sales of about 18,000 sheep at 54 a 6 cts per lb. gross, for good. Hogs sold at \$12.50 a \$13.50 per 100 lbs. net, the latter for corn fed. *Baltimore*.—Flour, \$5.25 a \$9.50. Maryland amber wheat, \$1.50 a \$1.65; fair to good, \$1.35 a \$1.45; white wheat, \$1.40 a \$1.65; western red, \$1.32 a \$1.35. Yellow corn, 88 a 90 cts. Oats, 49 a 51 cts.

RECEIPTS.

Received from Elisha Roberts, N. J., \$2, vol. 44; from Wm. D. Stephen, O., \$8, to No. 52, vol. 45; from Geo. W. Putnam, N. Y., \$9, do. 53, do. 54; from J. M. Canada, \$2.25, to No. 23, vol. 45, and Postage, and for Joseph Pollard, \$2.25, vol. 44, and Postage; and from Rachel E. Woodward, Pa., per H. Hughes, \$2, vol. 44; from Gideon C. Smith, R. I., \$2, to No. 28, vol. 45; from Miller Chase, Mass., \$2, vol. 44; from Abner C. Smith, N. H., \$2, to No. 29, vol. 44; from A. C. Pratt, \$2, vol. 44; from M. A. Fritchman, \$2, to No. 19, vol. 45; from James Embree, Pa., \$2, vol. 44; from Dr.

Isaac Huestis, Agent, O., \$2, vol. 44, and for Jesse T. Amy, John, Ann Smith, \$2. Do. Henry D. Harty, C. W. Mudgett, Burwell Peables, Fleming Cray, Patterson and Elijah Fawcett, \$2 each, vol. 44; f. Asa Garretson, Agent, O., for Robt. Plummer, Asa Crew, Jesse Bailey, Jonathan T. Spooner, Demry Bundy, Wm. Stanton, and Esther Sears, \$2 each, 44; f. Hedges, Richard Phillips, and Griffith Barnard, \$2 each, vol. 44; f. Kenard, O., \$5, to No. 26, vol. 44; from John S. Filer and David Lupton, O., per Stephen Holson, Ag \$2 each, vol. 44; from Edmund Darnell, N. I., \$2, 44; from Ezra Engle, N. J., \$2, vol. 44; from Rich B. Bailey, Pa., \$2, vol. 44; and for Sant G. Cope, Edw. Hudson, Richard Phillips, and Geo. L. Kirtz, Wm. Smedley, and Geo. L. Smedley, \$2 each, vol. 44; f. Thos. Perry, R. I., for Elizabeth Perry and George Foster, \$2 each, vol. 44, and for Charles Perry, \$2 No. 11, vol. 45; from Mary Ann Baldwin, Pa., \$2; 44; from Mary D. Maris, Pa., \$2, vol. 44; f. James J. Moore, Richard Nichols, \$2, to No. 18, vol. 45; from Anna L. Singley, Pa., vol. 44; from Sam'l Morris, Pa., \$2, to No. 27, vol. 44; from Micajah M. Morlan, Agt, O., for Mord Morlan, Joseph Fawcett, and Mary S. Barber, \$2 each, vol. 44, and for Rachel French, \$2, to No. 47, 44; from Nicholas Hill, Jr., \$2, vol. 44; f. Daniel J. Morrell, Pa., \$2, vol. 44; from Ann Be N. J., per H. C. Wood, \$2, vol. 44; from Wm. P. To send, Agent, Pa., for S. Emlen Sharpless, Ann Shepp Geo. B. Mellor, Caleb S. Cope, Richard J. Thait, Wm. K. Wm. Smedley, Wm. Y. Griffin, and Wm. 44; from Joseph Hall, Agt, O., for Rebecca Sarah Sharpless, Sarah Ann Atkinson, Thomas H. Israel Head, John Thomas, Abraham Cowgill, Al Roberts, John Oliphant, and Nathan Satterthwaite each, vol. 44, and for Samuel Fawcett, \$2, to No. 10, vol. 44; from Wm. Smedley, Pa., \$2, vol. 44; f. W. C. Carter, Agent, N. J., \$2, vol. 44, and for C. Sheppard, Dr. A. Lippincott, and Josiah Wistart each, vol. 44; from Benj. H. Passmore, Agent, Pa. Wm. Battin and Rachel Hill, \$2 each, vol. 44.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION OF this Institution will open Second-day, the 10th inst. at 10 o'clock, A. M. Parents and others intending to send children to school, are requested to make early application to AARON SHARPLESS, Superintendent, whose address "Street Road P. O., Chester Co., Pa." When a convenient application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 St. Philadelphia.

Parents and Guardians of pupils now at school are reminded that the second payment for next Session is due on the 10th inst. If the accommodation if all who can conveniently do so, will pay rent in full to the Superintendent or Treasurer.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for Men's and Women's Schools, to open about the 1st of Third month. Application may be made to Elton B. Gifford, No. 28 North Third St., Thomas Elkinton, No. 118 Pine St., Ephraim Smith, No. 1015 Pine St. George J. Scattergood, No. 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE *New Franklin, (Twenty-third Ward), Philadelphia* Physician and Superintendent—JOSHUA H. WINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, J. of the Board of Managers, No. 1313 Pine Street, I. M. P. O., or to any other Member of the Board.

DIED, on the 5th of Sixth mo. 1870, at the rest of her son, Wm. P. Smedley, in Edgmont, Del Co., Pa. HANNAH Smedley, aged 66 years, a wife of Middletown Preparement Meeting.

WILLIAM H. PILE, PRINTER. No. 522 Walnut Street.

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FOR "THE FRIEND."

Editorial Counsel and Advice by Way of Epistle.

(Continued from page 38.)

but the Lord forbid that it should be so
h any of you! No, no; I hope, yea, I be-
lieve, better things of you. And I am assured,
as you keep your hearts chaste to the
it and grace, that with which you have
visited of the Lord, you shall be kept to
nal salvation. For they are saved, that
k in the light: into the light the enemy
not come; for the light is Christ Jesus, and
enemy hath no part or place in him; he
triven out from the holy place by trans-
gression; and he is now a fugitive from heaven;
he goeth up and down the earth, seeking
on he may devour, whom he can catch
carry away with his baits and snares.
Therefore, "Wo to the inhabitants of the
h," that is, the earthly inhabitants, such
pre and live in the earthly nature; for all
shall be a prey to him, he shall have
er over them, and keep up his kingdom
em. But those that receive and abide in
st Jesus, the light, life, and truth, are out
is reach; they are in the "munition of
s," under the "pavilion of the Lord," in
safe ark of the Most High God. How-
ever, he is permitted to tempt and try, till
he shall come that he is not only trodden
er foot, but also bound and cast into the
"that burneth with fire and brimstone."
he is the greatest enemy to those that
their backs upon him; wherefore he
beth to surprise them; that he might
them at unawares, and triumph over
failings: and for that reason Christ
preached the "watch" earnestly, and
repetition, to his disciples.

Now, my dear friends, there be several
cesses (or, the enemy in several appearances)
attend you in this holy march you are
tending to the eternal land of rest; of which
I would caution you, that you may none of
make shipwreck of any of those holy be-
liefs you have experienced by the light
spirit of the Lord. Beware of vain
thoughts, for they oppress and extinguish the
sense. These vain thoughts arise from
the enemy's presentation of objects to the
eye, and the mind's looking upon them, till

they have made their impressions on the mind,
and influenced the mind into a love of them.
This is a false liberty, a dangerous, yea, a de-
structive liberty, to the holy sense, that God
hath begotten in any. For as this is not re-
ceived, but hindered, by such thoughts, so it
is not improved, but destroyed by them. The
divine sense in the soul is begotten by the
Lord: it is his life and spirit, his holy breath
and power, that quickeneth the soul, and
maketh it sensible of its own state, and of
God's will; and that raiseth fervent desires in
it to be eternally blessed. This is that which
Satan rageth at; he feareth his kingdom; he
findeth that He is come that will cast him out
of his possessions. He crieth out, "Why art
thou come to torment me before my time?"
He is the father of vain thoughts; he beget-
teth them in the mind, on purpose to draw off
the mind from that sense, and to exercise it
in a variety of conceptions, in a self-liberty of
thinking and imagining concerning persons
and things. Here he oftenth his baits, and
layeth his snares; and never faileth to catch
and defile the unwatchful soul.

Now, if you should say, "What are these
vain thoughts?" I tell you, my friends, all
those thoughts and conceptions that either
bring not real profit to the soul, or that grieve,
hurt, or oppress that holy sense, which is be-
gotten of God in the soul. And that by his
thoughts are to be examined, is the light of
Christ Jesus: for as "that which may be
known of God is manifest in men, for God
hath shown it unto them," as saith the apostle
Paul to the Romans: so "all things that are
reproved, are made manifest by the light; for
whatsoever maketh manifest is light" saith
he to the Ephesians. By this light of Christ
Jesus examine your own thoughts; see whence
they rise, from whence they come, and what
they tend to. O friends, here is a mystery;
and the evil one worketh here in a mystery!
For where he cannot prevail to draw out the
mind from its sensible habitation to embrace
his representations of old lusts and pleasures,
that are wicked in themselves, he will present
you with lawful objects, your outward enjoy-
ments, business, and calling, and steal in upon
your minds in the crowd of those lawful things,
and there lay his snares, hid and covered, and
at unawares catch you.

My dear friends, blessed are they that see
Jesus their Captain, going before them, and
counselling and leading them, in all outward
and lawful concerns, that they offend not.
For, my friends, this know, you may unlaw-
fully think of lawful things; either in think-
ing on them unseasonably, (mark that) when
your souls should be wholly retired, and ex-
ercised in the Lord's light to feel his presence,
in which is heavenly life; or in thinking on
unlawful things carelessly, not with regard to
your Guide; he that hath bought you through-
out with his own precious blood, that he
might have the government of your bodies,
souls, and spirits; that is, of your bodily con-

cerns, as well as of the things relating to your
souls and spirits. This prevents much harm
and mischief in business and families, and pre-
serveth the divine sense that God hath be-
gotten, and the creature in it; so that its fellow-
ship and peace with the Lord runneth as a
river, it is not stopped or hindered by the de-
signs of the enemy: or, lastly, in thinking on
lawful things excessively, too much, more
than is needful, without limits, thereby grati-
fying the fleshly mind, which is enmity with
God, and that sense which he begetteth in the
soul. O, the mountains that are raised, by
such vain thoughts, betwixt God and the soul!
how doth the soul come under an eclipse, lose
light, and at last all sense, of the living God,
like men drowned in great waters! And thus
many have lost their condition, and grown
insensible; and then questioned all former ex-
periences, if they were not mere imaginations;
till at last they arrived at atheism, denying
and deriding God and his work, and those that
kept their integrity: for whom is reserved
the blackness of darkness forever, unless they
timely and truly repent.

But when this subtle enemy of man's sal-
vation seeth that he cannot make you bow to
the glory of this world, that all his snares
that he layeth in the things that are seen,
which are temporal, are discovered and broken;
and that your eyes are directed to those things
that are eternal, then will he turn accuser:
he will aggravate your sins, and plead the
impossibility of their remission: he will seem
to act the advocate for the justice of God,
that he might cast you into despondency, that
you may doubt of deliverance and salvation.
Many are the thoughts with which he per-
plexeth the sons and daughters of men: but
this know, that he was a liar from the begin-
ning; for the Lord doth not visit the souls of
any to destroy them, but to save them. For
this end hath he sent his Son a light into the
world; and they that bring their deeds to it,
are not of the devil, who hateth the light.
Neither doth the Lord cause his people to
hunger and thirst after him, and not fill them
with his good things.

Be assured, my friends, wherever the Lord
hath begotten desires after him, and wherever
sin is become exceeding sinful, yea, a burden
to the soul, the devil's kingdom is shaken, the
prince of this world is begun to be judged,
and God is at work for the redemption of that
soul. Hearken not to the voice of the serpent,
for that lost your first parents their blessed
paradise; and with the same subtle and lying
spirit he would hinder you from returning
into paradise. But when he is herein disap-
pointed, he shifteth his temptation, and pre-
senth another temptation, viz: "That though
you have begun well, yet you will never be
able to hold out to the end: that the tempta-
tions are so many, and the enemies so strong,
they are not to be overcome by you; and that
it were better never to profess such high
things, than to fall short of them; this will

but bring reproach to the way, and the people of it." Again, "That it is curiosity, and spiritual pride, and concitiatedness, for you to be thought better than others;" with the like suggestions, on purpose to stagger your resolutions and weaken your faith. Ah! he is a devil still, a liar, and a destroyer: look not to him, but keep to Jesus, who hath called you. Keep but your eye to him of whom the brazen serpent in the wilderness was a figure, and he shall cure you of all diseases, of all wounds and stings of serpents and scorpions, &c., that may attend you in the wilderness-travel, which is the hour of your temptation. God is exalting him, in you, a Saviour; there is he manifested, viz: "to destroy sin." Yea, "stronger is he that is in you, than he that is in the world: he is able to bind the strong man, and cast him out; do but believe truly in him, and cleave to him. Remember there were evil spies of old, those that brought false intelligence, that Canaan was a pleasant land, but the way impassable; but the faithful entered and inherited. Keep therefore in the righteous life of Jesus, and walk in his holy light, and you shall be preserved, through all exercises and difficulties, unto the eternal Canaan, the land of rest. Neither wonder at these things, that temptations attend you, or that the Lord trieth and proveth you; it is the way of all that have gone to God; for even Jesus was tempted and tried, and is therefore become our Captain, "because he overcame." Neither be ye cast down, because the Lord sometimes seemeth to hide his face from you, that you feel not always that joy and refreshment that you sometimes enjoy. I know what work the enemy maketh of these wild drawings of the Lord. Perhaps he will insinuate, "That God hath deserted you in his displeasure; that you must never expect to see him; that he will never come again;" and by these, and the like stratagems, he will endeavor to shake your faith and hope, and distract you with fear, and to beget great jealousies and doubts in you; and by impatience and infidelity, frustrate your good beginnings. But though David said of old, in the distress of his soul, "One day shall I fall by the hand of Saul," yet he overcame him, and had the crown. Yea, the Lord Jesus himself cried out in the agony of the cross, "My God, my God, why hast thou forsaken me!" Nevertheless he gloriously triumphed over all, and led captivity captive, for the joy that was set before him: which joy is before you; it is the mark of the prize of your great and holy calling. Wherefore faint not, neither murmur, if your spiritual Moses seems to withdraw awhile from you. Do not you make images in his absence, neither wax wanton; but possess your souls in holy fear and patience, waiting with holy reverence and diligence for his appearance, who is your victorious leader.

(To be continued.)

From "The Scientific American." Watchmaking in America.

(Concluded from page 35.)

The very first thing that arrested our attention upon entering the factory was a little boy making screws. At first we could not conceive what he was doing, for the screws he made were so fine that it takes nearly a hundred and fifty thousand to weigh a pound. On white paper they look like tiny dots, or specks. Yet, when viewed with a strong magnifying glass, they appear like perfectly

finished little bolts. Though having two hundred and fifty threads to the inch, yet the taps and dies are so perfectly matched that the screws go closely and firmly to their places. They are made of fine steel wire, in lathes driven by steam-power. The end of the wire is applied by the attendant to the revolving die, and the thread is cut, and the head marked off and partially severed, almost instantaneously. The operator then inserts the screw into a little bar, with prepared holes to receive it, and snaps off the wire. Another is made in the same way, and inserted beside the first. A row of them is thus set in an exact line, when the heads are pared down and polished by passing them over one wheel, and the slots are cut in the whole series by passing them over another. They are then unscrewed from the bar, and, after being tempered, are ready for use.

These almost infinitesimal screws are made with great rapidity, and are nevertheless such exact duplicates that they may replace each other indifferently. This principle of the equivalence of parts pervades the whole construction of the watch.

The most conspicuous as well as important parts of the watch are the wheels, which require to be brought to the highest possible perfection in two points, the teeth and the pivots. Let us see how these are attained by machinery. The wheels are made from the thin ribbons of sheet-brass. These are passed rapidly through a punching machine, which cuts out a blank or outline wheel at every stroke. A large number of these are then threaded upon a rod, or spindle, and screwed firmly together. They are now placed in the tooth-cutting machine, where a rapidly revolving tooth plows a groove, or furrow, along the surface from end to end. The spindle then turns on its axis the width of one tooth, and another groove is cut beside the first. This is repeated sixty or eighty times, according to the number of teeth required in the wheel, and a girl will finish in this way ten or fifteen hundred wheels in a day. The most difficult wheel to make is the scape-wheel, owing to the peculiar shape of its teeth.

Let us now consider the pivots—the little hardened-steel points upon which they run. This brings us to the most interesting part of the manufacture—the very romance of mechanics—the jeweling department, for the pivots run in perforated jewels. That the watch may be "immortal as well as infallible," all its points of friction must be made of the hardest substances that Nature produces, and these are the precious stones—ruby, sapphire, chrysolite. They can be only worked by tools of diamond and by diamond-dust. Diamond drills and chisels are made by skillfully working one diamond against another. Diamond-dust comes from Holland, and costs five dollars a carat, equal to seven thousand dollars a pound troy.

The stones to be cut, which come chiefly from South America, and are growing scarce, are little rounded pebbles. These are first cut into slabs by a gang of thin circular saws of soft iron, the smooth edges of which are toothed with diamond-dust applied in oil, the little diamond particles being bedded in the soft iron by turning against a steel roller. The stone is then pressed against their edges and rapidly cut through, a specimen larger than a pea being sawn in slices in forty-five seconds. The slabs are then skillfully broken

into minute pieces, and are ready to be turned in the lathe.

When the American Watch Company commenced business, jewels were only made by hand mechanism and by imported experts. Even these could not make their own tools but had to send to England for them. The extending operations of the factory, by which one part of the watch after another was first produced by machinery, did not alarm the jewel makers, who said, "You will never be able to disturb our branch of the work." They were informed, one day, that the thing was done, and their monopoly ended. Machinery, worked by steam, had been applied successfully, that jewels, more perfect than those before made, could be produced by gir after a week's practice.

In watches of the best construction all the bearings of the pivots are jeweled, and little bits of precious stones of microscopic precision of form are also set in the pallets to act upon the teeth of the scape-wheel.

The balance-jewel always has an *end-stone* or cap, the balance running on the end of it pivot in order that it may have the utmost freedom—the pivot being but the $\frac{1}{16}$ of $\frac{1}{8}$ of an inch in diameter. Diamonds are sometimes used for end-stones, but rarely, if ever, for jewels, it being next to impossible to drill holes sufficiently small in so hard a substance.

In forming all parts of the watch, one piece is so exactly like any other of its kind, that a thousand might be taken to pieces and mixed up, and then reconstructed with pieces taken indifferently. But in opening out a smoothing the fine jewel-holes, and in giving to the steel pivots their exquisite polish, microscopic differences arise which make it necessary to match them by exact measurement. The pivots are first classified by a girl, with a gage which measures to the ten-thousandth part of an inch. The jewels are then similarly measured and classified, and jewels and pivots of the same number exactly fit. But for an pivot of a particular watch a jewel is selected with a hole which is a degree or ten thousandth part of an inch larger, so that the may be sufficient play. Each watch is numbered, and the exact size of all its pivots and jewels is accurately recorded. Note not the advantage to the watch-owner of this highly perfected system. If any minutest part of his watch fails, wheel, escapement, pivot, jewel in whatever part of the world he is, it is reached by the postal system, he writes to Waltham, and by return mail gets exact duplicate of the failing piece.

When all parts of the watch are finished they are brought to the train room and put together, and then pass into the regulating department to be adjusted. This is indispensable, as no attainable exactness of workmanship, though the most expert and experienced finisher spent half his lifetime upon it, can produce a watch which, when first set up, runs with precision. The train may move accurately, as it is passive; but the temperature of the more living parts are not to be calculated upon beforehand. The conflict of the springs—the mainspring steadily force the hair-spring, and the hair-spring strikes back half a million times a day—must be exposed and harmonized. And so the adjuster sits down to the watch like a physician to his patient, notes its languid or feverish pulse, and makes such regulative prescriptions as will bring it to normal action.

But the door to extravagance is here widely opened. There is the substantial every-day watch, moderate in cost and reliable in performance; and there is the highly finished, exquisitely adjusted article upon which like a race horse, you can expend a great deal of money for a few seconds of time. Such, however, are demanded, and so the American Watch Company produces them. But they are of course, costly, because of the amount of attention which must be given to each individual watch. It has to be put through a six months' course of training, tried repeatedly in all positions, tormented in an oven, chilled in a refrigerator, and so exactly adjusted that one of these changes will disturb its rate of going. But these watches entail upon their possessors the most vigilant care, if the fine adjustments they are intended to give are to be realized. It is to the manufacture of the simplified and substantial watch, elegant but not fancy, and running with all desirable accuracy, such a watch as everybody can afford to depend upon, and which is cheapened by proved production without being lowered in character, that the American Watch Company has brought its resources of skill, enterprise, and capital.

For "The Friend."

Excerpts from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 27.)

"2d mo. 3d, 1848. I went to Philadelphia with a view of visiting a friend under affliction, and also attending the Select Quarterly Meeting on Seventh-day. But I was taken so early that I did not get to meeting. This occasioned some serious thoughtfulness. While I was engaged, I remembered the language that was spoken to David, 'Thou didst wilt it was in thine heart,' &c.: after which my mind was settled in quietness, and I was foreed with health to enable me to get home at evening.

"7th. This day closes my seventy-seventh year! Many and various have been the deep exercises through which I have passed in the course of my long life, which are known only to Him who knoweth all things; yea, who knoweth the bitterness of every heart, and knoweth in order to heal. If more days are allotted me, may they be increasingly dedicated to the service of my Heavenly Father, the best of masters; who, I trust I may thankfully say, has followed me with His goodness and mercy all the days of my life.

"3d mo. I went to Haddington, accompanied by my daughter J.; having felt much exercise on account of two individuals, who I understood were likely to remove, and who I feared were neglecting their best interests. Met with one of them, who patiently heard what was delivered; and I thought seemed to be somewhat impressed with seriousness. But I felt I fear for want of applying in good earnest to the Fountain of help and strength, will prove as the morning dew that soon witheth away. The other man I met with at another time not long after, in the road near my dwelling, being on my way to see him. He made a little stop, and I thought it seemed though the present time had better be made use of, he being willing to hear me. I expressed what arose, and I thought some consciousness attended. Oh! how often is my heart drawn out in desire for those my poor low-creatures, who seem to be, as they were,

living without God in the world; that they may yield to the convictions of Divine Grace; that they may have their hearts turned unto the Lord while time and opportunity are afforded; remembering that He hath declared, His spirit shall not always strive with man. Both the above opportunities were relieving to my mind, and appeared to be well received. After the last one we went to see several colored families, and read tracts on religious subjects to them; expressing as way opened, my desire that they might be increasingly concerned to seek the Lord while He may be found. Oh! I often feel it is very little we can do one for another, and yet how desirable it is to be so clear of the blood of all men, as to be fit to receive the welcome language addressed by our blessed Saviour; 'Let her alone; she hath done what she could.'

"3d mo. I went with my daughter J. to Philadelphia to attend to some business preparatory to going to house-keeping; and to visit some of our friends. In the course of our being there I attended three meetings, viz: Arch street, Sixth street, and Orange street. In all of them it seemed my place, according to my little ability, to suffer with the suffering seed in silence. I believe there is an itching ear in many to hear words; and I fear a desire in some, through an unsatisfied zeal, to express them. Oh! what darkness does a lifeless ministry bring over a meeting, and heavy burdens to the living members. Gracious Father! be pleased to watch over thy church and family; and strengthen thy little ones to come forward in humility and faith, in these days of close proving and searching of heart."

The concluding sentence of the above memorandum of our dear friend, has reminded of a record of that father in the church, John Churchman, when near the close of his dedicated life: "I feel earnest breathings to the Lord, that there may be those raised up in the church, who may go forth in humility, sweetness, and life, clear of all superfluity in expressions and otherwise, standing for the testimony, that they may be useful to the church in these difficult times."

"These difficult times" have not ceased; neither truly are we any whit less in need of those, who, "standing for the testimony" shall go forth, as saith H. Gibbons, "in humility and faith in these days of close proving and searching of heart." But Oh! how the natural, wise part in man, resisteth this crowning gem, humility—this self-nothingness and deep abasement of soul at the feet of the meek and lowly Jesus—how hard to lay the choice treasures, the fondly gathered stores of the head and heart, at the footstool of the Crucified! But there is no other way to the crown immortal; neither any other true way to usefulness in the Church of Christ. "To reign it is necessary first to suffer." There must be a death unto sin, before there can be a life unto righteousness. "It is the great love of God," says George Fox, "to make a wilderness of that which is pleasant to the outward eye and fleshy mind; and to make a fruitful field of a barren wilderness." The old building must be taken down, before the new in Christ Jesus can be erected. The old man with all his corrupt deeds must be put off, before the new man, which after God is created in righteousness and true holiness, can be put on. We can never know the heavenly power which is in Christ Jesus the everliving Foun-

datation, to rule and reign within us, till all other foundations are removed; not one stone left. This calls for the exercise of that saving faith, which (Ephes. ii. 8) is the gift of God; that faith whose fruits are found in faithful obedience to the Spirit of His dear Son manifested within; that faith which works by love to the purifying of the heart; that faith which is "the substance of things hoped for, the evidence of things not seen;" that living faith which "triumphs over death, and robs the dark, cold grave of victory." Oh! for more precious evidences of this "humility and faith" which would make us willing to suffer with a suffering Lord; to be crucified with Him, that thereby we may live unto Him; as saith the apostle: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Then would humility and faith in our lives, and conversation, and whole character, shine conspicuously; and after the axiom "they are the happiest who have the lowest thoughts of themselves, and they the most faith in whose eyes Jesus is the most glorious and precious," we should be made to drink of that "river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High."

The Diary resumed, "4th mo. 30th. The subject of removing with my daughter J. to West Chester, is much before me; and the craving of my mind often is, that Divine Goodness may be so sought after, and kept near to, that we may in all our steps be preserved from bringing dishonor on the blessed Truth.

"7th mo. Early in this month we came to our new home in West Chester; and I can say with a degree of thankfulness, that it feels like home; and as though it might have been a right move. Dearest Father! be pleased to keep us near unto Thyself.

No date. "For some time previous to our changing our place of abode, my mind became exercised in the prospect of attending Ohio Yearly Meeting: though from my age, and unfitness every way so pressing upon me, it seemed for a season as though I could scarcely look to it, but with feelings of great discouragement. As the time drew near, I remembered that all things were possible with Him whom I desired to serve; and I was enabled, I trust I may say in fear and childlike simplicity, to open my prospect in the Monthly Meeting at Darby, the beginning of the Eighth month. Friends uniting therewith, they furnished me with a minute, setting me at liberty to attend the meeting aforesaid, and also, if way opened, to visit a few meetings on my way, going and returning. My dear friend Jane Garrett, being willing to accompany me, was also furnished with a minute; and next day, my brother Abraham Gibbons, obtained one from Birmingham Monthly Meeting, in order to join us in our prospect. We (my daughter J. likewise accompanying) accordingly left home the 26th of the month, and reached Mount Pleasant safely in five and a half days. The Select Meeting was held on Seventh-day. Several Friends from other Yearly Meetings, together with Benjamin Seebohm and Robert Lindsay, from England, were in attendance. It was a time of suffering and trial to many, caused by having un- sound views on doctrinal points spread among us, differing from those of our worthy prede-

cessors, and for which they suffered so much in order to spread and maintain. The Yearly Meeting commenced on Second-day, and was throughout a time of close proving to many who were endeavoring to keep their allotments in the Truth. While others, some of whom desire to find an easier way than true Quakerism leads into, and some, I believe, are giving their strength to those who are laying waste the precious doctrines and testimonies, given us as a people to uphold. My spirit was often in mourning; and desires were raised that the stumbling blocks cast before the dear youth, might not turn them out of the right path. May the Lord be pleased to turn the captivity of Zion, and build all her waste places. At the close of the Yearly Meeting, and after attending one appointed meeting at Short Creek, we proceeded homeward; the prospect of taking a few more meetings on the way still continuing. But when we got into the neighborhood of Westland Meeting, and at the house of my kind friends George and Ruth Smith, I was taken ill and remained nearly three weeks. Not long after I was thus laid low with sickness, the language addressed to the disciples formerly by our Divine Master, feelingly revived in my mind: "When I sent you without purse or scrip, lacked ye anything?" and they said, nothing." The feelings of my mind were so comfortable for a time, I thought I could adopt the same reply with thankfulness. After my health was so restored as to be able, we sat with Friends in their meetings at Westland, Redstone, and Pike run. These being relieving to my mind, we set our faces homeward, where we arrived safely the 15th of Tenth month; and I trust with minds clothed with gratitude to the Author of all our blessings, in being thus permitted to return to our comfortable home in safety, the journey having been performed under much bodily infirmity.

"Soon after our return home, I attended the Monthly Meeting at Darby, and returned the minute granted me in the Eighth month last, with information of the performance of the service which I believed had been required of me. I afterwards requested a certificate for myself and daughter to Birmingham Monthly Meeting. Upon receiving them from the former, and presenting them to the latter Monthly Meeting, it felt to me a solemn thing to be transplanted again as it were into another soil; and the breathing of my spirit was and is, that myself and dear child may be preserved from bringing dishonor upon the ever blessed Truth, as it is in Jesus Christ, our Holy Redeemer and Saviour."

(To be continued.)

Colonel Sir Henry James, in a recent lecture on the pyramids of Egypt, stated that in the king's chamber, inside the pyramid, some of the stones were thirty feet long. These stones, weighing some ninety tons, were not found in Egypt at all, but were brought down the Nile a distance of five hundred miles, and then placed in their present position, one hundred feet above the level of the ground. With regard to their finish, these syenite stones are of the very hardest known, and yet they are so exquisitely polished, and built in (to form a casing for the king's chamber) with such superior skill that the finest sheet of tissue paper could not be inserted between the stones, after these three or four thousand

years. Such workmanship would excite the wonder and admiration of the world, even in this age of science and improvement.—*Late Paper.*

Selected.

THE ELECTRIC TELEGRAPH.

Along the smooth and slender wires
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun.
No peals or flashes, heard or seen,
Their wondrous flight betray,
And yet their words are quickly felt
In cities far away.

Nor summer's heat, nor winter's hail,
Can check their rapid course;
They meet unmoved the fierce wind's rage,
The rough wave's sweeping force;
In the long night of rain and gloom
As in the blaze of day,
They rush with news of weal and woe
To thousands far away.

But faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The Christian's life and Lord;
Of him who taught in smiles and tears,
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

Ah! though no outward wish is breathed,
Nor outward answer given,
The singing of the unseen heart
Is known and felt in heaven;
Those long, frail wires may bend and break,
Those useless heralds stray,
But Faith's least words shall reach the throne
Of God, though far away.

Selected.

THE LITTLE CLOUD.

Take courage—'tis but a little cloud,
That soon will pass away;
The hearts that now with grief are bowed
May only grieve to-day,
To-morrow up the azure height
The sun may dart his beam,
And then one joyous burst of light
O'er mount and vale shall stream.

When thwarted plans and baffled hopes
Become our only store,
And the crushed spirit barely copes
With ill's unknown bore,
Despair not—yet the tide will turn,
The gales propitious play;
Take courage—'tis a little cloud
That soon will pass away.

When doubts eclipse the ray of joy,
And fears their shadows cast;
When rugged seems the way to bliss,
And fogs come crowding fast,
Faint not—a mightier power than thine
Is pledged those fogs to slay;
Light shall at last for thee be sown,
The clouds shall pass away.

But shades not there the vale of death
A cloud of sombre fold?
Yes—but the eagle eye of faith
Detects the streak of gold.
Those radiant tints shall wider spread,
And form one burnished sea,
Till thine at last, triumphant saint,
Is immortality.

Every man may err in his interpretation of scriptures, further than that he hath a certain and infallible opening of them to his spirit, by that Spirit which gave them forth. The Spirit knoweth his own mind in every word which he hath spoken; but no man knoweth his mind, nor the meaning of his words, but as he reveals them. I Cor. ii. 11.—*Isaac Penington.*

[We received the following address last week, but not in time for our last number. It was issued by the "Associated Executive Committee of Friends on Indian Affairs," 13a 5th month. We think its spirit will commend it to the approval of all Friends who read; and we trust it has promoted the end designed.]

To the Superintendent, Agents, and others engaged in the work of Indian Civilization with the Central Superintendency.

Dear Friends:—Being assembled in our Annual Meeting, you have been brought very near to us, in christian feeling as brethren and sisters, engaged in carrying out the present benevolent policy of our government, in aid of a poor and deeply-injured people.

We are well aware that your present service requires not only great watchfulness, but untiring patience, such as we cannot attain of ourselves without the assistance of the Holy Spirit, which our ever-blessed Head has promised to those who love Him and go forth at His bidding. For those of you who have been exposed since our last meeting to the dangers incident to Indian warfare, our sympathy has been largely drawn forth, with earnest desires that you may be kept free day to day in humble reliance on Him who has promised preservation to all who call upon Him in sincerity and truth. Precious indeed is the consolation of those, who, in the midst of peril and alarm, can appeal to their Lord as occupying their allotment in conformity to apprehended duty. Against the dwellings—these the rain may descend, the floods may come, and the winds may blow, but the house is safe, because founded on Him whom it is said: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee because he trusteth in Thee."

Submission to the Divine will is our duty, and will prove under all circumstances the source of our truest and greatest happiness.

For years and generations there have been those who, from a sense of duty, have been drawn to this good work of Indian civilization, whose faithfulness, and honesty, and zeal have evinced the motive which actuate them, and who, having discharged their duty in the service assigned them, have, we reverently believe, received their rich reward.

It is doubtless, in some measure, owing to the bright example they have left us that this invitation under which we are now engaged was made to us by the present Executive. This invitation must be accepted as a mark of confidence, not only in our religious Society, but in the well-known testimony to peace which we profess to uphold. Hence, it becomes especially incumbent on us all at the present juncture, to endeavor fearlessly to maintain it.

Although at seasons your situation may be comparable to the sparrow alone on the house top, yet He that seeth the secret thoughts of our hearts and inmost springs of action will weigh them in the balance of His own sanctuary, and reward every one according to his deeds, whether they be good or whether they be evil.

At this time it has been given us to enter into your exercises and trials as portrayed in some of the late letters received from you, as brethren to share with you therein according to our several measures, and the secret aspiration has arisen that the ever-blessed

lemer of men would be pleased to keep near to you, as a wall of defence on the right hand and on the left, strengthening you by His spirit, guiding you by His counsel, and assisting you with the sweet reward of peace. Signed by the members of the Associated Executive Committee of Friends on Indian Run, in attendance at the Annual Meeting, Mount Pleasant, Ohio, 8th mo. 18th, 1870.

For "The Friend."

Excerpts from the Journal of George Fox; with a few remarks.

(Continued from page 34.)

The journal of George Fox thus proceeds:—
 * * * The law of life fleshly-minded do not know; yet they will tempt you, draw you from the Spirit unto the flesh, so into bondage. Therefore ye, who love the love of God, and the law of his life, and the freedom that is in Jesus Christ, stand fast in him, in that divine faith which he is the author of in you; and be not entangled with the yoke of bondage. For ministry of Christ Jesus, and his teaching, bringeth into liberty and freedom; but the lust of the flesh, and the lust of the eye, and the pride of life, which is of the will of man, bringeth into bondage and under the shadow of death and darkness. Therefore none can be ministers of Christ Jesus but in the eternal Spirit, which was before the Scriptures were given; for if they have not his Spirit, they are none of his. Though they may have his Spirit, yet they will tempt you to condemn them that hate it, yet they will never bring any into unity and fellowship with the Spirit, except they be in it; for the law of the flesh is a burdensome stone to the self-will, earthly will, which reigns in its knowledge and understanding that must be overcome, and its own wisdom that is devilish. The Spirit of God is grieved, vexed, and rebuked, with that which brings into the yoke of bondage; and that which was against the Spirit of God must be mortified by it; for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. The flesh would have its liberty, and the Spirit would have its liberty; but the Spirit is to have its liberty, and not the flesh. If therefore ye have the Spirit, join to the flesh, and be servants of it, then ye are judged and tormented by the Spirit; but if ye join to the Spirit, and not to the flesh, ye have liberty and victory over the flesh and its works. Therefore keep ye daily cross, the power of God, by which ye may witness all that to be crucified which is contrary to the will of God, and which shall not come into his kingdom. Therefore things are here mentioned and opened for information, exhortation, and comfort to us, as the Lord opened them unto me in this day."

I was under great temptations sometimes; my inward sufferings were heavy, but I found none to open my condition to but the Lord alone, unto whom I cried night and day.
 * * * I saw that there was an ocean of darkness and death; but there was a light and love, which flowed over the ocean of darkness. In that also I saw the infinite love of God, and I had great things. As I was walking by the steep side, in the town of Mansfield, the Lord opened unto me, 'That which people trample upon must be thy food.' And as the Lord

spoke he opened to me, that people and professors trampled upon the life, even the life of Christ was trampled upon; they fed upon words, and fed one another with words; but trampled under foot the blood of the Son of God, which blood was my life: and they lived in their airy notions talking of him. It seemed strange to me at the first, that I should feed on that which the high professors trampled upon; but the Lord opened it clearly to me by his eternal Spirit and power."

"I was sent to turn people from darkness to the light, that they might receive Christ Jesus; for to as many as should receive him in his light, I saw he would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the grace of God, and to the truth in the heart, which came by Jesus; that by this grace they might be taught, which would bring them salvation, that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation might. I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light; and that none could be true believers, but those who believed therein. I saw that the grace of God, which brings salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man, to profit withal. These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God by whom the holy Scriptures were written. Yet I had no slight esteem of the holy Scriptures, they were very precious to me; for I was in that Spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could speak much of these things, and many volumes might be written; but all would prove too short to set forth the infinite love, wisdom, and power of God, in preparing, fitting, and furnishing me for the service he had appointed me to; letting me see the depth of Satan on the one hand, and opening to me, on the other hand, the divine mysteries of his own everlasting kingdom."

"When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any."

"The holy Scriptures were given forth by the Spirit of God; and all people must first come to the Spirit of God in themselves, by which they might know God and Christ, of whom the prophets and apostles learnt: and by the same Spirit know the holy Scriptures; for as the Spirit of God was in them that gave forth the Scriptures, so the same Spirit must be in all them that come to understand the Scriptures. By which Spirit they might have fellowship with the Father, with the Son, with the Scriptures, and with one another; and without this Spirit they can know

neither God, Christ, nor the Scriptures, nor have a right fellowship one with another."

George Fox and his faithful coadjutors considered themselves, no doubt, in the light of reformers, to restore things that had been lost sight of or lightly esteemed; and as "stewards," in their measure, "of the mysteries (or deep things) of God." Hence how much they spoke and wrote of "the dispensation of the grace of God;" of Christ the light of the world; Christ within the hope of glory, made known to the Apostle by revelation. "Whereby," he continues to the Ephesians, "when ye read, ye may understand my knowledge in the mystery of Christ." Which mystery the natural man that "receiveth not the things of the Spirit of God" cannot comprehend or know, being "foolishness unto him." It was the revelation of this mystery, so much dwelt upon by the Apostle, that our early Friends pressed upon all, the necessity of an experimental acquaintance with. This, they directed their readers and hearers so unceasingly to, that it may be taken as the cornerstone of the religious doctrines and testimonies they felt called upon to maintain, and which after the example of the primitive believers, and "according to the commandment of the everlasting God," they were to make "known to all nations for the obedience of faith." Thus we find George Fox, upon one occasion, rejoicing that he had been called to turn people to *that in themselves*, though not of themselves, that would save them.

Oh! that we may never turn away from a doctrine which is so according to godliness. But rather after the precept of the Apostle Paul to the Galatians, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." For, addeth he, "they that are Christ's have crucified the flesh with the affections and lusts." Christ through all time must remain to be the only means of salvation, and the Lord our righteousness, both as respects His most satisfactory sacrifice on the cross, and, through His going away, the sending of the Comforter to abide with us forever. It is this invincible power of God, Christ, His light and Spirit manifested within, so often dwelt upon by George Fox, that, as it is heeded and obeyed, shows us our alienation from Him by sin; shows us the indispensable need of a Saviour; our need also, through obedience to Him, of a new heart and a new spirit; together with our entire incapacity, without the grace that came by Jesus Christ, to ever be born again of the incorruptible seed and word of God, unto newness of life in Him.

The pure principles of Truth, as maintained in their first powerful promulgation by our forefathers, are yet dear to not a few of their successors; who can hardly sit silent spectators of the innovation upon innovation, even as wave followeth wave, and billow billow, which are now having place in some parts of our religious Society. While penning these notes, how forcibly has the writer been reminded of the declaration of Holy Scripture: "Another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our Fathers," &c. New views of things, more in conformity with the world and its spirit, have now their supporters and defenders, who, like those that knew not Joseph, are seeking to substitute something of their own invention to pro-

ness a belief in, which the pure Truth never did, nor never will recognize. The tendency of which moreover is, to remove the ancient landmarks which our fathers have set, through a laying waste one by one, of the testimonies committed to us to bear; and thus to project an easier way to the Kingdom, than our Heavenly Lawgiver has anywhere represented it to be. But alas! with what apprehension and fear should we dwell upon the inspired interdiction: "He that diggeth a pit shall fall into it; and whose breaketh a hedge, a serpent shall bite him."

No one can experience the truths of our holy religion, but as the heart is yielded to, and opened and instructed by the Great Minister and Bishop of our souls; who will then take of the things of God and show them unto us; and will also open our understandings, as He did the two disciples going to Emmaus, causing the exclamation: "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures." Blessed be His holy name, his ear is not grown heavy, nor is His hand shortened; while His power, infinite and omnipotent, is equal in every strait and calamity, to all the needs of His poor, dependent, and wrestling children.

Japan.

For "The Friend."

Shops in Yokohama.—There is one long street in the native town known by the name of 'Curio Street,' from the principal curiosity-vendors having established shops there. Buying and selling is quite as long a process in Japan as in China, but in the former is much more agreeable. In the first place, the scrupulous cleanliness of the shop and everything in it, is one great advantage; and another is, that everything is so admirably arranged in the Japanese shops that, while the owner is deliberating over the sum offered by the purchaser, the latter may amuse himself for hours in looking at other things, arranged in drawers, or trays, or shelves, round the shop. Even the commonest articles are beautifully made by these ingenious people. As joiners, I imagine, they are unequalled. I tried to get as many things as possible put into the little wooden boxes in which they pack one's purchases, simply for the sake of the boxes; they are so strong, and so perfectly finished. I am sorry to say that curiosities, like many other things, seem to have deteriorated since the admission of foreigners into the island. There are now many 'base imitations' of pretty things made wholesale for exportation to England and America. It is with great difficulty that really valuable things can be procured, so good are the imitations, and so few are the curiosity-hunters who can discern between them and an original. The ivory work is exquisite. Quite different in every way from the Chinese, and, in my opinion, infinitely superior. The Chinese are very clever, patient, and grotesque in their designs, but the Japanese possess an amount of real fun, and a sense of the ludicrous, which exhibits itself strongly in their works of art. There are certain little pieces of carved ivory, called 'nidjiks' (query as to the spelling, which I have made phonetic) or 'buttons,' though they do not resemble any buttons known to European requirements, which are fastened to one end of a cord that has a pipe and tobacco case, or pen and ink holder fast-

ened to the other end, to prevent its slipping through the waist-belt. Some of these 'buttons' are very beautiful; not only as carvings, but for the expression and taste displayed in the attitudes, grouping, and execution. There is, we were told, a large collection of fairy tales, legends, and myths, popular amongst all classes of Japanese; and scenes from some of these are constantly represented in the 'buttons'; also in small bronze plaques, which are used by the natives to let into the handles of their swords, and bought by foreigners to convert into ornaments, such as brooches, necklaces, bracelets, solitaires, &c. The Japanese are considered the finest metal-workers in the world, and I can readily suppose such to be the case after seeing specimens of both large and small bronzes, in which the blending of various metals, and engraving of the same, is what one could hardly imagine without seeing it. Storks, tortoises, frogs, and skeletons, are among their favorite subjects. Several of the fairy tales relate to the wars between the frogs and the snakes, the illustrations of which, as often seen upon large ivory cups, are perfect. You see the snake watching from the trunk or branch of a tree, about which he is coiled, while round the cup, frogs of various rank and degree march along, on their hind legs, headed, perhaps, by a small green frog, with a long lance in his hand, mounted on the back of an aldermanic brown frog, and upon the point of charging his enemy, the snake.

There are many other things used by the Japanese themselves, which are yet more curious and quaint, but which are so common, and in the country itself considered of so little value, that no one thinks of exporting them. Amongst them we found some blow-pipes which were very original. They were made of some kind of metal, in the form of a dumpy old woman, about an inch and a quarter high, whose face it required some ingenuity to discover. After being heated, soaked in water, and then placed upon a lump of hot charcoal opposite the fire she is to blow, the snow begins puffing away vigorously, hissing and spluttering, till she has blown the fire into a splendid blaze. Among the children's toys are paper pictures which look as if woven in *crêpe*; these, when gently pulled on all sides, grow to about twice their original size, still preserving the original forms. The illustrated Japanese books are very good, and show much artistic talent. I bought a few of them, which answered, as far as we could learn, to the little story books with wood-cut illustrations, such as would be given in England to school children. I selected them simply as studies for myself. A group of trees, a branch of bamboo, a bunch of leaves, a cottage and turn in a road, and such simple subjects, formed each of them a perfect study in itself, though appearing to have been drawn with one stroke of the pen. The latter is, in fact, a brush, but is made quite hard with gum or glue, except at the extremity.

The multitude of uses to which paper is put in Japan, is astonishing. I believe there is nothing the people would not make of paper should no other material be at hand. Rain coats, umbrellas, pocket handkerchiefs, lanterns, windows, boxes, string, pouches, which look as if made of morocco leather, hats, almost everything one could name. The paper is very fine and smooth, and ex-

tremely tough; so much so, that it is impossible to tear it across the grain, and the edges are always rough and jagged when torn across the grain. I should like much to have seen the manufacture of paper here, but the Japanese are most jealous of showing any of their home manufactures to foreigners. We saw a sheet of Japanese paper of any size. A good deal of it is stamped in patterns, colored, which, when used for windows, looks exactly like ground glass, or figured mus-

(To be continued.)

The Traveller's Tree.—This remarkable, beautiful tree belongs to the order *Musa*, although in some points its structure resembles the palms rather than the plantains. It is immediately recognized by its graceful crown of broad, green leaves, arranged at top of its trunk in the shape of a fan. The leaves are from twenty to thirty in number and from eight to ten feet long, by a foot and a half broad. They very closely resemble those of the banana, and when unbroken the wind, have a very striking and beautiful appearance. The name of "traveller's tree" is given on account of its affording at all times a supply of cool, pure water, upon the base of the leafstalk with a spear or pointed instrument. This supply is owing to the large broad surface of the leaf, which condenses the moisture of the atmosphere, from which the water trickles down into hollow where the leafstalk joins the stem. Each of these forms a little reservoir, in which water may always be found. This property of absorbing moisture is possessed almost as great a degree by the banana. The leaves are used to beat the roofs in case of fire, account of the amount of water they contain and the main stem is full of small chambers filled with water, which has been distilled from the smooth cool leaves of the tree.—*Siberia, Madagascar and its People.*

THE FRIEND.

TENTH MONTH 1, 1870.

In the last number of "The Friend" there is an interesting article, Dr. Edward Ash, on "The Beacon Convent, and the Yearly Meeting's Committee 1835-7."

He was one of the Committee appointed London Yearly Meeting to examine into, if possible, settle a difficulty and remove disunity existing among the members at Manchester; growing out of the promulgation doctrines, and the introduction of practices disapproved by some and maintained by others, belonging to that meeting. The principal instigator of the controversy was Is. Crewdson, who was the author of the well entitled "A Beacon to the Society of Friends" which was testified against by Friends in England, and by Philadelphia Yearly Meeting. Thus E. Ash had ample opportunity to make himself acquainted with the causes of disunity the course pursued by the committee, and differences of sentiment existing among themselves. How far he has acted prudently the only surviving member of that Committee to make public his account of transactions that involved so much and such contrary f-

and opinion which, if incorrect, however intentionally, there is no living conductor to rectify, we do not undertake to judge.

Though we differ from Dr. Ash on several important points of doctrine, and cannot admit to be a true Friend, yet forming our opinion altogether from his writings, we have always respected him for his frankness and honesty, in stating the points wherein he differs from the acknowledged faith of the Society; and his withdrawing from membership, so long as the main part of the members in England continued to maintain that faith, set forth by Barclay and other primitive visitors.

We attach no undue importance to the elements of any individual; but the concurrent testimony, of many, though given separately, and without intention to prove the existence of an unhappy disunity on doctrine our Society, is fairly available, to open the way, if possible, of those who *would* see the sadity.

Before giving the extracts from the article referred to, we may notice a misstatement in an essay recently published, where, speaking of the observations made in the first number of this volume, in reference to the letter of Fielding Thorp, the writer says: "Yet individual and unauthoritative expression animating F. Thorp's letter" has been (*unavoidably it must be admitted*) taken * * * as high it defined and committed the convictions, not only of London Yearly Meeting, of the great body of Friends," &c. We think that letter no such importance or *unavoidable* construction. Our language was *adds to the cumulative evidence* of the real character of the obstruction to the restoration unity and harmony within our religious society, as now constituted."

Speaking of the origin of the controversy in Manchester, E. Ash observes:

"The primary cause of the events which I about to relate is undoubtedly to be found in the previous existence in our religious Society of two different theological elements or schools of regarding christian truth, which was sufficiently indicated for my present purpose by saying, that the one is to be found embodied in the doctrinal portion of Barclay's theology, while the other is represented by the term 'Evangelical' in its modern conventional use. The former had therefore come from the Society's first age, while the latter had chiefly manifested itself since the middle of the present century.

To whatever extent these two elements were in themselves reconcilable, or were (as now) so regarded by a large portion of our members, there was another large portion to whom they appeared, and in whose manner of understanding them they no doubt were in reality, were, strongly antagonistic. It is of course impossible that such a state of feelings should long exist without giving rise to feelings of disunity among Friends of the same class, or that those feelings should not sooner or later openly manifest themselves, especially among the Society's Ministers and elders."

With the views which Dr. Ash has long held, differing from those promulgated by Barclay and others of the early Friends, and which he has labored so freely and so successfully to spread among the members of our Society, it was to be expected he would look with disfavor on any decided course being

pursued leading to the expulsion, by disownment or otherwise, of I. Grewsdon and those who united with the doctrines promulgated in the Beacon. Accordingly after speaking of the disunity that existed, the removal of which was one of the objects for which the Committee had been appointed, he observes:

"Now in what did this reported want of unity exist? Clearly not in the absence of that oneness of christian faith and hope and rule of life which the New Testament everywhere represents as constituting the bond of christian fellowship, but in different ways of looking at some particular parts or aspects of christian truth, and in the approval or disapproval of certain acts of individual persons. Now had these minor differences been of such a nature as practically and necessarily to disturb the Church's peace and good order, or had the parties complained of done anything, either in teaching or in practice, which was plainly opposed to the Society's views as authoritatively declared by the Yearly Meeting, it would manifestly have been right to use every proper means for bringing them to an end. But as this was certainly not the case, the right course would surely have been for the differing parties to exercise mutual forbearance, and for the Church patiently to bear whatever inconvenience or trial their differences necessarily involved; and I venture to think that this would be the course now taken in like or analogous circumstances. Apparently, however, the Society was not then prepared for it, owing to the restricted ideas about Church-unity which then so largely prevailed among its members; while one of the Queries to Ministers and Elders then in use served practically to cherish those ideas by affording a means for treating almost any difference of judgment or conduct as implying a want of unity. I cannot believe that this was its original intention; but since it was in practice put to such an use, we may be glad that it no longer has a place in our Church economy."

This is the kind of reasoning we hear so much of at the present time, in reference to the departures from the Faith of Friends among the members, and the "charity" that ought to be maintained towards them and their advocacy of newly imported opinions. We would greatly regret were Friends to become so narrow minded, so stripped of the spirit of the Author of the religion they profess, as not to recognize all who love the Lord Jesus in sincerity, be their profession what it may, as coming within that oneness of christian faith and hope which constitutes the bond of christian fellowship; but we cannot believe the cause of christianity would be bettered or in any way advanced, by mingling all such—Catholics, Episcopalians, Methodists, Presbyterians, &c., in one heterogeneous society. And yet they differ from Friends and each other, only "In different ways of looking at some particular parts or aspects of christian truth, and in the approval or disapproval of certain acts of individual persons."

There are two points of interest in the following, viz: the source of the first suggestion to Dr. Ash, that the doctrine of the "Inward Light," as set forth by R. Barclay, is unwarranted by scripture; and that his frank avowal of his disbelief in it, produced no evidence of an interruption of unity towards him.

"I had some time before arrived at the conclusion (*originally suggested to me by J. J.*

Gurney) that Robert Barclay's doctrine of the 'Inward Light,' was not, as a whole, warranted by the teaching of scripture. The subject of that doctrine sometimes unavoidably came before the Committee; and on one of these occasions I felt it to be my duty frankly to avow my view of it to my brethren. Much as it must have surprised and even pained some of them, I have no reason whatever for thinking that it interrupted their feelings of unity and brotherly confidence towards me; and when we consider the high authority which Barclay's Apology had then possessed in our Society for almost two centuries, this is surely saying a good deal."

There is much suggested by the following: "Would that those of our members who still declare that they adhere to the faith of the Society as set forth by its founders, but who nevertheless give their influence to recommend and defend the many innovations made upon it, would ponder its true teaching; consonant as it is with the mournful testimony of widespread passing events; that this supposed 'clearer general understanding of christian truth'; this 'broader and more comprehensive,' or 'more intelligent way of looking at christian subjects,' is nothing more than going back to the imperfect views of the spiritual religion of Christ, out of which our forefathers were brought by the inshining of the Light of Christ in their souls, and against which, though then as now represented as much more 'intelligent,' 'more comprehensive,' and more desirable to the natural man, they had to bear testimony. And if Friends would remain a distinct people, supporting the doctrines and testimonies of the gospel in their spiritual application and pure results, they must bear a like testimony against these retrograde movements now. Would that we all could harmonize in the support and defence of those doctrines and testimonies so dear to our predecessors, so invaluable to the whole christian world.

"The thirty-five years which have passed since the Beacon controversy began have witnessed great changes in our religious Society; greater, I think, than have been often seen in a like space of time in any part of the Universal Church. Some of them have undoubtedly been for the better; such as the large increase of activity and zeal among our members; a clearer general understanding of christian truth; a broader and more comprehensive—may I not also say, more intelligent—way of looking at religious subjects in general; and a growing disposition to leave matters which are not plainly parts of Christ's truth and law, to men's individual judgment and conscience, instead of endeavouring to bring about uniformity of opinion and practice by Church rules and regulations. Yet it may well be questioned whether our Society is in all respects changed for the better. Rather would it seem to me that in some things we come short of 'the days of our fathers'; that there is, on the whole, less among us of deep spiritual experience, feeling, and exercise; of close, humble, and watchful walking with God; and of that practical testimony against conformity to the spirit and ways and fashions of the world, which must ever remain to be an integral part of the calling and duty of Christ's people on earth. This much is certain, that in whatever degree these things are lacking amongst us, in the same proportion will our spiritual life and strength be the less,

and, by necessary consequence, our power, as a Church, to serve Him, and promote the advancement of his truth and kingdom among men."

SUMMARY OF EVENTS.

FOREIGN.—It is stated that the investment of Paris has been completed to the full extent requisite for strategic purposes. The French made an attempt at resistance at Chatillon, but it was not well sustained; the Paris volunteers fled almost as soon as the battle commenced, and the other troops were obliged to retreat. It is said that all defensive movements henceforth will be behind the walls. The Prussians occupy all the heights overlooking the Seine from Bellevue to Montreuil. The number of men under arms in Paris is stated at 48,000, almost as many as in the other provinces. The people in Paris have commenced sending mails from the city by balloons. The *Constitutionnel*, at Tours, publishes a note received by this means, which confesses that the city is completely surrounded, and says communication with the outside world can only be by means of balloons. The Prussian head-quarters has proved abortive, and declare that the French people prefer extinction to humiliation. A dispatch to the *New York Tribune*, attributes the failure of the negotiations between Bismarck and Favre, to the extreme weakness of the French government, which dared not follow its own judgment. Favre admitted at the outset, that he and his colleagues could give no guarantees of permanent peace, but desired an armistice till the Constituent Assembly could be chosen and meet. Bismarck was willing to grant an armistice on condition that Strasbourg, Toul and Verdun, were surrendered to the Prussians. Metz was not to be included. He did not interrupt their communications with Germany. It is believed that Favre would have accepted these terms, but he had no final authority from his colleagues, and returned to Paris to consult. In the meantime the difficulty of maintaining authority in the city had greatly increased. The French representatives are in the ascendant, oppose all negotiations, and the government was forced to reject the proposals. The French government has issued a decree that all municipal elections, as well as those for the Constituent Assembly, shall be suspended and adjourned. The Ministry has also issued a proclamation to the people, stating that France will rather bury herself beneath her ruins than accept the insolent conditions of Germany.

The city of Toul has capitulated on the same terms that were granted at Sedan. An official Prussian dispatch gives the number of prisoners as 23,49, including Prussian officers. A large supply of ammunition fell into the hands of the Prussians, together with 197 guns, 3000 rifles and other weapons, and much war material. A dispatch from the Prussian head-quarters, near Metz, reports the failure of another attempt of the French to escape from Metz on the 23d.

The French in force made a sortie from the city gates and beyond the walls. The Prussians were checked and they were driven back, after a severe contest of four hours. General Bazaine then dispatched a courier to the Prussian head-quarters, with an offer to capitulate upon condition that his troops shall be allowed to retain their arms, and be released upon parole with the promise not to resume hostilities within three months. This offer would probably be rejected.

Thiers on returning from his unsuccessful mission to England, was dispatched to Vienna, where he had an interview with Count Von Beust, and presented his appeal for the mediation of Austria on behalf of France. The Prussians are together with 197 guns, 3000 rifles and other weapons, and much war material. A dispatch from the Prussian head-quarters, near Metz, reports the failure of another attempt of the French to escape from Metz on the 23d.

The cholera is spreading rapidly in St. Petersburg. 2000 cases were reported in the hospital on the 24th ult.

A general revolt of Arabs has occurred at Algeria,

and the Chasseurs d'Afrique have consequently been sent back from Marselles.

The French journals express apprehensions that Tours may be attacked by the Germans, in which case they say the government will remove to Bordeaux.

Rome is now occupied by Italian troops. The pope has permitted to retain a guard composed of Italians solely, all the rest of his army has been dismissed. The prisoners taken in the capitulation of the papal army numbered about 9,300, consisting of 1,800 Italians, and 4,500 foreigners. A general vote of the people of Italy will decide whether Rome shall be the capital of Italy. The political prisoners at Rome have been liberated, among them Petroni, after seventeen years imprisonment.

More than a thousand cases of yellow fever have been reported in Barcelona, Spain, and of these about four hundred resulted fatally. The disease appeared to be spreading rapidly to other places on the Mediterranean and coast of Spain.

Havana is suffering severely from cholera and other diseases; last week the number of deaths from cholera alone was 560.

Tours dispatches of the 20th, state that there is nothing to fear from Paris. The Prussians had not undertaken anything serious in that direction. A dispatch to the *New York World*, from their correspondent at Rouen, states that a column of ten thousand Prussians had been signally defeated with heavy loss, on the line of the Orleans Railway, about sixteen miles from Paris.

The siege of Strasbourg continues. It is said that the Cathedral has been almost entirely injured by the bombardment. The astronomical clock in the tower was still going.

Tours is crowded with refugees. Hotels and private houses are filled to overflowing, and at night many people are compelled to sleep in the streets.

On the 21st ult. a vessel was longer in Paris, all the horses in the city having been seized for the purpose.

London, 9th mo. 20th. Consols, 92. U. S. 5-20's, of 1862, 90; ten forty's, 85.

Liverpool. Middling uplands cotton, 9 1/2; Orleans, 9 1/4.

UNITED STATES.—*Census Returns*.—The following are some of the results of the census as reported by telecommunication. Illinois has a total population of 2,567,632. In 1850 this State had 851,470 inhabitants, and 1,711,954 in 1860. The city of New York has 885,026 inhabitants; the city of Washington 109,538; Cleveland, Ohio, 93,018; New Orleans, La., 92,000; New York, N. Y., 82,000; Toledo, Ohio, 81,935; the Territory of Montana, 20,500 white population. If the population of Brooklyn be added to that of New York, of which it may be regarded as a suburb, it shows 1,281,087 persons in the two cities. *United States Minister to England*.—The President has appointed to the appointment to Oliver P. Morton, U. S. Senator from Indiana, and he has signified his acceptance thereof.

Philadelphian.—Mortality last week 265. Of crop, 10 consumption, 29; marasmus, 19; cholera infantum, 12. *The Cotton Crop* for the year ending 9th mo. 1st, 1870, officially reported at 3,134,946 bales, being the largest since the ordinary crop of 1857. The production of 4,800,000 bales. During the civil war the production of cotton was greatly reduced, falling in 1863-4 to 500,000 bales, and to 300,000 in the following year. The exports of cotton during the past year amounted to 1,174,745 bales, leaving about one million bales of the crop for home consumption.

Gold and Silver.—The commissioner of mining statistics gives the product of precious metals in the United States last year at \$63,500,000 distributed thus: California, \$20,000,000; Nevada, \$14,000,000; Oregon and Washington territory, \$4,000,000; Idaho, \$7,000,000; Montana, \$12,000,000; Colorado, \$2,500,000; Arizona, \$3,000,000; New Mexico, \$500,000; and Wyoming, \$3,000,000; other sources, \$1,000,000.

The Markets, &c.—The following were the quotations on the 26th ult. *New York*.—5-20's gold, 113 1/2; 10-40's, 188 1/2; ditto, 5-20's 1868, 110 1/2; ditto, 10-40's, 106 1/2. Superfine Star flour, \$4.30 a 95; shipping Ohio, \$5.25 a \$5.50; finer brands, \$5.75 a 8.00. White Michigan wheat, \$1.53; amber western, \$1.31 a \$1.35; No. 1 Milwaukee, \$1.27; No. 3 Chicago, \$1.07. Oats, 51 a 55 cts. Western mixed corn, 88 a 90 cts; yellow, 95 cts. Cotton, 17 1/4 a 18 1/2 cts. Carolina rice, No. 1, 97 a 98 cts. Cuba sugar, 9 1/4 a 9 1/2 cts. New Orleans cotton, 18 1/2 a 19 cts. Uplands, 21 1/2 a 25 cts. Superfine flour, \$5.25 a \$5.50; finer brands, \$5.75 a \$5.50. Amber wheat, \$1.46; Indiana red, \$1.38 a \$1.40. Yellow corn, 99 cts; western mixed, 95 a 97 cts. Oats, 51 a 55 cts. Clover seed, \$6.75. Timothy, \$4.62 a \$5.00. The arrivals and sales of beef, mutton, and other articles at the Avenue Drove-yard reached 2440 head.

Extra sold at 9 a 9 1/2 cts.; fair to good, 7 a 8 1/2 cts (common, 5 a 6 1/2 cts. per lb. gross. Sales of about 100,000 lbs. of 63 cts. per lb. gross, and 200,000 lbs. at \$11.50 a \$12.50 per 100 lbs. net, the latter for *Calcutta*.—Choice Maryland wheat, \$1.60 a \$ good to prime, \$1.35 a \$1.55; white, \$1.40 a \$ yellow corn, 93 a 95 cts. Oats, 47 a 49 cts. Ohio No. 2 spring wheat, \$1.06. No. 2 corn, 64 1/2 cts. No. 2 yellow corn, \$1.06. No. 2 wheat, \$1.14 a \$ corn, 70 a 72 cts. Rye, 75 a 80 cts.

The Superintendent of Friends Asylum, in this is desirous of obtaining the services of a well qualified Physician as an assistant. Applications will be received from respectable graduates in medicine.

Address SUPERINTENDENT, M. J. H. WHINSTON, M. D. Superintendent, Frankford, Phila.

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Received from Benjamin D. Stratton, Agent, O. Nathan B. Whitney, \$2, vol. 44; from George G. Agent, Pa., for Wm. Cope, \$2, vol. 44; from E. Woodworth, Mass, \$2, No. 44, vol. 44; from R. Mott, Agent, Io., for Joseph Patterson, Samuel De Rich'd Patton, Isaac Vernon, and John Hampton each, vol. 44; from Sarah C. Winner, Pa., \$2, vol. 44; from J. H. S. Wood, N. Y., \$2, vol. 44; from John L. J. O., \$2, vol. 44; and for Joseph Taylor, \$2, vol. 44; Hannah J. Roberts, Philada., \$2, vol. 44; from J. R. Kite, Agent, O., for Thos. Llewellyn, Rich'd Pen Jason Penrose, Joseph King, Aaron P. Dewees, J. Jaret Cotton, Jesse Dewees, Mary Wilson, Will Masters, David C. Green, near 18 King, Wm. Pickle each, vol. 44; from Mead Atwater, Mich., \$2, vol. 44; from Wm. Wood, N. Y., \$2, vol. 44; from Wm. N. Phila., \$2, vol. 44; from David Darnell, N. J., \$2, 44; from Hannah G. Davis, Phila., \$2, vol. 44; F. Friscilla M. Lippincott, Philada., \$2, vol. 44; from J. H. S. Wood, N. Y., \$2, vol. 44; from Nathun Warrington, Agent, Io., for Thos. Penn John Hoge, Jonathan Briggs, and Evan Cooper, \$2, vol. 44; from Sam'l P. Leeds, N. J., \$2, vol. 44, and Benj. B. Leeds, \$2, to No. 17, vol. 45; from Sam'l Devon, N. J., \$2, vol. 44; from Joshua B. P. Westbrook, N. Y., \$2, vol. 45; from J. H. S. Wood, Margaret Miller and Benj. Sheppard, N. J., P. H. Wood, \$2 each, vol. 44; from Joseph Chambers, Pa., \$2, vol. 44; from Mahlon Moon, Pa., \$2, vol. 44; from Jesse Haines, Pa., \$2, vol. 44; from John Stokes, for Robt. Milhous, O., \$2, vol. 44; from Jos Winder, O., \$2, vol. 44.

Remittances received after Fourth-day morning will appear in the Receipts with the following week.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION of this Institution will open Second-day, the 31st of Tenth month next.

Parents and others intending to send children to School, are requested to make early application to AARON STARBUCK, Superintendent, whose address is "Street Road P. O., Chester Co., Pa." When more convenient, application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 A St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty-third Ward,) Philadelphia

Physician and Superintendent.—JUSTUS H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, to 1313 Pine Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house, Sewickley, I on the 15th of Ninth month, DR. WILLIAM SAVERY

Philadelphian, to REBECCA, daughter of the late Joel Linton, of the former place.

DIED, at the residence of her son, WILLIAM R. TATE Woodbury, N. J., on the 4th of Ninth month, 1870, the 91st year of her age, ANNE TATUM, a beloved wife of Woodbury Monthly Meeting. Having, when young dedicated herself to her Lord, and walked through long and painful trials, she could say, "I loved a cross, and in the tranquil close she could say, "I love a Peace, sweet peace."

On 9th mo. 12th, 1870, at Germantown, MARY BONSAAL, wife of Edward H. Bonsaal, in the 72d yr of her age, a member of the Western District Monthly Meeting, Philadelphia.

WILLIAM H. PAILE, PRINTER.

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For "The Friend,"

Excerpts from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 44.)

"12th mo. 31st, 1848. Our meeting at West-
minster to-day seemed to be favored with a
warm covering; wherein I felt that a re-
vival visitation was extended to some pre-
sent. May they not only hear the call, but
willing to obey it; lest the things which
ought to their peace be hid from their eyes.
The present has been an eventful year to
me. What the coming one may bring forth,
I know not. Mayst thou be pleased, O
merciful Father, to be with the widow and
orphan, supporting us through every trial,
enabling us to dedicate the few remain-
ing days of our life unto Thee and Thy ser-
vice! That so, through Thy adorable good-
ness and mercy, we may at the last, be pre-
pared to lay down our heads in peace.

"3d mo. 3d, 1849. I have long believed
it was not best for us, poor frail mortals,
to look for much gratification of self; but
to cling steadily, through this probationary
time, to eye our Divine Master; remembering
that not our own; but are brought with a
new life. This morning I feel my mind renev-
ely exercised in desire to be what the Lord
will have me to be, and to be more and more
ready to endure baptism and suffering, that
all which remains in me that opposes His
will may be removed; and I be enabled
to say, with holy magnanimity of soul, not
in will, O righteous Father! but thine be-
nevolence."

"5th mo. 20th. Having been prevented
from entering any account of our late Yearly
Meeting until now, may say I attended all the
sittings of it. Many minds went up thereto,
and believe, clothed with fervent desires that the
Head of the church would condescend to
be with the gathered assembly; which, ac-
cording to my feeble sense, was mercifully
answered; several sittings of the meeting being
conducted with His solemnizing presence. Our
Yearly Meeting, last year, referred the difficulty
of separating the separation in New England
Yearly Meeting, to the Meeting for Suffer-
ers, that they might examine the epistles
and other documents bearing upon the subject,
which have issued from each Body, claiming

to be New England Yearly Meeting. A long
account was produced, setting forth the diffi-
culties which led to the separation, and ex-
pressing the belief that the Larger Body, in
laying down meetings and disowning mem-
bers, had departed from the discipline of their
own Yearly Meeting. Notwithstanding, as
was stated, that it would be an unsafe prece-
dent to follow, in the setting up of a Yearly
Meeting as the Smaller Body was, yet that
the members of it, who had been disowned
by the Larger Body, should continue to be
members of our religious Society, and to such
acknowledgment by their brethren, as may
be necessary for securing the enjoyment of
those rights. The report was approved of by
the Yearly Meeting, and a copy directed to
be sent to each of those bodies claiming to be
New England Yearly Meeting; with a recom-
mendation to each, to examine closely, in or-
der to see if something cannot be done for the
restoration of harmony between them. The
foregoing is the substance of what took place
on the painful subject, as well as I heard, and
can now remember. The document was read
in the women's meeting, and the silent approbation
I believe of many hearts, was manifest
in the thanksgiving that arose to our alone
Helper, that our brethren had been enabled
to progress thus far in the closely proving
difficulty which has surrounded for several
years.

"After the Yearly Meeting closed, I went
to my son-in-law Samuel Rhoads', and spent
a few days, visiting some whom I had not
time to see before I left the neighborhood.
At one place, J. P.'s, my mind was impressed
with desires for the preservation of him and
his wife, which I ventured to express at the
table. It appeared to be well taken, and I
left them in the feeling of tenderness and
quietness of mind. Upon returning home
found my family in usual health, which is
cause for thankfulness.

"5th mo. I attended Cain Quarterly Meet-
ing on the 17th and 18th, wherein I had much
to feel, having been a member of it nearly
forty years. I think it is in a weak state.
Many of the elder class have been removed
by death, and in other ways, and too many
of the middle aged and younger ones, are I
believe making excuses, and not coming up
in that faithfulness which Truth requires.
The following Second-day I attended the Select
Quarterly Meeting at Concord; but being
taken with a chill the next morning, followed
by fever, I was not able to attend the meet-
ing that day, but was favored to get home
near evening in quietude of mind which I
esteem a great favor.

"6th mo. 24th. I ventured again to meet-
ing, and upon first sitting down felt my mind
clothed with solemnity. After my beloved
friend and relative, S. Emlen (she and her
family having recently come to West Chester
to reside) expressed by way of testimony what
was on her mind, I thought the spirit of sup-

plication was poured forth; and after a time
being made willing to express vocally what
arose, though in a broken manner, my mind
was favored with a degree of holy quiet,
wherein the language hath been brought to
my remembrance, 'In thy presence is fullness
of joy; at thy right hand are pleasures for-
evermore.' Gracious Father! keep me near
unto Thyself, I beseech Thee, and preserve
me from bringing dishonor on Thy spotless
Truth.

"9th mo. 2d. Having been prevented from
time to time, by various circumstances, from
making any entry in this way since the last
date, I may say it has been a time of exercise,
and often of much poverty of spirit, with close
proving of heart. A further trial, of no or-
dinary nature, has been permitted in the re-
moval by death, of my dear and well-beloved
friend and relative, Sarah Emlen; which took
place on Sixth-day night, the 27th of Seventh
month last, in the sixty-third year of her age,
of paralysis; by which she was deprived, a
few days before her death, of the use of her
right side, and her speech. She was a bright
example of dedication and love to her Divine
Master; and was frequently engaged in pro-
moting his blessed cause of Truth and right-
eousness. We labored together in the hope of
the Gospel, I trust, according to my ability
for it, in sweet unity. Although it is a close
trial to be deprived of such a fellow helper,
yet who can say, 'what doest thou?' A solemn
meeting was held after her interment.

"Yesterday the remains of our aged friend,
Abraham Sharpless, were interred. Though
over ninety years of age he was remarkable
for his activity, and I trust holy zeal in get-
ting to meetings, until within a few weeks
of his death. He appeared much concerned for
his own spiritual welfare, and that of others.
In sitting by him in his last illness, and while
appearing weighty and tender in spirit, he
with an audible voice expressed as follows:
'Peace be to them that are afar off, and peace
be to them that are near, and peace be to the
Israel of God.' It was precious to sit by him
and witness the sweet solemnity which pre-
vailed. I trust he is gathered as a shock of
corn fully ripe unto the heavenly garner.

"Having endeavored to be faithful at the
time of the funeral to that which seemed re-
quired, both at the house and at the grave, I
was favored to return with sweet peace. May
the praise be given to Him to whom it alone
belongs; being often sensible that of myself
without Divine aid, I can do nothing. That
I be kept in a humble, child-like state, is the
present breathing of my spirit.

"9th mo. Towards the latter part of this
month, I paid a visit to my children at Coates-
ville, and to my relatives at London Grove.
While at the latter place, I attended two meet-
ings appointed by our aged friend, Christo-
pher Healy; one at New Garden, and the
other at London Grove. The latter, the place
of my nativity, was an exercising one to me:

but endeavoring to be faithful, I was favored to return home, which I did that afternoon, without feeling condemnation.

"10th mo. 15th. I visited two friends who were under affliction, Priscilla Walter and Ann Bennett. The latter, an aged friend, seemed almost overwhelmed with suffering of body and mind: her only remaining child then lying a corpse; and she having had a fall the day before, by which she was inwardly hurt. My mind was dipped into near sympathy with her, and the passage respecting the disciples formerly, when they were tossed on the sea and were afraid, presented to me, which it seemed right to mention; and when they called on their Divine Master in faith, He arose and rebuked the winds, and the sea, so that there was a great calm: and that He was still able to calm the troubled mind of His humble, depending children. It seemed to me a time of renewed favor, and dear Ann said it felt like a brook by the way. The next day I attended the funeral of her son Gilpin Bennett, where a large company collected. My mind being closely exercised, I felt constrained at the grave to remind them of the uncertainty of this life, and the necessity of being diligent in preparing for that which is to come, while time was in mercy given. On our way home, W. P. T. being with me, I felt inclined to stop at a house to which my mind had often been drawn, though the inmates were strangers to me. After sitting a little while with them, and expressing what arose, the language presented, 'Surely the Lord is in this place, and I knew it not.' The visit appeared acceptable; my mind was relieved; and I trust no harm was done; which I esteem a favor, after having passed through considerable exercise on the occasion.

"10th and 11th months. In the course of these months, our friends Christopher Healy, Samuel Bettle, and Samuel Leeds, attended our meeting. In each of the meetings attended by them, much labor was bestowed, and an evidence mercifully granted that the Shepherd of Israel is still calling unto us through His devoted servants, for increasing faithfulness to His blessed will. May fruits appear equal to the favors received, that so none of us may be as the fruitless fig-tree, of which it was said, 'cut it down, why cumbereth it the ground.'"

(To be continued.)

Japan.

(Concluded from page 46.)

The Japanese china is beautiful, though not equal to the Chinese, except the 'egg-shell china,' which surpasses for delicacy and transparency, any that I saw in that country. There are other kinds of china that I have rarely seen in England, and which are, I think, though perhaps less curious, quite as beautiful as the 'egg-shell.' Among them the rarest, and most difficult to procure, is lacquered china. I bought the only four pieces we could find or hear of in Yedo, when we were there. They were small round tea-cups, and, like all tea-cups in China or Japan, without handles; they were white inside, and black, with leaves beautifully painted in red, on the outside. There is also a kind of china with the flowers, birds, or whatever the design upon it may be, raised above the ground of the plate, saucer, or bottle; and this is done both in thick and transparent china.

But of all the works of art in which the Japanese excel the Chinese, the lacquer is the most striking. Some of that now made is very fine, but not to be compared with the real old lacquer, which is very rare. This is hardly ever brought into the market, except when some old family is in such distress for want of money that they bring pieces of antique lacquer (which is as highly esteemed by them as family plate with us) to be sold at Yedo or Yokohama. There are on some of the noblemen's estates, manufactories of lacquer, from which their owners derive great wealth. Some are celebrated for the excellence of the lacquer. Articles made there are always marked with the crest or crests of the owner of the estate, so that that which is most sought after, such as Prince Satsuma's lacquer, may at once be recognized by seeing his crest upon each piece. We were in Japan just after Sir H. and Lady Parker had been paying a visit to Prince Satsuma at Kagosima, his country-house in the island of Kiu Siu, not many hours distant from Nagasaki. The description of the lacquer in his house was quite tantalizing to those who would never see it, but we could in some measure judge of its beauty from two bowls which were then given to Lady P., and which were far more beautiful than anything to be seen in the shops. In a Japanese house nearly all domestic utensils are made of lacquer. When it is good, it is said to become all the more beautiful by use, and the constant rubbing and cleaning, burnish the specks of real gold and silver inserted here and there, and polish the surface to an extreme brilliancy.

We here close our extracts from "The Antipodes and Round the World," a chatty, readable, pleasant book. The ideas we get of the Chinese and Japanese are the more interesting as the public mind is just now much agitated about these Asiatics, and strong efforts are being made to prejudice the community against them. We have no wish to go into the political aspect of the controversy, but we think the notion that these peoples are uncivilized can hardly be acknowledged after the insight into their private, every-day life, our author has afforded us; the fresher, as coming from one whose opportunities of seeing and judging have been better than has fallen to most previous travellers, who have given us a record of their observations.

We must recognize both nations as civilized and educated; the defects in their social systems belong to their religious status—not their civil condition. The want of both these interesting people is Christianity—the changing, purifying, sweetening influence of true religion. The removing of the strange superstitions which belong naturally to a false system of religious belief, and the substitution of the elevating influences of Truth in the place of them. But how painfully does the question present itself, how are these advantages to be brought home to them? The Chinese have lately sent an embassy to the powers of Europe—did they see ought to draw them towards Christianity in their reception? Was not the old idea of war and bloodshed, might, not right, strengthened by seeing our navies, our armies, our devices for killing one another? The Japanese also; their ports are thrown open to the so-called Christian world, but by what means? By force, and fear of our military power. Will they believe us if we tell them we are the followers of the Prince of

Peace? Will they think our religion any better than their own superstitions, if they only see us more refined in our cruelties—more dreadful in our skill in destroying human life, than themselves? The Japanese are even now modeling after us in these *unchristian* ways; but alas! seeing no improvement in our religion, as an element in advancing human happiness, over their own superstitions, the almost of necessity reject it.

Ought these things so to be? When was the time come when the professors of Christianity shall know their governments to have advanced so far in the direction true religion would lead them, as that "they shall be their words into plowshares, and their spears into pruning hooks—nation shall not lift up sword against nation, neither shall they learn war any more?" Then can we consistently go unto them that dwell afar off in the dark places of the earth, with the glad tidings of the Gospel of Peace, but till then, how are we keeping them away from us, and prejudicing their minds against the Truth? Alas! we not, as a people, guilty of our brother's blood in this thing?

For "The Friend."

Tender Counsel and Advice by Way of Epistle.

(Continued from page 42.)

All these things are for your good, that proud flesh may be debased, and that the soul may be redeemed. Wherefore bear the hardness of the Lord; whom he loveth, he chasteneth his anger lasteth not forever, but his mercies endure forever. Shrink not from the punishments of his holy word; let it divide asunder between the soul and spirit, the joints as marrow in you; suffer your right hands to be cut off, and your right eyes to be plucked out, that do offend; let not the pain scare you. O bear the pure searchings of this heaven word! yea, if your minds be stayed in it, you will find it to be a word of patience, which will keep you; for all virtue is in it. Keep it, and be still. "It is good," said one of old "that a man should both hope, and quiet wait, for the salvation of God. Yea, it is good for a man that he bear the yoke in his youth (this is your youth) and such an one sitte alone, and keepeth silence, because he has borne it upon him." Ah! blessed are they that bear this holy yoke, who are come to this silence, who die daily; that not they, but Christ, may live and rule in them; thereof hear him, and take up his cross, and follow him. Follow him, keep him company; I hath beaten the path, and trod the way; stand aside at his cup, neither shun his baptism go with him to Caiaphas, to Pilate, and to the cross; die with him to the world, and you shall rise with him unto life eternal. Honor, glory, and immortality are at the end of this race! Oh that you may run it with cheerfulness and perseverance!

But this is not the utmost stratagem of the enemy; he hath yet a more plausible, and more dangerous device, wherewith to destroy the holy sense that God hath quickened, who he seeth these temptations resisted, and that he cannot hinder a religious work in the soul by any of his baits taken from the things that are seen; and that is, his drawing you in imaginations of God, and Christ, and religion, and into religious duties, not in God's way; time; nor with Christ's Spirit. Here he transformed into the appearance of an angel of light, and would seem religious now, a saint

ea, a leader into religion, so that he may put
 up him out of his office, whose right it is to
 care, prepare, enable, and lead his children
 with his holy power and spirit. Yea, if he can
 keep the creature's will alive, he knoweth
 ere is a ground for him to work upon; a
 race that he can enter, and in which his seed
 will grow. If this will of man be standing,
 he knoweth that the will of God cannot be
 one on earth, as it is done in heaven. O this
 ill is God's enemy, yea, the soul's enemy;
 and all will-worship ariseth hence: yea, it is
 the offspring of the serpent, and of the will of
 man; and it can never please God. Let all
 ware of this; God is a Spirit, and he will be
 worshipped in his own spirit, in his own life,
 in the worship of God standeth in the will of
 God; and is not brought forth of the will of
 the flesh, or of the will of man. Remember
 that the word came not to Esau, the first-born,
 the hunter, that stayed not at home; but to
 Jacob, the plain man, he that dwelt in tents;
 him came the word of the Lord, that dwelt
 in a still and quiet habitation. For in the
 silence is God's word heard, into which
 the hunting nature of Esau, the first-born, can
 never come. It can never stand still, and
 therefore it can never see the salvation of
 God. Against this nature watch; and know
 Jacob, that inherits the birth-right; the elec-
 tion of God (though now a worm) to wrestle
 shall prevail. The worm Jacob, is Israel a-
 lone, to whom belong the statutes and the
 ordinances. "The word came to Jacob, and
 he statutes to Israel:" here is dominion, gov-
 ernment, exaltation: this is the lot of worm
 Jacob. Wait, therefore, "till the angel come
 on the waters," before you step one step
 ye followers of the Lamb, that hath visited
 us, the Captain of your salvation? Run not
 your own wills; wait for his word of com-
 mand, do nothing of your own heads and con-
 vings, yet do all with diligence that he re-
 teth. Remember what became of them of
 that, offered false fire; O stay till a coal
 in his holy altar touch your hearts and
 our lips! Jesus told his mother, at the mar-
 riage in Cana in Galilee, "His hour was not
 yet come;" he rejected the will in her, and
 did, till his time was come; that is, his
 other's time, "in whose hands are the times
 and seasons;" whose will be came to do, and
 at his own; leaving us therein a blessed ex-
 ample, that we should also follow his steps;
 it is, not to attempt to perform even things
 of God in our own wills, nor out of God's sea-
 son and time, which is the best: for in his
 seasons he is with us; but in our own seasons
 and wills he withdraweth himself from us.
 And this is the cause that the nation's wor-
 shippers have little sense of God in their
 hearts, and that their priests cry out against
 a vain sense; lest the people should go alone,
 and come to a more acceptable worship.
 My dear friends, as you would enjoy God's
 presence, love, and life, and be acceptable with
 him, wait in his holy light and Spirit, that
 hath visited you, against these stratagems of
 Satan, and wake not your beloved before his
 face: watch against the will, that instrument
 of Satan, and enemy of God's glory, and your
 own comfort. Let it be bridled, subjected,
 and kept under Christ's yoke, yea, subdued,
 that the will of God may be done in you and
 in you, which bringeth glory to the Lord,
 and eternal peace to the soul. One sign,
 rightly begotten, outweigheth a whole volume
 of self-made prayers; for that which is born

of the flesh, is flesh, and reacheth not to God's
 kingdom, he regardeth it not; and all that is
 not born of the Spirit is flesh. But a sigh, or
 a groan, arising from a living sense of God's
 work in the heart, it pierceth the clouds, it
 entereth the heavens; yea, the living God
 heareth it, his regard is to it, and his Spirit
 helpeth the infirmity. He loveth that which
 is of himself, and hath care over it, though as
 poor as worm Jacob. "For the cries of the
 poor, and the sighings of the needy will I
 arise," saith the Lord: the poor in spirit, that
 have parted with all, that they may win
 Christ; that need him only, and seek him
 above all, who have no helper in the earth,
 but have denied all earthly helps, that he
 might bring and work their salvation for
 them. And as you are not to run in your own
 wills, nor to offer up sacrifices of your own
 preparing, so have a care how you touch with
 those that do; how you bow to their wills,
 and join with their sacrifices. For all these
 things greatly help to extinguish the divine
 sense begotten in your hearts by the word of
 life. And as you are faithful to the light and
 spirit of Christ, which giveth you to discern
 and relish between that which standeth in
 your own will, and the will and motion of the
 Spirit of God in yourselves; so will you, by
 the same light, discern and savor between
 that which proceeds from the will of man, and
 the will and motion of the Spirit of God in
 others; and accordingly either to have, or not
 to have, fellowship with them; for what hath
 light to do with darkness? Or what hath
 light to do with flesh? Or what hath life to
 do with death? "For the grave cannot praise
 thee, O Lord; death cannot celebrate thee:
 they that go down into the pit cannot hope
 for thy truth. The living, the living, he shall
 praise thee, as doth my soul this day." This
 was the testimony of the blessed prophet
 Isaiah, and it standeth true forever: accord-
 ing to the prophet, "Thou hast ordained peace
 for us, for thou hast wrought all our works
 in us."

(To be continued.)

Report of the Board of Managers to the Association of Friends for the Free Instruction of Adult Colored Persons.

The schools under our care were opened in
 the building at the corner of Raspberry and
 Anora Streets, on the 4th of Tenth month,
 1869, and were continued during the usual
 period of five months. The men's school has
 been taught by William J. Alsop, as Principal,
 with three assistants; and the women's by
 Rachel M. Griffith, with two assistants.

The usual elementary branches of spelling,
 reading, writing and arithmetic, have been
 the chief studies pursued, and some attention
 has been paid to geography, mental arithmetic,
 and the tables of weights and measures.
 Considerable information on a variety of use-
 ful subjects has also been imparted by a series
 of questions and answers, in which the scholars
 were often exercised towards the close of the
 evening, and members of the Association have
 on several occasions, occupied an hour in
 familiar lectures on topics not connected with
 the usual routine of study. On one evening
 the magic lantern was exhibited to both
 schools, collected in the lower room.

One hundred and sixty-nine men, and one
 hundred and thirty-six women have been en-
 tered during the past season, making a total
 of three hundred and five. This number is

less than for several previous years, a gradual
 diminution having been noticed since the
 winter of 1864-5, when five hundred and forty-
 six names were registered, the largest upon
 our records.

The attendance at school of persons of this
 class, many of whom have not the control of
 their time, is very variable. Some men and
 women were rarely absent after registering
 their names, while a large number did not at-
 tend regularly, and others for various reasons,
 ceased their connection with the school after
 a longer or shorter period. The number pre-
 sent each evening during the term, has aver-
 aged 41 in the men's, and nearly 20 in the
 women's school. These averages are not so
 large in proportion to the number entered, as
 usual.

The teachers have diligently attended to
 their duties, excepting when prevented by in-
 disposition, in which cases substitutes were
 generally provided. The improvement of
 many of the scholars has been quite apparent,
 particularly among the regular attenders.

The practice of reading the Holy Scriptures
 at the close of the evening, has been continued.
 The New Testament is also regularly read by
 many of the scholars in the classes, and the
 ability to read it easily, is a strong motive we
 believe with some, in their persevering efforts
 to attend the schools.

The diminution in the number of men and
 women attending these schools within the
 past few years, before adverted to, we believe
 is partly due to the removal to other places
 of a considerable number of freedmen, tem-
 porarily residing here, and we hope will not
 tend to discourage those who have heretofore
 aided in their support. Several of us have
 had reason to know that these schools con-
 tinue to be valued by the resident colored
 population of this city, and on former occa-
 sions, as well as on the closing of the men's
 school on the 25th ult., have witnessed the
 estimation in which they are held, both by
 recent scholars, and by those whose little stock
 of school learning was obtained in them many
 years ago. We believe there are many of both
 classes who look forward to their successive
 re-opening with unabated interest.

In view of the increased responsibilities
 which are now devolving upon the colored
 race in many portions of our country, we
 think it will be felt that the present is not the
 time to relax in our efforts to sustain them,
 and trust that they may continue to receive
 the support of all those who have hitherto
 been interested in maintaining them.

On behalf of the Board of Managers,
 GEO. J. SCATTERGOOD, *Clerk.*
 Philada., Third mo. 1, 1870.

Managers.—Elton B. Gifford, Samuel Wool-
 man, Geo. J. Scattergood, Thomas Elkinton,
 Ephraim Smith, William Smedley, Joseph W.
 Lippincott, Richard J. Allen, Jas. G. McCollin.

Oh! that I may never speak a word, nor
 do any action that may grieve his good Spirit,
 nor break my peace with Him. May I never
 eat, nor drink to excess, nor wear anything
 in apparel contrary to the pure Truth; nei-
 ther be found in any carriage or behavior, in
 conversation or communication, that may give
 any occasion whereby truth may suffer. This
 was, and is the desire, and cry of all the faith-
 ful, and of those that truly fear the Lord, and
 have known what the first love is, and the
 blessed effects of it.—*John Banks.*

Culture of Maddar in Smyrna.—The United States consul at Smyrna gives the following account of the culture of the madder root in that region:

The ground usually selected is a flat or level plain, composed of a red and damp soil, but well drained. The color of the soil is said to affect the color of the root, giving it a deeper red tinge, which is the quality most highly prized. When grown on hillsides, or on high, hard ground, it is of a lighter color, and is less esteemed than the former. As a rule, a dark soil is always chosen when it can be procured.

Planting begins in the Fifth mo., and is repeated at intervals of a fortnight till the Tenth month, to render the earth as friable as possible.

As the rains generally set in about this time, the ground is allowed to rest until it is plowed for sowing, which takes place in the Second and Third months. Between the Tenth month and the Second month, however, the ground may be replowed whenever it is practicable. The seed is sown broadcast and the ground manured and left undisturbed. About 300 pounds of seed are sown on an acre. As soon as the plant has grown some inches the ground is hoed and weeded. This operation is repeated as often as possible. Six months after sowing, drills are made of the width of about one foot, at intervals of three feet, the earth from these drills being thrown over the plants so as to completely bury them.

This is repeated every year, or as often as it is thought requisite, in order to force the strength of the plant downward and produce roots instead of stems and leaves. Some of the roots thus treated attain the depth of six feet. This process is performed only on the plains; on hillsides it would be useless, as the rains would wash away the earth too frequently. The plant is allowed to remain in the earth from three to seven years; but the usual time is five or six. As a general rule the longer it remains in the soil, up to the seventh year, the thicker and better it will become. In certain locations, however, where great dampness prevails, the work cannot be allowed to continue more than three years, as a certain grass springs up which completely chokes it, causing the destruction of the crop.

When the roots are to be taken up the stems are cut down and the seed collected. Drills are then dug to the required depth, and the roots on either side laid bare, which renders the extraction of the whole easy and complete. The roots are laid in bundles, and then carried to a reserved piece of ground well beaten and perfectly dry, having been previously prepared for their reception. On this the madder is spread out to dry, through the powerful action of the sun's rays. Although an easy process, this is a most important one, and should be performed thoroughly; as, if the madder is packed damp, mould will ensue and deteriorate the quality. For this reason principally the summer season is always selected for this purpose. In winter it has to be dried in ovens, but the quality becomes inferior, and it seldom dries well. The roots are packed as closely as possible in hair bales containing 420 pounds, and then sent to town. Here the bales are opened and the roots subjected to steam pressure, which reduces their bulk one-half. They are then enveloped in canvas, and bound with iron hoops ready for shipment.

DO THY LITTLE—DO IT WELL.

Selected.

Do thy little—do it well;
Do what right and reason tell;
Do what wrong and sorrow claim—
Conquer sin and cover shame.
Do thy little; though it be
Dreariness and drudgery;
They whom Christ's apostles made,
"Gathered fragments" when He bade.

Do thy little; never mind
Though thy brethren be unkind;
Though the men who ought to smile
Mock and taunt thee for awhile.
Do thy little; never fear
While the Saviour standeth near;
Let the world its javelins throw;
On thy way undaunted go.

Do thy little. God hath made
Million leaves for forest shade;
Smallest stars their glory bring;
God employeth every thing.
Do thy little; and when thou
Feel'st on thy pallid brow,
Ere has fled the vital breath,
Cold and limp, the sweat of death—

Then the little thou hast done
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly won,
Little slights with patience borne—

These shall crown thy pillowed head,
Holy light upon thee shed.
These are treasures that shall rise
Far beyond the shining skies.

—A. A. A.

CONTENTMENT.

Selected.

As wishing will neither procure nor prevent,
I hope to continue in a state of content;
And yield to my lot with a proper submission,
And think myself blest in my present condition.

I'll not wish for riches, because of its snares,
Nor yet for more business, because of its cares;
But humbly submit to what a bountiful heaven
Has furnished as needful, nor sparingly given.

A mind free from guilt, and possessing true peace,
Of these are the riches I hope to increase,
A state betwixt ease and constant employ,
Is the state I would choose, and the state I enjoy.

Selected.

On the Gradual Work of Salvation.

The first operation of this heavenly light, on those who are convinced by, and turned to it, the gift of the Father, which Christ Jesus, in his parable to the Jews, compared to a grain of mustard seed, and to a little leaven, which a woman took and hid in 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 sees how he hath transgressed against that eternal being that gave him life and breath, who waiteth long to be gracious, and knocketh at the door of the heart, and has striven by his Divine light, the sense hereof will break the heart, and tender the spirit before the Lord. And under the weight of the great burden of sin and iniquity, there will be a crying out, My sins, they are too heavy for me to bear, and mine iniquities are gone over my head; saying 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 pierced afresh and put to open shame; and then there will be days of mourning, and wailing because of him; and this is truly the day of Jacob's trouble. In the sense of this deplorable fallen state, and the loss 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 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 redeemed, 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, who was through death; and here thou wilt begin to arm thyself with the same mind. *None cease from sin any further than as the sufferer in the flesh the crucifying of the affection 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 to God in the spirit. And in this inward exercise, the Lord God Almighty will bow down his ear, and answer the cries of the 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 workings, as *subjection and obedience are yielded to it, making a separation between joints and marrow, and giving thee discerning of the thoughts and intents of the heart.*

As the soul gives up in love to God, *free 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 is 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 repentance, which is never to be repented 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 the 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 everything which doth let will be seen, and the soul will not start aside from an inward travail, until the 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

nted, and the government of the soul be
his shoulders, whose right it is to reign
all.

nd here salvation, redemption and restora-
n is effectually enjoyed, *through faith and*
effectual working of the Almighty power of
Y, auto whom be the glory of his own
rk for ever; and here will be a growing
increasing until there is a coming into
precious state and image, in which man
before he fell.—*Charles Marshall.*

Selected for "The Friend."

The Trinidad Pitch-Lake.

was in the autumn of 1863, that I visit
the English colony of Trinidad; and I
never forget the effect produced upon
by the first glimpse of this truly picture-
and beautiful island. It is situated at
mouth of the river Orinoco, and extends
latitude nine degrees thirty minutes, to
degrees fifty minutes north, and is sepa-
rated from the province of Cumana, on the
th American Continent, by the Gulf of

The island appears at a distance like
immense ridge of rocks along its whole
front; but, on entering the Gulf of Pa-
we behold one of the most magnificent,
egated, and luxuriant panoramas that
ure ever formed. To the east, the waves
the mighty Orinoco dispute for the empire
the ocean with contending billows; the
y mountains of Cumana rise from the
m of the horizon in stupendous majesty;
on the west, appear the cape, headlands,
ntains, hills, valleys, and plains of Trin-
enamelled with eternal verdure, and pre-
ing a *coup d'œil* which is rarely surpass-

Nor is the mind disabused of these de-
fectful emotions on penetrating into the in-
ter of the island. Its azure skies, deep-blue
fertile glades, and elastic atmosphere,
e, in the language of one of its historians,
and all, combined to crown Trinidad
the appellation of the Indian Paradise.

is not the object of this article to furnish
aphic account of the island, but merely
ive a description of a very remarkable
monon existing there, called "Pitch-
e." I had not long been in the island,
re an opportunity presented itself of
ing a party of ladies and gentlemen on a
to this interesting lake, which I readily
led myself of. The lake is distant from
at of Spain, the capital of the island, some
y miles, and is most readily accessible by
er. The western shore of the island, for
at twenty miles, is quite flat, and richly
ded, and, though only one or two houses
perceptible from the sea, the interior is
e cultivated. Nearer, toward the lake,
shore assumes a more smiling aspect.
we once see a noble forest; there, a sheet
right green points out a case-field. Cou-
nuts and palm trees are sprinkled over
andscape, and now and then a well-bui-
d, close to the water's edge, appears,
a verdant lawn extending from it to the
and the ground sometimes broken into
osities, and then slightly undulating.

The lake is situated at Cape La Brea,
ere we arrived in a small steamer used for
veying passengers to and from different
es along the coast. After wending our
over rocks of pitch and crustated sand,
soon came to the road leading directly to
lake, and, emerging from it, the spectator
eds on the border of what appears at the

first glance to be a lake, containing many
wooded islets, but, on a second examination,
proves to be a sheet of asphaltum (pitch).
The lake is elevated eighty feet above the
level of the ocean; a gradual ascent leads to
it, which is covered with pitch in a hard state,
and trees and vegetation flourish upon it. In
some places beds of cinders are found; and a
strong sulphurous smell pervades the ground
to the distance of eight or ten miles from the
lake, and is perceived in approaching the
shore.

The lake is bounded on the north-west by
the sea, on the south by a rocky eminence,
and on the east by the usual argillaceous soil
of the country; it is nearly circular, and
more than half a league in length, and the
same in breadth. The variety and extraor-
dinary mobility of this phenomenon are very
remarkable; groups of beautiful shrubs and
flowers, tufts of wild pine-apples and aloes,
swarms of magnificent butterflies and bril-
liant humming birds, enliven a scene which
would be an earthly representative of Tartar-
us without them. With regard to mobility,
where a small islet has been seen on an evening,
a gulf is found on the following morning,
and, on another part of the lake, a pitch islet
has sprung up, to be in its turn adorned with
the most luxuriant vegetation, and then
again engulfed. The usual consistence and
appearance of the asphaltum (except in very
hot weather, when it is usually liquid an inch
deep) is that of pit-coal, but of a grayish col-
or. Sometimes, however, the asphaltum is
jet-black and hard. Deep crevices, or funnels,
are, found in various parts, filled with
excellent, limpid, running water, and often
containing a great variety of mullet and
small fish. Alligators even are said to have
been seen in these extraordinary chasms.
Pieces of what was once wood are found com-
pletely changed to bitumen, and the trunk of
a large tree, on being sawn, was entirely im-
pregnated with petroleum. Where the petro-
leum mixes with the earth, it tends greatly
to fertilize it, and the finest fruits of the
island come from districts bordering on this
singular lake, the pine-apples, in particular,
being less fibrous, more aromatic, and of a
deeper golden color, than are to be found
anywhere else. The pitch at the side of the
lake is perfectly hard and cold, but, as one
walks toward the middle with the shoes off,
in order to wade through the water, the heat
gradually increases, and the pitch becomes
softer and softer, until at last it is seen boiling
up in a liquid state, and the soles of the feet
become so heated that it is necessary to
dance up and down in a most ridiculous man-
ner. During the rainy season it is possible
to walk nearly over the whole lake, but, in
the hot season, a great part is not to be ap-
proached. Although several attempts have
been made to ascertain the depth of the
pitch, no bottom has ever been found. In
standing still on the lake, near the centre,
the surface gradually sinks, forming a sort of
bowl, as it were; and, when the shoulders be-
come level with the lake, the prudent travel-
ler will make the best of his way out.

Science is at a loss to account for this ex-
traordinary phenomenon, for the lake does
not seem to occupy the mouth of an exhaust-
ed crater, neither is the hill on which it is
situated of volcanic origin, for its basis is
clay. The flow of pitch from the lake has
been immense, the whole country round be-

ing covered with it, and it seems singular
that no eruption has taken place during the
memory of man, although the principle of
motion still exists in the centre of the lake.
During the past three years several thousand
tons have been shipped to this country, and
yet I am assured by a gentleman residing
there, with whom I am in frequent corres-
pondence, that no diminution is visible. My
last advices from Trinidad inform me that a
company, formed in the United States, was
at that time engaged seeking for oil in the
neighborhood of the lake, and that oil had
been discovered in several places.—*Late Pa-
per.*

For "The Friend."

Yet a Favoured People.

"It is gratefully to be acknowledged, that
notwithstanding many in our Society have
adopted the customs of the world, and drunk
of its beguiling spirit, we are yet a favoured
people. In our religious assemblies may be
felt a gathering Power, that would help us
in our christian pilgrimage, and increase our
knowledge in Divine truths, settle, establish
our christian faith, and sanctify our hearts,
with all our affections."—*Mary Capper.*

Such as the above are encouraging testi-
monies. And we doubt not that there are, in
the present day, those, and not a few, who,
though they often mourn, even to strewing
their tears, in secret over the state of things
among us, are nevertheless cheered at seasons
by the condescensions of heavenly power and
goodness, which to rightly exercised, wrest-
ling souls, remains to be "a spirit of judg-
ment," a strength and savor of life, that can
alone nourish the patient, waiting, contrite
ones, and do them effectual good. May these
not lose sight of the freshly descending show-
ers of Heavenly Love, but be encouraged to
hold on their way in patience though in tribu-
lations; to trust in the Lord in meekness, in
lowliness, and in godly simplicity of soul;
that His power may be more and more felt
in them, and seen to be upon them.

The Lace-leaf Plant, (*Oxycirandra fenestralis*.)

—As the name implies, the leaf is like a piece
of lace work, or, more strictly speaking, like
a skeleton leaf, the spaces between the vein-
ing being open. The veining is something
like that of a lily leaf, the longitudinal fibres
running through the whole length, and cross-
ed at very regular intervals by the trans-
verse ribs, which are of threadlike fineness.
The scientific name, *fenestralis*, ("windowed")
conveys this idea of a regular arrangement of
structure. The leaf stalk varies in length
with the depth of the water; always keeping
a little below the surface. Each plant has ten
or a dozen leaves branching from the root,
which in the specimens brought to me resem-
bled a small potato. It is used for food by
the Mulogay, and in taste is like the farina-
ceous yam, common to most tropical countries.
The plant grows in running water, and thrives
best in a warm situation where the water is
tepid. The flower grows on a long stalk, and
rises above the surface of the water. It is of
a pinkish color, dividing into two curiously-
curved hairy tufts. Few objects can be im-
agined more beautiful or interesting for cul-
tivating in an aquarium than the lace-leaf plant,
which Sir J. W. Hooker terms "one of the
most curious of nature's vegetable produc-
tions."—*Sibree's Madagascar and its People.*

For "The Friend."

The Greatest Deceivers.

That wise seer, George Fox, writes as subjoined concerning deceivers. May his readers by digging deep and laying the foundation of the spiritual building on Christ Jesus, the unchangeable rock and foundation of every age and generation, thus experience preservation, not only from deceit and deceivers in these perilous times, but know also the spiritual house to stand strong when the winds and waves of trial shall come.

"The Lord opened to me *who the greatest deceivers were, and how far they might come*; even such as came as far as Cain, to hear the voice of God; such as came out of Egypt, and through the Red Sea, to praise God on the banks of the sea-shore; such as could speak by experience of God's miracles and wonders; such as were come as far as Corah, Dathan, and their company; such as were come as far as Balaam, who could speak the word of the Lord, who heard his voice and knew it, and knew his Spirit, and could see the star of Jacob, and the goodness of Israel's tent; the second birth, which no enchantment could prevail against: these that could speak so much of their experiences of God, and yet turned from the Spirit and the Word, and went into the gaudyings, these were and would be the great deceivers, far beyond the priests. Likewise among christians, such as should preach in Christ's name, should work miracles, cast out devils, and go as far as a Cain, a Corah, and a Balaam in the gospels; these were and would be the great deceivers. They that could speak some experiences of Christ and God, but *lied not in the life*, these were they that led the world after them, who got the form of godliness, but denied the power; who *inwardly ravaged from the Spirit, and brought people into the form, but persecuted them that were in the power*, as Cain did; and ran greedily after the error of Balaam, through covetousness, loving the wages of unrighteousness as Balaam did. These followers of Cain, Corah, and Balaam, have brought the world, since the apostles' days, to be like a sea. Such as these I saw might deceive now, as they did in former ages; but it is impossible for them to deceive the elect, who were chosen in Christ, who was before the world began, and before the deceiver was: though others may be deceived in their opinions and prophecies, not keeping their minds to the Lord Jesus Christ, who doth open and reveal to his."

A Daring Voyage.—The following detailed account of the rash and foolish, but successful voyage, of the little boat "City of Ragusa," across the Atlantic, is given in the Boston Herald:

"Ninety days ago a boat, less than 20 feet in length, and carrying two men and a dog, left Liverpool, England, with the avowed purpose of crossing the Atlantic to New York. The bold and hazardous project was the subject of much amazement at the time, but since then the startling events which have been transpiring on the scene of the eventful war in Europe, have absorbed the interest of the public to such a degree, that the bold adventurers have been to a great extent forgotten. Information has been received of their whereabouts, however, at several points on the voyage, from other crafts by which they have been seen, and about five

o'clock yesterday afternoon the tiny craft was signalled approaching our harbor. At six o'clock the collector's tug started down the harbor and met the venturesome mariners at about eight o'clock, opposite the lower light, and towed them in.

"The boat which has thus accomplished a voyage so hazardous, and so altogether novel, is named the City of Ragusa, is twenty feet in length over all, six feet beam, and two feet eight inches in depth, drawing two feet of water; she is yawl rigged, and spreads seventy yards of canvas; is fitted with a two-bladed steam propeller, worked by hand, and her hull is of wood, the boards being only one-half an inch in thickness. In this miniature ship are all the arrangements for cooking, &c., and the capacity for carrying provisions and water, sufficient for the voyage which has just been so successfully terminated. The 'crew' consists of two men, John Charles Berkeley, the commander, and Nicholas Primoraz. These are the two men who, actuated, as the former says, by a 'mere whim,' were induced to make this attempt, which few could regard as anything but foolhardiness, after seeing the craft in which they launched their destinies, and hung their lives by a mere thread. The former has followed the sea from boyhood, and has passed an eventful life. He saved two lives off the coast of Kent, on the 25th of September, 1858, for which he was awarded a medal by the British Humane Society. He is an Irishman, and has a home in Dublin. His companion is an Austrian.

On Thursday, June 24, these daring spirits launched their frail bark, and accompanied only by a dog, left Liverpool. In ten days they put into Queenstown, where they were obliged to remain four days, in order to have some caulking done on their boat, which was leaking, and left there on the 16th, having on board one ton of ballast and 500 weight of coals. They took the northern route, the same as taken by the Cambria, the prevailing winds being westerly; and for the first thirty-five days they suffered a great deal, being kept wet through continually. They were also unable to cook on the first part of the voyage, and were compelled to eat their meat raw, which added to their discomfort, and helped to discourage them. After being eighteen days out, they became short of fire-wood, with no means of getting a supply."

At this time they picked up a barrel containing about four gallons of tar, which was a great aid to them. They used the tar on the decks and the barrel for fuel.

"On the 28th of August they lost one of the crew, the dog, who died. They had a great deal of heavy weather, but the little bark bore herself nobly, and the men themselves expressed surprise that she rode the heavy gales so stanchly. She was leaking all the way, and the pumps, of which they have two, were kept at work constantly. In the severe gales of last Saturday they experienced the hardest time on the voyage, but suffered no disaster, save the carrying away of the jigger boom. The largest number of miles made in one day was 153, which was made in the first part of the voyage, and the smallest, 11 miles. The average speed was four knots an hour. A number of vessels were spoken on the voyage, among which were the bark Radelif, on the 25th of June, bound to Quebec; the ship Maxwell, August

9th, and the homeward-bound steamer, I sia, August 24th. From the first two these ships they took in supplies of provisions and water. Two whales were v neighborhood of Cape Clear, coming near enough to be touched with the hand, and giving voyagers some alarm lest they should up their frail ship. One of 'Mother Carr Chickens' attended them from the time it left Queenstown till they passed Geog. bank.

"The men say that they had the most perfect confidence in the success of their enterprise, and in the roughest gale could go sleep with the greatest composure. Only lateness of the season prevents them from turning home as they came. Their original intention was to go direct to New York, they concluded to put into this port, and to go from here to the former place, and will main this side of the Atlantic till next summer.

"They were towed to Long wharf by tug, and there can be seen this smallest all crafts that ever traversed the broad Atlantic."

Concerning Justification and Sanctification Justification is freely by Jesus Christ in sight of the Father, and not by works of man's own righteousness. Such as are taught Christ, and guided by him in all the ways of truth and righteousness, are justified by him and none else, not in any word or work yet soever, but in what they are led to fulfill him. *It is the new man that is justified, not the old; he that is born of God, and not that are born of the flesh.* Such cannot be God, neither can such be justified by him, they are not taught of him, nor saved, nor restored, nor redeemed, and therefore are justified nor cleared from condemnation in sight of the Lord. Those who live in iniquity and sin, and the ways and works of the world which are evil, are condemned by Christ Jesus and not justified, though in words they profess him, yet of justification by him they be no part.

Sanctification is by the working of the eternal Spirit in the heart of the creature, who purgeth out and taketh away all unrighteousness. As the works and fruits of darkness witnesseth against, and witnesseth unto Jesus who takes away all sin and destroys the power of the devil, that man may be holy and pure in the sight of his Maker. Every one that hath the witness of his justification, hath operation by the eternal Spirit of sanctification, and all that receive Christ Jesus, hath lighted every man that cometh into the world, receive sanctification and justification by him, and he unto us is made so of Father. He that can receive it, let him Edward Burroughs.

A Sharp Reproof.—Speaking of Frederick William I. on his death-bed, Hagenbach says "Trust in the merits of Christ became for him a mere pillow, on which he was disposed falsely to recline even on his death-bed. I nobly did Provost Roloff, his spiritual guide shake him from his dangerous slumber in hour of death, when he said to him, in presence of his court: 'I have often told your majesty that Christ is the ground of our salvation, provided we both apprehend him in faith and afterwards follow his teachings for example, and come to have his mind; so let

is change does not take place we may hope for salvation. If God should save majesty by a miracle,—of which, however we have no example,—in your present heaven would afford you but little happiness. Your army, your treasure, and your glory remain here; not even your servants follow you, upon whom you may vent fierceness of your anger, and in heaven angels are heavenly-minded." The king silent.—*History of the Church.*

THE FRIEND.

TENTH MONTH 8, 1870.

Note received from a Friend in New York with the following:

"In a recent number of 'The Friend,' I read an account of a new mode of preparing for making Musical Instruments. Who amongst you are entering in this business? Are the Instruments intended for family petting service?"

"We recollect aright, the paragraph here referred to, was descriptive of a mode for dry seasoning or drying wood, taken from our Journal; the effect of which, the writer said, was such, that the wood so treated did not shrink or warp, and was therefore fitted to the construction of furniture and other instruments. The inference drawn by your Friend from the last few words seems to us strained as if he had inferred our intention to get a shot-tower and make bullets for killing, because we stated that the mixture (little arsenic in molten lead, would assist after in assuming a spherical form, when dropped from a height. Be that as it may, whatever the spirit that dictated the remark, we accept it as a proper caution to observe due vigilance to keep our columns free from every thing that may be even imagined to tend to a tenacious wrong thing.

"The allusion to the 'service' of musical instruments induces a few remarks on, what we are becoming a growing practice among a large number of members in our Society, viz., the introduction of music and musical instruments into their families. Plausible reasoning drawn from the undisputed fact that there is no intrinsic evil in music; and also that it may be considered a recreation in accord with the plan of Divine Providence in fitting the ear to produce, and the ear to appreciate and enjoy sweet sounds, like some other reasoning from abstract truths, has led to opinions and hurtful conclusions. We need not enter into particulars, nor show the fallacy of the assumption, by applying the same kind of argument to other admitted pleasures, and analogous capabilities and delights pertaining to man's physical and sensuous nature. It is well known that where members of our Society have proceeded to carry out the conclusions arrived at from the specious premises relative to this subject, the natural fruits have been to allow the children to waste much precious time in the effort to acquire a passable knowledge of music; and that its practice has produced frivolity and dissipation, by giving rise to musical entertainments. We have lately heard of musical instruments being introduced into families under the plea of advantage being derived from the music, as an accompaniment to the singing of hymns. If

we should suppose this singing of hymns, were engaged in as an act of worship, only when it was performed with the spirit and with the understanding also, which alone could authorize it, and which we have good reason to doubt being the case in a number associated together, it is yet very contrary to the principles of the gospel, as held by Friends, to employ instrumental music in such a performance.

"The practice of the devotees of Lamaism in Tibet, to place written prayers in wheels, which are kept revolving by the force of running water, under the supposition that they are thus acceptably offering their petitions to their deity, is spoken of by travellers with pity for their ignorance, and wonder at their superstition. But wherein does the principle differ, if we attempt to offer praise to the Almighty by the use of analogous means, which can act only on our own external senses. The organ, the melodeon and other instruments of music employed for such purposes, are really quite as much, to quote the expressive language of an honest Presbyterian Elder, a vain attempt "to praise God by the aid of machinery," as are the Lamaists' water-wheels.

"Members so acting, be their reasoning what it may, well know that their practice does not correspond with the religious profession they make to the world, and the world so understands it, and estimates their religious character accordingly.

"The introduction of music among Friends, whether it is called sacred or secular, is one of the fruits of the adulterated Quakerism, now so popular with many; and like many other of the products of the 'degenerate plant of a strange vine,' is well calculated to increase and spread defection from first and fundamental principles.

Minneapolis, 9th mo. 20th, 1870.

To the Editors of "The Friend."

"In regard to the Philadelphia Epistle, referred to by a London Friend, I do not quite understand. Does he intend to convey the idea that London Yearly Meeting, as a body, has changed its views in regard to the doctrines set forth by our worthy predecessors, George Fox and others? Again, is the writer one in unity with the body, or is he a separatist? I am not acquainted with the individual by reputation or otherwise."

"In reply to the queries contained in this extract from a letter received from a correspondent, we can only say, we are informed that Fielden Thorp, the author of the communication alluded to, is a recommended minister belonging to London Yearly Meeting, largely employed in its affairs, and considered in full unity with its governing members. We think there can be no doubt that he wished his readers to understand that Philadelphia Yearly Meeting still clings to the faith of Friends as set forth by Fox, Barclay, &c., while "the Society of Friends in England, as a body, has ceased to hold these views," on certain important points.

OHIO YEARLY MEETING.

The general meetings for business convened on Second-day, the 26th of 9th month, and closed on the evening of the 28th. They are said to have been larger than any held since the separation in 1854. The attendance of the younger class of Friends has been increasing for several years, and their solid and quiet

department on this occasion gave ground to hope that many among them may become more and more useful in the church. The different sittings of the meeting were favored with that solemn and settled feeling which enabled those present to transact the business with "decency, forbearance and love of each other."

In the minutes of Hickory Grove Quarter, Iowa, was contained a request, forwarded by one of its Monthly Meetings, for advice as to what should be done in the case of persons coming among them and claiming to be Friends, but who from separations and other causes, could not produce the usual certificates of membership. The subject was referred to a large committee of men and women, whose report, made at a subsequent sitting, was adopted. They recommended that such persons should apply to the overseers, and if these were satisfied that the individual so applying possessed such rights, and that his conduct had been consistent with his profession, they were to refer the case to the Monthly Meeting for its judgment thereon.

"The case of the Indian natives was introduced; a subject which had claimed the attention of Ohio Yearly Meeting from its first establishment. It felt that the fertile lands which its members possessed had been wrested from their former owners, with very inadequate compensation; and that therefore a debt was due to these, independently of the benevolent feelings which ought to flow towards the suffering children of our common Father. In carrying out this concern, it had contributed towards maintaining schools among the Indians, through the agency of Indiana Yearly Meeting, until the recognition by Indiana of those who separated in 1854, had closed the correspondence between the Yearly Meetings, and shut up that door of labor. A lively interest was felt in the subject. Friends were encouraged to keep it alive in their minds, and it was referred by minute to the consideration of the next Yearly Meeting.

Considerable feeling was manifested in regard to the proper training of the children, and the members were encouraged to an increased zeal in maintaining schools for their education under the care of Monthly Meetings. This concern for the children was manifested also in the affectionate and lively exhortations which were on several occasions delivered, persuading them to bow their necks to the yoke of Christ and to become His followers.

The report from the Committee having charge of the Boarding School, showed that in the operations of the past year the receipts had exceeded the expenditures by a few hundred dollars. The manner in which it had been managed not only financially, but in other respects, was very satisfactory, particularly in the interest shown by the pupils in co-operating in its success. The school is expected to have nearly as many scholars the coming session as it can comfortably accommodate.

The meeting for worship, held on Fourth-day morning, was a favored and comforting opportunity; and at the conclusion of the Yearly Meeting in the afternoon, the shutters were raised, and after a few words had been spoken, a solemn silence spread over the assembly, under which covering the meeting closed.

There were no ministers in attendance, with minutes for service, except one from

within the limits of Philadelphia Yearly Meeting.

SUMMARY OF EVENTS.

FOREIGN.—The position of affairs around Paris has not materially changed of late. The country in the immediate vicinity has all been received by the Prussians, and the French are to be disciplined. The two departments of the Seine are all under their control except the city of Paris. A Tours dispatch says, that advices from Paris to the 25th inst., had been received by balloon. At that time perfect order existed in the communications, and all had been received by carrier pigeons. These accounts speak in numerous instances made by the French against exposed posts of the besiegers, some of which inflicted considerable loss on the Prussians. In one of them the French captured 400 Germans, and retook ground previously occupied by the Prussians. The French reports say, the besiegers have hitherto kept themselves carefully beyond the range of the guns on the walls of the capital, and the defenders are impatient at their inactivity. The Paris authorities have ordered a daily distribution to the inhabitants of 500 beaves and 4000 sheep. These are to be sold by the butchers on account of the State, at certain fixed prices. It is supposed the Prussians will not commence a bombardment of the city until their heavy guns arrive. The restoration of bridges and tunnels, and repair of railroads between Paris and Germany is said to be nearly complete.

On the 25th inst., Strasbourg surrendered unconditionally, with seventeen thousand men, and four hundred and fifty-one officers. This event is the most important that has occurred since the capitulation at Sedan. It releases the large army required in the siege, for military operations elsewhere. By the surrender the Prussians took 170 guns valued at \$2,000,000, a great supply of small arms and ammunition, and a large quantity of military stores. Strasbourg was only surrendered when the helpless condition of the place rendered it almost inevitable. The inhabitants generally were famishing, and suffering from a deadly fever, so that the dead and dying lay all over the streets. This state of things induced the French to surrender to capitulate. The city has suffered terribly by the siege, and many entire streets are in ruins. The cathedral has not been seriously damaged. Thousands of persons, a large proportion of whom are women and children, have perished.

The siege of Metz continues. On the 24th inst. Bazaine made another effort to break through the Prussian lines. The French carried the outworks of one position and turned the flank of another, but were at length forced to retire under the forts. It is now said that Bazaine has succeeded in sending 4000 men on any terms whatever. There is great scarcity of salt in Metz.

A Prussian force moved upon Orleans, came near the city which was evacuated by the French, but did not enter it. After a halt the Germans moved back towards Paris.

The cholera is raging among the German troops at Chalons, and malignant typhus at Rheims. The infected districts are surrounded by a sanitary cordon.

The blockade of the River Elbe has been renewed by the French fleet. German vessels abroad are warned of the fact.

The total number of guns already captured by the Prussians is stated to be 1072. They have 150,000 French prisoners in Germany. Many of them have been set at work constructing canals in Hanover.

The official journal of the French government publishes a decree fixing the time for the election of the Constituent Assembly, and prescribing the manner in which the election is to be held. The total number of representatives is to be 753, to be elected from France alone, no provision being made for Algeria or other colonies. The voting is to be by ballot, and the election is to take place on the 16th inst.

A large number of private documents belonging to the emperor, which he recently seized at the Tuileries by officers of the new government, have been published at Tours, in the official journal of the republic. They throw discredit on the private life of the emperor, and implicate many noted persons among his adherents.

The President of Luxembourg, Servais, Minister of State, and the Emperor, are now at the Hague on the 1st inst. It is said he is negotiating for the transfer of the duchy to Prussia. The pope declines to quit Rome, and will for the present remain at the castle of St. Angelo, with an Italian guard.

Madrid dispatches speak of the great alarm in Barcelona and other Spanish cities, on account of the continued spread of the yellow fever. Upwards of 120,000

of the inhabitants of Barcelona had fled from the city. The Spanish government has been officially advised of the promulgation of the emancipation law in Cuba.

As the Emperor's visit to the public sentiment, has been so far from successful, the Emperor has written a letter of condolence to the Empress Eugenie. At a meeting of the British Cabinet on the 30th ult., the European situation came under discussion. The meeting was fully attended by the ministers. After a discussion the final decision arrived at was that nothing was to be done, as it was not expedient to recognize the only government with which any relations could be at present established in France. Gladstone, in reply to a workman's deputation, said that the recognition of the French republic must follow a popular vote sustaining the change of government.

The Emperor's visit to the English coast proved an entire failure. Notwithstanding the earnest solicitations of the veteran statesman for an interview with the Emperor, the latter politely and positively declined. Gortschakoff repeatedly to Thiers the impossibility of recognizing in him any official authority, and the inexpediency of the Russian government holding official intercourse with a person whose avowed position was to create distrust and enmity on the part of Russia toward a friendly power.

Count Bernstorff, the Prussian ambassador to England, has entered a formal complaint against the continued shelling of the coast of England. From the English Earl Granville replied, that under the existing laws of England, nothing could be done to prevent such shipments, which might be made to one power as well as another, and that Parliament alone could change the existing laws.

A despatch from Bombay mentions the death of Lord Maw, Viceroy of India. Tien-Tsin advices report that the Chinese have refused the ultimatum of the French.

Dispatches of the 3d, via London, from the Prussian head-quarters around Paris, show that the army is quietly closing in around the city. On the first instant the Prussians were in a sort of circle, and the Prussians on the south side of Paris, afterwards retiring behind the protection of the guns. Both sides suffered considerable loss. The Prussians took 500 prisoners. The Canal de l'Oureg has been drained by the Prussians, to deprive Paris of water. The London Times believes the resistance of Paris will not exceed a week.

It is stated that a large German army is now forming at Toul in order to operate against Lyons. The vote in the Papal territory for annexation to Italy was almost unanimous, there being only about 50 negative votes. People are flocking from all parts of Rome to London. Five newspapers have already started there.

London, 10th mo. 3d. Consols, 92½. Five-twenties, of 1862, 90; ten forties, 85½.

Liverpool.—Uplands cotton, 8½d; Orleans, 8½d.

UNITED STATES.—The Public Debt on the first inst., including interest due and unpaid, amounted to \$2,476,960,819. The amount in the Treasury, in coin and currency, was \$128,150,167, leaving the net debt \$2,348,810,652, a decrease during the past month of about nine millions. The decrease since 3d mo. 1st last has been \$91,414,825.

Philadelphia.—Mortality last week 270. Consumption, 30; small-pox, 11; convulsions, 13; cholera infantum, 14; drowed, 6; old age, 9.

Miscellaneous.—The complete returns of the census of Delaware, gives a population of 125,050 in the State, against 112,216 in 1860. Massachusetts is found to have 1,457,251 inhabitants; against 1,231,066 in 1860. Wisconsin, 1,112,348; has 39,924 inhabitants. Minnesota has a population of 435,577.

It is stated that the Western Union Telegraph Company now owns 33,000 miles of line, with 105,000 miles of wire. The company employs about 7,000 persons.

The First National Bank of Deuver had recently in its weighing bar of gold, 100,000 lbs. of gold, valued at \$2,000,000. It weighed 2,348 ounces, and measured 12½ inches long, 6½ inches wide, and 4½ thick.

Very heavy rains fell in Virginia on and about the first inst., causing destructive freshets, especially in the upper valley. The destruction of bridges, mills, dams, &c. was very great, and many persons, it is reported, have perished in the floods.

The Markets, &c.—The following were the quotations on the first inst. New York.—American gold, 113½. U. S. sixes, 1881, 113½; ditto, 5-20s 1865, 110½. Superfine flour, \$4.85 to \$5.10; shipping Ohio, \$5.30 to \$5.55; ditto, 1st quality, No. 1, \$5.75 to \$5.90; ditto, 2d quality, No. 1, \$1.30 to \$1.32; No. 2, do, \$1.12 to \$1.16; No. 3, do, \$1.08 to \$1.09; amber State, \$1.31 to \$1.37; White Michigan, \$1.48 to \$1.57. New oats, \$2 to 56 cts.; old western, 49 to 50 cts. Western mixed corn, 87 cts.; yellow, 93 to 94 cts. Good middling cotton, 17 cts.; middling, 18½

cts. Superior Flour.—Superfine flour, \$4.50 to \$5.50; brands, \$5.75 to \$8.50. Kentucky white wheat, \$ amber \$1.64 to \$1.47; Indiana red, \$1.38. Rye, 87 cts. Western mixed corn, 94 to 96 cts.; yellow 91 to \$1.02. Oats, 50 to 52 cts. Clover seed, \$6.75. Lard, \$1.75 to \$5.50. The arrivals and sales of beef at a reached 3254 head. Prices were lower, extra sell 8½ a 9 cts., a few choice at 91 cts.; fair to good, 7 cts., and common, 5 to 6 ½ cts. per lb. gross. A 17,000 sheep were sold at 5 ¼ cts. per lb. gross. 1 sold at \$1.10 to \$1.25. No. 1, \$1.10 to \$1.25. No. 2, \$1.12 to \$1.13; No. 1, \$1.20 to \$1.22. Yellow corn cts.; white, 68 cts. Oats, 38 to 45 cts. Rye, 74 to 75

RECEIPTS.

Received from Abner Woodman, O., per Jehu Kite, Agent, \$2, vol. 44; from Henry Harrison, No. 2, vol. 44; from Thomas Cook, Agent, Pa., for Horace G. Cooper, Richard Chambers & son, vol. 44; from Josiah Stratton, Jo., \$2, vol. 44; from Amv. C. Hoopes, Phila., \$2, vol. 44; from Es. Stratton, Agent, O., for Merab Hall, Nathan H. Strong, and Sarah Taylor, \$2 each, vol. 44, and per Barton Bean, O., \$2, vol. 44; from Noah Hartley, \$2, vol. 44; from Moses B. Bullfinch, Mass., \$2, vol. 44; from Job Barton and Nathaniel Corbin, N. J., \$2 each, vol. 44; from Hannah Roberts, Pa., \$2, vol. 44; from Job Borton, N. J., \$2, vol. 44; from Wm. F. Reeve, N. J., \$2, vol. 44; from Joseph Pusey, Pa., \$2, vol. 44; from Barton Bean, O., \$2, vol. 44; from Thomas Emmet, No., \$2, vol. 44; from M. M. Morlan, Agent, O., Sarah Allison, \$2, vol. 44; from Geo. W. Cooper, Pa., \$2, vol. 44; from Jordan Ballard, O., \$2, vol. 44.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

FRIENDS' BOARDING SCHOOL FOR FEMALE CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to care for the school, and manage the Farm attached to it. Application may be made to the

Encaver Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Onley Pa., do. Joseph Scattergood, 413 Spruce Street, do.

The Superintendent of Friends' Asylum, in this is desirous of obtaining the services of a well qualified Physician as an assistant. Applications will be received from respectable graduates in medicine.

Address J. H. WORTHINGTON, M. D., Superintendent, Frankford, Philad.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of this Institution will open Second-day, the 31st of Tenth month next.

Parents and others intending to send children to school, are requested to make early application to Abner Woodman, Superintendent, when a "Street Road P. O., Chester Co., Pa." When no convenient application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 1/2 St. Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward.) Philadelphia Physician and Superintendent.—JUSTUS H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, G. Bous, of the Building, No. 13 E. Third Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house, Smith's Jefferson Co., Ohio, on Fourth-day, the 21st of N month, 1870, ELW W., son of Joseph and Penina (Bous) of Bethel, ALIZA JANE, daughter of Joseph and Finley W. and Rebecca D. McGrew, of the same place.

DIED, at her residence in this city, on the 4th mo. 1870, HANNAH, widow of the late Joseph Shoop aged 74 years, a member of Philadelphia Mont Meeting.

WILLIAM H. PAILE, PRINTER. No. 422 Walnut Street.

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From the "American Naturalist."
Flowerless Plants.

The Fungi are cellular plants, without roots, living in the air, often nourished through a stem by an amorphous spawm, or cormium, instead of a root, and propagated by very minute spores, serving the same purpose as the seeds of flowering plants.

The largest species found in California, is a kind commonly known as Touchwood, or Red Tinder (*Polyporus*), of a semicircular shape, between one and two feet across, and to eight inches thick; this large species have only seen attached to the living trunks of the Laurel Tree (*Oreodaphne California*). Its name signifying many pores, denotes itself, the lower surface being a mass of little tubes or pores, angular like honey-comb.

It is indeed it makes a slow but sure fire and cold, wind proof, so that as a slow match for blasting purposes it is perfectly safe. It lasts at the rate of an inch in five minutes; its rate, of course, will vary a little with thickness. The corky kinds of fungi to which it belongs continue to live and increase for many years, although in general mere size is a reliable index of age in this field of inquiry, we know that under favorable circumstances the Scaly Polyporus (*P. squamosus*), the largest size of any known. Instances of five inches in circumference, and weight thirty-four pounds avoirdupois, growing these vast dimensions in the short space of three weeks.

The power of these plants to disintegrate the hardest wood is very remarkable, causing it to yield much more rapidly than the ordinary influences of the weather. Among the most agricultural obstacles in the vast field of most new countries, are the old stumps, which, if left simply to the action of the weather, might be something less than a century in decaying; yet if these were once sprinkled with water in which fungi had been washed, they would shortly crumble to atoms under the magician's wand, a mere shred of interlaced cottony touchwood, the spores and cells of which would be seen to be

traversed and disorganized by this amorphous mycelium. Only a few of these plants are known to us, nor do we know their uses except in a few instances. Many of the species we know are very destructive to the trunks of living trees, on which they grow. In the first instance they may grow on parts which are diseased, but the insidious mycelium spreads with great rapidity; the moment any growth of this kind appears the tree should be felled, or if a valuable ornamental tree, the parts affected should be carefully removed, and a strong solution of sulphate of copper or corrosive sublimate be supplied.

Most Polypori are close and tough in their texture, and rather indigestible; still some are eaten. Berkley declares that the most delicious of all fungi is the *P. casearius*. Several other species besides our *P. ignarius* are used as tinder and moxa, and some are said to make famous razor-strops. Certainly a more satiny cushion could not be devised. The common small species, with variegated concentric rings (*P. versicolor*), is used to lure insects from the mycologist's more valuable specimens. One is used in Russia, pounded and put in snuff, to improve its narcotic properties; another has been manufactured into coarse clothing. Only one, I believe, is worshipped, i. e., the *P. sacer*, a most striking object, much venerated by the negroes on the West African coast.

Perhaps many of us have experienced the pleasures of a walk in the woods after a thunderstorm in the warm days of August, and felt our lungs swell with a thrill of strength to the very fingers' ends, while breathing the balmy odors of the wood; it was not all the breath of flowers, nor foliage, nor any conspicuous form of commonly recognized vegetation. Some may remember having searched for the sweet knots to take home with them, hiding the uncouth thing in the house in order to excite the pleasing wonder and prying curiosity of the loved ones, as to where that sweet odor came from! It was the sweet scented Polyporus, another species of the same plant. Similar fragrance is observed in one species growing on the birch which is used to scent snuff; another like the soft contents of the puff ball, is celebrated for staunching blood. This fungus has been much used as a remedy, and its virtues vaunted in this country for the cure of consumption in its early stages; so also have similar surprising effects been attributed to the use of *Agaricus emeticus*. The phosphorescent agarics of the olive and palm are luminous like large fire-flies, and a few suffice to light up a large room sufficient to read by.

It is often said that some allied mushrooms are unwholesome, and therefore there is danger, and upon the whole, it is best to let them alone. In reply, might we not inquire if the carrot, celery, parsnip, angelica and onion are not allied to the deadly hemlock? The potato, egg-plant and tomato are also close akin to the poisonous night-shade. The innocent

arrow-root, too, is the actual product of the fearful woorai, or *marattia arunannacca*, with which the savage poisons his arrow-points in war. The universal practice in Russia is to salt fungi; and beside they are often subsequently washed and treated with vinegar, which would be likely to render almost any species harmless. Any one familiar with our coast and bays will not fail to hear of cases of poisoning with shell-fish, and there are also sad cases on record of death from these as well as the edible mushroom, or *Agaricus campestris*. Fungi vary in quality with climate, meteorological conditions, soils, &c., so that the safest way is to eat only those raised in garden beds for the purpose; always bearing in mind that much depends upon the mode of preparation and cooking.

The Grape Disease (*Oidium Tuckeri*), is the result of a parasitic fungus, terribly devastating to the wine crops of Europe, the losses of which are estimated by millions, and so frightful as to threaten starvation to thousands; fortunately, the native vines of America are not subject to it, even when cultivated in proximity, on the European Continent.

This fungus plant is easily destroyed by dusting on them flowers of sulphur with a soft brush, when the fruit is well set, about the size of a pea. One application, George Hobler, of Alameda, assures me, has proved an infallible remedy with his foreign grapes; had he known its value sooner it might have saved his English gooseberries, which he had plowed up and cast away in utter despair. Currants, and other fruits, are also victims at times. Indeed, one species, *Oidium albicans*, called Thrush, grows in the mouths of children. This can be transplanted and cultivated; a weak solution of potash or saleratus will dissolve out the albumen and leave the plant wholly exposed and unchanged. Now, the use of this knowledge is, that the same law and similar remedies are indicated here, as where it attacks the vine, namely, to kill the parasite and cure the disease. It is always pleasing to be able to see in rational light why our grandmothers were right in being so partial to sulphur. One dram of sulphite of soda to an ounce of water is a sure cure.

The *Oidium fructigenum* is often seen in whitish pubescent spots of a greenish gray on oranges; and on apple trees it destroys the fruit while still hanging to them; beans, plums, peaches and hops, &c., are also often destroyed, or much injured by its ravages.

A digression into the rationale of remedies for these evils would greatly interest us, but we must forbear; they turn, however, upon a few simple physiological facts—in a word, the Flowerless Plants on land or sea have an oily or shiny coating to the spores, neither the sea water nor air actually touch them; but the moment this adhesive oily or mucilaginous matter is destroyed, they perish; hence the use of ley, lime, ashes, &c., together with many chemical washes.

It is impossible in a short article like this to dwell upon all the mildews, white and black (*Puccinia* and *Antennaria*) which ruin wheat fields in the North, and orange groves in the South. Rust, or red mildew (*Uredo rubigo*), which, however, is not so injurious as some others, but is still a serious evil—the smut (*Uredo segetum*)—bunt (*Uredo caries*), where the grain looks well, but is a mass of black fetid spordia when crushed. If any one of these fungi, out of a thousand, would spread famine and death broadcast over the earth, is it of no use to investigate the subject?

That the diseased or fungoid cereals referred to are very dangerous to man and beast, no one of proper information will doubt or deny; why they are less dreaded than the larger poisonous fungi, is sufficiently manifest. The Ergot of grasses (e. g. *Agrostis*, *Festuca*, *Elymus*, *Dactylis*, &c.) and chiefly of rye, is one of this class; the fungus is perhaps better known as spurred rye—the symptoms of poisoning from eating it, are general weakness, intoxication, creeping sensation, cold extremities and insensibility; then follow excruciating pains, and lastly, dry mortification—the fingers and toes drop off.

I have known only one case so suddenly serious that the patient lost the fingers and toes; but very many instances where ultimate death of both men and cattle have followed the use of fungoid grain; and also mouldy provisions. Cheese, however, is supposed to be improved by it, and in parts of Europe they inoculate with a plug taken from a mouldy, and introduced into a new cheese; or the curd is exposed for a day or so before making up, so that the floating spores in the air may inseminate the mass. If to some they are improved, there is a species or condition of mould that I have every reason to believe is dangerous to persons of a consumptive predisposition. The black dust of hay fields (*Ustilago*) acts in a more direct manner—hay makers are attacked by violent pains and swellings in the head and face, and great irritation of the entire system. The blue bread mould (*Penicillium*), or a condition of it is found on the inside of casks, the spores of which prove poisonous; this is well illustrated by the two coopers who entered a great tun to clean off this mould, when they were seized with violent pains in the head, giddiness, vomiting and fever, scarcely escaping with their lives.

(To be continued.)

Concerning Faith.—As the entrance of the divine Word quickeneth the soul, so it first communicates a degree of faith, through which it operates; for true faith is the gift of God, and the Holy Spirit is the Spirit of faith, which is not a bare belief of truths concerning Christ, but a faith in him. The faith in Christ is not comprised in giving credit to narrations and doctrines, and a mode of practice framed by the wisdom of men upon it; for that centers short of the essential substance of faith. Gospel faith in man believes the truth of all that is revealed by the Spirit, both in the heart and in the Sacred Writings; because it feels it, savours it, and is one with it. It not only assents to the scriptural accounts of the incarnation and whole process of Christ in Judea; but it also receives his internal appearance, consents to his operation, and concurs with it.

—Joseph Phipps.

If Heaven is lost, all is lost.

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 56.)

"5th mo. 12th, 1850. My mind having been exercised for more than a year past in the prospect of visiting the meetings of Redstone Quarterly Meeting; and, if way opens for it, some or all the meetings of Short Creek and Salem Quarterly Meetings in Ohio, the subject altogether felt weighty. My own infirmities in a religious sense, with bodily infirmities pressing heavily upon me, seemed almost appalling; yet apprehending the time would fully come to open it to my Friends, I did so accordingly in our Monthly Meeting the first of the present month. Having obtained its concurrence, my daughter J. and cousin James Emlen gave up to accompany me, which was also approved by the meeting; since which my mind has been preserved for the most part in quiet trust, which I esteem a favor. And now the language often arises, 'Send down thy light and thy truth, and let them lead me to thy holy hill and to thy tabernacle.' And be thou pleased, O Lord! to preserve me in patience, and also from bringing dishonor on Thy spotless Truth. After obtaining liberty of the Quarterly Meeting of Concord, many Friends expressing tender sympathy therewith, we set out on our journey the 25th. Next day were at Lampeter Meeting, to my satisfaction. Thence, after travelling about a week, we reached the house of our kind friend Samuel McGrew, in the neighborhood of Seavickly Meeting, which we attended. It is a branch of Redstone Quarterly Meeting. We next proceeded to the meetings of Salem Quarter, five in number. From thence, accompanied by our friend Jehu Fawcett, from Salem, we came to, and were kindly entertained at John Hobson's; a comfortable resting-place. We attended Cross Creek Meeting on First-day, Smithfield Monthly Meeting at the same place on Second-day; and Short Creek Monthly Meeting on Third-day. These meetings were exercising, but I was enabled to deliver what impressed my mind. We then proceeded to the remaining meetings of Short Creek Quarter, I think eleven in number, and were at several of them a second time, feeling an engagement of mind to do so, and which proved relieving. We then crossed the Ohio river, and came on to the remaining meetings of Redstone Quarterly Meeting, five in number. Many deep exercises were my portion in the course of this journey, under a painful apprehension that the minds of the people too generally were looking outward, for that which can alone be found within. And yet I trust there is a remnant in the different places, who are desirous of maintaining their fidelity to the King of kings, and our religious Society on its original foundation. My mind was often secretly drawn forth in tender solicitude on behalf of our dear young Friends in this day of trial and unsettlement; and frequent opportunities occurred, wherein I was engaged, according to my little ability, to encourage them not to look without, but to have their minds turned inward to the alone Source of help and strength, whereby they might come to experience an establishment upon that Rock which never faileth. Having endeavored to do according to that which seemed required, we were favored to reach home the 17th of Seventh month in safety; and under a thankful sense that a little

For "The Friend."

help had been afforded from the Holy Sacramentary from time to time, strengthening me poor and unworthy as I am, to cast off the weight of exercises which rested upon me, nevertheless not being entirely relieved respecting, and feeling tenderly drawn toward the Monthly Meeting of Middleton (Ohio), addressed a few lines thereto by way of epistle, which tended wholly to remove the burden and enabled me to experience a relieved and peaceful feeling. May I be sufficiently thankful for such unmerited mercy.

"Not long after our return from the visit to Ohio, my mind became religiously concerned on account of a poor unhappy man in prison at Boston, Massachusetts, under sentence of death for the dreadful crime of murder. His name was _____.

Notwithstanding my desire, if consistent with the Divine Will, to be excused from this heavy exercise of making an attempt to see the prisoner, yet it so increased upon me, as to induce me to consult a few friends thereupon. They felt the subject weighty, but did not altogether discourage me. After again endeavoring secretly to know the mind and will of my Divine Master, and not feeling myself excused without making the effort, my brother-in-law Abraham Gibbons, and Martha Jeffer accompanying me, we set out on the 23d of Eighth month, and reached Boston next evening, the seventh of the week, under as much exercise as my poor mind was well able to support. The sheriff being inquired for, as not found at home, we had to await his return in patience, which was not until Second-day morning; when upon being informed of our desire to see the prisoner, he said _____.

_____ had early chosen his spiritual adviser (so called) and did not wish to see ministers of other societies; but our request should be made known to him, and we were informed of the result. Accordingly in a few hours we were told that the prisoner declined seeing us, but would be willing to receive any written communication from us, which should be subject to the inspection of the sheriff. Feeling my mind afresh impressed with desires that the mind of the poor erring man might be turned toward to the alone Source of help and strength and he made sensible of the necessity of a new heart through being born again, I ventured to address a few lines to him expressive of my exercise, which were left with the sheriff after which the language consolingly arose: 'Let her alone, she hath done what she could.' And feeling at liberty to return home, we so, and were favored to reach it in safety. Third-day evening, the 27th: since which my mind has been covered with peaceful quiet an inestimable favor. Soon after our return we were informed that what I wrote to the prisoner had been handed to him, and the sheriff hoped he would be benefitted thereby.

It is no new thing for a testimony not to be received, even when the messenger Divinely commissioned. The apostles were sent out by their Heavenly Master without charge by Him: "Whosoever shall receive you, nor hear your words, when ye part out of that city, shake off the dust from your feet," &c. A lively sense of the doer's goodness and mercy, a clear impression of the awfulness of eternity, a heart full with love to Him, and thence to all who love, equally with themselves He died to save, and as a crowning seal, a clear intimation that He requires such to go forth, thus,

ben, and there, will induce in those, who with true zeal desire to serve Him, a cheerful sacrifice of home and the endearments of domestic life, to proclaim that grace and truth which came by Him, if so be they can but deliver their own souls, in the humble, though earnest endeavor to exalt their glorious Lord's name and kingdom in the earth. These may not be received, neither their testimony; though by their secret-seeing Father, who looketh on the heart, and hath respect to the motive hereof, the sacrifice may be accepted, and the peace of the servant be made to flow as a river. But O! the solemnities of the dying our to those who are not brought to a sense of their sinful and lost condition, as children of our fallen father, nor to that "godly sorrow which worketh repentance to salvation not to be repented of." No words can express the awfulness of the invisible world to these! Having neglected His invitation, or done despite to the grace of their crucified, but risen and glorified Saviour, they are left without needed support of His sustaining presence, and the consolation of His ever blessed Spirit, when summoned before that just judgment seat, whose decisions shall be final and eternal.

"In the 11th month," she continues, "I attended the Quarterly Meeting of Calm, in company with my cousin James Emlen. The feast of Truth seemed at a low ebb there, but a little ability was granted to labor for the rising of it. We lodged on our way at our friend Charles Downing's, where my mind was drawn into exercise, more especially towards his daughters, which I endeavored to express in the ability vouchsafed; and a peaceful feeling was experienced. My mind often drawn out in desire for the preservation of our dear young Friends in this day of trial. On our way to Calm, my mind was attracted towards a small dwelling, with a secret range to see the inmates. After crossing a large stream of water on a log, and encountering some other difficulties, we got to it; whence we soon saw another small tenement, the inmates of which were parents of the female head of the first one we got to, whose being sent for, soon came. It seemed to me that some solemnity was felt; and after expressing what arose, we were favored to return safely to the carriage, with, on my part, a relieved mind. They were colored people; and some of them expressed much thankfulness for the visit. I have on different occasions, sometimes by verbal communications, and at others by writing, not mentioned in these notes, felt my mind drawn in this way, to families and individuals. This, when has been believed to be a Divine requirement, yielded to in the obedience of faith, I had ease to believe is one of the ways which my Divine Master sees meet for me to be exercised in; and although attended with ease and deep searching of heart, and much the cross, yet I think I may say that my secret desire has been on these occasions, to do the will of my Heavenly Father, without mixture of the creaturely part. And now, while penning the foregoing, 5th of First month, 1851, desires have been raised to the Father of mercies, that He would be pleased to make me more pure, more acceptable in His sight. Be pleased, O Lord! to enable me, day by day, to look unto Thee for the knowledge of Thy blessed will, and for strength to perform it the few remaining days of my

lengthened out life. And wilt Thou be pleased to be with me, thy unworthy creature, in the solemn closing moments."

(To be continued.)

The Forests of the Upper Amazon.—A dense forest impenetrable save by the trails, stretches away on every side to the Andes, and to the Atlantic, and northerly and southerly along the slope of the entire mountain chain. The forest is such an entangled mass of the living and the fallen, it is difficult to say which is the predominant spirit—life or death. It is the cemetery as well as the birthplace, of a world of vegetation. The trees are more lofty than on the Lower Amazon, and straight as an arrow, but we saw none of remarkable size. A perpetual mist seems to hang on the branches, and the dense foliage forms dark, lofty vaults, where the sunlight never enters. The soil and air are always cool, and never dry. All our watches stopped, and remained immovable till we reached Pará. It is this constant and excessive humidity which renders it so difficult to transport provisions, or prepare an herbarium. The pending branches of moss are so saturated with moisture, that sometimes the branches are broken off to the peril of the passing traveller. Yet the climate is healthy. The stillness and gloom are almost painful; the firing of a gun awakens a dull echo, and any unlooked for noise is startling. Scarcely a bird or a flower is to be seen in these sombre shades. Nearly the only signs of animal life visible thus far were insects, mostly butterflies, fireflies, and beetles. The only quadruped seen on our journey to the Napo, was a long-tailed marten caught by the Indians. The silence is almost perfect; its chief interruption is the crashing fall of some old patriarch of the forest, overcome by the embrace of loving parasites that twine themselves about the trunk or sit upon the branches. The most striking singularity in these tropical woods is the host of lianas or air-roots of epiphytous plants, which hang down from the lofty boughs, straight as plumb-lines, some singly, others in clusters; some reaching half way to the ground, others touching it and striking their rootlets into the earth. We found lianas over one hundred feet long. Sometimes a toppling tree is caught in the graceful arms of looping *sipós*, and held for years by this natural cable. It is these dead trunks, standing like skeletons, which give a character of solemnity to these primeval woods. The wildest disorder is seen along the mountain torrents, where the trees, prostrated by the undermining current, lie mingled with huge stones brought down by the force of the water. In many places the crowns of stately monarchs standing on the bank interlock and form a sylvan arch over the river.—Orton's "The Andes and the Amazon."

Sometimes our common yellow butterfly congregates about wet patches in flocks of several hundreds; but this is nothing to the swarms of butterflies, rivaling the clouds of locusts, that are sometimes met with in the tropics. Sir Emerson Tennent describes flights of butterflies occurring in Ceylon "apparently miles in breadth, and of such prodigious extension as to occupy hours, and even days, uninterruptedly in their passage." He says: "A friend of mine drove for nine miles through a cloud of white butterflies, which were passing across the road by which he went."

For "The Friend."

Tender Counsel and Advice by Way of Epistle.

(Continued from page 81.)

Wherefore I exhort you, in the spirit of truth, and in the counsel of the God of truth, who keep in the divine sense and watch, if you would endure to the end in the will of God. And I say again, touch not with man-made ministers, nor man-made worship, let their words be never so true: it is but man, it is but flesh, it is but the will; and it shall have no acceptance with God: O this is the golden cup of the whore that is gone from the leadings of the Spirit, with which the nations are defiled: have nothing to do with it. Keep to Christ Jesus, God's great light; follow him, as he shineth in your hearts, and ye will not walk in darkness, but have the light of life: not of death to condemnation, as in the world; but unto life, which is justification and peace. And remember that nothing bringeth to Christ, that cometh not from Christ. Wherefore all ministry that cometh not from Christ, God's great Prophet and High Priest to all true-born Christians, cannot bring people to Christ. Man only gathereth to man, to hear and believe in man, and depend on man; and if the church of Corinth sought a proof of Christ's speaking in Paul, that had begotten them, and had wrought the signs and works of an apostle in them; how much more reason have you to demand a proof of Christ's speaking in the priests and ministers of this world, who have not wrought the signs and works of the apostles or true ministers? And by what should you try them, but by the light and Spirit of Christ in you? Yea, it is Christ Jesus in you, that giveth you to savor if others speak from Christ in them. And this the apostle referreth the Corinthians to, for a proof of Christ's speaking in him: for nothing leadeth to God, but that which came from God, even Christ Jesus the Son of God. O let him be your vine, and know him to be your doctrine; sit under his holy teachings, whose doctrine shall drop as myrrh upon your souls: he will feed you with the bread of God, that cometh from heaven, that feedeth and leadeth them thither that feed upon it: and He is that bread.

Therefore wait and watch until his daily and hourly visitations to your souls, and against all the approaches of the enemy, that so he may not take you at unawares; but that you may be preserved from the power of his darts, and the force of his temptations, by the holy armor of light, the defence of the faithful ancients: "If you be willing and obedient, you shall eat the good of the land." Now is your day, now is your time; work while the light is with you; for the night cometh, in which none can work. Not only the night of eternal darkness to the wicked; but the night of death unto all: for in the grave there is no repentance, neither can any man there work the works of God. You know the foundation: Is he elect? Is he precious to you? Have ye chosen him? Yea, I am satisfied you have: see what you build upon him. Have a care of hay, straw, and stubble! Have a care of your own wills and spirits! Labor not for the bread that perisheth, as all the bread of man's making doth: but labor you, in the light and strength of the Lord, for the bread that never perisheth, that bread that cometh from heaven, that nourisheth the soul in that light that is heavenly, that is "hid with Christ in God;" the Root and Father of life; that of

this fountain you may drink, that is clear and pure, that cometh from the throne of God, and of the Lamb, and not of the muddy puddle of man's invention. There is a bread that perisheth, and there is a drink that perisheth; and wo to them that feed thereon, for their souls shall perish also, if they repent not. But there is a bread that never perisheth: and there is a fountain that springeth up unto eternal life, and blessed are they that feed and drink thereof, for they shall have eternal life with God. This is that which only satisfieth what is born of God; it will feed on no other bread, nor drink of no other water. I cannot but warn you all, that are come to the Lord's day, that you cease from all other food, from man and man's will and invention; for that stifleth the divine sense; that overlayeth and killeth this heavenly birth. There are no grapes to be gathered of thorns, nor figs of thistles: keep to your own vine and fig-tree, Christ Jesus; sit under him, that you may eat of his fruit, which is the fruit of life, "the hidden manna," hid from the nature and spirit of this world, a mystery thereunto. Two things consider: First, you must wait till the manna cometh; and then you are not to be idle; you are to work; and next, as it daily cometh, so it must be daily gathered and fed upon: for the manna that was gathered yesterday, will not be food for to-day; it will not keep for that use. And as it was outwardly, so it is inwardly. Time past is none of thing; it is not what thou wast, but what thou art; God will be daily looked unto. Didst thou eat yesterday? That feedeth thee not to-day; therefore Jesus taught his disciples, and us in them, to pray for our daily bread; and for the present sustenance, and to look no farther but depend upon the Lord, and live by faith in him, that raised up Jesus from the dead; so that the time to come is no more ours, than the time past can be recalled.

Wherefore, "Blessed are they that fear the Lord, and confide in him, they shall never be confounded; they shall lack no good thing; for the Lord loveth Israel, he is good unto Israel, and all that are of an upright heart;" whose hearts look up to heaven, and not down to the earth; neither love, nor live in, the vain lusts of the world: see shall "abide in his holy tabernacle, such shall dwell in his holy hill," even they that "walk uprightly, that work righteousness, and speak the truth in their hearts; in whose sight a vile person is contemned, but who honor them that fear the Lord." O my dear friends, I know experimentally, that this is hard to flesh and blood; that which is born of the corruptible seed; but that can never enter into the kingdom of God: that must be crucified by Christ, that hath crucified Christ: "blood requireth blood." Wherefore give that which is for the famine, to the famine: for the fire, to the fire: and for the sword, to the sword. Let all the sinful lusts be famished; let the stubble be burnt, and the corrupt, yea, and the fruitless tree, that embreth the ground, be "cut down and cast into the fire." Let the work of the Lord be done in you; let him purge his floor, and that thoroughly; that you may come out as pure as gold seven times tried, fitted for his use that hath chosen you; that you may bear his mark, and wear his inscription, "Holiness to the Lord;" so you will be vessels of honor in his house. Therefore I say, let your houses be swept by the judgment of the Lord, and the little leaven of the kingdom leaven you

in body, soul, and spirit, that holy temples you may be to his glory. This, I know, is your desire, that are on your travel to this blessed enjoyment.

Well, you believe in God; believe also in Christ, the light that hath visited you: and if you truly believe, you will not make haste: you will not make haste out of the hour of judgment; you will stay the time of your trial and cleansing, that you may be, as I said, as pure as gold seven times tried; and so receive the Lord's mark and stamp, his image and approbation; that you may be his throughout, in body, soul, and spirit; sealed to him in an eternal covenant.

Dear friends, gird up the loins of your minds, watch and hope to the end; be not slothful, neither strive; despond not, nor be presumptuous: be as little children; "for of such is the kingdom of God." Dispute not, neither consult with flesh and blood: let not the prudence of this world draw you from the simplicity that is in Christ Jesus. Love and obey the truth; hide his living word in your hearts; though it be as a hammer, a fire, a sword, yet it reconcileth, and bringeth you to God, and will be sweeter to you that love it, than is the honey, and the honey comb. Fear not, but bear the cross, yea, without the camp; the camp of this world's lusts, glory, and false worship. But this know, when the enemy cannot prevail by any of these stratagems, if you resist him as "the god of this world's glory, the prince of the air, and the false prophet;" then he turneth dragon; then he declareth open war; then you are heretics, fanatics, enthusiasts, seducers, blasphemers, unworthy to live upon the earth. But in all these things "rejoice, and be exceeding glad, for great shall be your reward, in the kingdom of our Father." What if your parents rise up against you; if your brethren betray you; if your companions desert and deride you? If you become the song of the drunkard, and the scorn and merriment of the vile person? Yea, though the powers of the earth should combine to devour you, let not your hearts be troubled. "Shun not the cross, but despise the shame, and cast your care upon the Lord, who will be afflicted with you in all your afflictions; in the fire he will be with you, and in the water he will not forsake you." O let your eyes be to him, whose name is as a strong tower, the sanctuary of the righteous in all ages; that you may be able to say in your hearts, with David of old, "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? Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. 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 inquire in his temple. For in the time of trouble he shall hide me in his pavilion, he shall set me upon a rock. When my father and my mother forsake me, then the Lord will take me up. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage; and he shall strengthen thine heart. Wait, I say, on the Lord."

(To be concluded.)

The Condor.—In his paper entitled "Notes on the Condors and Humming Birds of the

Equatorial Andes," Prof. James Orton, of Vassar college, said no bird has suffered more from the hands of the curious and scientific than the condor. Exaggerated stories of its size and strength continue to be published in our text-books—as, for example, that it carries off children, and that the expanse of its wings is from fifteen to twenty feet; whereas, it is not capable of lifting from the ground over a dozen pounds, and it is doubtful if any specimen ever measured twelve feet. Neither Humboldt nor Darwin found one over nine feet, but an old male in the Zoological garden, of London, measures eleven feet.

Whether this greatest of unclean birds is generically distinct from the other vultures is yet a question among ornithologists, some including in the genus *Sarcorampus*, the California and king vultures. My own observations of the structure and habits of the condor incline me to say it should stand alone. It is also very certain that, contrary to the usual supposition, there are two species of condor on the Andes. The brown kind has been considered the young of the royal black, but it is evidently distinct. The reasons for this belief were given in detail by Professor Orton.

The largest condors are found about the volcano of Cayambi, near Quito, and most commonly around vertical cliffs. It is often seen singly soaring at a great height in vast circles. It never flaps its wings except in rising from the ground. Humboldt saw one fly over Chimborazi; I have seen them sailing at least 1,000 feet above the crater of Pichincha. It is a marvellous eater. I have known a condor of moderate size to devour in one week a calf, two sheep and a dog. It will eat everything but pork and cooked meat. The only noise it makes is a hiss like that of a goose. Incubation occupies about fifty days, ending in April. The young cannot fly till they are over a year old, for up to that time they are as downy goslings. While molting, they are fed by their companions, molting time not being uniform.

There is a singular difference between the sexes, the eyes of the male being light brown and in the female bright red. The females are also smaller in size, and want the crest and wattle. The toes are less prehensile than those of the other raptors. Professor Orton also gave some new facts respecting the hummer of the Andes as the result of his own observations. The group polytminae comprises ninety-two of known species. Their headquarters seem to be New Granada. Many of them are restricted to very narrow localities. Of the 430 species known, eighty-four are found in Ecuador. If the wanton destruction of specimens for decorative purposes continues, several genera will soon be exterminated.

Nidification is uniform at the same altitude and latitude. In the valley of Quito it occurs in April. The nest is built in six days. Some are cup-shaped; others hang like a hammock by spiders' webs, while the long-tailed species constructs a purse-shaped net. Professor Orton here exhibited several specimens to show how strikingly the nests of the Andean species differ from those of our own hummer—the latter being covered with lichens, and the former invariably with moss. The usual number of eggs laid is two, and these are of a pinkish hue. Incubation lasts twelve days at Quito, and there is but one brood a year, though two in Brazil.—*Scientific American.*

For "The Friend."

Annual 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 on the 2d of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of 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.

SAMUEL BETTLE,
CHARLES RHOADS,
ANTHONY M. KIMBER,
Committee of Correspondence.

Philadelphia, Tenth mo. 1870.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Society during the past year?

2. What number of Bibles and Testaments have been 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 supplied with a copy of the Holy Scriptures in good 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 the wants within its limits who are not duly furnished with Holy Scriptures?

9. What number of Bibles and Testaments would 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 the Bible, with a despatch of a copy, and unable to purchase it.

11. How many Bibles and Testaments are now on hand?

Selections from John Griffith's Journal.

"Silence, if duly considered, may be the best source of instruction for those whose life is in trials or outward declarations. I have thought much amongst us are so void of right understanding, as to suppose there is a kind of necessity for something to be done by way of ministry, at marriages and funerals especially, being hard for them to comprehend that they can be so honorably conducted without having observed some, who but little contented to maintain our testimonies, by an uniform consistent deportment, yet appearing zealous on these occasions, taking a deal of pains, and travelling many miles, and sometimes from one preacher to another, to make themselves sure of one; and when they have been so successful as to prevail upon one to do so, it would no doubt be a great disappoint-

ment were they to be wholly silent. In this situation the minister himself may, unless well grounded, be exposed to temptation to gratify such. My principal view, in this remark, is to show how remote such are from the truth they profess, and how nearly allied to other professors of christianity, who make religion chiefly to consist in outward performances, and think it not like a christian burial, when a corpse is committed to the earth without something said over it. If that over-anxiousness in the people should prevail on the preachers amongst us to answer their cravings and expectations, either in attending, or when there, in gratifying them with words, without a due regard to the holy weight and impressions of the word of life as the *alone moving cause to public service*, they would be in danger of being lost as to the *living body* in the Society; and although such might continue, in a consistent form of sound words and sound doctrine, as to the external appearance, yet the substance being lost, their performances would be no more than as sounding brass or a tinkling symbol; some to our sorrow have been observed to lose ground by such means. What can we imagine more offensive to the gracious bountiful Giver, than to prostitute such a precious Divine gift, by making it subservient to the carnal, unspiritual desires of those who are strangers to God, yet love to hear of him, and his glorious acts, by the hearing of the ear."

"Surely the complaint of the Lord by the mouth of his prophet, concerning Israel, was mournfully verified in the city of London, respecting a great part of the Society. 'My people have committed two great evils, they have forsaken me, the Fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water.' Such is a mere profession, though of the truth itself, without the real possession. This is holding the truth in notion, speculation and imitation only. The name may be said of whatever is done in religion, without the immediate influence, direction and leading of the Holy Author's spirit and power. Sound doctrine may be preached, as to words and the main scope thereof, and true principles imbibed from education, tuition or other outward means, yet the man's part being alive, active, and always ready, the child's and fool's state, that knows its sufficiency for every good word and work, to be immediately received from God alone, is neither experienced nor abode in, 'for it is not you that speak, but the Spirit of your Father which speaketh in you, or by you.' I say that without this living sense of things, all is but a broken cistern, it will hold none of the water of life, which is the real cause that the endeavours and apparent zeal of some for the promotion of religion, are so dry, insipid and inefficacious. Truth will carry its own evidence, the spring of action being the Holy Spirit of Christ, it will gain the assent of all his children, and answer his pure witness in the hearts of the rebellious, far beyond what many conceive or imagine; upon which I would just observe, that the only way to preserve the strength, glory and dignity of a religious Society, is for all who undertake to be active in it, certainly to feel the Lord leading and directing them in all their services; and on the other hand, the sure way to desolation is, when the active members in religious things move therein by the strength of human abilities only."

Chimborazo.

Coming up from Peru through the cinchona forests of Loja, and over the barren hills of Assuay, the traveller reaches Riobamba, seated on the threshold of magnificence—like Damascus, an oasis in a sandy plain, but, unlike the Queen of the East, surrounded with a splendid retinue of snowy peaks that look like icebergs floating in a sea of clouds.

On our left is the most sublime spectacle in the New World. It is a majestic pile of snow, its clear outline on the deep blue sky describing the profile of a lion in repose. At noon the vertical sun, and the profusion of light reflected from the glittering surface, will not allow a shadow to be cast on any part, so that you can easily fancy the figure is cut out of a mountain of spotless marble. This is Chimborazo—yet not the whole of it—you see but a third of the great giant. His feet are as eternally green as his head is everlastingly white; but they are far away beneath the bananas and cocconut palms of the Pacific coast.

Rousseau was disappointed when he first saw the sea; and the first glimpse of Niagara often fails to meet one's expectations. But Chimborazo is sure of a worshipper the moment its overwhelming grandeur breaks upon the traveller. You feel that you are in the presence-chamber of the monarch of the Andes. There is sublimity in his kindly look, of which the ocean might be proud.

It looks lofty from the very first. Now and then an expanse of thin, sky-like vapor, would cut the mountain in twain, and the dome, islanded in the deep blue of the upper regions, seemed to belong more to heaven than to earth. We knew that Chimborazo was more than twice the altitude of *Ætna*. We could almost see the great Humboldt struggling up the mountain's side till he looked like a black speck moving over the mighty white, but giving up in despair four thousand feet below the summit. We see the intrepid Bolivar mounting still higher; but the hero of Spanish-American independence returns a defeated man. Last of all comes the philosophic Boussingault, and attains the prodigious elevation of 19,600 feet—the highest point reached by man without the aid of a balloon; but the dome remains unscathed by his foot. Yet none of these facts increase our admiration. The mountain has a tongue which speaks louder than all mathematical calculations.

There must be something singularly sublime about Chimborazo, for the spectator at Riobamba is already nine thousand feet high, and the mountain is not so elevated above him as Mont Blanc above the vale of Chamouni, when, in reality, that culminating point of Europe would not reach up even to the snow-limit of Chimborazo by two thousand feet. It is only while sailing on the Pacific that one sees Chimborazo in its complete proportions. Its very magnitude diminishes the impression of awe and wonder, for the Andes on which it rests are heaved to such a vast altitude above the sea, that the relative elevation of its summit becomes reduced by comparison with the surrounding mountains. Its altitude is 21,420 feet. One fourth of this is perpetually covered with snow, so that its ancient name, *Chimparazo*—the mountain of snow—is very appropriate. It is a stirring thought that this mountain, now named with snow, once gleamed with volcanic fires.

There is a hot spring on the north side, an immense amount of debris covers the slope below the snow-limit. Chimborazo is very likely not a solid mountain: trachytic volcanoes are supposed to be full of cavities. Bouguer found it made the plumb-line deviate 7" or 8".

The valleys which furrow the flank of Chimborazo are in keeping with its colossal size. Narrower, but deeper than those of the Alps, the mind swoons and sinks in the effort to comprehend their great majesty. The mountain appears to have been broken to pieces like so much thin crust, and the strata thrown on their vertical edges, revealing deep, dark chasms, that seem to lead to the confines of the lower world. The deepest valley in Europe, that of the Ordesa in the Pyrenees, is 3,200 feet deep; but here are rents in the side of Chimborazo in which Vesuvius could be put away out of sight. As you look down into the fathomless fissure, you see a white fleck rising out of the gulf, and expanding as it mounts, till the wings of the condor, fifteen feet in spread, glitters in the sun as the proud bird fearlessly wheels over the dizzy chasm, and then ascending above your head, sails over the dome of Chimborazo. Could the condor speak, what a glowing description could he give of the landscape beneath him when his horizon is a thousand miles in diameter. If

"Twelve fair counties saw the blaze from Malverni's lonely height,"

what must be the panorama from a height fifteen times higher!

Chimborazo was long supposed to be the tallest mountain on the globe, but its supremacy has been supplanted by Mount Everest, in Asia, and Aconcagua, in Chile. In mountain gloom and glory, however, it still stands unrivalled. "The Alps have the avalanche, 'the thunderbolt of snow,' and the glaciers, those icy Niagaras, so beautiful and grand. Here they are wanting. The monarch of the Andes sits motionless in calm serenity and unbroken silence. The silence is absolute and actually oppressive. The road from Guayaquil to Quito crosses Chimborazo at the elevation of 14,000 feet. Save the rush of the trade wind in the afternoon, as it sweeps over the Andes, not a sound is audible; not the hum of an insect, nor the chirp of a bird, nor the roar of the puma, nor the music of running water. Mid-ocean is never so silent. You can almost hear the globe turning on its axis. There was a time when the monarch deigned to speak, and spoke with a voice of thunder, for the lava on its sides is an evidence of volcanic activity. But ever since the morning stars sang together over man's creation, Chimborazo has sat in sullen silence, satisfied to look "from his throne of clouds o'er half the world." There is something very suggestive in this silence of Chimborazo. It was once full of noise and fury; it is now a completed mountain, and thunders no more.—*Andes and the Amazon.*

Some words which I met with in the letters of Isaac Penington many years since, and which, I suppose, he might have addressed to much such a person as myself, have remained with me as a kind of prophecy, which, "whether I will hear, or whether I will forbear," must be fulfilled. They were these:—"Thou must die exceedingly inwardly, and deeply, again and again."—*M. A. Kelly.*

[The following letter and appeal speak for themselves. S. I. Capper is a well known Friend in England, who appears to speak of what, he has in part witnessed. It may be remembered, that prior to the breaking out of the present war, France was threatened with prospective famine from failure of the crops, while yet she possessed her wealth and labor to provide against it. Now the greater part of both these are gone, or rendered unavailable, and what was feared as a future evil, has become a dreadful reality. How this fearful calamity will go on spreading and destroying, may be imagined from the following official notification:

LONDON, Oct. 10.—A note from the Prussian Government informs the powers that Paris threatens to hold out until it is starved. In that event two millions of people would be in the hands of the Prussians, who will be unable to furnish supplies for a single day, as there is nothing edible within several days march of Paris. Hence the people cannot abandon the city by the roads. The inevitable consequence will be that hundreds of thousands must starve.

And yet, with this anticipation of inconceivable suffering to be inflicted on millions of human beings, this professedly christian Government declares it intends to prosecute the war to its bitter end.]

To the Editor of "THE FRIEND."

Liverpool, 23d of 9th mo., 1870.

Dear Friend:—The tremendous struggle between France and Germany, which has deluged with blood the plains of Lorraine and Champagne, has supplied an almost exhaustive demand upon the humanity and philanthropy of Germany and the rest of Europe. Of France I would say nothing, for in the very crisis of its fate, and the agony of the life and death struggle around its capital, it would be absurd to expect that it should be able to devote either money or thought to anything but the means of resistance. In Germany I have witnessed the rare devotion with which men and women of all ranks and classes are straining every nerve to relieve the sufferings of the wounded, without distinction of friend or foe. Noblemen are reducing their establishments, and adopting the utmost simplicity of living, in order to have the more to give, and poorer men are making sacrifices which require to be seen in order to be credited.

Belgium has not been behindhand in the good work, and I met a Dutch gentleman in Brussels this day last week, who told me Holland had already contributed £100,000 to the fund for the relief of the wounded. He was, at the time, going through to Sedan with a Dutch ambulance.

It is gratifying to know that England has taken a foremost position in the blessed work of mercy.

In that work, doubtless, the members of our religious Society have done their share, but it has occurred to me, and, with thy permission, I should like to submit to thy readers, whether it does not peculiarly devolve upon us to endeavor to alleviate the misery caused by the war to the non-combatant population of the districts over which the hostile armies have swept. From considerable personal observation of the conduct of the German armies in the conquered country, I can speak to their forbearance, courtesy, and even kindness to the inhabitants.

But after all war is war, and the very feeling of the greater part of a million men comparatively limited districts, is enough to and actually does, cause a famine. I shall never forget the answer given to me by thy mistress of a very large farm, situated near one of the outposts before Metz. My friend and myself had been unable to get anything to eat at Ars sur Moselle that morning, and I was about eleven when we approached the farm. We stopped to inquire if they could let us have some bread. The mistress the house stood with her husband and son by her side. They were all in tears. "I you are very badly in want, I will share with you a little I have put by for thy children," was her reply. Of course we could not accept it. She said she only prayed that the "good God would send peace, and give her courage to the end." But where village farm, as they have done around Sedan, vital positions upon the battle-field, there the misery is tenfold greater. In the deadly conflict everything is destroyed, and the peasant must think himself fortunate if he escapes with the lives of those who are dear to him. The appeal of the "Arrondissement of Briey," which first appeared in the *Daily News*, of the 21st inst., and which I enclose for publication, put the case so very much better than I can do it, that it is unnecessary for me to add another word as to the need of assistance. Probably help will be forthcoming from other sources, and it will be for those who supply the funds to decide how to apply them wisely and effectually. The "Mairies," and municipal authorities of the little villages themselves, as being conversant with the position of each inhabitant, would seem to afford ready channel.

In the humanity, not to say magnanimity with which wounded and prisoners have been treated during this war, as well as in the wonderful outflow of loving assistance to the sufferers, from all parts of Europe, may we not discern the dawning of a better spirit, which before long it is to be hoped will render war itself impossible.

In this work of mercy, which will assuredly make for peace, it would be only fitting that the "Society of Friends" should take a prominent part.

I am, sincerely, thy friend,
SAMUEL JAMES CAPPER.

[Advance Copy of Appeal to be published.]
To all neutral nations, and to those among beligerent nations who have not suffered hostile invasion in the war of 1870.

We, the people of those portions of France which are occupied by the German armies more especially of the Departments Moselle, Meuse, Muerthe, and Ardennes, call upon you for aid. Not for aid to enable us to destroy life, but for aid to maintain human life now and after the advent of the peace which all the world desires. Most generous sympathy for the sick and wounded has been manifested by those whom we now address; munificent hands have poured healing balms upon the direct victims of war's dreadful engines brave hearts have interposed to stay the sweep of the Destroying Angel's scythe while yet other miseries, a little farther from view, but wider far in their threatened extent, have been overlooked. The people of France depend for their subsistence on the grains which they raise and the cattle which

y breed. In the sections of country that have been traversed by the German armies, being remains of the provisions that had accumulated in time of peace. Our ovens, stables, and barns are burned or riddled with cannon shots. The fields and meadows are trampled down by the tread of encamped hosts. Neither cereals nor grass have been harvested this autumn. All our beasts of burden, all our bees, sheep and swine, have been taken from us. Our laborers are pressed into the French army as soldiers, or into the German army as teamsters. There remains not even seed corn. We are destitute of strength to prepare the trampled and sown seed for next season's harvest; destitute of material to sow; destitute, in many places, of ground to sow upon; as miles upon miles of territory are made inviolable by the plough, by reason of the sacred and inviolable seed of human corpses with which they have been sown. Starvation stares us in the face now; famine and pestilence are the legacies which war will surely leave to us for the coming winter and spring; the cry of children begging the father for bread, which he has not, is already upon the air; the tears of houseless widows and orphans, falling upon the open field where these fortunes camp, prevent the blood-spots from drying.

Now, our British brethren, know the condition and security of a land where "every man's house is his castle"; you have for centuries not felt the ravages of invasion; fancy the destruction of all your means of subsistence, and then refuse, if you can, to help—help quickly—your neighbors who are suffering.

Now, our American brethren, must know the condition in which we live; yet you have been quickly restored; your country is naturally rich. Ours is naturally poor; our resources bear no comparison with yours; and the strength which will be ineffably greater than is with you.

Now, our brethren of the entire human family—not even excepting those of victorious Germany, who surely, we believe, do not regret our annihilation—we implore you come to our rescue.

The original is signed, first by "Roland Maire of Briey," and then those of the civil and ecclesiastical authorities of many such villages and towns situate between Metz, Nancy, and Sedan.]

THE FRIEND.

TENTH MONTH 15, 1870.

ments which will add much to the interesting history of the latter half of the nineteenth century, have been crowded into the three months. They are not only important in their immediate results, but the ulterior consequences almost sure to flow from them, will probably materially change the condition of freedom, in all its political and religious relations. The circumstances which preceded the declaration of war by France against Prussia, and the train of events that has accompanied the march of the German forces to the walls of Paris, can hardly be interpreted in any other way, than as a loosened scourge from the hand of the almighty Ruler of nations, to chastise the irreligious and immoral people; brought

about by the culmination of their own blind and unchristian policy; and through the agency of a colossal power, ignorantly and presumptuously defied.

It may be said that since the assumption of the title of emperor, Louis Napoleon has, at times, swayed the imperial sceptre with moderation; and pursued a policy that has developed the resources of France, and stimulated the enterprise of its inhabitants; but it cannot be forgotten that he ascended the throne, by a course of action steeped deeply in treachery and bloodshed; and that the undeserved ennoblement of himself and his family, has been the object of his primary attention. With all his plausible pretence, that the "Empire was Peace," and his oft-repeated intention to relax the galling constraint of his tyrannical rule, the world has not been so far hoodwinked, but that it could see the energies and wealth of the empire, were devoted to promote its military equipment and discipline, so as constantly to endanger the peace of Europe; and that he loosened his iron grasp on the liberties of the people, only as he became alarmed by the power and determination they manifested, and the consciousness, that did they rise in their might, they would hurl him from his throne. There seems little doubt that the war in which France is now struggling, was inaugurated by Louis Napoleon, with the hope that should success attend his arms, the military enthusiasm thus created, would induce the nation to accept his son as his successor, and establish the Buonaparte dynasty. The reverse of his ambitious schemes has come so suddenly and so crushingly, as to astonish the world. Of the immense armies, with which he commenced the campaign, and proposed to march to Berlin, there is but a small remnant left, and the career of this bold, bad man is ended—at least for the present—by captivity as a prisoner of war. Though the French have been considered a brave and warlike people, in the present conflict, they have been able to accomplish little or nothing, towards staying the invasion of their country; and crippled, divided, and almost in despair, with the mighty host of their enemies around their boasted city, they appear alike incapable to repair the disasters that have attended their every move, or to avert the final catastrophe threatened by their conquerors.

In the tremendous and bloody conflict, the Prussians, though they have suffered severely, with an apparent disregard for human life, and the loss of tens of thousands of their trained countrymen, have made a triumphant march from the Rhine to Paris, and the tone of their commanders shows they are not a little elated by their success, and the self-confidence created in their ability to exact their own terms of peace. Much has been said of the superior morality of the Germans, and that being Protestants, their triumph will remove the barriers erected by Romanism, against the spread of their religion. But a cold deism and rationalistic neology pervade German society, and licentiousness is rampant in most of their cities. In few countries are the rights of conscience more unsparingly disregarded, especially where they interfere with the cherished policy of making every subject a soldier; thus doubly contravening the precepts and commands of the Prince of Peace; so that the purer form of christianity professed, sustains reproach from both government and people. Therefore while thun-

dering at the gates of Paris, and drinking in the plaudits of surrounding nations, King William and his renowned Minister, unconscious that they and their armies are but instruments, by which the chastisement of a sinful people is executed, may yet find they will not be allowed to go unpunished; that their own wickedness shall correct them, and their backslidings reprove them. There is a lesson in the words of the prophet, instructive to rulers of nations now, as when spoken, "I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man." "Shall the axe boast itself against him that heareth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." We think the tone of some leading periodicals, implying that this frightful and unusually destructive war is to be approved as a means for promoting christianity and benefiting humanity, is altogether erroneous, and virtually reflects contempt upon the gospel of peace and salvation. It is more than eighteen hundred years since this last dispensation was ushered in, with the glorious anthem of peace on earth, and good will to men. The whole scope and spirit of its religion are directed against all war, and the lusts from which it comes. Its design is to bring all nations under the government of Christ, the Prince of Peace. When therefore "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and his anointed, saying: "Let us break their bands asunder, and cast away their cords from us," is it any marvel if we see the prediction in measure fulfilling "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." He that sitteth King on the holy hill of Zion, has permitted the destroying angel to go forth, and bitter lamentation for the dead may be heard throughout both countries. Whatever good may be evolved from subsequent events, the war itself cannot lose its character as a scourge and a crime.

Another extraordinarily interesting event, is the deposing of the pope as a secular prince, and depriving him of temporal power. Coming so closely after the announcement of his infallibility; which with its blasphemous assumption, and its horrible dooming to everlasting perdition all who denied that assumption, seems more like the description given by the apostle of the man of sin, "Who opposeth and exalteth himself above all that is called God, or that is worshipped," than anything heretofore known, and brought about in the way it has been, gives the occurrence an aspect of divine interference, for the termination of a system that for ages has oppressed the whole of christendom, and again and again drenched its lands with the blood of conscientious dissenters from its unrighteous pretensions. The subject is one which offers many interesting points for remark, but we may not occupy more of our space. It probably will not be very long ere the direct or indirect effects of this revolution will be felt throughout the world.

SUMMARY OF EVENTS.

FOREIGN.—The cable telegrams do not report any marked change in the position at Paris and the vicinity. The whole German force now occupying the lines before Paris, consists of six army corps, numbering, it is estimated, about 250,000 men, besides cavalry, which would probably bring the total to 320,000 or 340,000 men. They were still engaged in preparations for a regular attack on the fortifications, and for the shelling of Paris. Many heavy siege guns and mortars have been received and planted in position. A Berlin telegraph of the 8th says, that on the hills between Sevres, St. Cloud and Bougival, batteries of siege guns have been placed. A mortar battery at St. Cloud threatens the neighborhood of the Elysian Fields. It was expected the bombardment would commence about the 16th inst.

A dispatch from the New York *World* says: "It is understood that the national guard of Paris consists of 50,000 regulars of the line, 350,000 Parisians, and 200,000 garde mobile; that these men are drilled incessantly, and that it is confidently believed in the city, that the army of Paris alone will, at no distant date, be able to assume the offensive against the invaders. There had been no street rioting or fighting whatever, all the reports of that nature were erroneous.

Communications are received occasionally from the besieged, by means of balloons. On the 7th inst., two balloons, one of them carrying a man, were launched by the Americans. One was successful and escaped the Prussian fire to which, for some time, they were exposed. In five hours the adventurers landed safely, and were conveyed by special train to Tours. They report that the Parisians are determined in their defence of the city, which is quiet and orderly, and think that it is impossible to capture it except through famine. The appearance of Paris is much as usual. The shops are open daily, but close earlier than before the siege.

The election for members of the Constituent Assembly is disapproved by the Paris government of national defence, and is therefore indefinitely postponed. The proposition issued by the Assembly, in the resolution of the Tours government is declared to be the result of an error, being opposed to the decree of the government of national defence, which alone is binding. The elections must be adjourned until they are possible throughout the republic.

The garrison at Metz continues to make frequent sorties, but always with the same result. The French are each time driven back with loss. A Versailles despatch of the 8th says, last night the entire garrison of Metz, including the national guard, made a sortie to the north, on both banks of the Moselle. Their attack was on the entrenched positions of the Germans, and they were repulsed, when they returned to the fortress with a loss of 1,500 men. The Prussians lost nearly 600 men. On the two succeeding days the French made great efforts to break through the lines of the besieging forces, but they were again unsuccessful. The loss of life on both sides is reported to be 10,000 persons were rendered homeless by the bombardment of Strasbourg. Subscriptions for their relief are general throughout Germany. During the entire siege of Strasbourg, the Prussians lost 906 men killed and wounded.

On the 8th a severe engagement took place about forty miles south-west of Strasburg. The German loss was 20 officers and 410 men killed and wounded, while that of the French was said to be three times as great. The Germans took 600 prisoners.

Garibaldi has landed at Marseilles. About 12000 Italians have also arrived in France to aid the republicans.

The controversy between Prussia and England in regard to the violation of her neutrality by the export of arms to France, is growing more and more serious. In his last dispatch the Prussian ambassador reviews the whole question at great length, and exhibits in all his points out how the English government shifted ground, first requiring proof of the alleged supplies to France; that when the proof was furnished, Earl Granville declared the traffic legitimate, and that the custom authorities had no power to stop it. He further says: "The sworn testimony of the fact that 40,000 small arms have been exported to France since Sept. 30th, and that a number of manufactories, especially in London and Birmingham, are working day and night for the French agents. I possess authenticated copies of contracts between the French government and English houses, and the export of arms and munitions of war is thoroughly organized at several British ports."

The Masonic fraternity of England have contributed

£70,000 sterling for the relief of families of German soldiers.

A dreadful earthquake has just occurred in Calabria. Many lives were lost, and several villages utterly destroyed.

The Italian government has formally repudiated any design looking to the annexation of Nice and Savoy. The result of the Plebiscitum in the Roman States is officially published as follows: For Italian unity, 13,365; against unity, 1,507.

A note from the Prussian government informs the Powers, that Paris threatens to hold out until it is starved. In that event two millions of people would be in the hands of the Prussians, which will be unable to furnish supplies for a single day, as there is little edible within several days' march of Paris. Hence the people cannot abandon the city by thousands and the inevitable course of the thousands must starve.

The foreign ambassadors at Tours are negotiating for quarters in Bordeaux, in view of the contemplated removal of the government thither. The vintage has begun in Champagne, and the workmen are protected by the Prussians.

Recently informed the Mayor of Versailles that Prussia had no objections to the elections for the National Assembly, but that the French Government had countermanded them. King William has relieved Versailles from the payment of 400,000 francs which had been levied by the Prussians.

The dispatch of the 10th says: "The following statement is official. The government of Prussia, unable to recognize the actual government of France, will not restore the Bonapartes."

A Florence dispatch of the 16th, announces that a decree has been issued annexing the Roman provinces to the Kingdom of Italy. The laws of Italy are to be introduced, and an amnesty proclaimed. General La Marmora is appointed Lieutenant Governor of the Papal provinces. "The pope preserves his dignity and the inviolability of his prerogatives as a sovereign."

A Tours dispatch of the 10th mentions the arrival in that city of a Prussian soldier, a sentry, who escaped from Paris in a balloon. He declares that Paris is absolutely impregnable; that it cannot be captured or surprised, and that there is no danger of the sedition or starvation which the Prussians have been counting on. The force of the defenders, he says, consists of 100,000 regulars, 100,000 militia, and 60,000 regular troops. The provisions are sufficient for many months. He says, the winter rains will soon come, finding the Prussians far from home, decimated by French arms, by hunger and by disease.

The French journals, of Orleansist or legitimist complexion, are all in the highest eulogy of the elections, while other journals applaud the measure.

London, 10th mo. 10th. Consols, 92½. U. S. 5-20's of 1862, 91; of 1867, 89½; ten forties, 85½.

Liverpool.—Uplands cotton, 8½; Orleans, 8½. Red western wheat, 8s. 6d.; red winter, 8s. 10d. per cental.

Exports.—New York, 14th mo. 10th.—The census is at completed, and the total population is stated at 939,536. In 1845 it was 726,836.

Philadelphia.—Mortality last week 231. Males, 136; females, 95. Consumption, 42; debility, 16; old age, 11. The mean temperature of the Ninth month, by the thermometer at 6 o'clock, is 67.5 deg., the highest, the highest during the month, 86 deg., and the lowest 54.50. The amount of rain 1.71 inches. The average of the mean temperature of the Ninth month, for the past eighty-one years, is stated to be 66.26 deg., the highest mean of temperature during that entire period occurred in 1867, 72.99 deg., and the lowest, in 1840, 69 deg.

Massachusetts.—The President of the United States has issued another proclamation enjoining neutrality in the war between France and Prussia, and declaring also that any frequenting and use of the waters within the territorial jurisdiction of the United States, by the armed vessels of either belligerent, for the purpose of preparing for hostile operations, or as posts of observation upon the ships of war or privateers, or merchant vessels of the other belligerent lying within or being about to enter the jurisdiction of the United States, must be regarded as unfriendly and offensive, and in violation of that neutrality which this government is determined to maintain.

A dispatch received by the Secretary of the Interior, from a special Indian Commissioners Brunat and Campbell, dated Fort Laramie, 10th mo. 8th, says they have had a conference of three days with Red Cloud and his chiefs, and have concluded several treaties. No depredations, they say, have been committed by these Indians for five months. We are satisfied they all desire permanent peace, and the influence of Red Cloud and all the chiefs will be used effectually to maintain it.

The goods sent for them were distributed yesterday and they are greatly pleased with both the quality and quantity.

The Markets, &c.—The following were the quotation on the 10th inst. 1867.—Wool.—American grade, 113 U. S. 1867, 1181; ditto, 2-50's 1868, 1104; ditto 10-40, 5 per cent. 160½. Superfine lino, \$5.10 a \$5.33; Superfine Ohio, \$5.50 a \$5.70; finer brands, \$5.75 a \$5.90. No. 1 Chicago spring wheat, \$1.27 a \$1.30; amber wheat, \$1.32 a \$1.35; amber Michigan, \$1.53 a \$1.56; white Kentucky, \$1.60; per cent. 100, \$1.50. Ohio, 90's, 54 cts.; State, 56 a 58 cts. Western rye, 90 cts. Western mixed corn, 85 cts.; yellow, 90 cts. *Philadelphia*.—Cotton, 161 a 163 cts. for uplands New Orleans. Superfine lino, \$4.50 a \$5; finer brand \$5.25 a \$5.25. Red wheat, \$1.35 a \$1.40; amber \$1.4 a \$1.47. Rye, \$7 a 90 cts. New York, 94 a 96 ½ cts. Western mixed, 85 a 88 cts. Western oats, 50 a 52 cts. Delaware, 48 a 50 cts. Clover seed, \$6.50 a \$6.7. Timothy, \$4.75 a 5 cts. The receipts of beef cattle at Avenue Drove-yard reached 8,118 head. Market do. 7 a 8 cts., and commencing a 6½ cts. per lb. gross. Sold of 10,000 sheep at 4 a 5½ cts. per lb. gross. Hogs sold \$11 a \$12 per 100 lbs. net, the latter for corn fed *Chicago*.—Extra spring lino, \$4.75 a \$6. No. 2 sprit wheat, \$1.08. No. 2 corn, 62½ cts. Oats, 36 a 36 ½ cts. Rye, 72½ cts. No. 2, barley, 53 cts. *Cincinnati*.—Red wheat, \$1.10 a \$1.15. Old corn, 60 a 62 cts.; new, 57 cts. Oats, 35 a 45 cts. per bush, 15½ cts. *St. Louis*, 31 cts. Corn, 68 cts. Oats, 37 a 44 cts.

RECEIPTS.

Received from Jas. R. Kite, Agent, O., for David B. and Ellwood Burgess, \$2 each, vol. 44; from Ferdinand Herman, Mass., \$2, vol. 44; from Joseph Wall, Wm. P. Fisher, \$4 each, vol. 44; from John A. Kite, O., vol. 44; from Asa Garretson, Agent, O., for Jose Gibbons, \$4, vol. 44 and 45; from Wm. P. Townsend Agent, Pa., for Margareta J. Mercer and Margaret E. Pyle, \$2 each, vol. 44, and for Edw'd H. Hall, \$6, No. 52, vol. 44; from Philip P. Dunn, N. J., \$2, vol. 44; and from Thos. A. Bell, Pa., \$2, vol. 44; from Levi Fish, M. D., Mass., \$2, vol. 44; from Benj. D. Stratt, Agent, O., for Lewis B. Walker, \$2, vol. 44; from Th. Bundy, O., \$2, vol. 44; from Anne Fin, Pa., \$2, vol. 44; from Wm. Fisher, O., per G. M. Morlan, Age \$2, vol. 44.

FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to take charge of this Institution, and manage the Farm connected with it. Application may be made to

Ebenezer Wistar, Marshallton, Chester Co., P. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morlan, Onley P. O., do. Joseph Scattergood, 413 Spruce Street, do.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION of this Institution will open Second-day, the 31st of Oct. Friends who are desirous of sending children to this School, are requested to make early application AARON SHARPLES, Superintendent, whose address "Street Road P. O., Chester Co., Pa." When convenient, application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 A St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty-third Ward,) *Philadelphia* Physician and Superintendent—JUSTUS H. WOKINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. C. GREEN, C. of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

DIED, at Haddonfield, N. J., Sixth month 16th, 1867, WILLIAM JESSE ROBERTS, in the 34th year of his age, a member of Western District Monthly Meeting, West Chester, Pa. He was a native of Pennsylvania, and died on the morning of the 17th of Ninth month, 1867, MARY, wife of William Llewellyn, in the 67th year her age, a member of Pennsylvan Monthly Meeting, being enabled to bear a lingering illness, with patience and resignation to the Divine will, her close was peaceful.

WILLIAM H. PILE, PRINTER. No. 422 Walnut Street.

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Postage, when paid quarterly in advance, five cents.

For "The Friend,"

tender Counsel and Advice by Way of Epistle.
(Concluded from page 60.)

O my dear friends, let it be your daily and hourly work to wait upon God. How often does David speak of waiting upon God? He is the sweetness of it: therefore retire into your holy chamber: be still, and the Lord will speak comfortably unto you. Blessed are they that wait upon him; whose expectations are fully from him. "For though the youth shall not be weary, and the young men shall not fail, they that wait upon the Lord all renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." "waited," said David, "patiently for the Lord, and he inclined unto me, and heard my cry." And this was his testimony, "Behold, the eye of the Lord is upon them that fear him, to deliver their souls from death, and to keep them alive in famine: for the Lord is faithful unto them that are of a broken heart, I saveth such as be of a contrite spirit." Did you hear it, therefore he could speak it. O my dear friends, who are compassed about with many tribulations; the Lord God, your strength, is near you to sustain you. He bore the holy reproach of Jesus, and despised the shame of his cross, and did never desert you? Be not cast down, though the eye of reason there seemeth none to you, nor not to save; though enemies within, and enemies without, encamp themselves about you; though Pharaoh and his host pursue you, and great difficulties be on every hand of you, and the dismal Red Sea be before you, stand still: make no bargains for yourselves: let all flesh be silent before the Lord; and "His arm shall bring you salvation." Yea, when you are ready to go down into the pit, that your throat is dry with crying, and your eyes seem to fail with waiting, your salvation shall spring as the morning; because his mercies are to all generations, and the seed of Jacob never sought his face in vain. "The poor man cryeth," said David: "Yet poor man was this? He that is poor in his own eyes, that hath no helper in the world but God." "This poor man cried, and the Lord heard him, and saved him out of all troubles." "Our souls," said the righteous

of old, "waited for the Lord, for he is our help, and our shield forever."

Wherefore, my dear friends, be not you discomforted, for there is no new thing happened unto you: it is the ancient path of the righteous; "For thy sake," says David, "have I borne reproach; I am become a stranger to my brethren, and an alien unto my mother's children. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment, and I became a proverb to them: they that sit in the gate, speak against me; and I was the song of the drunkard. Save me, O God, for the waters are come in unto my soul: and the water-floods are ready to swallow me up. They persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded." Do you not know this, dear friends? Are not your tears become a reproach, your fasts a wonder, your paleness a derision, your plainness a proverb, and your serious and retired conversation a by-word? Yea, when the Lord hath wounded, have not they also grieved? And when the Lord hath smitten you, have not they mocked? But this was David's joy, "The Lord is my Shepherd, I shall not want: he restoreth my soul, he leadeth me in the path of righteousness, for his name's sake; he maketh me to lie down in green pastures; he leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me;" who was the comforter and preserver of Shadrach, Meshach, and Abednego, that refused to obey the king's command against the commandment of God; they would not bow to his image; but rather chose the fiery furnace, than to commit idolatry, or bow to another thing than to the living God. "Did not we cast three men into the midst of the fire?" said Nebuchadnezzar: "Lo I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God." O my friends, the fire obeyeth him, as well as the winds and seas: all power is given to the Son of God, who is given to you for your salvation. Well; Shadrach, Meshach, and Abednego, the king callesth out of the fire, and they have no harm; though the mighty men that cast them into the fiery furnace were consumed. The God of Shadrach, Meshach, and Abednego, is magnified by the king's decree: and Shadrach, Meshach, and Abednego, are by the king highly preferred. Here is the end of faithfulness: here is the blessing of perseverance: God will bring honor to his name, through the patience and integrity of His people.

And it was this Son of God that preserved Daniel in the lion's den; it was his voice that David said, "divideth the flames of fire; he rideth upon the winds, he sitteth upon the floods. The voice of the Lord is powerful; the voice of the Lord is full of majesty: they that trust in him shall never be confounded."

Blessed are they whose God is the Lord; for he is a present help in the needful time of trouble. The angel of the Lord encampeth round about them that fear him, and he delivereth them. O taste, and see, that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, for there is no want to them that fear him. The young lions shall lack, and the old lions suffer for hunger; but they that seek the Lord shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth them out of them all: for the Lord redeemeth the souls of his servants, and none of them that trust in him shall be made desolate."

For which cause, my dear friends, "cast away every weight, and every burden, and the sin that doth so easily beset you." Neither look at the enemy's strength, nor at your own weakness; but look unto Jesus, the blessed Author of your own conviction and faith: the Mighty One, on whom God hath laid help for all those that believe in his name, receive his testimony, and live in his doctrine; who said to his dear followers of old, Be of good cheer, I have overcome the world; fear not, little flock, it is your Father's good pleasure to give you the kingdom: and they that endure to the end shall be saved; I will not leave you comfortless, said he, I will come to you; he that is with you, shall be in you. This was the hope of their glory, the foundation of their building, which standeth sure. And though sorrow cometh over night, yet joy shall come in the morning. Ye shall weep and lament, said Jesus, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy, and their rejoicing into howling. And lo I am with you unto the end of the world. Be ye therefore encouraged in the holy way of the Lord: wait diligently for his daily manifestations unto your souls, that you may be strengthened in your inward man, with might and power, to do the will of God on earth, as it is done in heaven. O watch, that ye enter not into temptation: ye, "watch unto prayer, that ye enter not into temptation, and that you fall not by the temptation." Christ said to Peter, "Canst not thou watch one hour?" Every one hath an hour of temptation to go through; and this is the hour that every one is to watch. Jesus, the Captain of our salvation, was under great temptations; he was sad unto death; he did sweat drops of blood; but he watched, he prayed, he groaned, yea, he cried with strong cries; but through suffering overcame; and remember how in the wilderness he was tempted, but the angels of the Lord ministered to him. So they that follow him in the way of the tribulations and patience of his kingdom, God's angel shall minister unto them all: yea, he will keep them in the hour of temptation: he will carry their heads above the waves, and deliver them from the devouring floods.

Wherefore, finally, my friends, I say unto

you, in the name of the Lord, "Be of good cheer!" Look to Jesus, and fear not man, whose breath is in his nostrils; but be valiant for the truth on earth. Love not your lives unto the death, and you shall receive a crown of life and glory; which the God of the fathers, the God of the prophets, the God of the apostles, and the God of the martyrs, and true confessors of Jesus; yea, the God and Father of our Lord Jesus Christ, shall give unto all those that keep the pure testimony of his Son in their hearts, and patiently and faithfully endure to the end.

Now to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

I am your friend, that sincerely loves you, and earnestly travails for your redemption.

WILLIAM PENN.

From the "American Naturalist."

Flowerless Plants.

(Concluded from page 65.)

Alluding to fungi on forests, fruits, shruberies, grapes and grains, a passing word will not be amiss on the potato disease, caused by the *Botrytis infestans*; its ravages, however, are too well known to this generation for particular details. Another, the *B. bassiana*, attacks the silk worm in China and Syria. The *Achorion microsporum*, *Trichophyton* and *Lichen agrarius*, are well known to attack man, to say nothing of the strong probability of their being the origin of malaria, typhus, cholera, and the plague, &c., besides numberless epidemics, which, at least, are preceded and unduly accompanied by these strange and often microscopic wonders of the vegetable kingdom. Unlike other plants the fungi in place of purifying the air—at least, so manifestly—from the poisonous carbonic acid and the other elements of injury, and giving us back the vital oxygen, steal away this, and shed on the shadowing wings of every dark corner of the earth an element, which, if it exceeded a tenth, would annihilate the race; besides all this, they throw off hydrogen, which causes abrasions and sores—mostly of the mucous membranes and air passages; and, finally, as we have seen in some cases, they exhale specific poisonous substances; while myriads of spore-seeds so minute and light as to be scarcely less volatile than ether itself, are poured forth upon the gentlest breeze, were it even so slight as to leave the gossamer unmoved. Let us not, however, look altogether upon the dark and dismal side of the picture. They all may be, nay, are, beneficent forms of life, only less poisonous and otherwise injurious than would be the fleeting noxious vapors they catch from the atmosphere. It is notorious that in stagnant water, or in that other fluid, the air—where decomposing organisms take on innumerable forms of life—there is the purified and purest portion of the pond. Even the noisome mosquitoes, dragon flies and reptiles, with flowerless plants, render fluids salubrious that were hastening to putrefaction and death.

The Fly Agaric (*Agaricus muscarius*), is so named from its being used to poison flies. This intoxicating fungus is often seen in hilly or subalpine regions, particularly in our forests of fir and birch, where its tall, trim, white stem, and rich scarlet cap, studded with white,

scaly warts, form a beautiful contrast to the soft, green carpet of moss from which it springs, and the elegant emerald foliage that overshadows it. This very poisonous fungus is to the north-eastern nations of Europe and Northern Asia, what opium and hemp are to India and China, awa to the Sandwich Islands, cocoa to the Peruvians, and what tobacco and various spirituous liquors are to Europe and America. Thus we see, as a reverend writer justly remarks, that the indulgence of these narcotic cravings has at last degraded itself to so low an object in the scale of nature as a common foodstuff; and that, too, in the most revolting manner possible to conceive. The Kamtschatkan and the Koriat races are so dreadfully degraded that they personify this fungus under the name of *Mocko Morro*, as one of their household gods—like the god *Siva* of the Hindoo Thugs; if urged by its effects to commit suicide, murder, or some other heinous crime, they pretend to obey its commands, and to qualify themselves for premeditated assassination, they have recourse to additional doses of this intoxicating product of decay and corruption. When steeped in the expressed juice of the native whortleberry, it forms a very strong intoxicating kind of wine, which is much relished. But the more common way of using the fungus is to roll it up like a bullet and swallow without chewing, otherwise it would disorder the stomach. Dr. Greville in the fourth volume of the "Wernerian Transactions, says, one large or two small fungi are a common dose to intoxicate for a whole day, i. e. by drinking water freely, which augments the narcotic action. The desired effect comes on from one to two hours after taking the fungus. Giddiness and drunkenness follow in the same manner as from wine or spirituous liquors; cheerfulness is first produced, the face becomes flushed, involuntary words and actions follow, and sometimes loss of consciousness. Some persons it renders remarkably active, proving highly stimulant to muscular exertion; but by too large a dose violent spasmodic effects are produced. So exciting is it to the nervous system of many that its effects are very ludicrous; a talkative person cannot keep silence or secrets—one fond of music is perpetually singing, and if a person under its influence wishes to step over a straw or stick, he takes a stride or jump sufficient to clear the trunk of a tree. It is needless to say delirium, coma and death often result as in the case of alcoholic spirits.

It is worthy of note that the very same erroneous impressions as to size and distance produced by this plant, are also created by the *hashsheeh* of India, and are also frequently noticed among idiots and lunatics. It has been suggested that many of these may have suffered martyrdom at the stake during the witch mania of Scotland, owing to their natural and temporary defect—*inability to step over a straw* being considered the conclusive test of familiarity with evil spirits. And with those devoted to its intentional use, we should say it really does come within one of it. It is curious to observe how the effects produced by various species of poisonous fungi should be so very similar to alcoholic liquors. The effects in both cases may be traced to a kindred cause. Alcohol, as all know, is the product of fermentation or corruption, arrested at a certain stage of fungoid growth, as also is the case with the yeast and rising process of the pastry cook and brewer. Having,

hence, one common origin, it is less wonderful that their effects should be similar; and, we may add, they tend to produce a like poisoned condition in the human body. This is exemplified in excessive beer and liquor consumers, though slight accident or even scratch on which will often cause death.

The common Puff Ball (*Lycoperdon botivum* and *pratense*) requires special notice. When slowly burnt and the fumes inhaled it produces intoxication, followed by drowsiness and the perfect insensibility to pain, with loss of speech and motion, while one is still conscious of everything that happens around—realizing the truth that it is possible for one to lie stretched on the funeral bier sensible to weeping friends; aware of the last screw being fixed in the coffin and the last clod clapped down upon us in the churchyard, and yet unable to move a hand or a lip for our own deliverance. Experiments have recently been made on cats, dogs, and rabbits, and similar effects have been found to invariably ensue. And for aye it has been used in this manner for stupidifying bees, and thus robbing their hives with impunity. The inhalation in man, however, continued too long, vomiting, convulsion and ultimate death results.

That these fungi are sometimes purely meteoric, is proven by their fastening upon and rapidly extending themselves; hence the matter is manifestly conveyed to them by the air and moisture. Many Polypori, to grow on hard tissue of volcanoes without a particle of organic matter. Nevertheless, in healthy conditions of air, soils, and the objects attacked, we have often seen to be true communitants, so that in most cases they may be deemed consequences, rather than causes; one prefers that view of the subject—our chief concern being a review of the facts. Sometimes, indeed, require certain specific conditions so well known that they can be grown to order, leading shrewd observers to the plausible conjecture that they are of spontaneous generation.

Berkley and McMillan, from whom we extract, mention that in Italy a kind of Polypore greatly relished, is grown simply by singeing the stump or stems of hazel-nut trees or placing them in a moist, dark cellar. The plants and other parasites sometimes invading organisms, both animal and vegetable in their most vigorous state, but we may say, in general terms, that whatever fosters, lowers the standard of life in the human, the animal, or in the plant, surely invites these disorder-inspecting gnomes from beneath; which move to and fro in the earth-messengers of the shades!—ready to alight upon and claim as their own all such trenches upon the outer realms of death.

I well recollect, many years since, while residing in the pine forests of Russell county, Alabama, one of my neighbors (Oliver) was desperately annoyed by some mysterious factor, like carrion. A general search was instituted, and at length an abominable fungoid was found growing beneath the steps of a log cabin. I have only known of two instances of this kind. It may, however, be common in the piney wood sections of our country. This is a species of *Clathrus*, a putrid, revolting, jelly-like mass of raw flesh just beneath the loosely-lifted soil. It diffuses such a loathsome stench that none could endure it.

One might object that this stench was owing to its putrid state; not so at all; it is the

nal factor of the fungus, just as we find in common pole-cat weed and cabbage, several arums, stapelias, &c. Unless the hiding place of this pest is discovered—and little else is likely to come to the premises until—and the intolerable nuisance abated, its surroundings, they are apt to repeat themselves. There is a popular superstition at if any one should accidentally touch this noxious mass it would produce cancer—the custom of carefully covering it or with leaves, moss, earth, &c., to prevent a possibility of a contagion.

We do most solemnly warn the reader that a most vigorous health may not too rashly assume upon a forced, foolhardy or wanted careless contact with these fungi.

Recent researches seem to show us how low we yet know, and well do they warn us to form too hasty conclusions; nevertheless, with one voice they proclaim these fungi be more abundant and much more important than is commonly supposed. They are doubtfully the secret or obscure and often suspected proximate causes of many diseases of animals and of man—operating either directly or indirectly.

Builders have a woful knowledge of numerous fungi found on wood, the most familiar to us from my earliest recollection is the Weeping Morel (*Merulius lacrymans*), a crying ill. Both this and the *M. vastator* are sufficiently devastating to all timbers in warm, moist situations where there is no free circulation of air, as in hollow trees, cellars, waiting, timbers of ships, sills, sleepers, &c. These invaders, little less than legion, all pass under one common designation, the *dry rot*. Weeping morels at first appear in a white spot, or point, spreading their filaments flat over the surface of the timber in rounded white cottony patches from one to eight inches wide, and so onwards; near maturity it forms a mass of yellow, orange or brown, weeping threads, or veins, colored tears; they soon attract upon myriads of dirty, rusty-colored spores which spread destruction far and wide; wood, books, and walls crumble in its coming path; buildings often, though taken down and the stones scraped and fired, scarcely suffice to stay the scourge. Is this the leprosy the wall spoken of in Leviticus? Heat applied to dry wood only hastens the malady—it can be forestalled by cutting the timber in winter when the sap is out; and, better still, immersion in water for a long time, to fully pliant or extract the entire juices, as is now practised by the best ship-builders and nest wheelwrights, carpenters, &c., who regard it a worthy and enduring reputation. It is said that the ships in the Crimea Sea suffered more from this insidious foe than from the ravages of fire, or the shots and shells of their enemies. We have seen samples of this light, crumbly, papery shelled wood, with its weight and strength totally consumed.

By a strong wash of corrosive sublimate solution over the timbers of cellars these decrepit or weeping morels are at once rendered dry, and the evil often entirely arrested in the midst of its havoc.

Lastly, most of us have heard, and many have no doubt seen, specimens purporting to be a caterpillar turned into a plant, or some such similar foolishness. We have one in the herbarium which any one may see at their leisure. This is one of those parasitic fungi, that rob and kill in order to supplant and live

on other's gains; the dying grub's head never sprouts up as a plant, but the seeds or spores of the *Spheria Robertsi* alight upon the caterpillar of a moth, the *Hepialus*, when it buries itself in the mossy woods to undergo metamorphosis, and by its growth destroys the napping grub. Two species of these are used by the Chinese, who sell them in bundles of eight or nine, with the worms attached, which they place in the stomach of a duck and roast for the patient to eat.

For "The Friend"

Selections from the Journal of George Fox; with a few remarks.

Of George Fox's Journal and Life, Sir James Mackintosh says: "It is one of the most extraordinary and instructive documents in the world; which no reader of competent judgment can peruse without revering the virtue of the writer."

"The Lord said unto me, 'If but one man or woman were raised by his power, to stand and live in the same Spirit that the prophets and apostles were in who gave forth the scriptures, that man or woman could shake all the country in their profession for ten miles round.' For people had the scriptures, but were not in the same light, power, and Spirit, which those were in who gave forth the scriptures; so they neither knew God, Christ, nor the scriptures aright; nor had they unity one with another, being out of the power and Spirit of God. Therefore we warned all, wherever we met them, of the day of the Lord that was coming upon them."

"It is not circumstances we contend about; but the way of Christ and his light, which are but one; though the world hath imagined many ways, and all out of the light, which by the light are condemned. He who preached this light, said, 'He that knoweth God, heareth us; he that is not of God, heareth us not; hereby know we the Spirit of truth, and the spirit of error.' It is the same now with them that know the truth; though the whole world lies in wickedness. All dispensations and differences that are not one in the light we deny; and by the light, that was before separation, do we see them to be self-separations in the sensual, having not the Spirit. Their fruits and end are weighed in the even balance, and found to be in the dark, with all the lo-heres and lo-there's; and the presence of Christ is not with them, though the blind see it not; who see not with the pure eye, which is single; but with the many eyes, which lead into the many ways. Nor are any the people of God, but who are baptized into this principle of light; which all the faithful servants of the Lord were ever guided by in all ages, since the apostasy and before. For the apostasy was and is from the light; and all that oppose the light are apostates. Who contest against the truth, are enemies to it, and are not actuated by the Spirit; but have another way than the light."

In an epistle to Friends in the ministry, he writes:—"The Lord God Almighty over all in his strength and power, keep you to his glory, that you may come to answer that of God in every one. Proclaim the mighty day of the Lord, of fire and sword, which will be worshipped in spirit and in truth; and keep in the life and power of the Lord God, that the inhabitants of the earth may tremble before you; that God's power and majesty may be admired among hypocrites and heathens,

and ye in the wisdom, dread, life, terror, and dominion, preserved to his glory; that nothing may rule or reign but power and life itself, and in the wisdom of God ye may be preserved in it. This is the word of the Lord God to you all. The call is now out of transgression, the Spirit bids, come. The call is now from all false worship and gods, from all inventions and dead works, to serve the living God. The call is to repentance, to amendment of life, whereby righteousness may be brought forth, which shall go throughout the earth. Therefore ye that be chosen and faithful, who are with the Lamb, go through your work faithfully in the strength and power of the Lord, and be obedient to the power; for that will save you out of the hands of unreasonable men, and preserve you over the world to himself. Hereby you may live in the kingdom that stands in power, which hath no end; where glory and life is."

"Dear friends, dwell in patience, and wait upon the Lord, who will do his own work. Look not at man, in the work; nor at man, who opposeth the work; but rest in the will of the Lord, that so you may be furnished with patience both to do and to suffer what ye shall be called unto; that your end in all things may be his praise. Take up his cross freely, which keeps low the fleshly man; that Christ may be set up and honored in all things, the light advanced in you, and the judgment set up, which must give sentence against all that opposeth the truth; that the captivity may be led captive, and the prisoner set free to seek the Lord; that righteousness may rule in you, and peace and joy may dwell in you, wherein consisteth the kingdom of the Father; to whom be all praise forever! Dear friends, meet often together; take heed of what exalteth itself above its brother; keep low, and serve one another in love for the Lord's sake."

"All my dear friends in the noble seed of God, who have known his power, life, and presence among you, let it be your joy to hear or see the springs of life break forth in any; through which ye have all unity in the same feeling, life, and power. And friends, though ye may have been convinced, and have tasted of the power, and felt the light, yet afterwards ye may feel a winter-storm, tempest and hail, frost and cold, and temptation in the wilderness. Be patient and still in the power and in the light that doth convince you, to keep your minds to God; in that be quiet, that ye may come to the summer; that your light be not in the winter. For if ye sit still in the patience which overcomes in the power of God, there will be no flying. The husbandman, after he hath sown his seed, is patient. And ye by the power being kept in the patience, will come by the light to see through, and feel over winter storms and tempests, and all the coldness, barrenness, and emptiness; and the same light and power will go over the tempter's head; which power and light was before he was. So in the light standing still, ye will see your salvation, ye will see the Lord's strength, ye will feel the small rain, ye will feel the fresh springs, your minds being kept low in the power and light: for that which is out of the power lifts up. But in the power and light ye will feel God revealing his secrets, inspiring your minds, and his gifts coming in unto you; through which your hearts will be filled with God's love, and praises to him that lives forevermore; for in

his light and power his blessing is received. So in that, the eternal power of the Lord Jesus Christ preserve and keep you! Live every one in the power of God, that ye may all come to be heirs of that, and know that to be your portion; even the kingdom that hath no end, and the endless life which the Seed is heir of. Feel that set over all, which hath the promise, and blessing of God for ever."

The pure and unsophisticated doctrines of ancient Quakerism, as thus set forth by George Fox, fail not to remind, when contrasted with the easy-going, modern and modified Quakerism of to-day, of our dear Saviour's precept: "No man also having drunk old wine straightway desireth new; for he saith the *old is better.*" In view of this truth, would that the desire were more prevalent amongst us duly to heed the significant appeal of the prophet: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls." And likewise heed Christ's direction to His church, which He at the same time encourages to keep in the footsteps of the flock, and to feed beside the shepherds' tents: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions." The first verse of a familiar little poem entitled "The March of Refinement," also harmonizes well with the same:—

"Sons and daughters of Fox, from your slumbers awake ye,

No longer in listless indulgence recline!
From the fetters of sloth and luxury break ye,
And put on your beautiful garments and shine."

The "beautiful garments" of humility, meekness, and dedication of our all to the Lord, being faithfully put on and livingly worn, might give much cause for contrition and abasement; but O! how would they exalt the dear Redeemer's kingdom, and power, and glory, over every thing within us and without us; abundantly proving that every sacrifice of self, or of that which can never find acceptance upon the Lord's altar, will have a soul-satisfying reward: how it would exemplify the truth to us-ward: "The King's daughter is *all glorious within*; her clothing is of wrought gold," &c. Then would the Saviour's blessing rest upon us, "Ye are the light of the world;" and His precious injunction be verified to our unspeakable joy, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Then, too, would we more fully appreciate the favor and blessing attached to fellowship and membership in a religious Society, in allusion to which one of its convinced and distinguished members, could thus write in the seventy-eighth year of her pilgrimage: "With reverence and heart-contriting thankfulness, I acknowledge the mercy that united me to a religious people, whose genuine principles of faith in Christ Jesus, as a Mediator, a sacrifice for sin, and reconciler to God the Father, through justification and sanctification, is *fully satisfying to every faculty of my soul*, as the glad tidings of salvation."

George Fox, though jealous for the honor of the truth as it is in Christ Jesus; and, in the wisdom and authority given him, was prompt to reprove where he saw it needful, and that without partiality, in order for their help; yet, as is shown in the foregoing selec-

tions, he was also very tender, and even loving towards those, who with sincere devotion of heart, though in much weakness and fear, and amidst many discouragements and tribulations, were engaged to walk in that straight and narrow way which alone leadeth to life. These he tenderly entreats to dwell in patience, which overcomes in the power of God; who will then do His own work. He pleads that righteousness may rule, and peace and joy dwell in them, wherein consisteth the kingdom of the Father; to whom, he submits, be all praise forever. He reminds them that the light and power of Christ was before the tempter; wherein if they abide steadfast, they will see their salvation, and will see also the Lord's strength; for in His light and power, His blessing is received.

Had this light and power of the Lord Jesus, the quickening spirit of the second Adam, but full place in us of the present day, how should we become as a city set upon a hill that could not be hid. Unchangeably true remains that divine aphorism concerning our blessed Redeemer: "In him was life and the life was the light of men." O! that we might diligently and savingly heed the precept of our holy Lawgiver: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." Truths indeed ever safe and pertinent; and never more needed. In accordance with this doctrine, does not the change in us, even the great work of regeneration, begin in the Spirit of God enlightening, through His day-spring from on high, our dark hearts, as was the case with the two disciples going to Emmaus? (Luke xxiv. 13 to 34): Whence, through whole-hearted submission, and taking heed to which, we are enabled—"For all things that are reprovable are made manifest by the light"—to see our wretched and lost state as children of the first Adam, and walking in Christ, the Alpha and Omega, who has said, "I am the light of the world;" "He that followeth me shall not walk in darkness, but shall have the light of life," we may know our souls to be healed of that malady, sin, which if not turned from and repented of, must ever separate the soul from the King immortal and invisible, dwelling in the light, and from His ever-glorious kingdom, which consisteth in righteousness, and peace, and joy in the Holy Ghost. But as obedience to the discoveries of this light, keeps pace with knowledge, our path will be like that of the just "that shineth more and more unto the perfect day;" till, through the Lord's unspeakable mercy, we shall be permitted to become inhabitants of that glorious city, which hath no need of the sun, neither of the moon to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof."

On *Instantaneous Conversion*.—Very gross is the deception of those, who imagine the whole work of regeneration to be instantaneous. This can be nothing else but a delusion of Satan, to settle people at rest in a state of self security as long as he can. Oh! what a length of time it takes, to work out that rebellious, stiff-necked, backsliding nature, which was born in Egypt, before the new generation is raised up, that is fit to enter the promised land.—*John Griffith.*

Selected.
QUIETNESS, AS A CANOPY, COVERS MY MIND.

Great God, thy name be blessed,
Thy goodness be adored,
My soul has been distressed,
But thou hast peace restored.

A thankful heart I feel,
In peace my mind is staid,
Balsamic ointments heal,
The wounds by sorrow made.

Though elements contend,
Though wind and waters rage,
I've an unshaken Friend,
Who doth my grief assuage.

Though storms without arise,
Emblems of those within,
On Christ my soul relies,
The sacrifice for sin.

Though inward storms prevail,
Afflicting to endure;
I've help that cannot fail
In Him that's ever sure.

Though outward war and strife,
Prevail from sea to sea,
I've peace in inward life,
And that sufficeth me.

Though clamor rear its head,
And stalk from shore to shore,
My food is angels' bread,
What can I covet more?

Though ill reports abound,
Suspicious and surmise,
I find, and oft have found,
In death true comfort lies;

That death I mean whereby
Self-love and will are slain,
For these the more they die,
The more the Lamb doth reign.

And well assured I am,
True peace is only known,
Where He the harmless Lamb,
Has made the heart his throne.

Then, then may tempests rage,
Canon may roar in vain;
The Rock of every age,
The Lamb, the Lamb doth reign.

Job Scott.

Drreams.

From "Good Health."

Whether our views are materialistic or spiritual, we must adhere to the principle that mental activity is inseparably connected with the brain. It is the instrument by which the soul manifests its activity, and, as from an imperfect instrument the most skilful performer can produce only imperfect music, so the capabilities of the mind are dependant upon the state of the brain. As in sleep its nourishment is considerably lowered by the diminished supply of blood, so also, as Durham's experiments upon sleeping animals, whose skulls be partially opened, have shown, the arterial, that is, the oxygen bearing vessels, are more contracted and less abundantly filled than in the waking condition, and, consequently, the capability of the brain is much less. Mental activity is reduced to a minimum, and especially must all complicated processes, above all things the judgment, come to a pause. Still our thoughts and ideas continue to spin themselves out even in sleep, according to the same inductible law as they do when we are awake, but they lack the regulating and limiting conduct of the judgment and the understanding. This partial activity of the brain is to dream.

The dream is not a dark and inexplicable

something of whose origin we are ignorant; is a product of the same brain function which is active in our waking state. Our thoughts in dreaming depend as much upon the association of ideas as they do when we are awake. In accordance with this law every idea immediately on its rise calls up a series of other ideas connected with it by resemblance of circumstance, similarity of sound in the words which express it, or agreement in the order of time, &c.

In the waking state the judgment always exercises a restraining influence upon the play of our fancy, and prevents us from joining together the unusual and incongruous; but in deep our ideas are associated in the lowest manner. When we are awake one idea follows another; but when we are asleep, several ideas simultaneously present themselves, and, uniting together, form themselves into one complex whole; or, from the rapidity with which they follow each other, and the indistinctness of their connection, one idea unobtrusively takes the place of another.

In the waking state we can call up ideas by the effort of the will. We can think of what we wish. This, however, is not always the case. Very often it happens, as if by accident, that ideas spring from the treasure of our memory to which we voluntarily give further entertainment, or by which we are unwillingly led to other ideas distasteful to us. So also dreams, where the voluntary calling up of any given idea is impossible, the mind is led to involuntary activity by means of ideas stored up in the memory. Most frequently the first impetus to a series of dream-pictures given by some marked and striking impression which has been made upon us during the day, or by thoughts which have occupied our minds shortly before falling asleep. These are often uninterrupted continued; but not less often we are rapidly led to others, and we are then unable to detect the connection between the two.

When we are awake the impression of the senses are by far the most prolific source of mental activity. But in sleep, as we have seen, the senses have ceased to exercise their functions, though still, to a certain extent, capable of excitement. Under strong impressions the senses of hearing and of feeling are susceptible even in deep sleep, but the resting idea is almost always confused, and presents an entirely different image is presented; as in the twilight we sometimes take the trunk of a tree for a man sitting by the way-side. The indistinctness of the impression made upon the senses allows the fancy to fill up in its own colors, and so it comes to pass that any excitement of the sense of hearing or feeling in sleep gives occasion for visions, of which only the most general outline originates in external conditions. There are many examples of this on record. Meyer relates that he once dreamed that he was attacked by robbers, who laid him full length back upon the ground, into which they drove a stake, passing it between two of his legs; but on awaking he found that these two members were only separated by a wall.

Another relates that, having a bottle of hot water placed at his feet, he dreamed that he had reached the top of Etna, and was treading on burning lava. In a similar manner, if we are uneasy in bed and throw off the cover, we dream that in the cold of winter

we are wandering half-clad through the streets; or, if there is a strong wind blowing, we dream of storms and shipwreck; or a knocking at the door produces dreams of an attack by thieves. It is very seldom that words spoken in sleep are distinctly understood, and equally seldom that they call up in the mind of the sleeper the idea they represent. I may mention an instance or two in which dreams could be controlled in this way. Dr. Abercrombie relates that an English officer who accompanied the expedition to Ludwigsburg in 1758 dreamed, to the great delight of his comrades, any kind of dream they chose, according to the words they whispered in his ear.

The excitement of the internal susceptibilities gives occasion for dreams almost more frequently than the external senses. By internal susceptibilities I mean those sensations which indicate to us the position of our internal organs, and which are usually known as general feelings, and to which belong the condition of being well and unwell. These sensations come within our consciousness during sleep, but, as might be expected, darkly and indistinctly. Connected with them in a similar manner as with the impressions of the external senses, are certain symbolic dream-pictures, the most common of which is nightmare. This originates in a cramped condition of the respiratory muscles, and a consequent difficulty of breathing. Similar results will follow if the stomach be overloaded, for it then presses upon the diaphragm, and thereby confines the lungs. When we are awake we trace this disordered respiration to its correct cause—namely, a local affection of the organs of the chest, and there it ends; but in sleep we are in harmony with the law of association, and arise from the feeling of oppression the idea of weight and the image of a superincumbent object. We also dream of heavily laden wagons passing over us, or of dark, shadowy apparitions emerging from the ceiling and gradually settling down upon us.

Not unfrequently we find that, instead of this, we dream of some great trouble or sudden fright, for in the waking state experiences often render respiration difficult. We then dream, for example, that we are attacked by robbers; and when we endeavor to secure our safety by flight, we find, to our consternation, that our feet refuse to serve us, and we remain, as it were, rooted to the ground. We try to call for help, but find that we are unable to produce a single sound, until at last, after long struggling, the muscles of respiration are released from their restraint, and we awake—sometimes with a loud cry.

In a similar manner is experienced the dream of falling from a great height. It usually happens while we are falling asleep, and depends upon the circumstance that the gradual relaxing of the muscles caused by sleep is, by some momentary excitement, reversed, and the result is a shrinking back of the body similar to that experienced in falling from any lofty position. Somewhat different from this is the dream of flying. According to Scherner it depends upon our consciousness of the action of the lungs, their rising and falling motion giving to us in our dream the notion of flight. There are a great many more conditions of the body which, if they come into our consciousness during sleep, awake in us, in harmony with the law of the association of

ideas, a certain kind of dreams. The emotions also produce a definite impression upon their character. "Great joy," some one has written, "originates a different class of dreams than great sorrow; and ardent love gives rise to dreams not produced by hatred, deep repentance, or an accusing conscience."

If we accustom ourselves attentively to notice our dreams, we shall easily perceive the confirmation of the law laid down. But we shall also find that it is exceedingly difficult to reproduce a dream correctly. It is so for two reasons. The imagery of dreams, in by far the greater number of cases, is so indistinct and shadowy, and in its particulars so inadequate, that by the effort to recall them, we involuntarily bring to our help the imaginative power of our waking moments, and thereby give to them definite color and outline. The other reason is, the innate tendency of the human mind to look at all things in their logical connections. When our dreams consist of a series of pictures, often connected only by the very loose bond of the association of ideas, we bring to them by their reproduction, unintentionally of course, a logical connection and correspondence with the real life which originally they did not possess.

During the period of deepest sleep the function of the brain is so weakened that we retain no recollection of it, and sound sleep has, therefore, come to be called a dreamless sleep. Sometimes we know that we have dreamed, but are wholly unable to recall a single trace of that which has engaged our sleeping thoughts. But shortly before we awake, when the oxygen stored up in the blood corpuscles begins to bring the process of waste and repair in the brain into more energetic operation, our dreams become more lively and connected, and, for this reason, are more easily retained by the memory. The cases are very few in which dreams are so vivid that we are unable to distinguish them from real events. Professor Jessen, a celebrated physician to the insane, gives a striking example, in the following words:

"One winter morning, between the hours of five and six, I was awake, as I believed, by the head keeper, who informed me that the friends of a patient had come to remove him, and at the same time he inquired whether anything required mention. I replied that he might permit the patient to depart, and immediately lay down again to sleep. I had no sooner done this than it occurred to me that of the intended removal of this patient I had heard nothing, but that it was of the departure of a woman of the same name I had been advised. I was compelled, therefore, to seek further information, and, having hastily dressed myself, I went to the dwelling of the keeper, whom, to my astonishment, I found only half clad. Upon my asking him where the people were who had come to fetch away the patient, he replied, with surprise depicted in his countenance, that he knew nothing of it, for he had only just risen, and had seen no one. This reply did not undeceive me, and I rejoined that it must have been the steward who had visited me, and I would go to him; but as I was descending the steps which led to his house it struck me that the whole affair was a dream—a fact, however, which I had not until that moment suspected."

This example is particularly interesting from the length of time which elapsed after the professor awoke, and during which he

had been thoroughly aroused by the act of dressing and going to the keeper, yet the delusion which regarded the dream as a reality continued, and at last, without any apparent cause, suddenly vanished.

Proportionately more frequent are the cases where the a waking is imperfect, but still sufficient to induce a course of action corresponding with the supposed realities of the dream. There are instances on record where people, deceived by the alarming imagery of a dream, have committed acts of violence for which they could not be considered responsible.

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 59.)

"3rd mo. 12th, 1851. Having been poorly for several days, which has afforded time for serious reflection, my mind has been impressed with the need, we as a Society have, of being more and more redeemed from the applause of men, each one endeavoring with a single eye, to attain to the mind of Truth respecting ourselves; taking that for our safe guide; and not weakening our faith, and occasioning much conflict by looking outward. Holy Father! be pleased to be with those in this day of sifting, whose hearts are drawn unto Thee in fervent solicitude, that thou wouldst spare thy people, and give not thine heritage to reproach.

"6th mo. 8th. Having for some time past felt my mind drawn to attend the Monthly Meetings constituting Calm Quarterly Meeting, with one or more of the particular meetings; and obtaining the concurrence of our own Monthly Meeting, accompanied by my worthy relative, James Emlen, and my daughter J., I left home the 31st of Fifth month, and attended Bart meeting next day. Way not opening with sufficient clearness to appoint a meeting on Second day, we spent the time in visiting my dear widowed friend Sarah Cooper; also a sick young woman, (Lydia Simmons), and some others. Third day attended Sadsbury Monthly Meeting, where I had much to feel, having been a member of it about forty years. The three following days attended Bradford, Uehlan, and Robeson Monthly Meetings. The life of religion appeared to me to be at a low ebb in most of them, particularly the last mentioned. The language again and again saluted my mind while among Friends there. 'How is the gold become dim! how is the most fine gold changed!' They are few in number, and it seems as though the perishable things of this life had so taken hold of their minds, that the pure seed of the Kingdom is oppressed as a cart under sheaves. It was a time of suffering; but having endeavored to attend to the mind of Truth in the course of the foregoing visit, I was favored to return with the reward of peace. We were absent one week.

"Having for some time felt my mind at times turned toward a young man (George Pharaoh), in prison in West Chester under sentence of death for the murder of Rachel Sharpless, on the 6th of Seventh mo., in company with my cousin James Emlen, I went to see him. We felt a secret hope that the poor, erring youth was in some degree sensible of his wickedness, and fervent desires were raised, that the work of repentance might be more earnestly sought after by him; and

that it might be mercifully granted by the Lord Almighty, whose mercy seat covers His judgment seat.

"Having felt my mind at times, almost ever since we came to West Chester, in bonds on account of a prospect of appointing a meeting on a First day afternoon, for those who seem to be spending their time in the gratification of self, too much forgetting the Lord that bought them; and as the view was not confined to those of our own Society exclusively, it felt to me the more weighty, even too mighty for me. But the exercise increasing, and having the approbation of Friends, a meeting was appointed in the afternoon of the 31st of Eighth month. It was large, and felt to me that a renewed visitation was extended to some who had been feeding as on the husks; who were tenderly entreated no longer to put by the heavenly visitor, times and seasons being not at our command. A solemn covering spread over the meeting, under which I trust many minds were seriously impressed; and after solemn supplication the meeting closed, under a thankful sense of the renewed extension of heavenly kindness. My mind was thus relieved from a weight which had long rested upon it. May all the praise be ascribed unto Him, to whom alone it belongs.

"9th mo. 25th. This day my mind has experienced, I trust, more of the sustaining arm of Divine mercy than is often the case; tending to renew my faith in the all-sufficiency of Holy Help, causing desires to arise that I may be enabled to thank Him for His mercies past, and humbly hope for a continuance thereof, according to his blessed will.

"10th mo. 4th. I left home, in company with my sister, Edith Edge, and brother, Abraham Gibbons, to attend the burial of my beloved cousin, Ellis L. Pusey. We attended West Grove meeting next day, being First day. It was an exercising meeting to me; apprehending there were some present who were building a structure in their own will and wisdom, which retarded their progress in becoming experimentally acquainted with the Lord our Maker. These were earnestly and tenderly entreated to become scholars in the school of Christ, and learn of Him. Supplication followed that they might be made sensible that there were no joys equal to the joys of God's salvation. I thought the meeting was favored with a solemn covering, and closed peacefully. In the afternoon we attended the burial, which was large. My mind was again exercised in desire, that we who were present might feel it a solemn occasion, and the language presented, 'Be ye also ready, for in such an hour as ye think not, the Son of man cometh.'

"After leaving West Chester to attend the funeral of my cousin, we heard of the decease of — at Wilmington, whither I went on Second day morning, arriving there about eleven o'clock." She says some painful feelings attended her mind at this funeral, and thus concludes the memorandum respecting it: "Gracious God! be pleased, O God! Thee, to enable me, a poor unworthy worm of the dust, to look unto Thee day by day, and to do Thy blessed will: that so the language may not, in the winding up of time, be applicable to me, 'The harvest is past, the summer ended, and I am not saved.'

"21 mo. 1852. I have entered my eighty-second year. Attended our Quarterly Meet-

ing at Concord. Here our valued friend Mary Kite, gave a satisfactory account of her religious visit to the Yearly Meeting of North Carolina, and the meetings constituting it.

No date. "After having passed through much exercise in the prospect of having meeting with the inmates of the Chest county poor-house, my mind became impressed with the belief that it would be right for me to be resigned to it; and according I mentioned the subject to the select members of our Monthly Meeting, who encouraged me to attend to the prospect; and after the needful arrangements were made, a several Friends being willing to accompany a meeting was held on First day afternoon, the 14th of Third month, with a family and inmates, about two hundred number, much to the relief and satisfaction my own mind.

"4th mo." Our dear friend, after stating under this date, that she had attended our Yearly Meeting, with some few remarks thereon, thus concludes: "It is not likely shall attend another annual assembly, as the infirmities of age are pressing upon me. My desires are raised, that the hands of the laborers may be strengthened by the might God of Jacob to do his work; and that a session of laborers may be raised up, to support the precious doctrines and testimony given to us as a people, that Zion may again arise in her ancient beauty."

It is no marvel that the above Christian, sire, coupled, it may be, with grave fear should be entertained by one, in her measure as was the prophet Elijah, "very jealous of the Lord God of hosts." For, surely the hands of the laborers were never more to hang down through weakness, nor the apprehension greater respecting a succession faithful, whole-hearted workmen and women true to the death, who, in humiliation, contrition, and obedience, and in the power and life of a crucified yet risen and glorified Redeemer, shall stand for the law and the testimony committed to this people to bear before a world, which would, if possible, render them no less of their cross than of their crown. How often is the query reiterated, "of whom shall Jacob arise, for he is small?" If it is believed that the hands of the builders and burden-bearers, now striving to turn the battle to the gate, would be much strengthened by the cheering, consoling evidence, that the dear young people, as "a succession laborers," were submitting themselves to the heavenly discipline of true self-denial and daily cross that the Saviour calls to; who would train them for usefulness in their day and generation, even to cause their hands war, and their fingers to fight in that warfare, which, while it is represented by the Prophet, as "with burning and fuel of fire," at the same time dignified with immortality and crowned with eternal life. Thus we flourish in the house of the Lord, such we flourish in the courts of our God. This would not only be made fruitful in the field of offering, and joyful in the house of prayer but be a strength and encouragement to those now bearing the burden and heat of the day; and whose greatest joy would be to sons and daughters in true self-renunciating walking in, and enjoying the exceeding riches of the Saviour's grace, and the comfort of Holy Ghost, unto the edification of the church the spouse and body of Christ.

"6th mo. 19th. I returned from a visit to my children at Coatesville. It was a time of exercise on divers accounts: and desires were formed that my dear A. and M. might be more thoroughly resigned to take up their daily cross, and follow their meek and lowly Saviour.

"First day, the 20th, I attended our meeting at West Chester. A solemnity seemed to pervade us, wherein the secret petition of my heart was, that we might be kept humble, and given to know with holy certainty the voice of the true Shepherd from that of the stranger, and that every living desire begotten of the Most High, after holiness, without which no man shall see the Lord, might be cherished. I thought the petition nearly ready for vocal utterance, when the meeting closed, and left me in sadness. But as it is not without disobedience, I trust that He who knoweth our frame, and remembereth us are but dust, will in mercy forgive; and may I be helped to be more instant in season, the present breathing of my spirit.

"In the latter part of 8th month my mind was unexpectedly brought under exercise, on reading an account of a poor colored man in prison at Newcastle, under sentence of death, which seemed best to me that I should endeavor to see him; and, after some time, I was made willing to mention my exercise to some friends (the elders), who did not discourage; and my dear friends, James Emlen and Martha Jefferis, being willing to accompany me, we accordingly left home on First day afternoon, the 5th of Ninth month, lodged at Wilmington, and next morning proceeded to Swadest, and were readily admitted into the apartment where the poor man was. He appeared very uncomfortable as to the outward, but we were united in believing, that his mind was turned to the right source for help and strength, and that the work of repentance was in mercy going forward. After endeavoring to relieve my mind, both in testimony and supplication, for the poor erring man, and dear Martha having also had something to communicate, we came homeward: my mind being clothed with thankfulness for having been enabled to yield to apprehended duty, and for the reward of peace.

"7th mo. 29th. In our Monthly Meeting, my dear friend, Mary Kite, opened a concern to visit the families of West Chester Preparative Meeting. A similar prospect having tended my mind for some time past, and in order to visit a part thereof, and Friends uniting therewith, we went in company with James Emlen and Martha Jefferis, who were so liberated to accompany us. My friends visited all the families, except a few who were not at home, and I accompanied, as was intended, to the relief and satisfaction of my brethren mind. Oh, the weightiness of visiting families!"

(To be continued.)

Selected.

The year 1727 was rendered memorable by resolution of Dublin Yearly Meeting of Friends, against the practice of importing groves from their native country, and contained in the minutes of their proceedings. A later says, it should appear that the Quakers Ireland were the first public body who protested against the slave trade; the abolition of a traffic which had clothed England with glory, and Europe with shame. As far back

as the year 1688, a meeting of Friends, held most probably in the meeting-house belonging to Friends, which in the recollection of Friends now living, was situated in a rich valley of Germantown, on the banks of Wingahocken creek, presented to the Yearly Meeting of Friends in Philadelphia, a memorial against slavery and the slave trade.

The want of Tenderness and true Humility.

—There is no one thing relative to the religious state of our Society in this land, more discouraging to me than the want of tenderness and true humility, so seldom seen amongst our youth. Much of this precious sense of the Divine influence is not, I think, to be met with in very many places where it has been my lot to visit within the last year and a half; but if an individual here and there, mercifully and peculiarly met with, would fully submit to the power, I believe these would have many followers.—Sarah (Lynah) Grubb.

Clonmel, Sixth mo. 19th, 1817.

None are justified by Christ and his righteousness, without them, but as they have received Christ and his righteousness, and witnessed them revealed in themselves.—Edward Burroughs.

THE FRIEND.

TENTH MONTH 22, 1870.

The accounts we have received both by letter and orally, of the recent session of Ohio Yearly Meeting, have been to us particularly satisfactory and encouraging. One Friend, on whose judgment in such matters we can safely rely, says: "It was the largest meeting, both public and select, that has been held since the separation in 1854, and I think the most comfortably held within the last twenty-five years; and I might safely add, not of merit, but of the condescending goodness of the Shepherd of Israel, to gather near to himself, and more fully under his government, a backsliding, and in some respects, it is to be feared, a retreating people. A feeling of unity was spread over the assembly from sitting to sitting; and I believe most were prepared to appreciate it."

We can rejoice when a right sense of our shortcomings is present with Friends in their collective capacity, if it is accompanied with a proper appreciation of the responsibility resting upon them, and fervent seeking for that strength and wisdom to order the affairs of the church, which are obtained from its glorified Head alone; together with an earnest travail of soul to be made and to do what He may be pleased to require. As this work of the Holy Spirit prevails, it removes all selfish and sectional predilections; makes the promotion of the cause of Christ the primary object of regard; and as his love circulates from member to member of his body, qualifies them when one suffers, to suffer with it, and when one is honored, for all to rejoice together.

We apprehend it has been peculiarly grateful to most of the members of Philadelphia Yearly Meeting, to find from year to year, that their fellow members of the Society in Ohio Yearly Meeting, have been mercifully preserved from the unhealthy excitement that

has manifested itself in so many parts of the Society, and that, like our own Yearly Meeting, that body is still enabled to maintain its adherence to the doctrines and testimonies of the gospel as ever held by Friends. Sixteen years have passed away since many of the members of Ohio Yearly Meeting separated from it, and of all the co-ordinate bodies then existing, the Yearly Meeting of Philadelphia alone maintained its fraternal connexion with the original meeting. Many worthies who then stood firmly in both meetings for the cause of Truth and church governments for the cause of the Christian movement, have been gathered to their everlasting reward. To those of that class who yet remain in the militant church, it must be a source of joy to see among the young people, those who are willing to bow their necks to the yoke of Christ, and despising the shame, taking up the cross, and striving to come up in the footsteps of his companions. May the number of these multiply both in Ohio and among our own members; young men and young women, who though making little noise or show of their religion, but rather sitting alone and keeping silence before the Lord, are yet experiencing the washing of regeneration and the renewal of the Holy Ghost, so as to be transformed, and thus prepared to carry on the Lord's work at his bidding, in the church and in the world.

In the sad controversy and defection, we fear we might rightly say, the revolutionary innovations, that have been and still are going on in our religious Society, circumstances they could not avert or control, have separated Ohio and Philadelphia Yearly Meetings from other similar organizations. Claiming to be part of "the pillar and ground of truth," these meetings could consistently do no otherwise, than not only uphold sound doctrine, but also maintain an unequivocal testimony against the Society's retreating to opinions and practices, out of which our forefathers were led by the Holy Spirit, but which a large portion of the members have adopted, as being "evangelical," in contrast with those spiritual views promulgated by its founders, and held by the Society from their day to this. In striving to perform this duty, we sincerely believe they have violated no principle of church government heretofore recognized by the Society, and they have striven to cherish that charity which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil." But their testimony, though receiving the approval of many in all the Yearly Meetings, has been denied by some, derided by some, and resented by others. For years there has been no epistolary intercourse between these two bodies; but, struggling for the same faith, the unity of their rightly exercised members has not been broken, but rather grown stronger, as, under the operation of the one Spirit, they have felt the fellowship of suffering. They have had and still have to mourn, as the prophet describes the mourning of Hadadrimmon, "The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart." But as the Lord's work is allowed to go on in the hearts of the members individually, they will be more and more firmly knit together, in that unity which outward commotions and difficulties cannot meddle with; and in the Lord's time, we firmly believe, they will see of the

travail of their souls and be satisfied; and He will open the way for the two meetings again to address each other in the language of the Spirit to the churches. To hasten the arrival of the longed for renewal of former intercourse there is no way in which the individual members can labor more effectually, than by giving themselves up to the transforming power of Divine Grace, which will make them quick of understanding in the Lord's fear, and prepare them to exemplify the fulfilment of the apostolic advice, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, forgiving one another, even as God for Christ's sake, hath forgiven you."

SUMMARY OF EVENTS.

FOREIGN.—Up to the 16th inst., the situation at Paris had not, to appearance, materially changed. The Prussians still occupied the positions around the city which they took up in its first investment several weeks ago. Two despatches, both of numerous sorties made by the garrison, in each of which the Prussians were driven back and sustained serious losses; but Versailles dispatches from the Prussian head-quarters do not confirm these statements. One of the 16th says, the reports of French successes before Paris are untrue, and are intended for the purpose of rekindling the courage of the people. Two small skirmishes between out-posts were the only encounters that had occurred during the week. The besiegers have received large reinforcements, but have not yet obtained a sufficient number of heavy guns to make bombardment effective. The prisons of Paris, with the bombardment, must take place, are numerous and difficult of access, and hence the official announcement that nothing decisive can be looked for from that quarter in less than three weeks.

The French army of the Loire was driven out of Orleans by the Prussians on the 12th inst., after a severe engagement in the immediate vicinity of that city, and prisoners. Orleans is 55 miles S. W. from Paris, and is now held by the German forces.

A Berlin dispatch of the 17th says, that Marshal Bazaine has made offers of capitulation.

It is stated that the English minister to France, Lord Lytton, has recently suggested to Count Bismarck the expediency of an armistice. Bismarck replied that Prussia would be glad to make peace at any time and anywhere; but no proposition looking to a truce would be entertained for a moment.

It is believed in London that negotiations are on foot with a view to effecting a peace, and that the main obstacle now is the belligerent temper exhibited by the Prussians.

Soissons, after a vigorous defence of four days, capitulated to the Germans, who took 4000 prisoners and 132 guns.

A diary written by a Parisian, which has fallen into German hands, admits that Paris is provisioned for only two months longer, and that the only hope of the besieged is to act on the offensive and dislodge the besiegers.

A large portion of the French prisoners are being moved as rapidly as possible from open camps into inclosures and inferior fortifications, in consequence of the inclemency of the weather, which has engendered much disease owing to the greatness of their number. Many who are willing to work are permitted to accept employment, and hundreds of officers are employed in the most efficacious mode of instruction in French.

The people of Alsace and Lorraine are reported, by their conquerors to be contented under Prussian rule. The peasants are gathering their harvests.

The early meeting of the North German Parliament has been decided upon to make provision for the war. The amount to be appropriated has been reduced from 100,000,000 to 80,000,000 thalers.

Each canton in France has been required to furnish a battalion of soldiers for the national defence. The total number of cantons in France is about 2500.

The royal proposal against the annexation of Rome to Italy has been published. It is a long document, but contains no new features. Considerable time will be required to prepare Rome to serve as the Italian capital. The seat of government in the mean time will remain at Florence. General Halban has been appointed to command the irregular French forces in the Vosges.

The preliminaries of marriage between the Princess Louisa, fourth daughter of Queen Victoria, and the marquis of Lorne, eldest son of the duke of Argyll, has been arranged with the consent of the queen.

During the past four years, 17,000 emigrants from foreign countries to Canada, 256,921 of whom 204,769 passed on to the United States.

A dispatch dated Marienburg, 10th mo. 16th, says: "A balloon which left Paris at seven o'clock this morning with four passengers and two sacks of mail, alighted at seven o'clock on the 15th, outside the city. The captain, reports that Paris is still crowded. A battle occurred on the 15th, outside the walls, wherein 3000 Prussians were killed." The latter part of the dispatch is probably either wholly false or exaggerated.

Paris.—Washington, the United States Minister, remains in Paris.

Advices from Metz state that the epidemic in and around the city is growing worse. The *Cologne Gazette* reports that the rinderpest not only prevails in the camps, but is raging in the Rhine valley, and has also broken out in Brandenburg.

A Berlin dispatch of the 17th says: "The commissioners of Wurttemberg and Bavaria, leave for Versailles this week, to enter upon negotiations for the completion of German unity. A Vienna dispatch says the journals of that city are nearly unanimous in favor of German unity."

A powder magazine, in the suburbs of Alexandria, exploded on the 16th inst., in which fifty persons were killed and wounded.

A terrible hurricane has occurred in the Island of Cuba, causing much destruction of property, and the loss of many lives. The wind was accompanied with a deluge of rain, which caused a junction of San Juan and Yumun rivers at Matanzas, and the overflow of different parts of the city. About 2000 persons, it is believed, were drowned.

London, 10th mo. 17th. Consols, 92 $\frac{1}{2}$. U. S. 5-20's of 1862, 89 $\frac{1}{2}$; of 1867, 90; ten forty's, 86 $\frac{1}{2}$.

Liverpool.—Midling uplands cotton, 8 $\frac{1}{2}$; Orleans, 8 $\frac{1}{4}$.

UNITED STATES.—Philadelphia.—Mortality last week 229. Males, 118; females, 111. Under two years, 81. Of consumption, 40.

Census News.—The population of the State of Vermont is reported at 330,235. In 1850 it was 315,068.

The population of St. Louis is 312,963, in 1850 it was 160,773. Newark, N. J., has 105,542 inhabitants, and Richmond, Va., 51,093. Nevada has a population of 11,896.

A former slave of the Davis family has received a prize of the best bale of long stapled cotton delivered at New Orleans.

The Markets, &c.—The following were the quotations on the 17th inst. *New York.*—29 $\frac{1}{2}$ American gold, 113 $\frac{1}{2}$. U. S. sixes, 1881, 113 $\frac{1}{2}$; ditto, 5-20's 1863, 110 $\frac{1}{2}$; ditto, 10-40, 106 $\frac{1}{2}$. Superfine flour, 53-20 a \$5.50; shipping Ohio, \$5.00 a \$5.75; finer brands, 26 a \$8.00. White Genesee wheat, \$1.60 a \$1.75; white Michigan, \$1.40 a \$1.55; amber western, \$1.34 a \$1.38. No. 1 Chicago spring \$1.33 a \$1.34; No. 2, do, \$1.16 a \$1.20. West Canada barley, \$1.20. New Ohio oats, 55 cts; western, 53 cts. Western mixed corn, 84 a 89 cts; yellow, 90 cts. *Philadelphia.*—Cotton, 105. Cotton, for uplands and New Orleans. Superfine flour, \$4.50 a 4.75; extra 53 a 57.5; finer brands, 26 a 28.25. Indiana red wheat, \$1.38 a \$1.40; amber \$1.40 a \$1.44. Rye, 83 cts. Mixed western corn, 80 a 84 cts; Penna. yellow, 86 a 87 cts. Oats, 50 a 52 cts. Clover seed, 6-25 a 6.75.

Baltimore.—The arrivals of sales of slave cattle at the Indiana Drove-yard reached about 3:45 o'clock. Extra sold at 9 a 9 $\frac{1}{2}$ cts; fair to good, 6 a 8 $\frac{1}{2}$ cts, and common, 5 a 6 cts. per lb. gross. Sales of 15,000 sheep at 5 a 5 $\frac{1}{2}$ cts. per lb. gross, and 3555 hogs at \$1.2 a \$1.22 per 100 lbs. net for corn fed. *Chicago.*—No. 2 barley, 93 cts. *Baltimore.*—Maryland amber wheat, \$1.60 a \$1.70; good to prime, \$1.40 a \$1.50; common to fair, \$1.15 a \$1.25. Yellow corn, 85 cts. Oats, 47 a 50 cts. *St. Louis.*—No. 2 red winter wheat, \$1.74, 49 a 42 a 45 cts. Rye, 60 a 66 cts. Land, 16 cts. *Cincinnati.*—Winter red wheat, \$1.10 a \$1.12. Old corn, 52 a 55 cts.; new, 43 a 45 cts. Oats, 33 a 41 cts. Barley, 25 a 21 cts.

AUXILIARY BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of the Philadelphia Auxiliary Bible Association of Friends, will be held at No. 109 North Third Street, on Fourth-day the 26th inst, at 8 o'clock, P. M.

A. M. KIMBER, Secretary.

Paris, 10th mo. 14th, 1870.

RECEIPTS.

Received from Clayton Brown, Ind., per John F. Agent, \$2, to No. 5, vol. 45; from Thos. Ward, Thos. D. Langstaff, J. W., per Richard Mott, Agent, each, vol. 44; from Larkin Pennell, Phila., \$2, vol. from Alice Hibberd, Pa., \$2, vol. 44; from Deborah Hatton and Samuel C. Hutton, Pa., per Isaac Hall, each, vol. 44; from C. J. J. Wood, 44; per Thos. Conard, Agent, \$2, vol. 44; from Thos. Wistar, Ph. \$2, vol. 44; from Samuel Pancoast, Pa., \$2, vol. from Olive Holloway, O., per M. M. Moran, Agt \$2, vol. 44; from Chas. Lippincott, N. J., \$2, vol. 44

FRIENDS' SCHOOL FOR BOYS AND GIRLS.

Haddonfield, N. J., is now open.

A few can be accommodated as boarders. Application may be made to Charles Rhoads, No. South Seventh street, or to the Teacher, John Box at the School.

The Trustees of the above School, from frequent sections of its management, would recommend J. Boodle to patronage, he having had long experience a teacher, and given general satisfaction, during three years he has had the school in charge.

Trustees: Zebedeo Nicholson, Charles Rhoads, Chas. L. Willis, John E. Redman, John H. Ballinger.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association Friends in America," will be held in the Committee rooms of the Arch Street Meeting-house, Philadelphia, on the evening of Fourth-day, the 2d of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, men and women, and Friends generally are invited attend. CALEB WOOD, Secretary.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., I. or Thomas Wistar, Exc. Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

WESTWTON BOARDING SCHOOL.

The WINTER SESSION of this Institution will open Second-day, the 21st of Tenth month next.

Parents and others intending to send children to School, are requested to make early application JABOB SHARPLES, Superintendent, whose address is Street Road P. O., Chester Co., Pa. When convenient, application may be made to CHARLES ALLEN, Treasurer, or to Jacob Smedley, No. 304 A St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty-third Ward,) Philadelphia Physician and Superintendent.—JUSTUS H. WRIGHT, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clk of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

DIED, on the 19th of Seventh month last, at the residence of her sister, Amy Abertson, in Philadelphia SARAH, widow of John Collins, formerly residing in Medford, N. J. in the 76th year of her age, a member of Frankford Monthly Meeting.

On Sixth-day, the 30th of Ninth month, 18 JOHN FORSYTHE, in the 88th year of his age, a member of Goshen Monthly Meeting, Chester Co., Pa.

suddenly on Third-day morning, the 4th in the 61th year of his age, JONATHAN E. PERRY, of Loud Grove, Chester Co. He was a highly esteemed elder and overseer of London Grove Monthly Meeting His sudden and unlooked for removal from an act and useful life, loudly admonishes survivors, be ye ready, as in the midst of life, death is at hand. Although the call was sudden, his family and friends have cause to believe he was found watching, with lamp trimmed, and his light burning.

WILLIAM H. PILE, PRINTER.
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PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Formation of Glaciers.

It is well known that as we ascend in the atmosphere, either by rising in a balloon, or by climbing the sides of a mountain, the air becomes cooler. If we continue our ascent, we come to a point where the average temperature of the air for the year round is below the point at which water freezes, and where, in the upper part of lofty mountains, the snow remains unmelted throughout the year. In this region of perpetual snow, the direct rays of the sun are still powerful enough to melt a portion of the fleecy covering, during part of the year, but the accumulations of the winter are too great for the melting power of the summer sun, and there is always left a residuum unmelted.

If we imagine a mountain elevated by volcanic power, or by any of those mighty agencies which are ever at work perpetually changing the face of the earth, and protruded so far into the heavens as to be above the line of perpetual snow, it is evident that during the first year of its existence, its upper portions would be covered with a head dress of snow, thickest at the summit, and gradually thinning as we descend until the line was reached where verdure takes the place of whiteness and desolation. If we suppose the eight of the mountain to be such that five feet of snow remained on its upper slopes at the end of the year, and there was no means of removal of this mass except the melting action of the sun's rays, it is evident that at the close of the second year it would have thickened to ten feet, at the end of the third year to fifteen feet, and when an hundred years had rolled past, five hundred feet of snow would crown the top of our mountain. Observation shows that no such accumulation exists. Though the Alps, the Andes and the Himalayas have pierced the clouds for thousands of years, yet their coating of snow is but of moderate thickness, and there is no increase of it. There must then be some means provided which shall bring these masses down to the warmer atmosphere which surrounds the bases of the mountains, where they may be melted and again take their places in that great system of circulation which pervades nature. To some extent (though but slight) this is effected

by the winds which seem to play with newly fallen snow, drifting it away like clouds, piling it in over-hanging masses, baring exposed prominences and filling depressions. After snow has lain awhile, especially when it has been exposed to the sun, the surface becomes partially melted and refrozen, and then is no longer susceptible to the moving power of the wind. On steep mountain slopes, avalanches often descend bringing large quantities down to the warmer regions beneath, and Alpine travellers describe their effects and their phenomena, as among the striking objects to be witnessed in those wild scenes where they most frequently occur. Yet they are comparatively local in their character, and their numbers and extent altogether insufficient to account for the regular disappearance from the mountain crests of the snow-fall. The glaciers which abound in high mountain regions are the outlet furnished by nature for the snow, or rather they are the snow itself compacted into ice under the influence of pressure and partial melting. The weight of the snow above, gradually but surely forces the mass down the mountain side, flowing as water would flow (but incomparably more slowly) into the ravines and valleys, where it accumulates often to a great depth. In a mountain chain, such as the Alps, we may consider two adjacent peaks with the elevated though lower ridge connecting them as forming the outline of a section of a huge funnel, the terminal and narrow portion of which is represented by a valley or ravine, often very narrow, into which the wide expanse of country above converges, and which must receive the drainage from the whole. If the wide part of the funnel is above the line of perpetual snow, this drainage comes in the form of snow and the ice formed from it. As the material which has been spread over a surface of miles in extent is gradually forced into a narrow ravine, and as from its nature, it can move downward but slowly, it must fill the valley to a corresponding depth, and will continue to flow down it to the lower and warmer country, until it reaches a point where it melts as rapidly as the ice is supplied from the mountains in the rear. Hence in cold seasons the glacier projects further into the plains, and in warmer seasons the foot of it is melted away, and the glacier shortened.

The question may naturally and reasonably present to the thoughtful mind—that the glacier is composed of ice, while the source of its supply is snow—How is one converted into the other?

Every school child who has played at snow-ball, will have noticed that when moist snow is compressed in the hand it hardens into a ball; that the outside portions which have been most softened by the heat of the hand in moulding it, become translucent like ice, and in fact are converted into ice. The same change is observed in the snow on our roads and pavements, where it is subjected to the

pressure of the feet of the passers by. It gradually becomes solidified, converted into ice. Ice as well as snow possesses this property of regelation as it is termed. Pound a lump of ice, on a warm summer's day, into fragments, and squeeze a handful of those fragments together, they will freeze together and unite into one mass, and this effect will take place, not only in the air, but if the hand which holds them is plunged into water as hot as the skin can bear, the hot water will have no power to prevent the pieces of ice which are brought into contact from freezing to each other. The mountain snow is converted into the ice of the glacier in virtue of the same general law, by the pressure of the mass above it.

When the glacier has thus been formed, and, with its mass of solid and apparently unyielding ice, fills the narrow valleys of the mountains, the first impression would be that further motion was impossible. This feeling would be strengthened by the irregular character of the valleys so filled, sometimes widening and again contracting into a narrow gorge, and sometimes dividing around a projecting mass of rock, and then uniting together beyond it. But in despite of all obstructions, the glacier, which is a river of ice, steadily flows onward, filling the wide spaces and contracting itself in the narrow ones, sweeping past obstructions, dividing into branches and again reuniting, as a river of water would do. Accurate observations have been made to determine its rate of motion, which is found to follow the same laws as that of a river, being faster towards the centre and surface of the stream, and retarded by friction near the sides and bottom. Two points are selected on opposite sides of a valley, and in a line between these a row of stakes is firmly planted in the ice of the glacier. On returning to the spot the following day, and ranging a line between the two points on the solid rock, the stakes are found to have moved downward. In the summer of 1857, Prof. Tyndall placed such a line across the Mer de Glace, among the Alps. He found the stake nearest the edge of the mountain moved 12½ inches in 24 hours, while nearer the centre of the glacier the motion was 31½ inches. In another line, at a different point, the motion varied from 7½ to 25½ inches. In a third line the extreme motions were 6½ and 23½ inches. In one of the smaller branches of this glacier the motion was as slow as 9 inches per day.

To my mind, there is something grand and ennobling in the idea of a solid river, silently and slowly but with irresistible force and unswerving steadiness, moving onward to its appointed end. It seems an emblem of the grand designs of overruling Providence, which move towards their fulfilment according to the laws which He has impressed on them, which are but the expression of His will. Their motion may seem to us so slow that we may imagine no progress is made, and like a

traveller entangled among the mighty crevasses of the glacier, we may see apparent confusion and destruction around us, when in reality all is in harmonious fulfillment of the Divine law.

The power of *regelation*, before referred to, that is of freezing together when brought into contact, which ice possesses, is one that is largely brought into action in the motion of glaciers. If we take a straight bar of ice and place it between two blocks of hard wood, whose surfaces are curved, the one hollowed and the other rounded, so as to fit into the hollow, and subject it to severe pressure, we shall find on removing the blocks, that the ice will no longer be straight, but will have assumed the curved shape of the wooden mould in which it had been pressed. In this experiment, the first effect of the pressure has been to break the brittle mass, and the fragments have refrozen together in the shape which the mould indicated. A similar process is constantly going on in the glaciers. The downward pressure of the ice and snow separates the particles of ice from each other, permitting them to flow past obstructions, and these particles again unite together; and thus, by an unceasing action of these forces which separate and unite, the mighty mass of the glacier, quietly and slowly moves downward. In addition to the motion thus described, there is a sliding forward of large masses, producing the grooves and scratches on the surface of the rocks, which geologists often observe in valleys where ancient glaciers existed, and which have now disappeared.

In the course of its downward flow, when the glacier comes to a portion of the valley where the inclination of the floor becomes steeper, it is plain that in passing over the line where the steeper descent begins, the ice at the surface of the glacier must move through a larger arc than the bottom ice. As it possesses no power of stretching itself, it is rent by transverse cracks, or crevasses as they are termed. If we imagine a glacier sliding down a slope until it reaches a precipice, we will see that when it projects beyond the edge of the precipice, so as to be unsupported, the weight of the mass (many hundred feet in thickness) will soon become too great for the strength of the ice to sustain, and it must give way and fall forward. This is what takes place when a glacier moves over the line where a steeper descent commences, only that in this case the falling motion is soon arrested by the ice which had previously passed forward. The series of crevasses thus formed is among the grandest features of the glaciers. Huge openings, of many hundred feet or yards in length, and so deep that the eye cannot penetrate the profound chasms, add wildness to the scene, and present often impassable obstacles to the adventurous traveller who is exploring the wonders of Alpine regions. Some of the stereoscopic views of these chasms are very wild and beautiful.

One who has examined a series of such views, and thus learned to appreciate the wildness and vastness of these rents and fissures of the glacier ice, might naturally suppose that their formation would be attended with grand and terrific displays of force, such as mark the resistless action of earthquakes and volcanic eruptions. But this is not the case. It is a very rare circumstance for any one, even the guides of the Alps, who spend much time on the ice, to witness the com-

mencement of a crevasse. We must bear in mind the slow motion of the glacier, seldom more than one inch in an hour, and we will see that these grand effects must be produced by slow and almost imperceptible gradations.

Professor Tyndall thus describes a case of crevasse-forming which came under his own observation.

"On the 31st of July, 1857, M. Hirst and myself, having completed our day's work, were standing together upon the Glacier du Géant, when a loud dull sound, like that produced by a heavy blow, seemed to issue from the body of the ice underneath the spot on which we stood. This was succeeded by a series of sharp reports, which were heard sometimes above us, sometimes below us, sometimes apparently close under our feet; the intervals between the louder reports being filled by a low singing noise. We turned hither and thither as the direction of the sounds varied; for the glacier was evidently breaking beneath our feet, though we could discern no trace of rupture. For an hour the sounds continued without our being able to discover their source; this at length revealed itself by a rush of air-bubbles from one of the little pools upon the surface of the glacier, which was intersected by the newly formed crevasse. We then traced it for some distance up and down, but hardly at any place was it sufficiently wide to permit the blade of my pen-knife to enter it."

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 71.)

"11th mo. 10th, 1852. In company with cousin James Emien, I attended the funeral of Abia Taylor, an aged Friend, and member of Bradford Meeting. It was, as is often the case at funerals, a time of close exercise to me; feeling it right to endeavor to turn the minds of the people inward to the alone Source of help and strength, in order to be prepared for the solemn close of life: believing there are those in attendance sometimes at funerals, who do not often or willingly go to any place of worship. Towards such my mind is often drawn while standing round the grave, in very earnest solicitude, that they may improve the remaining time allotted them, to their everlasting advantage; remembering that the High and Holy One hath declared, His spirit should not always strive with man. I was favored to return with some evidence of Divine regard.

"1st mo. 16th, 1853. This day twenty-one years ago, I with my dear children, were numbered among the widows and fatherless; and the prayer of my heart was on the solemn occasion, as it has often been since to Him who had been pleased to remove from me my outward stay and counsellor, that He would be with me and mine, preserve us from all evil, and enable us to walk in the way that pleased Him. Many weary steps and painful feelings have been experienced in my widowed state, sometimes under a sense of shortcomings and steppings aside out of the right way, for want of more earnestly watching unto prayer. Of late it has been a time as it were, of turning over the leaves of my life, wherein many exercises, close provings and conflicts have been remembered, when the silent language of my heart was with that of David: 'Is his mercy clean gone forever?"

Yet as faith and patience have been sought after, He in whom are hid all the treasures of wisdom and knowledge, has been pleased in His own time to return with healing in His wings, and my faith and hope have been renewed in the all-sufficiency of Divine support when the trust and hope have arisen, 'Surely goodness and mercy have followed me all the days of my life.' Gracious Father! be pleased to be with me; guide and guard me through the few remaining steps of my life, and enable me to do all Thy blessed will. That thou may be prepared, through Thy goodness and mercy, to receive the clean linen, pure and white, the righteousness of saints; and to enter that city whose walls are salvation, and whose gates are praise.

"2d mo. 16th. Close provings and besetments have been my portion of latter time wherein the enemy of my soul's peace has been permitted to buffet and follow closely with doubts and fears, led I had through inadvertence, cast a stumbling block in the way of others, and retarded my own eternal welfare. This morning, before I arose, feeling renewal of conflict and exercise, the secret inmost, earnest breathing of my spirit was to our Saviour, that He would be pleased to afford a little of the calming influence of His own good Spirit, and give me to know His blessed will; when the language seemed impressively spoken, 'Draw nigh unto God, and he will draw nigh unto thee.' And to His praise of His excellent name be it spoken, He has in good measure calmed the troubled sea and given me renewedly to hope in His mere and goodness. Be pleased, O holy Father to bruise the head of the serpent, for Thou alone canst do it, and preserve me from doubting again.

"4th mo. I attended our Yearly Meeting under much discouragement and lowness of mind, and considerable infirmity of body. The meeting was favored to proceed in the weighty concerns which came before it, in more harmony than at some former annual gatherings. It seemed as though the house of David was growing stronger and stronger, and the house of Saul weaker and weaker, yet there was cause for mourning on account of an unsanctified ministry appearing in a few individuals. May He who is the Head of His own church, work in us and for us, until that is offensive in His holy eyesight may be purged out; and more of the calming, cementing influence of His blessed Spirit be felt to prevail, and the body be edified in love.

"5th mo. 5th. My mind has of latter time often been clothed with mourning, proving and besetments; wherein the enemy has been permitted to come in as a flood, and the sea is often felt of increased watchfulness unto prayer. But in our week-day meeting this morning, my mind became impressed with earnest desires, that we might be more and more redeemed from the things which perish with the using, and know an advancement in the high and holy way, cast up for the ransomed and redeemed of the Lord to walk in and ability was afforded vocally to supplicate the Father of mercies for preservation, an increased dedication to His blessed requiring. My mind has since been favored with peace full quiet, a heavenly treasure in the earthly vessel, not at all at our command; yet more to be desired than the increase of corn, wine or oil.

"6th mo. 12th. Poverty and leanness con-

ine to be much my portion of late. But going to meeting this morning in stripped dress, and I trust true self-abasement, desires were raised for a little of that bread which nourisheth the soul, if consistent with the divine will: when after a time, the humble voice of those whom our Divine Master called essed, revived in my mind: 'When saw we an hungered,' &c., with the consoling answer, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me.' The revival whereof seemed to have healing virtue in it, for which I desire to be thankful."

It is the invariable way of our God to bring us, before He raiseth up; that under the humiliating and painful sense of our unworthiness, and that we are nothing, and have nothing, and can do nothing, all our dependence may be upon Him alone. The Psalmist saith: 'I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the dry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our Lord.' It was thus out of poverty and weakness that our dear friend was made strong in the Lord, and in the power of His might; and coming having the harp hung upon the willows mourning silence, to know it afresh tuned the praise of Him who had delivered out of every temptation, and preserved alive to the praise of His all-powerful grace. Herein, what written is verified; "Thou hast wrought our works in us;" and, "All thy works all praise thee, O Lord; and thy saints shall see thee."

"8th mo. 31st. Our Monthly Meeting at West Chester. Our friends David and Debbiee open attended it. The former was acceptably engaged in testimony and supplication. It seemed to me a time wherein it might be said there was a harmonizing together in labor for our Father's honor; a favor which being by no means at our command, claims our humble attitude to the Author of all good. Gracious Father! be pleased to enable us often to examine into the state of our minds, and preserve us from every false appearance."

"9th mo. 2d. Notwithstanding I have made few entries of this kind for nearly three months, yet I think I may say in truth, my mind has been daily desirous to be enabled to speak acceptably before the Most High, and latter time, has been more preserved in the quiet than for some time before; and at seasons a little of that bread handed, which is precious: confirming in the belief, that the name of the Lord is a strong tower, where to the righteous flee and find safety."

"28th. Having for a considerable time felt exercised in the prospect of visiting the friends of Uchlan Monthly Meeting, I was to be joyfully liberated for the service. My beloved end Martha Jeffries, being willing to accompany me, it was also united with."

"10th mo. 6th, we accordingly attended Uchlan Monthly Meeting; wherein our friends William Trimble and Charles Downer were appointed to accompany us. The service was indeed weighty, and the necessity of keeping the eye single to Him whom I believed had put us forth, was never more pressingly felt than on the present occasion. The duties were about forty in number, and the service was performed under much bodily inability; yet we were enabled to proceed from

lay to day to its conclusion; when I was favored with the reward of peace, far surpassing all earthly enjoyments. Gracious Father! be pleased, I beseech thee, to keep me in the straight and narrow way; and enable me from time to time to render unto Thee that which is Thy due, thanksgiving and praise.

"Not long after the foregoing visit was performed, I went to see my dear son and family at Coatesville. I distributed some tracts on religious subjects while in the neighborhood. Also called at a house on the way, to which I felt my mind a little drawn, and left some of the same, which appeared to be well received. After spending nearly a week with my dear children, grandchildren and other connexions, and visiting Samuel Lukens, who is in declining health, I was favored to return home without condemnation."

"11th mo. 2d. Our friends, Samuel Leeds, and William and Elizabeth Evans, attended our Monthly Meeting, held at West Chester. Their company and religious labors were acceptable and edifying. Many fruits were brought forth to the praise of the Great and Good Husbandman, adequate to the manifold favors received, is the present breathing of my spirit."

"12th mo. 18th. First-day. On sitting down in our meeting at West Chester, I was early impressed with the importance, of not only presenting the body before the High and Holy One, but of being brought into stillness before Him; which we cannot attain to, in our own will and time. In the feeling of my own nothingness, and inability to do any good thing, I was led to crave preservation, and to be made quick of understanding in the fear of the Lord; that so I might not become as the withered branch, or as the salt that had lost its savor: which I sometimes greatly fear. Gracious Father! keep me, I beseech Thee, humble and watchful!"

(To be continued.)

How to Eat. From "Good Health."

On this all-important subject many theories have been propounded, whole volumes written; and yet as often has the very point been missed which ought never to have been forgotten, viz., that we must listen to the voice of nature. In our present enlightened age of science, and spelling made easy, most of us know that one of the first receiving houses for food is a double-mouthed bag, lightly slung in the space below the end of the breast-bone, and called a stomach; that this bag is rather a complex structure, furnished with blood-vessels and glands, which keep it in working order, and with a set of nerves, which telegraph to the brain when the working is out of order. The middle and outer coats of this bag have some muscles handily interwoven, and these are more plentiful and stronger at the lower mouth of the bag, and act the part of doorkeeper, to prevent refractory morsels of food from bolting through the opening, for the bowels. Then, for the blood-vessels,—the very term implies the function;—and the glands, what are they for? To secrete juices which shall help to digest the food; while the nerves are the telegraphic system which permeates the whole structure, and signals very distinctly to the brain when blood-vessel, gland, or muscle, is failing to do its respective duty, or doing this duty inefficiently. If, then, we can bear in mind two great facts connected with the stomach, namely,—that it has, first,

a set of blood-vessels, and therefore can be inflamed; and, secondly, that it has nerves, and therefore can be pained,—we may perhaps feel more disposed to be cautious in our treatment of the same. Luckily for us, it is a good stout bag, and will stand plenty of wear and tear; but the proverbial camel has its back broken by the last load, and the stoutest leather will occasionally give way, instead of stretching to circumstances; so, is it to be wondered at that the stomach sometimes strikes work?

My reader may ask, "How am I to tell whether this or that food agrees or disagrees with me?" I answer, "By your sensations." The nerves will telegraph the state of affairs. At first uneasiness, and then pain, will tell you whether the food you have taken has agreed, or the reverse. And, indeed, it is a question of agreement; you must come to terms with your stomach; for if you do not, it will eject the unwelcome lodger, or pinch and gripe you into submission. So that by listening in time to the warning given by pain and uneasiness, you may avoid the life-long trouble of indigestion."

I have spoken of the stomach individually as a separate organ, because it is perhaps more generally understood, if not more generally talked of; but we must not forget the part played by the bowels in the great drama of digestion. "Your stomach is out of order" is about the first sentence uttered by the medical man to his patient who shows him a furrowed tongue. Sir James Esyre has discoursed pleasantly and well on "The Stomach and its Difficulties." "I have a weak stomach" is the complaint of the dyspeptic. It is, as I said before, a good, stout organ, and will bear much rough work; and it is well for us that Nature has so constructed it, for when so many bolt their food with little or no mastication, how necessary is it to have another set of teeth lower down, to reduce the precipitated morsels to that more harmless compound known as chyme. This is what the stomach does for us,—remasticates our food,—only the teeth are replaced by certain juices, the constituents of which are a Babylonian mystery to physiologists. The stomach thus does the first hard work that has been shirked or slurred over by the teeth; and, though supplied so richly with blood-vessels, is rarely attacked by inflammation; showing that, after all, we must look to the poor neglected bowels for most of our digestive troubles. The remarkable example of the keeper of the Eddystone lighthouse off the coast of England only proves this fact too plainly; for when that building was destroyed by fire in 1755, one of the men, on looking up at the burning mass, evidently with his mouth wide open (from astonishment no doubt,) swallowed 7 oz. of the molten lead that fell from the top, and lived for ten days afterwards.

After such a case as this, what will not the stomach valiantly undertake? What has it not undertaken? There are instances of the great endurance of the human stomach; but they are by no means examples for us to turn fire-eaters or Indian jugglers, but rather to warn us against making any rash trials of the powers of the stomach; for there is one little peculiarity about this organ,—that, after repeated attempts to stay the progress of a tough morsel, the valve which stops unassisted exports becomes weary, and passes the contraband wares through sheer fatigue. The

consequence is, that the fragments which withstood the peptic machinery of the stomach not only defy, but wound the more delicate surface of the bowels. Pause then a moment before raising a tounge, though tempting morsel to the mouth, and think of the journey it will undertake, when it has once fairly shot the rapids of the gullet, and got into the seething current of food that whirls and eddies in the great stomach lake below; and, as lighter craft glide safely over the Canadian rapids, so let your food morsel be light, and the transit will lose all danger.

Given, therefore, a stomach, strong yet sensitive, having a still voice like conscience, and bowels delicate and impressionable—is it not fair that Nature makes us suffer through these organs, when we insult her so grossly by irritating them with bad food, ill-cooked, half masticated, and wholly unfit for the purposes of nutrition? We deserve to suffer, and richly too. Sometimes we pour chemical compounds into the beautiful laboratory of Nature, and call them stimulants, but our chemistry is ill-applied. Stimulants they are in one sense, for they excite the coats of the stomach and bowels into a state of chronic inflammation. But this is not the whole sum of our folly. Barely satisfied with the mischief already worked by bad food and villainous drink, we crown all by vexing the unoffending liver, "more sinned against than sinning," with blue pill, and the already wounded bowels with black draught. Is it wonderful that we suffer? Is it surprising that we fall sick? How about that pain behind the shoulders as if somebody had knocked you down; and that pain in the stomach, as if the same assailant had trampled on you when you were down? Did not that tough, leathery fragment, served as a steak, and chewed like rhinoceros hide, play some part in originating these pains? And did not the water, putting a deceiver before you with an inky fluid in it, call it wine? Port wine I think he called it, and misquoted the year of its birth by a quarter of a century. And did you not pour this liquid fire over the inflammatory steak below, swallowed but not digested? And then, did you not, rushing wildly away to your office, bury yourself in your books? And was it a wonder that indigestion, the demon of dyspepsia, piped to his own?

This picture is by no means overdrawn. Hundreds of city merchants lead this spasmodic life for a few years, and then wonder that their stomachs are out of order. The wonder is, that their stomachs have kept in order so long. To those who say, "You have shown us how to get indigestion, but we want to cure it," I answer, "Do not talk about curing it, but rather ask how you shall prevent the same." This will be the safer and the more satisfactory plan; for though it is a very good thing to go to a doctor (for the doctor), it is a much better thing to keep away from him (for the patient); and if you can learn this happy art, enjoying good health at the same time, you have discovered the true elixir of life.

To begin with, take your meals regularly: do not dine at 2 P. M. the day after, and 7 P. M. to-morrow, and 4 P. M. the day after; but fix some stated hour. Dining late is, as a rule, preferable to mid-day dinners, for dinner ought to be the principal meal of the day, and, to be enjoyed as well as digested, admits of neither hurry nor interference. The work of the day should be over; and a long rest, fol-

lowed by light occupation before bed-time, will be singularly conducive to health as well as happiness. What profit or pleasure can you get out of a dinner when you know that an army of clerks awaits your supervision, or that some very tall and remarkably stout ledgers have to be balanced as soon as the cloth is removed? You wait with impatience for the courses to be served, for the food to be swallowed; but as for the digestion of the same, that is quite beyond your jurisdiction; your business is to clear so many dishes in a given time; your work is cut out before you, and you are not the man to shirk it. But you must consider that you have a stomach to superintend as well as clerks, and that if you do not give the bowels a passing thought, the balance will be dead against you in the ledger of health. Do not forget the good old adage, "After dinner rest awhile." Let your meals be considered as important an item in the business of the day as watching the firmness of foreign markets, the looseness of gray-hairings, or the fluctuating fortunes of the Mexican republic. If you are to ignore the art of dining, you may as well repudiate at once the art of living and working, for rest assured that, unless you dine with judgment, you will not be able to calculate with foresight; and, just for the lack of a little gastronomical knowledge, you may be a bankrupt.

Be careful as to the character of your food—your imports let us call them; let them be nourishing, digestible, and judiciously cooked, for if these three qualities are combined, you will include a fourth, namely, that they shall be palatable. It is easy enough to tell you what is nourishing; those household words, beef and mutton, imply a multitude of dishes that shall nobly support life, and rarely fail to please the palate. Possibly you may reply, "That's nothing new; anybody could have told us to eat beef and mutton; we have been eating it all our lives." True, you have done so, but unconsciously of its merits. It may be that you have been eating beef for forty years, and yet you may be even now profoundly ignorant of its full merits and capabilities. You have not always eaten it with judgment; you have eaten it tough, perhaps, or with the juices of the meat extracted, or with greasy accessories that do not harmonize with either the meat itself or the consumer thereof. Perhaps you have, with unfeeling fidelity, stuck to the same joints, scorning any change to interest the stomach or stimulate the appetite; so that familiarity with these household words has bred contempt. Study variety, or let your cook do so, if she has brains (I do not write for those who keep a male *chef de cuisine*); if your cook lacks intelligence, let your wife come to the rescue; for, in common courtesy, we will admit that she, at any rate, is gifted with these organs of thought. There is a general idea prevalent that all beef is pretty much alike, more often tough than tender. But there are bullocks and bullocks, beef and beef, of varying qualities.

To the Sincere. — I cherish the belief that our religious meetings, whether consisting of few or many, and whether times of silent exercise, of suffering humiliation, or of secret rejoicing, are to the sincere, times of pure instruction.—*Mary Capper.*

The Pastor's Caution Revived.

During Wm. Penn's continental journey in 1677, he met, on his arrival at Wiewart, with some earnest seekers after the truth, who when met together, gave a most lively account of their religious experience. After a number had given an account of their change Wm. Penn gave a circumstantial relation how he had been gradually drawn off from the vanity and pride of life, what adversity he had met with at the University of Oxford, and of his conviction under the ministry of Thomas Loe. He concluded his relation with a serious admonition to go on in the true fear of God.

At parting, one of the Pastors asked him, "The truth rose not at first among a poor, illiterate and simple people?" "Yes," answered William Penn, "and it is our comfort that we owe it not to the learning of this world." To which the Pastor replied: "Then let not the learning of the world be used to defend that which the Spirit of God hath brought forth for scholars now coming among you, will be apt to mix school learning amongst your simpler and purer language, and thereby obscure the brightness of your testimony." W.

An Appeal of the Executive Board of the "Friends' Association of Philadelphia in its vicinity for the relief of Colored Freedmen."

The usual time for the reopening of the Freedmen's Schools having arrived, the Executive Committee in making arrangements for conducting them during the ensuing term feel it necessary to appeal to all those interested in this great work, for funds to enable them to carry on such schools as may be started.

During the last season the number of schools in operation was forty-seven, which were supported at an expense of about \$21,000. It is our wish, should the contributions warrant, to sustain this year about twenty-two or thr schools, in the more populous districts of central North Carolina and south western Virginia, and to maintain them in such an efficient manner that from them the country schools may hereafter be supplied with teachers—encourage and assist such schools as are reported by the Freed people themselves, with occasional donations of books and other school material, as may be thought advisable, and heretofore, to alleviate physical suffering, &c. such relief as may be in our power.

The Freedmen's Bureau having been discontinued during the present year, the assistance which we have heretofore received from that source will now be cut off, as also aid from the "Peabody Fund"; therefore, the prosecution of the work will depend entirely upon the liberality of our contributors.

Our treasury is now nearly empty, and estimating the expenses by those of former years, to carry on the proposed work, it will be necessary to raise not less than \$10,000.

When the Association commenced its work the great need pressing upon it was to mitigate bodily suffering, but the Freed people having in most cases become more than self-supporting, this work has been gradually superseded by an educational one—numbers of schools taught by teachers from the north and supported chiefly by the Association were established. Each year the colored pe-

have done more toward supporting these schools, both by paying part of the expenses, & by furnishing teachers from among themselves, so that now we feel that our field has been narrowed to comparatively few schools, designed principally to educate teachers.

Although we feel that our work has lessened, yet we believe that it is not yet accomplished, but that it still appeals strongly for further support.

Contributions will be received by R. CADRY, Treasurer, No. 111 S. Fourth Street.

Taking a Wild Bees Nest.

I have just been assisting (at least, so far looking on) at a very interesting operation, the taking of a wild bees nest. The incident is, I am told, one of frequent occurrence, the honey-bees often sending forth a colony swarming time, which seek a new abode for themselves. Even the little boys have their eyes open, and their attention awake to the motion of the forest bees, watching their flight, and often following the direction they have taken in hopes of seeing others, which may serve as so many finger posts to guide their track, till at length the increasing numbers of bees thronging the air announce the proximity of their home, when a little search with a practised eye soon traces the industrious insects to their very hole; and the chieftain, having carefully marked the spot, makes home with the triumphant intelligence that he has found a "Bee-tree." A tree of this kind, in which a swarm had hived, having been discovered yesterday, I went with a friend and a couple of negroes to see them take it down. They carried two axes, a bundle of loose cotton, to make a smoke with, and a "gum," or square box, to live the bees; the possession of the bees being not so desirable than the acquisition of the honey.

We soon arrived at the spot, which was in a forest, a few yards only from the high road, and at no great distance from the house. My attention being directed to a large and tall tree of the long-leaved pine species (*Pinus laustris*). I perceived, far up in the branches, a round orifice, about which several bees were clustering, going out and coming in, departing and arriving to and from all parts of the compass. The men lighted a little fire, stripped, and commenced felling the tree, one on each side. The trunk was thick, but the negroes were skilful and sinewy, and plied their axes until the perspiration streamed profusely from their glossy shoulders. Not a stroke was given in vain, and very soon the lumber trunk was supported only by the under interval left between the two deep crotches, as if balanced on the edge of a prism. At length, so little was the preponderance of either side, that the bushy head quivered in the sky, with a tremulous motion for several seconds, fore we could determine to which side it would incline; at length it slowly bowed, danced, cleft the air with a roar, and plunged into a deafening crash among the bushes and boulders, snapping its own stout limbs like wax, and scattering the moist earth far over the leaves on every side.

One of the men ran immediately to the hole of the hive, which was about three inches in diameter, perfectly round, and smooth, worn by the continual passage of the bees, and fastened from the same cause with a white substance, probably wax, bleached by the sun

and rain. Having lighted a handful of cotton, smothering up the flame in the midst of it, he held it close to the orifice, blowing in the dense choking smoke, to prevent the bees from coming out, which they had already begun to do in some numbers, alarmed, doubtless by the downfall of their house.

While he was doing this, the other was gathering green leaves from the chestnuts, oaks, and hickories, which he cleverly rolled up into a solid cylinder. This, when large enough, was thrust into the entrance of the hive to stop it up, while they opened it in another place to extract the combs. The next proceeding was to discover the situation of the comb, which could only be ascertained by repeated trials, cutting into the trunk in different places. Aware that the hive was above the entrance, they first cut a notch on the opposite side from the orifice, and about two feet above it; but as soon as the axe had penetrated the hollow, the bees began to hum and cluster to the light, whereby the men knew that they had not reached the top of the nest. Preventing, therefore, the egress of the imprisoned bees at this opening, by holding the smoking cotton there, until it could be closed by another stopper of rolled leaves, they made a new trial about two feet higher. Here, however, the bees were as thick as before; so, having closed this also in the same manner, they made a third cut still higher, and at length discovered that they had reached above the top of the nest.

One of them now blew the smoke into this orifice, while the other having fixed the "gum," and supported it by props over the original entrance, drew out the stopper of rolled leaves, in order that the bees, being driven out by the smoke blown in at the other end, might take refuge from the annoyance in the new hive, and thus render the seizure of the honey more easy. But the bees did not seem to manifest that decided preference for the new lodging over the old one that the negroes desired; so they, becoming impatient, proceeded to split off the longitudinal chip or section of the trunk, contained between the first two cuts, supposing that by so doing they should expose the mass of comb to view. As they peeped in, however, by lifting up one edge, before the piece was quite detached, and perceived that the comb was not there, they did not split it off, but tried the upper chip; here, at last, they exposed the long oval combs lying one over another as the fallen tree now lay, but side by side, and parallel to the sides of the trunk when it was erect.

The men now began to cut out the comb with their knives, disregarding the bees, which crawled about, manifesting little disposition to sting, seeming "more in sorrow than in anger;" but probably in reality stupefied and disabled by the effects of the smoke. We all feasted on the honeycomb, which was full to overflowing of rich, clear honey, nearly as transparent and colorless as water, indicating that the swarm was young. A good deal of the comb was either dry and empty, or contained the young bees in different stages of their growth; some being in larva and pupa, others perfected, but with their members yet soft and white.

The men now removed the "gum" from the original entrance, and placed it over this main opening, blowing in smoke at both extremities, but as they had taken out most of the comb, I did not remain to watch the re-

sult; a great many of the bees were flying off when I left. They had, previously to commencing operations, rubbed the inside of the gum with salt and peach-leaves, the smell and taste of which are believed (with what foundation I know not) to be attractive to these insects. Not one of us was stung, except one of the negroes, and he before they began to cut into the hollow.—*Gosse's Alabama.*

Selected for "The Friend."

Copy of a Letter from S. Fothergill to E. Sibson.

Warrington, 2d mo. 20th, 1761.

Dear friend and kinswoman E. Sibson:—Amongst the many wishes of thy Friends for thy happiness, none desires it with more sincerity than myself, though more silent about it than some others; and as a testimony of it, I sit down to throw before thee a few hints which may contribute to thy advantage, as attended to, even to render thy life easy and happy; useful to others, and thine end honorable and peaceful.

First and principally thy duty to the Almighty Lord and Maker of all things, by whom, and through whom all things visible consists, the sovereign Author of all blessings, let Him ever be looked unto and remembered by thee in this light, and let thy mind be humbly engaged to seek his favor; let nothing impair thy love to, and dependence upon him; he it is that can blast every pleasing prospect, can wither every hope, and sanctify every affliction. Be not ashamed to demonstrate thy hope is in him, by humbly walking before him; it is in vain to expect a total freedom from sorrowful events, and an excellent mercy to have on such occasions the Staff of all ages to lean upon.

Secondly, Thy duty to thy husband, who, if I judge right, will, from his affection and tenderness for thee, be entitled to every degree of a mutual return from thee. Study his temper, accommodate thy own to it. I have seen great inconveniences arise in the married life through inattention; where the wife hesitates at the request of her husband, and yields at last a reluctant obedience, this imperceptibly diminishes that tender affection, which is the very life and comfort of the married state, gradually creates a distance, and then life may be uncomfortably dragged along, but not happily enjoyed. Cultivate in his mind, and thy own, every religious sentiment, strengthen that part as much as possible; hereby a two-fold cord of Divine love and natural affection will unite you in a covenant never to be broken.

Thirdly, Towards Friends of the meeting into which thou art removing, let thy conduct be humble, affable and exemplary; not assuming, but the contrary; preferring others that others may prefer thee. Humility is the surest way to honor; let no emulation to be greater than some, and equal to the greatest ever be suffered to be harbored in thy breast; for this will insensibly raise displeasure, envy, and other disagreeable affections in the minds of others.

And let thy dress be rather beneath than on the level of thy circumstances, it will be to thy reputation.

Fourthly, Let it become thy constant watch to avoid that ruinous practice of tattling, tale-bearing, and secret reflection; these sources of division and mischief are hateful to God and man; this character sets itself as the ob-

ject of general contempt; its hand is against every one, and every one's hand and heart will be against them who merit it. The concerns of one's own mind and family are sufficient to employ a prudent mind, without interfering in the business of others unnecessarily. Notwithstanding this, secret reproof where just, and immediately addressed to the party, is a beautiful, useful part of friendship.

Fifthly. Let thy husband's relations become dear to thee; it is a connection of tender affinity; cultivate every sentiment of friendship and affection for them, especially his mother, with every of those anxieties a son must secretly sympathize.

Excuse, dear cousin, the freedom of these hints, they arise not from any painful apprehension of a contrary conduct, or thy being in any great danger; but my affection for thee induces me to wish thee to be found in the way to blessing; even the blessing of the heaven above, of the earth beneath, the blessing of the ancient mountains, and of the everlasting hills. May the Lord of all favor crown thee and thine with them, is my humble prayer on thy behalf. I am thy faithful friend and affectionate kinsman,

SAMUEL FOTHERGILL.

Changing Color.—In shaking bushes to procure caterpillars, I often shake off a pretty little lizard, of a bright pale-green color, about five inches in length, of which two-thirds at least are tail (*Aolis bullaris*). It is nimble, but not nearly so swift as the other lizards; when shaken off, it soon runs up another bush, where it seems quite at home among the leaves. The *Sassafras* (*Lavrus sassafras*) is its favorite resort. It feeds on insects: I once saw one with a brown grasshopper in its mouth: I should have thought it would need more agility than it appears to possess, to catch such prey as this; but probably it effects its purpose by creeping cautiously towards its prey, and then seizing it by a sudden spring, as a cat does a bird. I have observed, that, when pursued to the end of a twig or branch, it will often leap to another at a short distance, and secure its footing without difficulty.

I had been inclined to consider the changes of color attributed to some lizards a gross exaggeration, if not a mere fable: but I had recently the satisfaction of witnessing a change of this sort in the present species. The children had been chasing a little lizard about the logs of which the school-house is built, for some time; but it manifested great cunning and agility in avoiding them, creeping through many of the crevices between the logs, being sometimes in the school and sometimes on the outside; they at length caught it, however, and brought it to me. It was all over of a brownish-black hue, except a line down the back, which was pale dusky. One of the lads told me that it was the little green tree-lizard, which had become black from being on the dark logs, and that it would turn green again if placed on a leaf. This I could not at all believe, though it corresponded with that species in size, shape, and general appearance. But as it was easy to put it to the test of experiment, I let the lizard hop upon a small solitary plant in the sunshine, bidding some of the children watch it, without disturbing it. They soon brought it to me again, telling me that it was changing; and upon looking at it, I could distinctly per-

ceive a tinge of green upon the black. Still incredulous, however, and thinking it might possibly be fancy, I put it into my desk; and about half an hour after, on opening it, I was no less surprised than delighted to see the lizard of a brilliant light green, the line down the back blackish; there was not the least hue of green in the black at first, nor was there any blackness in the green hue now; the change was complete. I suppose the black color was not caused by the animal's being on the dark logs, but was the effect of anger on being chased.

When irritated, and also during other seasons of excitement, the skin of the throat is thrust forth, by a peculiar mechanism, to a great extent; this part then becomes of a bright crimson. The scales with which this lizard is clothed are very small, and scarcely observable. It is perfectly harmless, and is an elegant little creature, of very graceful and active motions, running and leaping.—*Gosse's Alabama.*

Justification and Sanctification.—The following remarks upon these important doctrines were penned by John Crook. They are extracted from a treatise on Truth's principles, which is prefaced by the following note written in 1698. "It being allowed by some late adversaries, that we are more sound on the fundamental doctrines of the Christian faith, than they thought of; yet they persist to object, that we have altered our religion, and that our ancient Friends held grievous errors; I am, therefore, willing in the 81st year of my age, that this following treatise should be reprinted, that they may see what myself, with our ancient friends, held in the year 1663.

We believe that justification and sanctification are distinguished, but not divided; for as he that sanctifieth and justifieth is one, so do these go together; and when the soul hath the greatest sense of justification upon it, through the virtue of the blood of Jesus by the living faith, then it is most in love with holiness, and at the greatest distance from sin and evil; and whenever there is a failing in sanctification, there is also some eclipse in justification in the eye of the soul, until faith hath recovered its strength again, which is lost by sin's prevailing. For as the farthest and clearest sight is in the brightest day, so it is with the soul, when it is most in the brightness and beauty of holiness, its justification appears most glorious, and its union and communion most sweet and lasting; and so, like twins, as they are much of an age, so they are like one to the other; and, "what God hath joined together, let no man put asunder."

On Acceptable Works.—Whatever works are brought forth by any creature, though the same in appearance (as those) which are accepted of God from another, yet not being moved unto, nor guided in, by the spirit of the Father, but brought forth in the will and wisdom of the creature, which is from below, and acted in imitation, from the saints' works; these works are not accepted, and well pleasing to God, but are an offence unto him, and sin against him.—*Edward Burroughs.*

The Watchword.—Surely, persevering waiting at the Redeemer's feet, seems to me the watchword for the present time.—*M. Capper.*

Animal Happiness.—An eye accustomed on to the small and generally inconspicuous butterflies of our own country, can hardly picture to itself the gaiety of the air which swarms with large and brilliant-hued Swallowtail and other *patrician* tribes, some of which, in the extent and volume of their wings, may be compared to large bats. These occur, to not by straggling solitary individuals: in glancing over a blossomed field or prairie knoll, we may see hundreds, including, perhaps, more than a dozen species, besides moths, flies, and other insects.

When contemplating such a scene thronged with life, I have been pleased to think of the very vast amount of happiness that is aggregated there. I take it as an undoubted fact, that among the inferior creatures, except when suffering actual pain, life is enjoyment; the mere exercise of the bodily organs, and the gratification of the bodily appetites, is the highest pleasure of which they are capable: for as Spenser says—

"What more of happiness can fall to creature
Than to enjoy delight with liberty?"

Fate of the Butterfly.

To look then on the multitudes of beings assembled in so circumscribed a spot, all pursuing pleasure, and all doubtless attaining the end, each one with an individual perception and consciousness of enjoyment,—what grand idea does it give of the tender mercies of God, as a God of providence!

Let us extend the idea:—there are about one hundred thousand *species* of insect known; let your mind try to guess at the number of *individuals* of each species in the whole earth, (perhaps if you count the cloud of mosquitos and gnats that issue from a single marsh in a single night, it may assist you in the conjecture,) think of the other less populous orders of animals, fishes, mollusks, &c. &c. reduce them to individuals, and you may have some distant approximation to one idea of Him who "openeth His hand and satisfieth the desire of every living thing." EVERY LIVING THING! I have often thought that no one can appreciate the grandeur, the sublimity, of this sentiment; the Psalmist, like the devout naturalist.

Without the trial comes not victory, nor without the cross the crown.

THE FRIEND.

TENTH MONTH 29, 1870.

When our Saviour pronounced a blessing on them that mourn, and declared they should be comforted, He certainly had allusion to those who mourned from a sense of having displeased their heavenly Father by violating His righteous law, or to those whose righteous souls are grieved at seeing the world running counter to its true interest and the divine will, or to those who are baptized in suffering on account of the state of the church. This mourning, being an effect of the operation of the Holy Spirit on the heart, its results, if patiently borne, are similar to those described by the apostle as witnessed in 1 day. "For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fer-

a what vehement desire, yea what zeal, a what revenge. In all things ye have approved yourselves to be clear in this matter." His sorrowing "after a godly sort" always aids to this searching of heart, to this fearful constant watch to become, or to keep, clear of that which is wrong.

The mourning disciple of Christ, then, whether he is taking his first steps in the straight and narrow way, or has grown in the path until he has become able to bear his share of the suffering that remains to be filled for the body's sake, may rest assured, however his afflictions may for the present seem grievous, that, if allowed to effect the purpose intended by his omniscient Master, he will sooner or later receive the recompense promised. "Blessed are they that mourn, for they shall be comforted."

There is nothing new in these reflections, as they have occurred while dwelling on the subject brought before us now, as at other times, by many honest-hearted Friends throughout the different meetings, are wading along, day after day, under deep discouragement, and at times feeling ready to faint by the way, strongly attached to the doctrines and testimonies of the gospel, as ever held by Friends, who seeing the departures from primitive purity and principles, and hearing apologies for those departures, from quarters where they had hoped for better things, and the profession of great peace and light on the part of those who are manifestly straying in the self-denying path in which our predecessors trod, are ready to conclude it is useless longer to attempt to stem the swelling current of innovation, and they may as well let things take their obviously determined course, their sorrow, perhaps we may say, in the earnestness of their affliction, they seem ready to adopt the plaintive language of the vanished Israelites in their captivity, "By the waters of Babylon there we sat down, we wept when we remembered Zion; we hanged our harps on the willows in the midst thereof."

We think we can, in measure, sympathize with those who are thus giving expression to feelings such as these, and with others who, while equally tried with the same things, are wearing the sackcloth underneath. We, too, receive our discouragements in conducting this moral, and striving, however feebly, to eradicate the cause of old fashioned Quakerism, which is the cause of truth and righteousness. So, at such a time, if truly desiring to see our people restored to primitive christianity and their unity, can plead a right to be exempt?

Discouraging as the state of the Society is, apprehend that some dear Friends are taking a too gloomy view of our situation, thinking all is lost that is in danger. In despondency we are liable to forget that cause of truth is the Lord's cause, and that is watching over it by day and by night. The best of men, even those who, like the prophet, can say, "We have been very jealous of the Lord God of hosts," are not always permitted to know how many are preserved among the tribes, who have not given up their allegiance to the king of Israel and his royal cause. They may also be mistaken in the effect of their own faithfulness, and earnestness of deliverance from that which oppresses them. It therefore requires care to cast away their faith, and incur the

condemnation of those formerly, who said, "It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts." Let all such remember the injunction "In your patience possess ye your souls," and rest trustingly on Him whose promises are sure. "Blessed are they that mourn, for they shall be comforted."

There is abundant reason for confidence, that in time, the truth will prevail in our religious Society. It is not wise to judge of the whole by what comes most readily to the surface. There may be not a little superficial, voluble pretension, intruding into services for which it is unfit, and making large show of will-worship and avowed good works; but there is also much sincerity and truth, restraining from known departures from the right way, and drawing to serious consideration of the end to which the Society appears to be drifting. If the foundations could be destroyed, we might well ask, what shall the righteous do? But the foundation standeth sure, still having the same seal, and every one that departeth from iniquity will, through Divine mercy, not only save his own soul, but in some measure, aid the spread and final triumph of Christ's cause.

In meetings where the most affecting changes have taken place, there are upright Friends, perhaps little known, and who may appear to have sanctioned defection, because of not standing firmly against it, but who have no intention wilfully to desert the doctrines or to sacrifice the testimonies heretofore held by the Society. They have fallen short in the performance of their duty, but they are to be sympathized with, and we doubt not many of them will rejoice, when there shall be light and strength enough to retrace the steps that have been taken, from the spirituality and purity of our holy religion. Among the young men and women who have been visited by the Day Spring from on high, there are those—perhaps many—who like the man blind from his birth, have had their eyes opened, so as to see men as trees, walking; and who, not waiting for further washing, with a zeal for religion, but not according to knowledge, have run into things not called for, and not convenient for them. May we not hope that, in the cool of the day, these may be again subjected to the washing of regeneration, and have their spiritual sight cleared, so as to recognize their mistakes, and embrace the whole truth as it is in Jesus. Surely the hearts of all who are longing for the restoration and prosperity of the Society, should go forth towards these with affectionate solicitude, and when qualified therefor, in earnest prayer that they may be gathered to the softly flowing waters of Shiloh; that they may learn to wear the humbling yoke of Christ, and thus be fitted for vessels of use and honor in his house; and we should cherish the hope that these prayers will be answered.

But say some of our disconsolate brethren and sisters, many leaders of the people, while discarding first one and then another of the testimonies of Truth, are betraying them into forms and practices out of which faithful Friends have been brought by the Holy Spirit, and the majority of the members love to have it so. Thus the Society is losing its characteristics, as holding a self-denying, spiritual religion; is assimilating with others, and may finally be merged in them. These are sad

truths, and we feel are depressing and discouraging; but they should not induce any to grow weary in well doing, or give out by the way. We may draw confidence and comfort from the teachings of the past. We often refer to the extraordinary spread of gospel truth, that attended the preaching of the founders of the Society, and the equally marked effects resulting from their consistent lives and conversation. Let us call to mind the suffering they underwent ere the final triumph of truth, and their enlargement. There was a time when the prisons of Great Britain were crowded with those innocent, patient sufferers for the testimony of Jesus. They were stripped of their worldly substance; they were whipped; they were banished, and to human reason it seemed as though the wrath of their enemies would exterminate them. But they knew in whom they trusted, and were mainly anxious to bear all with christian meekness, and to watch lest in the hour of sore trial they should bring dishonor on the religion they professed. However dark the day of persecution, however improbable it appeared, shut up in dungeons as so many of them were, that the truth of the spirit, as opened to them by the Holy Spirit, would spread among the people and convert them from the error of their ways, their faith failed not; their confidence rested on Omnipotence, and they cheerfully left the result to their gracious Master. Listen to a few of the words sent forth through the bars and bolts of Aylesbury jail by the "long mournful Isaac Penington."

"As the Lord is able to overturn you, so if ye mistake your work, mis-interpreting the passages of his providence, and erring in heart concerning the ground of his former displeasure; and so through the error of judgment, set yourselves in opposition against him, replanting the plants which He will not have grow, and plucking up the plants of his planting, do you not in this case provoke the Lord, even to put forth the strength which is in him against you? We are poor worms. Alas! if ye had only us to deal with, we should be nothing in your hands! But if his strength stand behind us, we will prove a very burdensome stone, and ye will hardly be able to remove us out of the place wherein God hath set us, and where He pleaseth to have us disposed of." * * * It is the delight of the Lord and his glory to deliver his people, when to the eye of sense it seemeth impossible. Then doth the Lord delight to stretch forth his arm, when none else can help; and then doth it please him to deal with the enemies of his truth and people, when they are lifted up above the fear of him, and are ready to say in our hearts concerning them, they are now in our hands, who can deliver them."

Cheer up then ye prisoners of hope; add to your faith virtue; add to your patience godliness, to your godliness brotherly kindness, to your brotherly kindness charity, and rest assured that in due time, if ye faint not, ye shall reap the reward: "Blessed are they that mourn, for they shall be comforted."

SUMMARY OF EVENTS.

FOREIGN.—The London Times of the 23d, contains a special telegram from Berlin, stating that Prussia has repeated her willingness to grant an armistice if the principle of the cession of territory be conceded. The mere dismantling of the fortresses in Alsace and Lorraine, under a European guarantee, is insufficient. A London dispatch of the 23d says, it is reported that

England will immediately offer direct intervention for an armistice. Lords Lyons and Loftus have taken steps to that effect at Paris and Berlin, and perfect accord in the matter exists between England, Austria and Italy. Dispatches of somewhat similar tenor come from Brussels and Rome, making it probable that the three governments are endeavoring to procure a cessation of hostilities.

The situation at Paris does not appear to have undergone any change. The city is still closely invested. The sorties of the French, which were on a small scale, and without important results.

A large German force was advancing on Amiens, and had arrived near that city. The Prussians took 6,000 French prisoners at the capture of Orleans. The official report of the captures made at Soissons states that nineteen cannons, five hundred and thirty-four muskets, one hundred and twenty-eight guns, 150 tons of gunpowder and 70,000 bombs, fell into the hands of the Germans.

The Prussian army in France is kept up by constant reinforcements, and it is estimated that there are now fully six hundred thousand German soldiers on French soil. These are stationed along the whole route from Paris and Germany, and in many other places. Collisions between small parties of armed men frequently occur, but the French appear to have no armies outside of Paris, capable of meeting the invaders.

There has returned to the United States a successful mission to London, Vienna and St. Petersburg. Kenry was sent to Madrid to ask for material aid, but on the advice of friends he refrained, and only asked leave to import arms from Spain and the Spanish colonies. This was however refused, and he returned to London without effecting anything. The Tours government does not feel secure in its present location, and preparations have been made for the removal of the governmental departments south at a moment's notice. Papers, books and correspondence are kept packed, with the exception of such as are required for immediate use, and a strong force of mounted guards is ready at all hours to move at an escort.

Negotiations have been going on for the surrender of Metz, but have so far proved abortive. Bazaine proposed to surrender all his own army on the same terms as the surrender at Sedan, except that the regular garrison of Metz should continue to hold the fortress. By this plan at least half of the investing army would be released, but the Prussians refused these terms because the reduced garrison could still hold the place.

A Tours dispatch of the 24th says, that Orleans is now occupied by 25,000 Prussians, with sixty pieces of artillery. It is stated that the French have a large army near Orleans. The French journals all express distrust of England, and fear that she is acting in the interest of Prussia. *Le Francais* says: "All are surprised at the attitude of England in this affair. Having paid no attention to the solicitations of Jules Favre, or the arguments of Thiers, she suddenly does much more than has been asked for by the initiative, and proposes bluntly the suspension of arms, to allow an election of the Constituent Assembly, which may make peace." Another says: "France asks not for an armistice, but has not authorized England to ask for one. Since the failure of Favre, France has thought only of ordering for the surrender of Metz."

The German army now investing Paris, have appropriated one day's pay as a fund for the relief of the sick and wounded.

It is said there is no evidence in existence of Napoleon's having accumulated a vast private fortune.

The Belgian garrison at the Prussia 5,000 Germans who were expelled from France. They will be forwarded beyond the border at the expense of the Belgian government.

The rinderpest on the continent prevails from Poland to the Atlantic, and seems to be spreading rapidly.

It is reported that the French have a large army of all the Powers, will remain at Rome. He has formally suspended the session of the Ecumenical Council, "owing to the sacrilegious invasion, which might prevent freedom of action of the Pope and the fathers." The 25th inst. has been fixed as the day for the delivery of King William the Fourth's message. The Catholic hierarchy of Great Britain have issued a protest against the action of the Italian government in occupying the Papal territory. They call upon all good Catholics to form "prayer unions," to protest against the treatment of the Pope, and to prepare documents on this subject to be presented to the Pope on the appeal to the British Parliament.

Later advices from China are much more pacific. A dispatch dated Tientsin, 9th mo. 20th, says two mandarins have been transported and fifteen men beheaded

for complicity in the outrages on French residents. Besides, an embassy is preparing to go to France.

The steamship Cambria, of the Anchor line, on her voyage from New York to London, was wrecked and totally lost on the north coast of Ireland. About 10 P. M. on the 20th inst., the steamer struck a small rocky island, about ten miles from the shore, and soon sunk. Five boats left the sinking vessel filled with the crew and passengers, but owing to the roughness of the sea they were quickly overwhelmed. The only person who was saved, and who is now in New York, was a single sailor who was rescued. The number of passengers was 127. In all about 180 persons perished by the disaster.

London, 10th mo. 24th. Consols, 92½. U. S. 5-20s, of 1862, 89½; do. of 1867, 90½; ten forties, 87½. Liverpool, 4½. U. S. cottons, 81c. 90c. 100 lbs. 91c. California white wheat, 11c. 107c. 100 lbs. Red winter, 10c. 34c. 10c. 4d.

UNITED STATES.—*Census Items*.—The population of Massachusetts is stated to be 1,458,040. New Hampshire, 318,000. Vermont, 330,235. Rhode Island, 217,919. Connecticut, 537,908. The average increase in these five States, since 1860, has been about 14 per cent. The census has been completed in forty-five counties forming the western district of Pennsylvania, and the aggregate is found to be 717,957, being an increase of 48,918. Louisiana is stated to have 1,710,269 inhabitants, having increased since 1860, Albany, N. Y., 210,000; New York, 89,163; Illinois, 1,800,000; and Trenton, N. J., 229,471. Scotland, 335,762; and London, 9,223. Reading, 34,004. Lancaster, 20,161. Erie, 19,894; in 1860, 9,119; Williamsport, 16,066; in 1860, 4,253. The live stock in the State of Illinois is returned as follows: 875,009 horses; 83,546 mules and asses; 30,876 beaves and cats; 1,434,280 sheep; and 2,220,651 hogs.

Philadelphia.—Mortality last week 235. Consumption, 28; group, 11; diphtheria, 9; old age, 12.

New York.—The assessed valuation of real estate in that city the present year is \$742,134,350, and personal property 306,292,939, making an aggregate of \$1,049,127,289, which is 285,560,452 greater than that of last year.

Earthquake.—On the 20th inst., between 11 and 12 o'clock A. M., an earthquake was felt in Canada and over a large part of the northern States, from Maine to Ohio. At the Dudley Observatory, Albany, it was observed at 12:07 A. M., and lasted about one minute. The walls of buildings, and a very marked vibration. Open doors would make to vibrate, and objects hanging on walls were put in oscillation. At the time of the shock a rumbling noise was heard, clock pendulums swinging north and south were made to vibrate east and west, and a strong earthquake was felt in the city of New York. In many places much alarm was caused, but no serious damage occurred anywhere.

The weather record kept at Yale College, shows that the average temperature of the Sixth, Seventh, Eighth and Ninth months, was higher than for the corresponding months of any year since 1763.

The *Market*, &c.—The following were the quotations on the 24th inst. New York.—American gold, 112. U. S. sixes, 188L, 113½; ditto, 5-20's 1867, 110½; ditto, 10-40, 5 cents, 106½. State flour, 25,55c a 26,25c; Ohio, \$3.50 a \$6.70. No. 1 spring wheat, \$1.36 a \$1.38; choice white State, \$1.70 winter red and amber, \$1.33; No. 1 red, \$1.25; No. 2 red, \$1.15; No. 3 red, \$1.05; No. 4 red, \$1.00; No. 5 red, \$0.95; No. 6 red, \$0.90; No. 7 red, \$0.85; No. 8 red, \$0.80; No. 9 red, \$0.75; No. 10 red, \$0.70; No. 11 red, \$0.65; No. 12 red, \$0.60; No. 13 red, \$0.55; No. 14 red, \$0.50; No. 15 red, \$0.45; No. 16 red, \$0.40; No. 17 red, \$0.35; No. 18 red, \$0.30; No. 19 red, \$0.25; No. 20 red, \$0.20; No. 21 red, \$0.15; No. 22 red, \$0.10; No. 23 red, \$0.05; No. 24 red, \$0.00. Philadelphia.—Cotton, 17½ a 18 cts. for uplands and New Orleans. Flour, \$5.75 a \$8.50. No. 3 red wheat, \$1.38 a \$1.40; amber, \$1.42 a \$1.45. Rye, 93 cts. Yellow corn, 84 a 85 cts.; new, 68 a 70 cts. Oats, 50 a 53 cts. Clover seed, \$4.0 a \$5.50. Timothy, \$1.20 a \$1.30. V. corn, 100 bush, \$9 a \$10. No. 1 white, \$1.25; western, \$1.35 a 1.40. Yellow corn, 75 a 82 cts. Oats, 47 a 48 cts. Chicago.—Spring extra flour, \$4.50 a \$5.50. No. 2 spring wheat, 1.05. No. 2 corn, 54 cts. No. 2 oats, 35 cts. Burley, 81 cts. St. Louis.—No. 2 red winter wheat, \$1.18 a \$1.20. Oats, 42 a 44 cts. Lard, 16 cts.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty-third Ward,) Philadelphia. Under the supervision and superintending—JOSIAH H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1213 Pine Street, Philadelphia, or to any other Member of the Board.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of the School will commence on Second-day, the 31st of Tenth month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets to West Chester, and thence to Philadelphia, Railre corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such a passage, including the stage fare from the Rail Station, will be charged at the School, to be paid with the other charges at the close of term. Conveyances will be at the STREET ROAD S. 7105 on Second and Third-days, the 31st of Tenth, 1st of Eleventh month, to meet the trains that Philadelphia at 7.45 and 11.20 A. M., and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets, or at High-street at Market Street. If at the latter place, it must be put under the care of Hibbard Alexander, who will convey it thence to Thirtieth and Chestnut 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 built-up part of City, by sending word on the day previous (through Post-office or otherwise) to H. Alexander, No. 5 No. Eighteenth St. His charge in such case for taking to school to Thirty-first and Chestnut streets, will be 10 cents per trunk. For the same charge he will also accept baggage from the other railroad depots, if the charges are left at his office, No. 5 No. Fourth and Chestnut streets. If any baggage, 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 meet at the Street Road Station, on the arrival of the first train from the City, every day except First-day. Pupils who are to be sent to Philadelphia, if left at Fries Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two *Six Days in the Twelfth month*, and the expense charged their bills.

Tenth month 21st, 1870.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends in America," will be held in the Committee room of the Arch Street Meeting-house, Philadelphia on the evening of Fourth-day, the 2d of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, men and women, and Friends generally are invite attend.

CALEB WOOD, Secretary.

FRIENDS' SCHOOL FOR BOYS AND GIRLS.

Haddonfield, N. J., is now open.

A few can be accommodated as boarders.

Application may be made to Charles Rhoads, No. South Seventh street, or to the Teacher, John Bos at the School.

The Trustees of the above School, from frequent objection of its management, would recommend J. Bos to patronage, he having had long experience as teacher, and given general satisfaction, during the three years he has had the school in charge.

Trustees: Zebebe Nicholson, Charles Rhoads, Chas. L. Willets, John E. Reduan, John H. Ballinger.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Pa., or Thomas Wistar, Fox Chase P. O., Philadelphia.

Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

MARRIED, on the 20th inst., at Friends' Meet House, Haddonfield, N. J., Josiah F. JONES, of Germantown, Pa., to Deborah T. HAINES, daughter of D. Haines, of Burlington Co., N. J.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.

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Selections from the Diary of Hannah Gibbons; a Minister deceased.

For "The Friend."

(Continued from page 75.)

"2d mo. 26th, 1854. First-day. Though feeble in body, I was favored to get to meeting; and on sitting down, a comfortable solemnity seemed to be spread over us: which I trust was more general than at some other times. The greatness and goodness of Him whom we had met to worship, and our feeble state, were livingly brought before me, attended with an humbling sense of our blessed Saviour's declaration: 'Without me ye can do nothing.' Desires were raised for the continuance of His mercy; and that He would be pleased so to interpose, in seasons of close conflict and besetment with His tribulated children, as to put the armies of the aliens to flight; strengthening their faith, and enabling them from time to time to pursue the path which He is pleased to open before them, with holy alacrity. It was a time of renewed favor to me, which I desire to have in grateful remembrance; more especially as poverty and strippedness, with doubts and fears, had been much my portion for some time before. Gracious Father, be pleased I beseech thee, to keep me from casting away my confidence in Thee, Thou ever blessed Shepherd and Bishop of souls."

Truly noticeable and interesting is the fact, how steadily engaged Hannah Gibbons was, to keep close to the Lord in reverential prayer. From Him, the great Counsellor in the heart, who teacheth as never man taught, she realized a wisdom profitable to direct unto every good word and work. These secret aspirations, and turning our thoughts in humility, and, it may be in silence, to heaven and heavenly things, is what draws from our secret-seeing Father, the blessing of instruction and preservation; of life and of peace. Herein He communes with us, through the still small voice of His Spirit, saying in our hearts, this is the way, walk thou in it, when we would turn to the right hand or to the left.

Oh! that our hearts were more poured out in secret supplication, panting, as the hart or the water-brook, after the well-spring of

life which Christ Jesus only can give. Then should we be permitted more often, and more richly to partake of those streams which make glad the whole heritage of God. While is not all that is wanting, a teachable, and contrite, humble spirit, with that hunger and thirst after righteousness which our heavenly Shepherd has pronounced blessed: saying, "they shall be filled."

Then may we, after the example of this faithful handmaiden of her Lord, watch unto prayer with all perseverance. May every trial send us to this great resource of the Christian. Not pharisaically, or in any way that looks like ostentation, but in secret, wrestling, importuning entreaty. This sort of humiliation and prayer is the life of all we do. This enables to keep close to the Lord as little dependent children; and to such He will be a God nigh at hand. He will not break the bruised reed, nor quench the smoking flax; but will be graciously pleased to verify to these His ancient promises, "If any man lack wisdom, let him ask of God, and it shall be given." "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

The subjoined letter to her friend William Evans, was written about this time, viz:

2d or 3d month, "1854.

"My dear friend William Evans,—Thy acceptable letter was duly received, and has been frequently read, being found answering as face doth face in a glass. Oh! the buffetings and besetments which the poor soul is at times permitted to experience from the cruel one! wherein there is no safe resting-place but in endeavoring to keep the eye of the mind single unto Him, who was tempted in all points as we are, and yet without sin. He alone knows how to succour those who are tempted, and I believe will in seasons of this kind, as there is a cleaving close unto Him in faith and patience, make way for our escape, enabling the poor, tribulated, humbled mind to adopt the language, 'The name of the Lord is a strong tower: the righteous runneth into it, and are safe.' Desires are raised that we may not be suffered to cast away our confidence in the unfailling arm of Israel's Shepherd. I think I often see our standing to be as on a sea of glass; wherein great is the necessity of watching unto prayer. Here is no time to be idle, lest, as formerly while men sleep the enemy sow tares. Truly it is a day when he is very busy, striving to draw the mind away from the pure and simple Truth as it is in Jesus, and persuading the unwary that there is an easier way to the kingdom of heaven, than by self-denial and the daily cross. Oh! may such be given to believe that the enemy of all righteousness was a liar from the beginning, and continues to be so. May these have their minds drawn to that foundation which standeth sure; against which the gates of hell shall not be able to prevail.

"It was pleasant to find your evening meetings had been held to satisfaction. I often thought of thee and dear Elizabeth, not doubting but that you felt much exercise and responsibility, attended with desire for their being held to profit. When I was a child and had the privilege of attending them, I often thought they were good meetings; and I doubt not they have been seasons blessed to many, even as bread cast upon the waters. It may be also, and I trust has been so, to some who do not attend Friends' meetings in the day time. I have often had to remember the language of our blessed Saviour, 'Other sheep I have, which are not of this fold:' and if the little few who remain in our poor Society, that may be comparable to the 'remnant of Jacob' in the midst of many people, keep their habitations in the blessed Truth, I have believed, and continue to believe, that there will be a gathering unto them, and strength will be renewed to journey forward in the ever-blessed cause of truth and righteousness. I unite with you in the hope, that a change of feeling has taken place in the minds of individual members of our Yearly Meeting: that more of a disposition prevails to look at things deliberately and in calmness; and as this disposition increases, I believe that of alienation will decrease, and there will be more of a seeing eye to eye, more of a harmonizing together for the honor of Truth. That this may be our happy experience as a body, is often the breathing of my spirit.

"The extract from dear Asenath Clarke's letter was cordial to my mind; and O! that her cheering prospect may be realized,—a belief that the day is not far distant when the true followers of the Lamb will be greatly increased, &c. Her concluding remarks are very similar to what have been the feelings of my own mind. But how things are to come to an amicable and harmonious issue, we must leave with the Judge of all the earth, who will do right. I now unexpectedly remember some expressions of worthy deceased R. Jordan: 'Oh! the excellence,' said he, 'of patient, quiet suffering.'

"Our Yearly Meeting is fast approaching. Whether I shall get there is uncertain, feeling the infirmities of increasing age pressing upon me, and as if home is the best place for me. Yet I desire that those who are permitted to assemble, may so experience the solemnizing power of Truth to prevail, that the busy, active spirit which is not of it, may be kept down, and the pure Truth exalted over all, to the comfort of the heavy-hearted, whose desire is that Zion may arise, shake herself from the dust of the earth, and put on her beautiful garments." * * * The conclusion of this letter has not come to the hands of the Compiler.

The Diary continues: "3d mo. 1854. I believe I may say of a truth that my mind is daily exercised in desire that the day's work may keep pace with the day; and that there

may not be a relaxing or growing lukewarm in the work of the soul's salvation.

"Having felt drawn towards a family, members of our Society, who are about to remove from among Friends, with their tender offspring, I thought it seemed best to propose having an opportunity with them. This being approved, and my beloved friends James Emlen and Martha Jefferis being willing to accompany me, we accordingly sat with the family on the evening of the 24th. It was a time of close exercise; but as I endeavored in simplicity to express that which seemed given, my mind was after a little time, favored to settle down in peaceful quiet.

"26th. First-day afternoon I went, accompanied by my daughter, to see ———. We found her apparently near the confines of the silent grave; and I felt a hope that the spirit was about to return to God who gave it. I thought there was a solemnity felt; and my mind being drawn towards a young man in the family, though altogether a stranger to me, I ventured to express a few words on taking leave of him, on the necessity of preparation for the solemn close of this life, which afforded solid satisfaction. Gracious Father! wilt thou be pleased to keep me in the straight and narrow way which leadeth unto Thee, Thou King of saints.

"4th mo. Our Yearly Meeting occurring, I was favored to get to nearly all the sittings of it. It was more satisfactory than any we have had of latter years; that busy, active, and dividing spirit, which has so disturbed our meetings, was very much kept down; and the Blessed Head of the church condescended in mercy to overshadow the assembly at seasons, with the solemnizing influence of His own blessed Spirit, to the comfort and refreshment of many minds; and Friends were favored to transact the weighty business of the meeting in a good degree of harmony. Indeed it felt to me a time wherein we had cause to thank God and take courage.

"After Yearly Meeting my daughter J. and I went to Germantown on a visit to my sister Edith Edge and family. Her son Thomas being in declining health, it was grateful to me to be with them, and share in their affliction. The dear youth was, in a few days after we left them, taken to his final resting-place; and I trust was gathered in mercy.

"25th. In company with my daughter J., I attended the funeral of our friend ———. It was a time of close exercise to my poor mind; and the day being wet and unpleasant, added to the difficulty of my getting about. Truly my infirmities press more and more upon me. I went under discouragement, but to the praise of the Lord's excellent name be it spoken, I was favored to return with peaceful feelings."

(To be continued.)

Selected.

In all cases where contrary sentiments occur, and where we are required earnestly to contend for the faith, the more the meekness of the Lamb is adopted and abode in, the more indisputably He is known to be the Lion of the tribe of Judah, going forth conquering and to conquer. I sympathize nearly with such among you, who dare not turn aside from the directions of Heaven, but follow the Ark into Jordan. May the holy covering of peace and meekness be upon them, and it will be in the end a garment of praise.—
Cor. of Samuel Fothergill.

Mud Wasps.

I watched with much interest the proceedings of a Dauber in building her mud-cells; it is a pretty species (*Pelopaeus flavipes*). She has chosen the ceiling of a cupboard in my sitting-room, where, previously to my observing her, she had made one cell, and the half of another parallel to it; the former was closed, the latter had got its contents of spiders, and only wanted closing. Such was the *status quo*. I had not seen the Dauber go in for some time, so that when she did go in I watched her from her commencement. She came empty, and having for some moments peeped in and examined the contents to see that all was right, she suddenly flew out at the room-door, (which, as well as the window, was almost constantly open,) and returned in about a minute with a lump of soft wet mud in her jaws, about twice as large as her head. Where she got it in so short a time I don't know; it was perfectly kneaded, and free from all lumps and grit, and was worked when laid on as freely as butter. I suspect that it was formed of dry dust, on which she had poured a drop of fluid from her mouth. She laid the substance on the open end of the unfinished cell, and spread it about with her jaws very expeditiously and skillfully, till the orifice was quite closed up. She then flew off and returned with a similar load, which she applied upon the last to make it thicker. When she was gone the third time, in order to observe her behaviour, I thrust the head of a pin through the newly-laid mortar, opening a hole into the cell. On her return, she at once perceived the hole, and deposited her lump upon it, spreading it about as before. I played her the same trick several times, at all of which her proceedings were the same, save that at length she seemed to become very angry, and endeavored to catch the house-flies that were flying and crawling near. I have no doubt that she suspected them of having a hand in it. At all events, she jumped at them very snappishly whenever they came near, and sometimes even with the load in her mouth, but I did not see that she caught one. Once, too, a large *Ichnumon* was lurking about, at whom she fiercely flew, and I think they had a short struggle. At times she would linger at a little distance, after depositing her load, apparently hoping to catch the insidious housebreaker, "in the manner," as lawyers say.

At length I broke off a large piece from the side and bottom of the old part, exposing the spiders to view; this, however, she speedily built up as before, at two or three loads, adding to the standing part all round the hole, and not at one side only. After this I did not put her industry to the task any more, but suffered her to finish her work, which she did by adding another layer or two to the end. I, however, made a hole in the first cell, which was quite hard and dry, to see if she would observe it, which she did at once, and clapped her load of mortar on it. I noticed that while working, though the wings were closed incumbently, she kept up a shrill buzz, like that of a bee when held in the fingers; her antennae, which were usually carried nearly straight, were during the plastering curled up, and continually vibrating; and moving on the surface of the work, evidently trying it by touch, which seemed to me adverbs to the theory that calls the antennae "ears." In seeking her materials she was gone never more, often

less, than a minute, and always brought a lump similar in appearance, which was invariably carried in the jaws, without any aid from the feet.

The Dauber has built another cell on the other side of the first, which is now therefore in the middle. I again pestered her by sticking a small tin-tack in the newly-laid mud, just where she would have to deposit the next load. When she came, she appeared quite "bothered;" she ran backward and forward, and round and round, over the cells for some time, with the mud in her jaws, as if at a loss what to do in so novel an exigency. It was a different case from the former; a hole could be stopped up, but here was an intruding substance just where she wanted to deposit. Should she lay it on, the incumbrance would be more firmly imbedded; should she place it elsewhere, it would be wasted, not being needed, or perhaps be positively injurious; should she attempt to remove the evil, her mouth was occupied, and she was unwilling to lose her burden. At length, however, as the least of the evils, she seized the tack with her jaws and drew it out, dropping her mud in the effort. When she was away the next time, I bundled up a worsted thread, and pressed it on the soft work, which presented a still more serious obstacle, as she could seize only a small part of it, which would yield without coming away; however, by taking hold of several parts of it successively, and tugging at them a long time, and by walking round and round with it in her mouth, she at length got it out. These instances of sagacity and perseverance greatly pleased me. After laying on a load, she always cleans her antennae with her fore feet, and her feet with her jaws: on arriving she never alights at the nest, but always on the inside of the cupboard-front, and crawls along the ceiling to it.

I pulled down the nest of the Yellow-footed Dauber, to which other cells had been added in succession after the last record. On examining them now, I find three perfected insects have made their exit, one has died in making its way out, two are in pupa, one black and near perfection, the other white and newly turned, and two are in larva, one large, the other very small, making eight originally in the nest. Many of the spiders remain un eaten; and most of them are handsomely studded with scarlet spots on a black ground. It was in looking at these pupae that I first was aware how a difficulty of no ordinary magnitude is got over. How do insects whose abdomen is peduncled, draw it out of the pupa skin, seeing the peduncle is so slender? I should have guessed that the skin would be ruptured, but it is not so. These Daubers have a very long and slender peduncle; but the skin of the pupa, closely adherent in every other part, is as wide around the peduncle as around the abdomen, like a loose garment stretched from the summit of the thorax to that of the abdomen. What a beautiful example of Divine foresight in creation!

In a corner of a closet stood a little phial about an inch and a half high, which had held ink, but being uncorked, the contents had dried up. Looking at it this morning I was surprised to find it closed with a white dry substance like pipe-clay; and on breaking this, was still more surprised to find the clue of the mystery. It held no less than eighteen spiders, of a few of which, however, the

abdomen was wanting. The case was clear; a Dauber, to save himself the labor of building a cell, had found and made use of this substitute; a very curious instance of insect laziness, or rather, perhaps, of the economy of industry.

I perceive that the Dauber last mentioned has returned to the phial, and having, no doubt, observed that it had been handled, has taken out every one of the spiders, which she has strewn around, and having filled the bottle with newly-caught spiders, has again sealed it up with mud. I think we may infer from this that the parent exercises a measure of watchful guardianship over her young, sealed as they are from her sight and direct interference.—*Gosse's Alabama.*

For "The Friend."

"That the Most High ruleth in the kingdoms of men, and that justice and judgment are the habitation of His Throne," has been fully proved, and realized, in the freeing from bondage of the poor slave, as if He had used the same language, formerly uttered respecting His people who were suffering under hard taskmasters in Egypt, saying unto Moses, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptian. Exodus iii. 7. And has He not more recently frustrated and disturbed the plans of finite and shortsighted man, in unsettling the quietude and self-complacency of one, whose word was a law, and who professed to be the Head of the Church; thus permitting good to come from evil doings, and as the Psalmist says: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Therefore let us not be too anxious or troubled, because man seems defiant, and sets at naught the principle and spirit that breathes peace on earth and good will to men; but seek for the faith that "He can work, and who shall let it." For as David testified, when his son Absalom was endeavouring to rend the kingdom from him, "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."

Let us then, dear friends, seek for ability to do only the will of Him, whose hand is full of blessings, and seek to avert any of the judgments that might be permitted to overtake our beloved city, the founding of which William Penn called the "Holy Experiment," for I fear at times we are fast losing our title to the "Quaker City," for is not almost every inducement held out to catch the feet of the unwary, and entangle them in the meshes of sin? Even our public acts are far from being the fruits of His spirit, who declared, "Ye cannot be my disciples, except ye take up your daily cross and follow me." But amidst all these departures, let us hope and trust there are many righteous, humble servants, interceding for the protection of Him, of whom it is said in the book of Job: "He beholdeth all high things: He is a king over all the children of pride," and put our trust in Him, who answered the intercessions of faithful Abraham, saying: "I will not destroy it for ten's sake."

Spend the day well, and thou wilt rejoice at night.

The Ostrich.

"Gavest thou * * * the wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labor is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted unto her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider." Job xxxix 13 to 18.

Dr. Livingston, in his "South Africa," says: The ostrich generally feeds on some spot where no one can approach him, without being detected by his wary eye, which is placed so high that he can see a great way. As the wagon moves along far to the windward, he thinks there is an intention to circumvent him, and he comes rushing from the distance of perhaps a mile so near to the front oxen that the traveller sometimes gets a shot at the silly bird. When he begins to run, all the game in sight follows his example. The natives who come upon him in a valley open at both ends, sometimes take advantage of his folly. They commence running, as if to cut off his retreat from the passage through which the wind blows; and although free to go out at the opposite outlet, he madly rushes forward to get past the men, and is speared. He never swerves from the course he once adopts. Terror only causes him to increase his speed, and run faster into the snare. If pursued by dogs, he will turn upon them, and inflict a kick which sometimes breaks the back of the animal that receives it. The lion occasionally contrives to catch him. When feeding, his pace is from twenty to twenty-two inches; when walking at other times it is about four inches more; and when terrified it is from eleven and a half, to thirteen and even fourteen feet in length. In general the eye can no more follow the legs than the spokes of a carriage wheel in rapid motion; but I was once able to count the steps by a stop-watch, and if I am not mistaken, the bird made thirty strides in ten seconds. Reckoning each stride at twelve feet, we have a speed of twenty-six miles an hour. These rapid runners are sometimes shot by a horseman making a cross cut to their undeviating course, but few Englishmen ever succeed in killing them.

The ostrich begins to lay her eggs before she has fixed on a spot for her nest. Solitary eggs, named by the Bechuans "lesetta," are thus found lying all over the country, and become a prey to the jackal. The nest is only a hollow a few inches deep in the sand, and about a yard in diameter. She seems averse to select a place for it, and often lays in the resort of another ostrich. As many as forty-five eggs have been found together. Some of them contain small concretions of the matter which forms the shell, which has given rise to the idea that they have stones in them. Both male and female assist in the incubation, several eggs are laid outside the nest, and are thought to be intended as food for the first hatched of the brood, till the rest coming out, the whole can start together. I have several times seen young in charge of a cock, who made a very good attempt at appearing lame in the plover fashion, in order to draw off the attention of pursuers. The little ones squat down and remain immovable when too small to run far, but attain a wonderful degree of speed when about the size of common fowls.

When caught they are easily tamed, but are of no use in their domesticated state. The flesh is white and coarse, and when in good condition has some resemblance to tough turkey.

The egg is possessed of great vital power. One which had been kept in a room during more than three months, in a temperature of about 60°, was found to have a partially developed live chick in it. The Bushmen, when they find a nest, carefully avoid touching the eggs, or leaving marks of human feet near them. They go up the wind to the spot, and with a long stick occasionally remove some of them. Thus, by preventing any suspicion, they keep the hen laying on for months, as we do with fowls. The eggs have a strong disagreeable flavor, and it requires the keen appetite engendered by the desert, to make them tolerable to an European.

The food of the ostrich consists of pods and seeds of different kinds of leguminous plants, with leaves of various shrubs; and, as these are often hard and dry, he picks up a great quantity of pebbles, many of which are as large as marbles. He eats small bulbs, and occasionally a wild melon for the sake of the moisture.

Selected.

The way of God is a way of faith, as dark to sense, as it is mortal to self. The children of obedience, with holy Paul, count all things dross and dung, that they may win Christ, and know and walk in his narrow way. Speculation will not do, nor can refined notions enter it; the obedient only at the good of this land. They that do my Father's will, says the blessed Jesus, shall know of my doctrine: them he will instruct. There is no room for instruction, where lawful self is lord and not servant. For self cannot receive it, that which should, is oppressed by self; fearful, and dares not. What will my father or mother say? How will my husband use me? or, what will the magistrate do with me? For though I have a most powerful persuasion, and clear conviction upon my soul, of this or that thing; yet considering how *unmishd* it is, what enemies it has, and how strange and singular I shall seem to them, I hope God will pity my weakness, if I sink; I am but flesh and blood; it may be hereafter he will better enable me; and then is time enough. Thus selfish fearful man.—*No Cross no Crown.*

Selected for "The Friend."

Anecdote of a Bishop of London.

It is related of a bishop of London, that being in want of some article connected with house furniture, he sent to the house of a Friend in the city for patterns of the article he wanted. When the bishop's message reached the Friend's shop, the Friend was absent, but a young and consistent Friend in his employ went to the palace with the desired patterns.

After having shown them to the bishop, he was desired to leave them until next morning, when after the approval of a pattern, a message should be forwarded to the house for a party to return and take the order.

When the young man reached the warehouse, he found his employer there, who queried of him "where he had been," and on being informed, remarked very sharply, that he supposed he should lose the order from the young man's stiffness, and requested to be informed when the bishop's messenger arrived.

The following morning the bishop sent down according to promise, and the Friend having been acquainted, away he started. On being introduced to the bishop, the Friend made a profound bow, and accented the bishop in a manner quite inconsistent with his profession.

The bishop perceiving this, asked him "if he was the person who called upon him yesterday?" To which the Friend replied, "No; he had left the young man at home, as he preferred calling personally." The bishop told him that he should prefer seeing the person who had previously called upon him; and added to the following effect: "Let me give you a few words of advice, never to be ashamed of consistently carrying out your profession; for however much others may differ from you in religious opinion, they always admire the conduct of those who consistently carry out the views they hold."

The Friend who transcribed the foregoing incident, 5th mo. 19th, 1850, had the account from the young man himself.

[We owe the author of the following communication an apology for the long delay in its appearance. When received—weeks ago—it was placed among other copy for publication, but was accidentally lost sight of.—Eds.]

For "The Friend."

When First-day schools were first agitated amongst us, no doubt many had their own thoughts about them, and have since made quiet observations leading to the same conclusion. It surely is a matter of surprise they have been entered upon in so light a manner by us. Other denominations, who have long maintained them, according to their own way and belief; having them superintended by those considered able for the work, we may leave, and look how they are with us. In some places some of the most trifling (in general conduct) of our younger members collect children who have had the advantage during the week of school learning. Bible truths are professed to be taught; little papers are distributed; on some we see a picture of the administration of the rite of water baptism, with words setting forth the efficacy thereof, and other things contrary to practice and belief of Friends. Why is it our own little tracts will not do for such occasions? We are told they are not *attractive* enough; that we cannot expect these children to come to our way of thinking. Now some of us remember that when but very little children, situated outwardly in unfavorable places, accidentally coming in possession of some of these tracts, reading them to profit, and in good measure comprehending what was intended to be set forth in a truthful narrative. The workings of Divine Grace within the heart, when given heed to, is able to make plain, even to a child, the plain path of obedience. And whatever will tend to gather unto Him, may not be neglected. If it is religious instruction these schools are intended to confer, it should be done in a manner creditable to our profession. Without doubt there are localities where any kind of learning is not easily obtained, in which these schools may be opened with some profit. But the expounding of the scripture without witnessing a Divine opening thereof, may prove more bewildering to the mind than taking its own plain, unvarnished words; to "visit the father-

less and widow in their afflictions, and keep himself unspotted from the world," and "Suffer the little children to come unto me."

Some years ago, a young birth-right member, whilst tarrying where there was no meeting, was invited by a Presbyterian minister to take a class during the absence of a teacher, in a (so-called) Sabbath school. On saying, I am a Quaker, the minister replied, "Teach Quaker doctrine then." This young Friend, whilst at school, had delighted in committing to memory scripture lessons, and felt all sufficient for the work. But when the children read their verses, and looked up to him for an explanation, he was made sensible that something more was needed than a knowledge of words; and refraining from teaching, he was taught a lesson not to be forgotten. The good seed is still sown in the hearts of the children of men, the harvest for gathering is yet plenteous; but the right kind of laborers are few. Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into his harvest. These, like their Master, may have met no man hath brought them, and gather fruit unto life eternal, where the sower and the gatherer may rejoice together.

"Truth is ever true,
In this age as the last, and error false,
To-day as it was yesterday. No age
Can outgrow truth, or can afford to part
With the tried wisdom of the past, with words
That centuries have sifted, and on which
Ages have set their seal, and handed down
From venerable lips of solemn men,
Who learned their wisdom in a graver school,
And in an age of keener, sorer, conflict
Than we have known in this gay holiday;
When truth and error seem but things of taste,
Changelings of fashion, altering year by year.
Guard, then, those ancient wells, those living springs
Of which our fathers drank, and were refreshed."

Stone Images on Easter Island.—A paper was read by J. L. Palmer, R. N., on a recent visit to Easter Island in H. M. S. *Topaz*. During the visit the singular colossal stone images which excited the astonishment of Captain Cook and the earlier voyagers were accurately observed and measured, and a specimen of them brought away to deposit in the British Museum. J. L. Palmer described the topography of this remote island in the South Pacific. It is only twelve miles in length by four in width, and lies in a part of the ocean far away from other islands, at a distance of two thousand miles from the coast of South America, and one thousand miles from the nearest Polynesian islands to the west. The island is entirely a volcanic formation, and presents numerous extinct craters, one of which yields the gray lava of which all the stone images are made, and another the red tufa from which are carved the crowns or hats that formerly rested on their heads. The present inhabitants are only nine hundred in number—a good-looking, pleasant-tempered, set of people. They belong to the Polynesian race, and have a tradition of their immigrating from Oparā at no very distant period. The interest attaching to the island was an ethnological one, and concerned the race who sculptured the vast quantity of stone images now existing in its stone platforms in various parts of the island, or inside large stone chambers or houses. The platforms, chambers, sculptures, and mural paintings were described by the author with minuteness, but he did not propound any theory as to their origin. He stated that the inhabitants knew nothing of the matter, that

they were undoubtedly of great antiquity, and that it was probable they were executed by a race who had long since passed away.—*Scientific Opinion.*

That which has stood, will yet stand.—The present is a time peculiarly calculated to depress; for yet, within the borders of our religious Society, we find there is, too generally, a sliding from that situation in which Infinite Wisdom and Power placed our early predecessors; when their light shone as from a hill, and men seeing their good works, were induced to glorify our heavenly Father.

I could say much more in a plaintive strain, but forbear. Let me watch well over my own heart! Besides there is room, amidst all our occasions of sadness, to be humbly thankful that the Sure Foundation is kept to, by a living remnant; and also that a little firm faith is vouchsafed, that the ancient testimonies of the immutable Truth will continue to be upheld by at least a few; and the standard raised in its own dignity and simplicity. That which has stood the test of ages will yet stand through all, being truth and righteousness unfailling, and it requires not the torch of human reason to search it out.—*Sarah (Lynas) Grubb.*

Ripe Figs.—Figs are now ripe. There is a fine prolific tree in our garden, and I had watched with much interest the gradual maturing of the fruit, and the putting on at length of the soft blue bloom, which is the token of ripeness; until this appears the fig is not worth eating. Somewhat impatient to taste this far-famed fruit fresh from the tree, I had plucked one which appeared to my experienced eye ripe, being plump, soft, and deep brown; but the acidity of the milky juice that oozed from the skin, and the chaffiness of the interior, rather damped my enthusiasm. "If this is your ripe fig," said I to myself, "it is but a sorry affair." But only a day or two thereafter, I perceived a great change; several of the fruits were bloomed all over with that soft, blue, powdery surface, which we are familiar with on our own plums. I gathered one, but it was too soft and tender to bear even the pressure of my fingers necessary to hold it; the skin was thin, and devoid of any acrid milk; the interior pulpy, and of the most luscious sweetness. I certainly award the palm to the fig, of all the fruits I have ever tasted.—*Gosse's Alabarna.*

There is something in the heart and conscience that improves evil; there is no need of proof for this, every one's experience tells him the truth of it; if you will hear this check and reproof it gives to evil, you will find also that it will stir up to good, and encourage you to go on in the one way; and to flee from the other. Now, believe and know for certain, *this is Christ; and this is the voice that He says, his sheep hear and know, (John x. 3, 4, 5) even this that has been so long slighted and neglected in the conscience,—this so much baffled and slighted voice, is that way by which Christ speaks: hear him thus, or not at all.*—*A. Jeffrey.*

There is no greater instance of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments, and not dare to be what he thinks he ought to be.

FRIENDS.

Selected.

Friend after friend departs ;

Who hath not lost a friend ?
There is no union here of hearts,
That finds not here an end ;
Were this frail world our only rest,
Living, or dying, none were lost.

Beyond the flight of Time,
Beyond this vale of death,
There surely is some blessed clime
Where life is not a breath,
Nor life's affections transient fire,
Where sparks fly upward to expire.

There is a world above,
Where parting is unknown—
A whole eternity of love,
Formed for the good alone ;
And faith beholds the dying here,
Translated to that happier sphere.

This star by stars declines,
Till all are passed away,—
As morning light and higher shines
To pure and perfect day ;
Nor sink those stars in empty night,
They hide themselves in heaven's holy light.

James Montgomery.

THE COMMON LOT.

Selected.

Once in the flight of ages past,
There lived a Man ; and who was he ?
Mortal ! how'er thy lot be cast,
That Man resembled thee.

Unknown the region of his birth,
The land in which he died unknown ;
His name has perished from the earth,
This truth survives alone :—

That joy and grief, and hope and fear,
Alternate triumphed in his breast ;
His bliss and woe,—a smile and tear !
Oblivion bids the rest.

The bounding pulse, the languid limb—
The changing spirit's rise and fall ;
We know that these were felt by him
For these are left by all.

He suffered,—but his pangs are o'er ;
Enjoyed,—but his delights are fled ;
Had friends,—his joys are now no more ;
And foes,—his foes are dead.

He saw whatever thou hast seen ;
Encountered all that troubles thee ;
He was—whatever thou hast been ;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Ere which his portion, life and light
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shadows and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins, since the world began
Of Him afford no other trace
Than this,—*There lived a man !*

James Montgomery.

For "The Friend."

Pennsylvania in Early Days.

The following extracts from the "Life of A. Penn, in the 5th vol. of Friends' Library interesting, and may be new to some of readers.

One of the objects of attention with Wm. in, before the end of the year 1682, was to attend the principal town of the province, a situation chosen for this purpose, was remarkably favorable. The name assigned his new capital of the province, was excessive of the principles of its founder. The Indian name of the place where that city now stands was Coaquannock.

So favorable an opinion was entertained of the country assigned to William Penn, and of the character of its proprietor, that within little more than a year after the arrangements were made for settling it, between twenty and thirty vessels arrived with emigrants, amounting collectively to more than two thousand individuals. A large part of these were members of the religious Society of Friends. They had left their own country to avoid the vexations and vices of Europe, that they might lead quiet and peaceable lives, and worship God according to their conscientious persuasion. The diffusion of the doctrines of Christianity among the ancient inhabitants of the land, appears to have been one of the objects in view, with these early settlers in Pennsylvania. Though these emigrants were not generally rich, yet many of them possessed considerable estates, and were persons of good education. They were mostly sober, industrious people; of reputable characters, well qualified to advance the interests of this rising colony. As they arrived in succession they were kindly received, and assisted by those who were there before them; and scattering along the Delaware, as choice or convenience suggested, the country was thinly peopled from the falls, at Trenton, to Chester. The inhabitants, including the Dutch and Swedes, who had been long residents in the country, are computed at the time to which we have arrived, to be about four thousand; so that William Penn may be said to have raised up a colony at once in his new domains.

It may be readily conjectured, that the establishment of meetings for Divine worship, and the preservation of order, would early occupy the attention of the settlers in Pennsylvania. We accordingly find, that before the arrival of William Penn, a meeting of Friends was held at Shackamaxon, and that in 1682, a meeting was held in a frame house erected for the purpose, within the present limits of Philadelphia. A meeting of the Society appears to have been held at Upland, Chester, several years before the arrival of William Penn, and at that place a meeting of record, probably the first in the province, was held as early as 1681. A meeting was settled at Darby in 1682.

In the course of the year 1682, and the two following ones, great numbers of emigrants arrived from England, Ireland, Wales, Holland and Germany, who extended their settlements into the interior of the country. The Welsh settled on both sides of the Schuylkill, and have left in the names of the townships, Merion, Haverford, Radnor, Tredyffill, Gwynedd, &c., a lasting memorial of their original locations. Among the emigrants from Germany, were a number of Friends, formerly inhabitants of Crisheim in the Palatinate, among whom William Penn had travelled in the service of the Gospel during the year 1677. They formed the flourishing settlement of Germantown; and by their opportune removal, escaped the calamity which a few years afterwards overtook their native land, when Louis XIV. in the wantonness of power, desolated the Palatinate with fire and sword.

During the year 1683, William Penn appears to have been occupied with the secular concerns of the province. A session of the legislature was held at Philadelphia, the members being chosen as representatives of the freemen, and acting on their behalf. A new

charter was granted to the inhabitants by the proprietary. Very considerable progress was made in the building of the new city, so that by the end of the year, no fewer than an hundred houses had made their appearance. The land in the vicinity was in places cleared and brought into cultivation; and the grains of Europe were beginning to flourish on the virgin soil of Pennsylvania. A letter written a number of years afterwards, by one of the companions of William Penn, describing the situation of the colony at this time, is deemed, on account of its native and beautiful simplicity, not unworthy a place in these memoirs.

"After our arrival," says he, "we found it a wilderness. The chief inhabitants were Indians, and some Swedes, who received us in a friendly manner; and though there was a great number of us, the good hand of Providence was seen in a particular manner, in that provisions were found for us by the Swedes and Indians at very reasonable rates, as well as brought from divers other parts that were inhabited before.

"After some time, I set up a mill on Chester creek, which I brought ready framed from London, which served for grinding of corn and sawing of boards, and was of great use to us. Besides, with Joshua Tittery, I made a net, and caught great quantities of fish, which supplied ourselves and many others; so that, notwithstanding it was thought near three thousand persons came in the first year, we were so providentially provided for, that we could buy a deer for about two shillings, and a large turkey for about a shilling, and Indian corn for about two shillings and sixpence per bushel.

"And as our worthy proprietor treated the Indians with extraordinary humanity, they became very civil and loving to us, and brought us in abundance of venison. As in other countries the Indians were exasperated by hard treatment, which hath been the foundation of much bloodshed, so the contrary treatment here hath produced their love and affection.

"After our arrival there came in about twenty families from High and Low Germany of religious good people, who settled about six miles from Philadelphia, and called the place Germantown. About the time when Germantown was laid out, I settled upon my tract of land, which I had bought of the proprietor in England, about a mile from thence, where I set up a house and corn mill, which was very useful to the country for several miles round; but there not being plenty of horses, people generally brought their corn on their backs many miles. I remember one man had a bull so gentle, that he used to bring his corn on him instead of a horse.

"Being now settled within six or seven miles of Philadelphia, where I left the principal body of Friends together with the chief place of provisions, flesh meat was very scarce with me for some time, of which I found the want. I remember I was once supplied by a particular instance of Providence in the following manner:

"As I was in my meadow mowing grass, a young deer came and looked on me. I continued mowing, and the deer in the same attention to me. I then laid down my scythe and went towards him; upon which he ran off a small distance. I went to my work again, and the deer continued looking on me;

so that several times I left my work to go towards him; but he still kept himself at a distance. A last, as I was going towards him, and he looking on me, did not mind his steps, he ran forcibly against the trunk of a tree, and stunned himself so much that he fell; upon which I ran forward, and getting upon him held him by the legs. After a great struggle, in which I had almost tired him out, and rendered him lifeless, I threw him on my shoulders holding him fast by the legs, and with some difficulty, on account of his fresh struggling, carried him home, about a quarter of a mile to my house; where, by the assistance of a neighbor who happened to be there, and killed him for me, he proved very serviceable to my family. I could relate several other acts of Providence of this kind, but omit them for brevity.

"As people began to spread, and to improve their lands, the country became more fruitfully supplied; and with what we abounded we began a small trade abroad; and as Philadelphia increased, vessels were built, and many employed. Both country and trade have been wonderfully increasing to this day; so that, from a wilderness the Lord, by his good hand of providence, hath made it a fruitful land; on which things to look back, and observe all the steps, would exceed my present purpose. Yet, being now in the eighty-fourth year of my age, and having been in this country near forty-six years, and my memory being pretty clear concerning the rise and progress of the province, I can do no less than return praises to the Almighty, when I look back and consider his beautiful hand, not only in temporals, but in the great increase of our religious meetings, wherein he hath many times manifested his great, loving kindness, in reaching and convincing many persons of the principles of Truth; and those who were already convinced, and who continued faithful, were not only blessed with plenty of the fruits of the earth, but also with the dew of heaven."

From The "British Friend."

Whether are We Tending.

When the solemn unanswered queries are read in our meetings, particularly the 2d, "Are you *individually* giving evidence of true conversion of heart, of love to Christ, and self-denying devotedness to him, and of a growing preparation for the life to come?" as well as the first clause in the 3d query, "Do you maintain a watchful care against conformity to the world?" I often fear that too many amongst us content ourselves with hearing them periodically, with observing a pause after, and recording that such a query "has been read and seriously considered," without their leading to that individual self-examination and prayerfulness which they are designed to produce, and which alone can tend to true profit, inducing us to put away from amongst us the hindering things—all that we feel stands in the way of a "self-denying devotedness to Christ."

It seems to me that there is much in the present day, especially among our female members, to cause serious apprehension, to grieve and burden the hearts of all true Friends—those who in honesty, and from heartfelt conviction have adopted the principles of our Society—not because they happened to have, or not to have, a birthright membership

amongst us, but because they believed them to be the principles of truth. Must it not be saddening to the heart of every self-denying follower of a crucified Lord to watch many of our female Friends take their seats in our meetings for worship, with their hair arranged in the latest fashion, surmounted by the little adorned head-dress of the present day, which it seems ironical to designate a *bonnet*, and often clothed in bright colors, and in grand and costly silks, with long trains sweeping the floor? Might not an outsider well exclaim in witnessing amongst us this growing conformity to the world, Is this the people who profess to hold the principles so nobly promulgated and defended by George Fox and his contemporaries?—they who were raised up to testify against "the customs and fashions of men, however general, or generally approved, which militated in any manner against the letter or the spirit of the gospel?" And where do most if not all of these absurd and extravagant fashions come from? Is it not from Paris, that modern Babylon, which is noted among the nations for her gaiety, her dissipation, and her wickedness?—she whose day of humiliation and deep affliction has now arrived—and can we doubt but that her profligacy, her disregard of the first day of the week, and her slighting of God's commandments, have called down upon her his righteous judgments? What, then, have the members of our dear and highly-favored Society—what have any true followers of the Lord Jesus to do with fashions and follies imported from such a seat of gaiety and vice?

In common, I believe, with many others, it is often the sincere desire and prayer of my heart that I may be enabled to see things amongst us in their *true light*—to look with charity and love upon those things which are different from what we have been accustomed to, and yet in which nevertheless there may be good and blessing—to be preserved from looking with coldness upon, or in any way discouraging anything that may tend to good, and which the Lord approves; and on the other hand not to wink at or encourage those things which are displeasing in his holy sight, which compromise our principles, and which I believe are making us more and more a *superficial* people, and are sapping the foundations of our strength.

I cannot but think that one source of our increased weakness is to be found in music and singing being now so much practised amongst us. From the printed epistle of 1854 I extract the following:—"Amongst those gratifications of sense from which the members of our religious Society by common consent, growing out of what we believe to be a root of Christian principle, have with much unanimity felt themselves restrained, are the study and practice of music. That which is of the character ordinarily designated as sacred music not infrequently stimulates expressions and feelings which are far from being the genuine breathings of a renewed heart, and tends to produce an excitement, often, unhappily mistaken for devotion, and to withdraw the soul from that quiet, humble, and retired frame in which prayer and praise may be truly offered with the spirit and with the understanding also. That music, on the other hand, which does not in any degree partake of the character usually designated sacred, has, we fear, in innumerable

instances allured the feet of the young to lightness, the gaiety, and even dissipation of the world, and thus proved among the snares against which we are enjoined fervently to pray, 'Lead us not into temptation! Has anything occurred since 1854 to le the objections to, or the dangers in, this suit? And I believe many of the above marks will also apply to singing, which is coming so common amongst us, and while some places has been introduced into First-day schools. At this I grieve—first believe our usefulness as a people, whether home or foreign missions, will be found to *not* in our constantly endeavoring meet those of other denominations half or more—not in wishing to hide our lighter a bushel, and appearing ashamed of principles, but in faithfully upholding them and in testifying against all that is so from solid and substantial, even amongst professing Christians. That there is in our more life and more zeal in some respects there was at one time, I am quite willing hope; but yet every true lover of our principles must also feel that the present is a time when there is a great mixture amongst when our position is particularly precarious and dangerous.

Many of our female Friends devote much time and attention to laboring among the poor, and such labors are often doubt greatly blessed, and if pursued in true humility of heart, and in the love of Christ they cannot fail of being acceptable in his sight.

But we cannot shut our eyes to the fact that in many instances this outside work, attachment to our distinctive principles, inducing consistency and usefulness as members of our own Society, seem to be antagonistic forces; that the aim and desire of many our young and middle-aged members appears to be *not* to be simple-hearted Friends, or self-denying followers of a crucified Lord, benevolent "*ladies*." Their wishing to be called, and calling each other "Mrs.:" "Miss," instead of by their plain name another mark of declension from Christ simplicity. And what reader of our most periodicals can fail to be struck with the gaudiness advertisements of late? Those who profess to teach music and sing, almost invariably style themselves "*young ladies*;" and careful observation we shall find that style of address, fondness for music and singing, and the love of dress, generally go together, bringing us to the conclusion that they foster and are of the spirit of the world.

We sometimes hear regret expressed that there are so few amongst our female members coming forward in the work of the ministry. But is there not a cause? and is it to be found in the superficiality and in the cringing conformity to the world in our male Friends? Are even those who questioning how near they can approach without danger to the follies and gaieties of the world—are they likely to submit to the spiritual baptisms, that humiliation of heart that prostration of all that is of the creature which must I believe be experienced, when a true call to the ministry is received?

With fear and anxiety do I often hear "prayer-meetings" being held among those of our members who have no objection to indulge in fashionable dress, &c., and I would commend to their serious personal consideration the subject in the leader of the 1

ber of *The British Friend*, which struck as valuable, and much to the point.

How may we who dearly love the principles of Truth as professed by us, and who desire their spread, and that we as a people may increase in the life, in the root, in the substance of true religion—may endeavor in times of proving and conflict to omit the state of our beloved Society to heavenly Father, and increasingly seek to have our own hearts kept in the love of Him, which is in Christ Jesus our Lord.

A LOVER OF OUR PRINCIPLES.

7th month, 1870.

Causes of Sudden Death.—Very few of the sudden deaths which are said to arise from a seizure of the heart," do really arise from that cause. To ascertain the real origin of sudden deaths, experiments have been tried in Europe, and reported to a scientific congress held at Strasbourg. Sixty-six cases of sudden death were made the subject of a rough post mortem examination; in these cases only two were found who died with a seizure of the heart. Nine out of sixty-six died from apoplexy, while there were twenty-six cases of congestion of the lungs—these, it is, the lungs were so full of blood they could not work, there not being a sufficiency of room for a sufficient quantity of air to enter and support life. The causes that produce congestion of the lungs are cold feet, tight clothes, costive bowels, sitting until chilled, after being warmed with labor or a rapid walk, going to bed suddenly from a close, heated room in the cold air, especially after speaking, or a sudden depressing news operating on the mind. The causes of sudden death being removed, an avoidance of them may serve to prevent many valuable lives, which would otherwise be lost under the verdict of "heart complaint." That disease is supposed to be incurable and incurable; hence many may take the pains they would to avoid sudden death, if they knew it lay in their power. *Record.*

Communicated for "The Friend."

Blissings We Want.

"Ask and ye shall receive."

that the Lord will pour out His Holy Spirit on the members of Philadelphia Yearly Meeting in mighty power and fulness.

that He will convert every unconverted among us.

that He will create in the hearts of all a hunger of soul after perfect holiness.

that He will unite all such, of whatever sects, in self-denying love for the souls of their unwelcome members.

that He will baptize us all together with a baptism of christian love, making us to realize our oneness in the Lord Jesus and with one another in Him, and breaking down all dividing lines of prejudice between us.

that He will cause us to recognise each other's different gifts for service, and all to be united together in loving and true unity for the glory of our common Master, feeling that no one can say to another "I have no need thee."

that He will stir up those of us who have been zealous in advocating the doctrine and principle of justification by faith, to be lively concerned to manifest the blessed fruits of His doctrine in a practical sanctification of our lives and walk, by the Spirit.

That He will make us all willing to learn from one another, and to submit ourselves one to another in the fear of God. And that while one class may come more fully to recognise the blessedness of the truth of the free and full forgiveness of past sins to be consciously realized early in the christian course; the other class may in turn grow in the truth concerning the need and the practicability of personal holiness and christian perfection.

The following promises, among many of like import, invite us to ask for these blessings:

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

"This is the will of God, even your sanctification."

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

"According to your faith be it unto you."

The Manufacture of Cheese.—No feature of American agricultural development is so noticeable as the rapid and extraordinary increase in the production of cheese. In fact cheese has become a staple product of some of the largest and most flourishing agricultural regions in America. This is owing to the introducing of the factory system into the business, by which many dairies associate together to supply a single large cheese factory. This originated in New York State, where it obtained its full development, and gave a name and a character to the cheese of that region before the custom had made any progress elsewhere. Experience showed that it gave an immense impetus to agriculture in a new direction, the dairy interest being found much more profitable than it ever had been under other arrangements. With the enormous increase in population in all the cities of the State, as well as in Philadelphia and the cities of New Jersey, the markets for this New York cheese increased remarkably, and the capital accumulated in the business was used to extend it on a large scale.

The degree to which this has been carried in New York may be judged by a few figures furnished by the report of the Dairymen's Association. In 1868 there were in the United States 792 cheese factories, of which 660 were in New York, 72 in Ohio, 26 in Illinois, 25 in Vermont, and 8 in Wisconsin, showing how energetically the New Yorkers have followed up their success in this line. It is to be observed that the ample supply of banking capital all over New York State furnishes facilities not enjoyed elsewhere for this business. But in Wisconsin, which is almost totally deficient in this respect, the cheese factories, which numbered only 8 in 1868, have now risen to 62, with 10,817 cows attached, and producing over 5,000,000 pounds of cheese, which, at fourteen cents a pound, would be worth over \$700,000. In Minnesota quite a number of cheese factories have been started, and a large number of additional ones are being organized.

Under the influence of this factory system the cheese product of the country has risen from 105,000,000 pounds in 1860, to 240,000,000 in 1868, and in the latter year, with an increased price, the demand exceeded the

supply some 72,000,000 pounds. In 1869 the dairy product of the United States exceeded our whole wheat crop in value, being worth \$400,000,000, while the wheat crop was valued at \$375,000,000. It also exceeded the value of the cotton crop, which was \$303,000,000.

Selected for "The Friend."

People may talk about regeneration, faith, baptism, sanctification, justification, &c., and may reason concerning the progress of the work of religion in the soul, but if they do not know it, and feel it going on in themselves, they are no more benefited by their head knowledge, than the man who is languishing for want of food, is strengthened by talking of eating. We are to receive these things as little children, waiting in the simplicity of our hearts, and abstractedness of thought, to be fed by the Divine Hand, with food convenient for us. If we trust in the Lord with all our hearts, and lean not to our own understanding, he will lead us on gradually, feed us according to our growth, and inform our understanding in the things of his kingdom, as we shall be able to hear or comprehend them. I wish thee, dear friend, to be still in thy mind, to guard against restlessness and impatience, to employ thyself quietly and cheerfully in thy outward occupation (which will help to prune away a redundancy of unprofitable thoughts) and to be diligent in waiting for, and feeling after that spring of comfort in thy own mind, which is not under thy control, nor at thy command, nor can be come at by the working of any artificial tool of our imagination; but which the great Master sends in his own time, "To revive the spirit of the humble, and to revive the heart of the contrite ones."—*Extract from a letter by Richard Shackleton.*

THE FRIEND.

ELEVENTH MONTH 5, 1870.

To the Editors of "The (Philadelphia) Friend."

Respected Friends,—In a recent number of your paper, kindly sent me by a friend, I find a reprint of a letter of mine which appeared in the Monthly Record of 7th month last, and an article commenting on the same, emanating, I presume, from the editorial pen. With the tenor of your remarks I have no fault to find; but as I learn that one or two passages in my letter, to which you have given wider publicity than I had contemplated, have been misunderstood, I venture to ask you to insert a brief note by way of explanation.

First: I did not intend to imply that either our early Friends, or those who at the present time adhere closely to the system of theology developed in their doctrinal and controversial writings, are chargeable with the Hicksite heresy of denying the efficacy of the propitiatory sacrifice offered upon the cross.

Secondly: while admitting that English Friends generally do not fully endorse those doctrinal and controversial writings, I nevertheless believe the views advocated in the Epistle which called forth my strictures, to be entirely irreconcilable with the earnest christian activity and aggressive spirit of George Fox, and of the noble band of reform

ers associated with him in the establishment of the Society of Friends.

I am respectfully your friend,
FIELDEN THORP.

York, 11th mo. 10th, 1870.

As our object in publishing the letter of Fielden Thorp, in the first number of this volume, was simply to add to that of others, the testimony of one, who, by position and association was supposed to speak advisedly on the point, that those with whom he is actively co-operating do not hold the truths of the gospel as heretofore understood and believed by Friends, we did not then, nor do we now, think it needful to enter into a refutation of the unfounded and uncharitable charges preferred by him against Philadelphia Yearly Meeting and the standard writers of the Society. The testimony for which that letter was published is reiterated in the above.

We are glad he is willing to disavow what his language certainly conveyed, in relation to the doctrine of the atonement; and it would have been well, had he also retracted his equally incorrect allegation, respecting the belief of Philadelphia Yearly Meeting concerning the "gospel."

We may take the opportunity to say there are no "views" in the epistle issued by our last Yearly Meeting, irreconcilable with "earnest christian activity," nor with the "aggressive spirit" of George Fox and his co-laborers. There is but a timely warning given against entering into "activity," without being first prepared by Christ for his work; and a fervent religious concern expressed that our members, older or younger, may avoid every thing, even though in the shape of "good works," which would divert from that obedience of faith to the manifestations of the Light of Christ in the heart, which alone can qualify any rightly to work in the Lord's cause, as did George Fox and his worthy coadjutors.

SUMMARY OF EVENTS.

FOREIGN.—The most important event of the week has been the capitulation of Metz, which surrendered to the Prussian commander, Frederick Charles, on the evening of the 27th inst. This fortified place was considered the strongest in France. It is of great size, having been at one time one of the strongholds of the Germans. Metz has been often besieged, but never before taken by hostile forces. The surrender gave up 173,000 troops, including a large number of sick and wounded, three Marshals of France, and sixty-six generals. The number of guns captured, of all calibres, is reported at 1,000, and a military chest of forty millions of francs is also said to have been among the spoils. The Germans now hold more than 320,000 French prisoners of war. Soon after the surrender, Marshal Bazaine was sent to Wilhelmshof, where the ex-emperor is a prisoner. The news of the surrender seems to have caused great astonishment and indignation at Tours. Cremona, Gladstone, Bezoin and Gambetta, on behalf of the French government, denounce it in their proclamation as an act of the basest treachery, and a crime the authors of which should be outlawed. "Marshal Bazaine," they say, "has betrayed us. He has made himself the agent of the man of Sedan, and an accomplice of the invader; he has regarded us as the enemy of the army of which he had charge, he has surrendered, without even making the least effort, he has humbled and twenty thousand fighting men, twenty thousand wounded, guns, cannon, colors and the strongest citadel of France."

It is natural that the feeling disaster should be received by the French in the manner this has been, but they seem to forget the long, energetic and determined defence of Metz, the many desperate attempts of Bazaine to break through the besieging forces, and his efforts to make better terms by negotiations, all of which failed. The Prussian commander being convinced that it was impossible for the French army to escape from Metz, and that famine must soon compel

the unconditional surrender required. There is little room to doubt it was at last caused by starvation, and was the wise choice of the commander instead of an unavailing sacrifice of life.

After approaching near to Amiens the Prussian army withdrew without venturing an attack. A Prussian force dispatched to cut the railway connections between Amiens and Rouen failed in the attempt, and was repulsed by the national guards. Several dispatches have been received at Tours announcing French successes in different parts of the country; they probably relate to occurrences of no general importance. The balloon post from Paris had ceased for more than a week. So far as is known, there has been no material change in the state of affairs in and around the city. It is expected that the besieging force will soon be strengthened by the arrival of the chief part of the army which has hitherto been occupied with the siege of Metz. The main portion of the Prussian forces around Paris, are grouped in four great columns, the first connected by telegraphs and by good roads, admitting of the rapid movement of forces to any point assailed. The peasants in the neighborhood have quietly submitted to the invaders, and give them very little trouble.

Triers has arrived again in Tours. It is said that he is in favor of immediate peace on such terms as can be obtained.

A division of the Prussian army on the 25th ult., attacked the French at Chateaudun where 40,000 troops were posted. The French were defeated, and many prisoners were taken by the Germans, whose loss was supposed to be 10,000. The Schlieffen has stipulated to the German forces after a severe battle on the 25th. The surrender included 2400 prisoners, and 120 cannon. The Prussians refuse further parols to captured French officers, because it has been ascertained that some thus released have resumed service in the French army.

The French Provisional Government fearing that it will soon be obliged to leave Tours, as it is said, made arrangements for transferring the headquarters to Clermont, in the Puy de Donn. They have issued a decree ordering a loan of two hundred and fifty millions of francs for the national defence.

The King of Algeria has been decreed citizens of France, and that country is divided into three departments, Algeria, Oran and Constantine.

The condition of the inhabitants in many parts of France is most pitiable. In the Ardennes, a region on the Belgian frontier, it is stated that 200,000 persons are in a wretched condition, and without shelter except such as is made of bushes in the ravages of war have spread similar destitution and misery over large areas of territory.

The foreign ministers at Madrid have been advised by the Spanish government of the nomination of the Duke of Aosta as candidate for the throne of Spain, and have communicated the intelligence to their respective capitals. The Duke has signified his acceptance of the crown in case of his elevation, and the approval thereof by the great Powers. The majority of the Cortes have passed a resolution for the assembling of that body on the 1st inst. A Madrid dispatch of the 31st ult. says: "The formal approval of the candidature of the Duke of Aosta for the Spanish crown, by England, Prussia, Italy, Austria and Russia, is officially acknowledged by the Spanish government."

The railway from Chalons to Paris, by way of Soissons, is now restored, and the Prussians are now issuing a new currency, and supplies. A Prussian force of 100,000 men, and a large number of reinforcements of Prussian troops, has reached the investing lines. Prussia and the other German States have, it is stated, furnished 850,000 men for the war. This number has been seriously reduced by deaths, and sickness, and the survivors are nearly all in French soil, and are estimated at nearly 700,000 men.

A Versailles dispatch states that on the 28th ult. the French were dislodged from an outpost near St. Denis, on the northern boundary of Paris, and driven back behind the fortifications. Thirty officers and about 1200 men were taken prisoners. The Prussian losses are acknowledged to be quite heavy, as the French were protected by earthworks.

Dijon, an important city in the S. E. of France, 160 miles from Paris, has been captured by a Prussian force of 12,000 men.

Berlin dispatch says: "Lord Granville's proposition was an armistice to enable elections to be held only, and did not involve peace. The Paris government does not desire an election, but the Prussian government will require one if an armistice is granted, and it will not be granted for any other purpose."

The news of the capitulation of Metz has been sent into Paris under a flag of truce.

of London, 10th mo. 31st. Consols, 92½. U. S. 1862, 81; of 1867, 90½; ten 87½.

Liverpool. Uplands cotton, 8½ a 8¼; Orleans 9½.

UNITED STATES.—*Census Items.*—The population of Philadelphia is returned at 657,179. In 1860 it was 565,000, and as the city records show that upwards of 40,000 souls have since been added, the increase of the number of registered voters has greatly exceeded what was expected the census would show a total population of 750,000 to 800,000. The census of Cincinnati is 218. Beside this there are 33,553 persons who live on the city limits and who do business in Cincinnati. Michigan has 1,191,461 inhabitants, an increase of 142,348 since 1860. Charleston, S. C., has 48,443 inhabitants, 22,758 being whites. San Francisco, California, has 150,361 inhabitants, of whom 12,017 Chinese. Kansas City, Mo., has 32,206 inhabitants, an increase of 27,000 since 1860. Jersey city has 82 in 1860, and 43,884.

Philadelphia.—Mortality last week 235.

Miscellaneous.—Senator Morton has finally consented to decline the mission to England. J. D. Cox, Secretary of the Interior, has tendered his resignation, and has been accepted by the President, and J. Delan pointed to succeed him.

On the 30th of this mo. last, there were 195,739 pensioners, whose yearly pensions amounted to \$27,221. The navy pensions amount to \$488,591. There are fifteen pensioners of 100 years of age and over.

Cotton raising in California has proved profitable. One planter who experimented on 200 acres, called the "Golden Prediction," has a net profit at \$7.

The first heavy snow of the season fell at Manchester, New Hampshire on the 31st ult.

The Markets, &c.—The following were the quotations on the 31st ult. New York.—American gold, U. S. sixes, 1881, 113½; ditto, 50-180, 112½; 10-40, 109½. Superfine flour, 5-10 a 85-10; flour, 10-50, 85-100. Sugar, 100 lbs. 10 a 10½. Coffee, 100 lbs. \$1.30; No. 2, \$1.18 a \$1.15; amber State, \$1.36 a \$1.34; white Michigan, \$1.45 a \$1.53; white Genesee, \$1.70. Western mixed corn, 82 a 84 cts. *Philad.*—Cotton, 17 a 17½ cts. for uplands and New Orleans. Superfine flour, \$4.50 a \$4.75; finer brands, 85 a 90 cts. Sugar, 100 lbs. 10 a 10½. Coffee, 100 lbs. \$1.22 a \$1.24. Rye, 95 a 97 cts. Yellow corn, 78 a 80 cts. Western mixed, 75 a 76 cts. Oats, 51 a 56 cts. C. seed, 56 50 a 56.70. Timothy, \$4.75 a \$5.25. A 3000 beef cattle were sold at the Avenue Drove at 8 a 9 cts. for extra; 7 a 8 cts. for fair to good; 6 a 7 cts. for by, good common, 5 a 6 cts. for sheep at 5 a 6 cts. per lb. hogs, and 5000 head of a 10.75 per 100 lbs. net. *Baltimore.*—Maryland wheat, \$1.70 a \$1.75; yellow prime, \$1.35 a \$1.38; western, \$1.30 a \$1.33; good corn, 70 a 84 cts. for new. Oats, 45 a 48 cts. *Chicago.*—Spring flour, \$4.25 a \$5.75. No. 2 wheat, 97½ cts. No. 2 55 cts. No. 2 oats, 33½ cts. No. 2 rye, 67½ cts.

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 N. Seventh St., on Seventh-day, 11th mo. 5th, at 3½ o'clock.

JULIANA RANDOLPH, Secy.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TENNESSEE, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected therewith.

Benjamin Worth, Marshalltown, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia. Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward.) Philadelphia Physician and Superintendent—JOSHUA H. WATSON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, C. O. of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

DIED, on the 8th of Ninth month, 1870, MARGARET W. VUW, Walter, aged 82 years, leaving three children and one grandchild. Her speech much impaired by paralysis, but her mind was clear to the close. Her last words may be noted as evidence that through redeeming mercy, she had gathered with the just of all generations an inhabitant of that "glorious city, whose walls are salvation, whose gates are praise."

THE FRIEND.

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In a recent number of the *London Quarterly Review*, there is a well written article on "The Police of London," from which the following extracts are offered for "The Friend," hoping they may be interesting to many of our readers that valuable journal, as affording them information on a subject, of which they may know little or nothing.

"The population of London is nearly double that of Paris, four times that of New York, seven times that of Berlin, six times that of St. Petersburg, twelve times that of Amsterdam, and eighteen times that of Rome. The inhabitants of Paris, Berlin, Vienna, and St. Petersburg, added together, fall short of the population of London, which exceeds that of Scotland, is more than equal to two-thirds of the population of all Ireland, and constitutes nearly one-eighth of the whole population of Great Britain. The increase alone in the inhabitants of London during the last thirty years, exceeds the entire population of the Kingdom of Greece, brigands included.

"Indeed, one of the most surprising things about modern London is the rapidity of its growth. Notwithstanding its already enormous size in 1849, not fewer than 225,322 new houses have been added to it since then, forming 69 new squares, and 5831 new streets, the total length of 1030 miles! Nor has the growth of London apparently been checked, notwithstanding adverse times; for 5167 houses were in course of erection in the month of February last. In short, as the French observer said of London, 'it is not so much city, a province covered by houses.'

"But while London thus attracts the most fishing, enterprising, and industrious men in many provinces and countries, it also attracts men of another sort—those who seek to live upon the industry of others. The best rise to London, and the worst men sink to it. For though it is a centre of art, and intellect, and industry, London is also a centre of misery, poverty, and vice. It is the general rendezvous of the criminal classes, some of whom come to hide in it, and others to pursue their vocation of plunder in it.

"The miserable and desperate classes of London are almost equal in number to the

populations of some kingdoms: they would fill a great city by themselves. They include a multitude of beggars, tramps, match-sellers, crossing-sweepers, rag-pickers, organ-grinders, prostitutes, and others hanging on to the outskirts of society, ready at any moment to become criminal. In the second week of June last, there were 31,402 indoor paupers, and 88,992 outdoor paupers in the metropolitan districts, maintained at the public expense; and outside this actual pauper class, there is always a vast number of poor men and women, struggling for subsistence, amidst wretchedness, dirt, drunkenness, and crime.

"It is not easy to form an estimate of the number of persons living by plunder, who look upon society as their daily prey. According to the Judicial Statistics, the criminal classes at large in England and Wales in 1868—excluding from the known thieves and deprecators all who had been living honestly for a year at least subsequent to their discharge from any conviction—numbered as follows:—

	Under 16.	Above 16.	Total.
Known thieves and deprecators, . . .	3,743	19,216	22,959
Recipients of stolen goods, . . .	54	3,411	3,465
Prostitutes, . . .	1,275	23,911	27,189
Suspected persons, . . .	3,753	25,715	29,468
Vagrants and tramps, . . .	6,366	26,572	32,938
	15,191	100,455	115,646

"But this estimate is doubtless very much within the actual number, as only a comparatively small proportion of felonies are detected, for which the offenders are brought to justice. A common pickpocket will steal daily, one day with another, about six pocket-handkerchiefs in order to 'live,' and the chances are that he will commit from three to four hundred thefts of this petty sort before he is caught. Yet such is the vigilance of the police, that in 1868 not fewer than 9759 persons guilty of felonies affecting property were apprehended in the metropolitan district alone, of whom 6145 were tried and convicted.

"When such are the numbers of the criminal classes who are in a state of constant war against society,—who live by plunder, regarding honest people going about their daily business but as so many persons with pockets to be picked, and dwelling houses, shops, and warehouses, only as so many places to be robbed, the wonder is, not that the number of felonies against property should be so great, as that London should, after all, be one of the safest places in the world to live in.

"The wonder, however, ceases when it is considered that scoundrelism has no principle of cohesion. If these thirty thousand persons of the lawless classes had the power of organization, society would be at their mercy. But there is no 'honor among thieves,' notwithstanding the popular maxim. They cannot trust one another, and are usually ready to sell and betray each other. They live in a state of constant fear, and a hand placed sud-

dently on the thief's shoulder from behind, is apt to paralyze the boldest.

"For the same reason that the lawless classes arrayed against society are weak, the constabulary forces arrayed in defence of society are strong. The baton may be a very ineffective weapon of offence, but it is backed by the combined power of the Crown, the Government, and the Constituencies. Armed with it alone, the constable will usually be found ready, in obedience to orders, to face any mob, or brave any danger. The mob quails before the simple baton of the police officer, and flies before it, well knowing the moral as well as physical force of the Nation whose will, as embodied in law, it represents. And take any man from that mob, place a baton in his hand and a blue coat upon his back, put him forward as the representative of the law, and he too will be found equally ready to face the mob from which he was taken, and exhibit the same steadfastness and courage in defence of constituted order.

"The total length of the streets and roads regularly patrolled by the metropolitan police is not less than 6708 miles, or equal to the distance, in a direct line from London across the Atlantic and the continent of North America, to San Francisco! This length is divided into 921 day-beats and 3126 night beats—the average length of the day-beats all over the metropolitan district being about seven and a half miles, and of the night-beats a little over two miles—though they are, of course, much shorter where the population is the most dense.

"Among the more important of such new duties entrusted to the police is the regulation of the traffic of the metropolis. The increase in the number of carriages, cabs, omnibuses, vans, and vehicles of all kinds, has been so great of late years that, without the most careful regulation, the principal thoroughfares would, for the greater part of each day, be the scene of disorder, danger, and inextinguishable confusion. As it is, the principal thoroughfares are crowded with traffic from morning till night, and being for the most part insufficient in width, they can only be kept clear by dint of constant attention on the part of the police.

"As might be expected, the greatest glut of traffic is in the thoroughfares leading to and from the city—not fewer than three quarters of a million of persons entering it daily, mostly for purposes of business. The pressure is greatest towards the centre, and where the thoroughfares are the narrowest—at the Mansion House, in the Poultry, at Temple Bar, in Holborn, at Aldgate, and especially on London Bridge. About 60,000 persons cross the bridge daily on foot, and over 25,000 vehicles; and it is only by the careful separation of the fast from the slow traffic by the constables stationed at the ends of the bridge, by which it is divided into four distinct streams passing in opposite directions, that the thor-

ongfare is kept clear; though, notwithstanding all the care that can be taken, blocks are still of frequent and unavoidable occurrence.

"The most crowded thoroughfares of the West End are, the corner of Hyde Park during the season, Bond Street in the afternoon, the bottom of Park Lane, the Strand on the evening when lines of carriages to and from some ten different theatres require regulation, and especially the crossing to the Houses of Parliament of the stream of traffic over Westminster Bridge. As London Bridge is the greatest thoroughfare of the East of London, so is Westminster Bridge of the West. About 45,000 foot-passengers and 13,000 vehicles cross it daily in the busiest seasons of the year. Upwards of a thousand vehicles cross hourly between ten and twelve in the forenoon, and between two and four in the afternoon; and it is only by the careful and excellent regulations of the police that accidents are not of constant occurrence.

(To be continued.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 82.)

"4th mo. 30th, 1854. To-day our dear friend Martha Jefferis departed this life. She was one who had been engaged to have her day's work done in the day time. Her last illness was of nearly a weeks continuance; in the course of which she said the event was much hidden from her; but she felt that her blessed Saviour was near. Thus in great sweetness, without struggle or apparent pain, she gently ceased to breathe, about noon. She was a useful member of Society, and will be much missed among us. May the Lord of the harvest bring forth laborers into His harvest, is the present breathing of my spirit."

"Same date. "Our valued friend B. H., from Ohio, in the course of his religious visit in these parts, attended our meeting at West Chester. It was a time of renewed favor; and oh! that fruits answerable thereto may be brought forth, that so we may not become as the fruitless fig-tree, of which it was said, 'cut it down, why cumbereth it the ground.'"

"5th mo. I attended our Quarterly Meeting at Concord. At the same time I thought much of Caln and Western Quarters; but not feeling it a duty required, and the infirmities of age pressing upon me, I felt easy to remain at home. Gracious Father! be pleased to be near me, unworthy as I am; and preserve me from going before, or loitering behind the guidance of Thy blessed Spirit: that so I may be made quick of understanding in Thy fear.

"7th mo. 9th. Soon after taking my seat in our meeting to-day, desires were raised that we might be individually benefitted by thus coming together; and that our minds might be turned more and more inward to the gift of grace which teacheth as never man taught. The exercise continuing to press upon me, with a pointing to express it, I ventured to do so, according to my feeble ability; and believing that the spirit of supplication was felt, it was vocally offered in awfulness and holy fear. After which I was favored with peaceful quiet.

"8th mo. 24th. I attended our week-day meeting, after an absence of nearly a month, from indisposition. My heart was early humbled, and brought under exercise with desires for the preservation of the beloved youth;

and believing it right to express a few words for their encouragement, I did so in broken sentences; and was favored the remaining part of the meeting with a comfortable calm. But after returning home, I was beset with doubts and fears, lest there had been a moving in the awful work without sufficient evidence of its being a Divine requiring; under the exercise whereof, I could appeal to the Searcher of hearts, Thou knowest I have never ventured to speak in Thy name without believing it to be required by Thee, unfit and unworthy as I am! After which my mind became more quiet, in believing that these conflicting, searching seasons were designed for my deepening in the root of life. Gracious Father, suffer neither heights nor depths, things present nor things to come, to separate me from Thy love in Christ Jesus our Head."

No doubt all those, who in true fear and trembling, have felt called publicly to advocate the Great Name, have had misgivings at times, lest they were too much acting in their own wills, and without duly experiencing the "who is unto me if I preach not the gospel." Christopher Healy (see this Journal, vol. 41, p. 412) once felt uneasiness so to prevail after an appearance in his own Monthly Meeting, that he requested the ministers and elders to stop at its conclusion, that he might unburden his painfully exercised mind to them. His brethren, far from upbraiding him, so manifested their unity and sympathy with him in his deep baptism, that it fully healed all his wounds, which, through the power of the enemy's temptations, he had felt that day. Afterward, on the subject of the ministry, he thus instructively continues: "O may all that are concerned to appear in the ministry, be careful to know the word of command from the Holy One, and not let a good desire for the people be sufficient to raise them up in the ministry. But remember, O exercised brother or sister, who art called to the work of the ministry, that in order that thy offerings be acceptable to God, or beneficial to the people, thou must feel with the apostle the necessity of the woe. Yea, woe be unto thee if thou preach not the gospel. Then if the enemy of thy soul seeks to discourage thee, and to destroy thy faith, and thou be thereby brought to lasting, thou shalt witness the Holy Hand to be underneath thy head to keep thee from sinking; and when the time of fasting is over, thou shalt witness the company of holy angels to administer to thy hungry soul, and thine heart shall rejoice with songs of praise to thy Heavenly Father, through Jesus Christ. Which, blessed be the Lord, was my happy experience on my way home after this Monthly Meeting."

The Diary continues: "9th mo. 10th. Our meeting to-day was small, and to me it seemed like toiling all night and catching nothing, or at least but little. As to the outward it was a day of favor: being one of rain, after a time of unusual heat and drought, whereby vegetation is much parched and dried up. Oh! I often thought during the dry time, how much we have to remind us of our very great dependence on Him from whom we receive every blessing, both spiritual and temporal.

"11th mo. I attended our Quarterly Meeting at Concord; which seemed to require considerable exertion in my feeble state. Yet while out I was favored, in company with Mary Kite, to get to see Samuel Trimble who

is in declining health. It was to me a satisfactory visit, believing that the mind of that dear young man was preparing for the solemn event which appeared to await him. I heard, afflicted, widowed mother, sat with us to whom tender sympathy and encouragement was felt and expressed. What a mercy it is that though our Heavenly Father pleased to afflict the children of men, yet He does not forsake those who put their trust in Him. After leaving a few tracts at a house on our way home, for a man whom I saw work in the road the day before, whose name I do not know, I was favored to return with a quiet mind, free from condemnation.

"23d. Our dear friend, Mary Kite, attended our week-day meeting, and appeared a solemn supplication. It seemed to me to be a time of renewing of covenant with some perhaps of the dear young people. May the be enabled to keep them by His holy aid; while alone is able to help us to keep our covenant with Him.

"In the latter end of 11th mo., or fore part of 12th month, I attended the funeral of Rebecca W. Lukens. It was a close bereavement to her dear daughters M. P. G. and P. H.; and it seemed to me a solemn time wherein the necessity for us who remain, be ready for the like solemn change, was deeply impressed on my mind. It seemed best for me, I thought, to call the attention of the people, both at the house and while standing about the grave, to this all important concern. Oh! may I on every succeeding occasion, when apprehending myself called upon to speak in the name of the Most High, be the solemn query come close home, is 'unto me if I preach not the gospel.'

"2d mo. 11th, 1855. It has been for some time past a season of much poverty of spirit attended with sadness and mourning on a count of the state of our poor Society; when in the language hath often arisen, 'Spare thine people, O Lord, and give not thine heritage to reproach.' At other times the aspirator of my heart have been, Lord help us, for fail is the help of man; and also that I may be enabled to bear my allotted portion of suffering for the Body's sake; and be more and more concerned to know the will of Him whom I desire to serve, as well as have strength to perform it: and I may add, that it seemed this day in our meeting, as though my mental breathings to the Father of mercies had nearer access to Him, than at many other seasons. May I be thankful for ever gleam of His condescending goodness and mercy.

"4th mo. 8th. In our meeting to-day poverty and heaviness was the clothing of my spirit for a considerable time; and in striving to obtain a little of that wisdom which is profitable to direct aright, my mind was renewed and solemnly impressed with the awfulness of the standing of those who fell upon publicly to proclaim the name of the Lord while in themselves, without Christ Jesus, they are nothing; and while I was exercised in desire to stand acquitted in Thine Divine sight, the following passage of Holy Writ revived: 'I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor awake me love until he please' which renewedly gave me to see the necessity of patient waiting until the evidence of Divine requiring is clear. Holy Father, keep me, I pray Thee, from a

the wives of our unwearied enemy, and preserve me from either going before or lagging behind the pointings of Thy blessed finger. In the prospect of attending our approaching early Meeting, fearfulness covers my mind, an account of the unsettled state of our Society.

"16th our Yearly Meeting commenced; and I attended most of its sittings. Some of them were painful seasons; yet notwithstanding our backslidings and many departures on the simple truth, the last sitting was vored with a comfortable degree of solemnity; furnishing a hope that the Shepherd of Israel is still watching over his church with compassion, and would heal our backslidings we were sufficiently humble. May the Lord be pleased to help us (as a society) out of our present difficulties.

"29th. In our meeting at West Chester to-day, a solemnity seemed spread over us, and after considerable searching of heart, a few words I thought were required to be vocally pressed; which being yielded to, solemn application was afterwards poured forth. It felt to me a time of renewed favor, wherein my heart was made glad, and fresh cause given to trust in Him from whom cometh all our sure mercies."

(To be continued.)

The Chinese Language at the Cornell University.—Professor Rohrig opened his class of thirty members in Chinese with two introductory lectures, of which we can give only a brief outline. He began by alluding to the titles and inducements for studying this important oriental language. He considered these from two points of view—first, as they concerned the scholar, and secondly, as they concerned the practical business man. Chinese is of utility to the philosopher, the historian, the geographer, the antiquarian, the naturalist (an allusion was made here to the anatomist Endlicher), the astronomer (the instance of Biot was cited), the philologist (such as William V. Humboldt, &c.), and the general scholar. For the man of business it is of special value. Western trade with China is enormous, and is certainly increasing. This commerce employs many men. In the Chinese service itself there are a multitude of opportunities for foreigners in such capacities as mining engineers, chemists, agriculturists, civil engineers, builders of bridges, public roads, railroads, &c., telegraph operators, military instructors, teachers, clerks, &c. The Chinese custom-house service has been newly organized, and its higher employes are foreigners, to whom very liberal salaries are paid.

Professor Rohrig cited in this connection emphatically recently published "*Across Asia and America*," and repeated several conversations which he had held with the late Minister Burlingame and the various members of his embassy.

The character of the people of China was never portrayed, their peculiar civilization and mental independence, after which followed a sketch of the antiquity and value of their speech. The language was originally pictorial. As images became gradually words, modified in a variety of ways, changed, compounded and so abbreviated that all resemblance with the object was lost. The spoken language is the poorest in the world, while the written is the richest. There are four principal dialects and a multitude of local varieties, sub-dialects,

patois, jargons. The Chinese is read by the neighboring nations, often with their own words and in their own tongues, with some unavoidable transposition of expressions and change in the order or succession of words. The difficulties of the Chinese are many. It has a multitude of characters; the grammatical relation between the words is omitted, the reader being obliged to supply it; and it forms, in short, a sort of algebraical language, thus affording a species of excellent mental gymnastics. The Chinese intonations form an interesting and important portion of the language.

Professor Rohrig discussed the plans and methods of study. He described the 214 radicals, the phonetic system, the Kwen and Kuan-hou, Canton, Fu-Kiang, Shanghai and other dialects, and gave useful hints to the learner, together with a critical review of the existing text-books. A concise explanation of Chinese penmanship and method of writing was given.

The final question, "How long will it take to learn Chinese?" was met by the Professor by a quotation from Confucius, given first in Chinese and then in English, thus: "There are persons who are unable to accomplish anything. It is because they are lacking earnestness, energy and patience. But they should persevere! Such people require one hundred days to do the work which others do in one. And for what is done by others in ten days, they would need at least one thousand!"—*Cornell Era*.

The Old Paths.

For "The Friend."

"William Penn, speaking of Friends, says: "They came forth low and despised and hated, as the primitive Christians did, and not by the help of worldly wisdom or power, as former reformations in part have done, but in all things, it may be said, this people were brought forth in the cross, in contradiction to the ways, worship, fashions, and customs of this world; yea, against wind and tide, that so no flesh might glory before God."

In the way in which Friends in the beginning are herein represented to have been brought forth—"in the cross, in contradiction to the worship, fashions, and customs of the world, yea against wind and tide"—is the only way, it is believed, by which they can be sustained and preserved. For are not Christ and antichrist, God and the world, as wholly antagonistic now as at any other period? Can things in their nature discordant ever be reconciled? Can such as in any wise allow themselves to become conformed to the world and its spirit be the lowly, faithful disciples of Him who was rejected of men and crucified by the world? Can Christ and Belial be simultaneously served and followed? Until the Society of Friends of to-day become, through obedience to the light of Christ Jesus manifested in the heart, that self-denying, world-renouncing, God-fearing people which they were in the beginning; until they are, after the precept of the apostle, crucified to the world, and the world to them; until they be made followers of the lowly Jesus through the initiatory baptism which thoroughly cleanses the floor of the heart, and makes willing to suffer affliction with the people of God, knowing "that we are appointed thereto;" how can they expect to escape the punishment meted to Israel of old who had

forsaken the God of their fathers, "The Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water;" and "changed their glory for that which doth not profit?" "Yet, saith the Lord, I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" "Wherefore I will yet plead with you, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing; hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit."

From "Good Health."

Gymnastics.

On the subject of Physical Culture very little is known by the people at large; and what is known is far from being rightly appreciated. People in general take little or no interest in any subject which more immediately concerns their health, until once they are conscious of having lost it, when they are only too anxious for its recovery. That a very large number of the disorders of the human system which afflict mankind are due to careless and culpable indifference, or to ignorance of the laws of life, there can be no question. Everywhere the physical laws of our being are violated, and the sufferings incident to such violation most likely charged to *Providence*, while the sufferers, now anxious for restoration to health, but unwilling to follow the laws of nature and await her healing processes, resort to *patents*, the *patent* and *quack remedies* which flood the land, and thereby not unfrequently perpetuate their sufferings and materially shorten their lives; in plain English, *DRUG THEMSELVES TO DEATH*.

No one who has paid any attention to the subject of *Physical Culture*, can doubt that the right use of properly-regulated exercise must have a most beneficial influence, not only upon the due development of the human body, but as a sanitary measure in preventing certain forms of disorder, and in many cases as a curative process.

Walking ought to consist of a succession of steps, not of leaps, which constitute running. Fair walking is generally called "toe and heel," and one foot should always be on the ground. The steps are taken as much as possible from heel to heel, which part of the foot must touch the ground first, and be firmly dug into it. The ball and toe of the foot should not be on the ground for any perceptible space of time; if they are dwelt on, the walker loses a certain amount of time in each stride, besides causing the knee to bend by bringing the weight of the body on the toes, which are unable to bear it. The latter point is one of the great differences between running and walking; in the former all the weight of the body is thrown on the toes and balls of the feet, and in the latter on the heels.

At each stride the loin and hip corresponding to the leg which is being put forward, should be twisted well round the right loin and hip towards the left, and the left loin and hip towards the right. By this means the walker is enabled to put his feet down almost in a geometrical straight line, one in front of the other, and thereby gains additional length of stride. As regards the upper part of the

body, the arms must be kept well up and inclined outwards from the chest, with the elbows slightly bent,—since in fast walking the arms perform almost as important functions as the legs. Each arm must be swung across the chest, and the shoulder well lifted at the same time in unison with each alternate stride. The object of this motion is to raise the weight of the body off the heels, and thereby enable the legs to take a quicker stride. Above all things the shoulders must be kept well back, the chest out, the whole body as upright as possible, and the knees perfectly straight.

As an exercise for bringing into play all the muscles of the body, no single exercise can equal it, since in fast walking, not only the muscles of the feet, legs, and loins are used, but those of the ribs, chest, shoulders, and also arms, while they work across the body. Nevertheless there are acts much more complex, and which require a more prolonged training than mere locomotion.

Many of these movements involve the simultaneous or successive action of various groups of muscles, and each of these groups must be trained to take its appropriate portion of duty. Many of them also require great speed in their performance, others again great force, and sometimes both are necessary, but it may be safely assumed that if such be the case, *i. e.* if both speed and force are necessary, the stage of training requisite for the due and proper performance of the action will become of necessity more important and more lengthy. Herein lies the difference between the labor of a skilled mechanic and a raw apprentice. But, besides special training for special efforts, it is nowadays well recognized that, for the human body to attain its greatest beauty and its greatest power, it is necessary to train not one set of muscles, or even several sets, but all in turn, and it is on this account that gymnastics have of late years received the attention they have, not only as a means of physical or bodily education, but as a sanitary measure, and actually as a method of curing disease. Both of these subjects we shall consider in turn; but we shall first speak of the preparatory process, or that of training.

* * * * *
If a man sets about any unusual exertion, say running a race, he will soon become painfully aware of the efforts required to keep up his circulation and his respiration; his heart will thump against his side, and his breath come thick and fast; whereas a man by his side may be going along as quietly and as easily as possible, but then he has been trained. We have shown how scientific mechanical principles may be brought to bear on human movements, how the muscles act on the bones as levers, how the muscles themselves may be likened to a steam engine. But to enable this engine to do its work, fuel is necessary, and this is supplied by the blood; if, therefore, the engine is called upon to move faster than usual, more fuel will be necessary, and the blood will require to be driven more rapidly through its textures. But as the blood soon becomes fouled with the products of its combustion, it requires renewing, and air must be admitted more rapidly into the lungs to carry off the foul gases produced. Hence increased muscular action implies a more rapid circulation of the blood, and a more frequent breathing than is ordinarily required. This, then,

is the scientific basis on which we have to proceed.

* * * * *
Every one is familiar with the fact that a man's bodily conformation materially depends on his employment; hence the strong sledge-hammer arm of the blacksmith, the horny hand of the shoemaker, and so of a variety of other occupations. For the human body is so constituted, that if any part is called upon for unusual exertion, this exertion implies more rapid change of the blood in its parts, as well as a more liberal supply of that all-necessary fluid, which in its turn insures increased growth and bulk of the part. Thus, therefore, in a healthy individual increased exertion implies increased bulk and increased capacity for exertion. This is the basis of the training system, and the basis applies equally to external and internal organs. If any of a man's muscles be suddenly and unexpectedly called upon to perform some duty to which they are not accustomed, whether raising a heavy weight from the ground, throwing it from one spot to another, running or leaping—in short, any unwonted exertion—they will fail to perform it as satisfactorily as those which have been trained to their work. Further, the exertion will leave behind an uncomfortable soreness, which may last a day or two, indicating that the parts have been strained in performing this novel duty; but should the exertion be persevered in, the sense of soreness will become less and less till it entirely disappears; the exertion required to perform the act will also be less and less, for the muscles will be strengthened by each new exertion, until finally they will perform their duty easily and satisfactorily.

But what applies to the outer parts of the body also applies to the more internal, for the heart, whereby the blood is circulated, is a hollow muscle, and the principal forces whereby respiration is effected are also muscular. Now, a man's heart and his respiratory muscles may be good enough for ordinary purposes, he may have no difficulty of breathing, nor any inconvenience of circulation, and yet if any extraordinary exertion is required, both heart and lungs may fail to do their duty in their usual quiet and imperceptible fashion. The cause of this will be readily intelligible from what we have already said—both the circulatory and the respiratory apparatus require training if they are to be called upon for any special efforts, just as with the more external muscles of the body.

(To be concluded.)

James Parnell.

This youth was one of the earliest of the "Quaker Martyrs." It is related that when George Fox was imprisoned in Carlisle, England, in 1653, Parnell, then in his seventeenth year, visited the great Quaker, in prison, and was converted to his faith. He began at once to preach, and the fame of his eloquence went before him. But persecution set upon him. He was arraigned, charged with blasphemy. Being acquitted of the charge, Judge Hills committed him for contempt of magistracy, and fined him heavily. He was imprisoned in Colchester Castle, and subject to systematic cruelty and outrage inconceivable to us at this day. Denied a bed, he was obliged to lie on the bare stones of the prison, where, in wet weather, the walls were dripping with water, and during the cold of winter he was almost

deprived of clothing, frequently of food, beaten until he was nearly insensible by the jailer and keeper, all his friends denied access to him, and not permitted to relieve his sufferings. He was placed in a "hole in the wall, which was probably the recess of the window quite deep, as the walls are nine feet thick. This "recess" was so high from the stone floor, that he was obliged to reach it part way by a ladder, which, being six feet too short a rope at the upper end aided him to hoist wretched abode. The keeper would not allow him a basket and string, which his friend desired to furnish to draw his food up to him and he was therefore compelled to ascend the rope with one hand and carry his provisions in the other, which he did with great difficulty, being a person of small stature and feeble frame, much weakened by long exposure and privation.

* * * * *
His case was powerfully represented to Cromwell's government, and several Quakers offered to lie in his place, but no mitigation of his punishment could be obtained, nor any concession but the admission of two Friends to see him die, but who were refused permission to remove his body, which was buried in the castle-yard by the jailor's assistants.

He died in the spring of 1656, after incredible suffering, when only *nineteen years old*, exhorting his friends to "keep the faith," saying he had "*seen great things*," and beseeching them in his last moments, "*not to hold him: to let him go!*"

Upon this incident, the author of the "Lays of Quakerdom," has written a beautiful and touching tribute to the memory of Parnell. It is published in the *Knickerbocker* for January. After relating the story of Parnell's life the poem concludes in these words:

"Morning came; it cometh slowly
Through the gloom of prison bars,
Where all night the captive keepeth
His lone vigil of the stars.
Morning came, and over England
Brought the vapors on the breeze,
With a lazy motion rolling
Inward from the circling seas;
Onward, upward, slowly drifting,
Folding round the castle wall;
Swathing massive tower and turret,
Dense and heavy like a pall;
Driving through the prison grating,
Inward from the cutting stall.
Where, amid the shivering dampness
Parnell lay, so weak and still;
While around the heavy vapor,
(Piercing feeble nerve and bone,)
Droop by drop, condensed and trickled
Down the cold and flinty stone.
In the stifling air the martyr
Slower drew his laboring breath;
And upon his pallid forehead
Lay the heavy dews of death.

Then to soothe his pining moments
Loving friends in stillness came,
Whom his cruel foes admitted
To his cell for very shame.
On the old familiar faces
Sweetly fell his drying smile,
And he said: "I linger with you
But a very little while;
Keep the faith, and fight the battle,
For the crown awaits you: lo!
I behold the glory breaking!
DO NOT HOLD ME—LET ME GO!"

Deride not any man's deformities, but bless God they are not yours. Men shall answer at God's bar for their vicious habits, but not for their natural imperfections.

Doing Housework.—There is probably no occupation, which is more distasteful to young men of the present day than housework. One-sixths of the young ladies make no secret of the fact that they "hate housework." One-tenths of them desire and expect to have uses and homes of their own; but most of them seem to have no definite idea of the skill of training which is necessary for the proper execution of the household.

The apostle enjoins upon the aged women "to teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus ii. 4, 5. Glance the other day over the pages of the "Critical-Greek and English Concordance," (p. 275) saw that instead of the word *oikouras*, papers at home," the critical editions of Eschsch, Lachmann, and Tischendorf, with the Sinitic manuscript, give *oikouras*, that *doing housework*; so that the passage, rendered according to the best manuscripts, should read "That they may teach the young men to be discreet, chaste, doers of housework, good, obedient to their own husbands, that the name of God be not blasphemed."

Not only is this emendation sanctioned by the best critical authorities, but the sense which it yields commends itself to the understanding. There is no special reason why men should always be "keepers at home;" indeed there are many instances when their duties do not permit them to be at home, but require them to go about doing duty. But the special requirement enjoined in this expression is, not merely to remain in the house, but to *do the work pertaining to the house*, that which is required to make their homes a place of health, happiness and comfort.

And this work falls especially within the sphere of woman's effort. Not that she is to be a mere household drudge, nor that the tasks which would fit her for other service for

Master should be circumscribed within narrow limits of the kitchen; but situated as she is, it is emphatically her duty to acquaint herself with the concerns of the household; the preparation of wholesome and palatable food, the care of suitable clothing, the diligent and frugal administration of the affairs of the family, the prevention of disease, the nursing of those who may be sick, and all those countless duties upon the correct and faithful performance of which may depend not only the peace and happiness of the home, but also the preservation of the lives committed to her charge.

Mothers train up your daughters to bear the burdens of the home. Daughters, be quick to learn, and studious to acquaint yourselves with all those duties, upon the proper performance of which so much of your future usefulness and happiness may depend. And the aged women be faithful in the duties which are enjoined upon them to "teach the young women to be discreet, chaste, doers of housework, good, obedient to their own husbands, that the word of God be not blasphemed." Titus ii. 5.—Selected from *The Christian*.

Everlasting mercy and help is on the side of the humble and devoted, though they have to pass through many tribulations.—*Mary*
pp. 1.

ONE STEP MORE.

What thought it is dark before,
Too dark for me to see;
I ask but light for one step more;
'Tis quite enough for me.

Each little, humble step I take,
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray;
Patient, I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy will it so;
My present steps might harder be
Did I the future know.

It may be that the path is rough,
Thorny and hard and steep;
And, knowing this my strength might fail,
Through fear or sorrow deep.

It may be that it winds along
A smooth and flowery way;
But seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done;
And I might tremble at the thought
Of ending it so soon.

Or, if I saw a weary length
Of road that I must wend,
Fainting, I'd think "My feeble powers
Will fail me ere the end."

And so I do not wish to see
My journey, or its length;
Assured, that through my Father's love,
Each step will bring its strength.

Thus, step by step, I onward go,
Not looking far before;
Trusting that I shall always have
Light for just "one step more."

Christian Treasury.

An Appeal of the Executive Committee of the Indian Aid Association of Friends of Philadelphia Yearly Meeting.

It becomes necessary for "The Indian Aid Association of Friends of Philadelphia Yearly Meeting" to present its claims upon our members for support. Our present indebtedness, beyond the means at command, is near \$1000. To defray this and expenses which may be incurred during the next ten months, about \$2500 should be placed in our Treasurer's hands.

These expenses include our contribution to the funds of the Associated Executive Committee of Yearly Meetings for the current year, *i. e.* 8850: the salaries of two or more teachers, supplies of books, &c., for several schools, and the partial support of such of our members as may from religious interest in the work, accept positions under the government of the United States at salaries limited by law, and insufficient for the proper support of their families.

As the law contemplates only the engagement of persons resident near the field of labor, no provision is made for the transportation thither of such as may reside at a distance. It has therefore been judged proper to pay, from the Committee's treasury, the travelling expenses of Friends residing in this neighborhood, going forth under the appointment or sanction of the Committee.

We wish it to be clearly understood that the great expense of the Indian work is borne

Selected.

by the government. At the late session of Congress an appropriation of \$60,000 was made to be expended in a general civilizing work in the Central Superintendency beyond the requirements of treaty stipulations.

In some parts of our field the treaties provide that the government shall pay the salary of a teacher wherever thirty Indian children can be got to attend a school. It has been found that much valuable time may be saved in some cases by guaranteeing the salary of a teacher for a limited period, sending him to the field, and organizing the schools, thus making a proper foundation for his claim of salary under the treaty.

Subscriptions in full to date, \$2600 00

Expenditures.

Quotas of Philada. Indian Aid to treasury of Associated Committee, \$1190 00

Salaries and travelling expenses of Friends engaged in Indian work, 1087 50

Travelling expenses of members of the Com. 53 50

Supplies of books, &c., sent to Indian schools, 262 76

2593 76

Balance in treasury, \$6 24

We are owing, as stated above, about \$1000 for salaries, books, &c.

The Committee would refer Friends to the published Report of the Associated Committee, for more extended information with reference to the work. The Committee find that the press of varied duties upon them makes it impossible for them to call on Friends personally, and hence would request that contributions may be sent direct to the Treasurer,

I. WISTAR EVANS, 410 Race St.,

or to any of the Committee,

Thomas Wistar, Dr. Charles Evans,

Samuel Morris, Francis R. Cope,

James Whitall, John B. Garrett,

John E. Carter, James E. Rhoads,

Richard Cadbury.

Philada., 11th mo. 1st, 1870.

New Discoveries in Mammoth Cave.—Observations made during the past summer have demonstrated some very interesting facts, hitherto unknown, in relation to the course and length of the cave. It is ascertained that the course of the cave is extremely tortuous, the cavern often passing over and beneath itself, something like the fretted coils of a huge serpent. For example, "Bacon Chamber" is directly under "Reverell's Hall"; the "Dead Sea" is but a few hundred yards from the mouth; "Echo River" three and a half good miles, by the route of travel within the cave, flows deep underneath the surface, within half a mile from the entrance, while the "Maelstrom," the end of the "Long Route," nine miles from the entrance, by surface measurement in a direct line, is the matter of a couple of miles and a half. The "Grand Rotunda" is the last point at which sounds from the outward world have been heard within the cave. Here the explorer descends, and it is yet unknown to what depths he reaches in his wanderings among the domes and pits, valleys, mountains, arcades, grottoes, avenues, passages and galleries of this "grand, gloomy and peculiar" formation.—*Nashville Union.*

For "The Friend."

The New Birth and the Nature of True Faith.

These important subjects are brought into view in the following extracts from the "Life of John Griffith." He says: "I returned to Kendal, and went next day to a general meeting at Windermere. The Lord's blessed power was livingly felt at that meeting, whereby I was enabled, from the expressions of our Lord to Nicodemus, to show the necessity of regeneration or the new birth; a doctrine highly necessary to be pressingly recommended to the youth in our Society and carefully weighed by them, lest any should vainly hope for an entrance into the kingdom of God, by succeeding their ancestors in the profession and confession of the Truth. A lamentable error, which many I fear have fallen into, imagining they are God's people, without his nature being brought forth in them; or, as saith the apostle, being made partakers of the divine nature, and escaping the corruptions that are in the world through lust. Great opportunity have such by education, the writings of our predecessors, and also by the Gospel ministry with which the Lord has been pleased to bless our Society, to collect and treasure up a great deal of knowledge in the speculative understanding part, even to profess and confess the Truth in the same words or language made use of by those who are really learned in the school of Christ. This is no more than an image or picture of the thing itself, without life or savor; and where it is trusted to is an abomination to God and his people.

"I have touched the more closely on this head, being apprehensive the danger is very great to which the rising youth are exposed, by dwelling securely and at ease, as it were, in houses they have not built, and enjoying vineyards they never planted; for great are their advantages above others, if rightly improved; otherwise they must increase the weight of their condemnation. I have often looked upon the mournful condition of those who trust in the religion of their education, to be aptly set forth in the Holy Scriptures, by an hungry man dreaming that he eateth, and behold when he awaketh his soul is empty. Oh, that all may deeply and carefully ponder in their hearts, what they have known in deed and in truth, of the new birth, with the sore labor and pangs thereof. I cannot but believe, if they are serious and consider the importance of the case, that they will soon discover how it is with them in this respect, by observing which way their minds are bent and thoughts employed, whether towards earthly or heavenly things. To those who are born from above or risen with Christ, which is the same thing, it is natural to seek those things which are above; their affections being fixed thereon. So on the other hand, that which is born of the flesh, is but flesh, and can rise no higher than what appertains to this transitory world; for flesh and blood cannot inherit God's kingdom; and it is said those who are in the flesh cannot please God. The apostolic advice therefore, is to walk in the Spirit, that is, let the Spirit of Christ be your guide and director, how to order your lives and conversation, in all things; for the children of God are led by his Spirit. I have often greatly feared, lest the descendants of the Lord's worthies, who were full of faith and good works, should take their rest in the outside of things, valuing themselves on being the offspring of such: a sorrowful mistake

which the Jews fell into. May all duly consider that it is impossible to be the children of Abraham, unless they do the works of Abraham."

"The day following I had a large meeting at Colts, near Hawkshead, where I was favored with great openness upon the nature of true faith, and that it must be evidenced by good works; for faith, when only an assent or consent of the mind to principles of religion, true in themselves, being alone, is dead, as a body is, without the spirit. The power of Truth had great dominion, it being a time not easily to be forgotten. The next day I had a meeting at Swarthmore; where also I was led to speak largely of faith, of historical and implicit faith, and to set forth the nature of that faith which was once delivered to the saints, and was their victory over the world and all the corruptions thereof. It works by love to the purifying of the heart, and when the heart is made pure, we can see God. 'Blessed are the pure in heart,' said Christ, 'for they shall see God.' And his apostle said, 'By faith we come to see him that is invisible.' It is plain from the Holy Scripture, that it proceeds from the Holy Spirit in man, for it is the evidence of things not seen, and the substance of things hoped for. No man can possibly please God without it. O that mankind would carefully examine themselves, whether or no they be in this faith. If they be in it, they cannot be strangers to Christ, inwardly revealed; for he dwells in the hearts of true believers by faith; his kingdom being within, where all his laws and ordinances are discerned, clearly understood, and willingly obeyed. When this faith is received and held in a pure conscience, there is no complaint of hard things being required, or his commandments being grievous; but a soul endued with this powerful principle, can say with sincerity, the Lord's ways are ways of pleasantness, and his paths are paths of peace."

A curious anecdote is told of French deism, as some people will call their administrative system, which, with its arrangement of wheels within wheels, has approached so near to absolute perfection that the slightest grain of dust is sufficient to disarrange the whole machine. When the Ministers arrived at Tours, M. Laurier, on taking possession of his offices in the Prefecture, was greatly surprised at finding a sentinel on duty in one of the inner passages.

M. Laurier could see no reason for the man's presence there, and the other entries were not guarded, and his only duty appeared to be to keep every one who passed through in the centre of the hall. Inquiries were made of the local authorities, and although every one knew that the sentry had always been posted there, nobody could tell the reason why. Still more anxious, the Minister directed the archives of the prefecture to be searched, and, after a diligent examination, it was discovered that, three and twenty years before, the corridor had been freshly painted, and a guard had been placed there to keep the public from rubbing against the walls. No order for his removal had ever been issued since that time, and so, since March, 1847, an armed soldier had continued to pace up and down the passage, with orders to keep every one from coming into contact with the paint.—*Late Paper.*

Selected

"Search the Scriptures; for in them ye may truly have eternal life; and they are they which testify of me; and (observe it) ye will not come unto me; that ye might have life." L. is not to be found,—no, not in the scripture (which may comprehend all other duties that kind,) though ever so diligently made use of; *Christ himself* must be come to, that which no where else is to be found. — is well for those that are thus set to seek, — are kept seeking, until they know where to find Him,—even in *their heart and mouth*, (Rom. x. 8.); and thus get grace to give up themselves closely to wait upon and follow his love.—*A. Jaffray.*

The Ventilation of Schools.—Parents will generally take the greatest care in any selection they may have to make of a school for their children—especially their daughters. Their inquiries as to the moral and social tone that prevails, and the means that exist for their girls' instruction, will be minute enough. They generally have the good sense to satisfy themselves on these points; but they rarely possess the knowledge, if even they take the trouble to ascertain whether the internal hygienic arrangements of the school be satisfactory or not. The number of pupils ordinarily occupying the school-room is perhaps too large, and fluctuations in the number of pupils take place without any corresponding alterations in the arrangement of the house. The consequence is that overcrowding ensues; the ventilation is bad, the air becomes stuff in the extreme, and the children lose their appetites and complexions, become pasty, delicate, and liable to contract "colds." The usual run to the seaside has to be anticipated in order to recruit their health. This is not to be considered in any degree as an imaginary picture. It has occurred over and over again in the experience of most physicians that, children suffer from headaches and loss of appetite when attending school. A shrewd and observant man will generally find the symptoms erroneously attributed to overwork are, in reality, due to want of air. The truth is that a majority of houses of ordinary construction are quite unfitted for school purposes; the rooms were never intended for school-rooms. We have ourselves known a number of young ladies to be shut up in rooms in which they were far worse off, as regards air and ventilation, than soldiers in barracks. Let parents make a point of always inspecting the rooms used as school-rooms, and of ascertaining their size and the average number of occupants, and they can easily discover whether the air space is utterly insufficient, as it very often is. Next let them look to the number and position of the windows, doors, and fireplaces, and they will get some idea whether these are so placed as to facilitate the movement and supply of an adequate amount of fresh air. If, however, any doubt exists whether a room be adapted for occupation by a number of growing girls for several hours together, they have only to pay a visit to a school-room after it has been occupied for a couple of hours, and note the difference existing between the external and internal air to convince themselves, by a rough test, of its purity or otherwise.—*Lancet.*

The worst people are most injured by slanders; as we usually find that to be the best fruit which the birds have been pecking at

The Ox Knoweth his Owner.—A traveller in Asia says that at the close of the day the ards are filled with wandering herds and flocks, and droves of donkeys, with one attendant herdsman, all returning home for the night after pasture on the neighboring hills. As soon as they get to the outskirts of the village each separates from the other, and attended, pursues its way to its master's door. "The ox knoweth its owner, and the ass his master's crib."

THE FRIEND.

ELEVENTH MONTH 12, 1870.

There is something animating and encouraging in the belief of the progressiveness of mankind, and if we have a right understanding of that in which progress is made, it will strain rather than foster presumption. Progress in arts and sciences depends not only on the new application of known principles, but on the discovery of new ones; progress in social and religious life, upon the more extended, or the more exact application of principles and truths revealed in and by the gospel. But such are the multitudinous improvements introduced by the discovery and application of the laws of nature; such the extraordinary advances made in knowledge of the material world, and in tracing varied and apparently incongruous effects to a few general causes, that a disposition is more and more early shown, to claim for the human mind powers adequate to the solution, not only of every material phenomenon, but of every intellectual operation, and to analyze and determine the value of the truths of religion; not ceasing "The mystery which—the Apostle hid—had been hid from ages and generations," but was then made known to the ints, by revelation from the Almighty.

The direct denial by many men of science of the claims of the Scriptures to be the product of divine inspiration, and the reluctance shown by others to acknowledge the superhuman origin of christianity, or the need of any other power than that which man possesses in his own, to apply its truths to his condition; coinciding with the notion of the all sufficient capacity of reason, and the natural out of men of the world, have awakened a corresponding tone of doubt and disbelief in the popular mind; producing wide-spread unquietude and uneasiness respecting religious belief, and aiming to modify the theology and character of the professing christian church. One of acute perceptions, of strong and cultivated intellect, but without the light and knowledge derived, by obedience, from Divine Grace, dissatisfied with the accepted truths and recorded experience of former generations, are demanding that, what they cease to treat, as the crust of old opinions, shall be broken up, and the thought and sentiment of the day; be cast in new moulds, and congenial with the "high capacities powers" and independence of man. Something like a feverish spasm is running through the different denominations in the professing church, exciting many of their members to break loose from restrictions and forms, which they think they have outgrown, and by which they suppose their energies have been paralyzed or cramped. From different quarters

there come protestations, in varied language, but to the same effect, against "fixed creeds" and "traditional dogmas," alleged to be taught in incomprehensible terms; and demands for a religion more in accordance with the increased knowledge attained; with the intuitions of right and wrong natural to the human heart, and with the spirit of the age.

With this disposition to abandon, or doubt the correctness of the path, in which christians of all ages, have been obliged to walk by faith, and not by sight, the question is raised whether faith is as real and certain a basis of conviction, as knowledge; and of course the answer to it affects the structure of religious belief. Knowledge, in the ordinary acceptation of the term, is the acceptance of a truth after, through the operation of reason, it has been proven, so as to produce conviction; though we may readily forget the different stages, after the end is reached. There are two kinds of faith: the one a faith that is exercised upon the reception of a truth demonstrated, or believed to have been demonstrated by the correct reasoning of another; the other is a faith exercised in relation to spiritual and divine things; which, though in accordance with right reason, are beyond the sphere of the elements which the powers of reason are able to investigate, and, of course, above the reach of logical deduction; it must rest therefore on the accepted infallibility of the source producing it.

In relation to outward and material things and the laws that govern them, we may feel more certain of what we know from our own research and demonstration, than of what we believe as true, from the testimony of others. But it is evident, that as the discovery of the principles or the supposed facts on which any truth is said to rest, and the deduction by which conviction of its being a truth is arrived at, depend upon the perceptive and reasoning powers of the mind, which are finite and fallible, there is a possibility of our accepting things as true, and according to reason, which subsequent discovery, or experience may show to be altogether false, or only partially correct. Thus the history of natural science abounds with discarded errors, once supposed to be clearly ascertained facts, and exploded systems, based on what was once boasted of as irrefutable reasoning. We must then believe in the intrinsic, unerring power and integrity of the human faculties, before we can be sure of every postulate demonstrated as true by them.

If then a man's religious belief, or his acceptance of spiritual things, is drawn from the deductions of his reason, inasmuch as his natural senses and his intellectual powers often lead him astray in his investigations of material subjects, the elements and laws of which lie open to his discovery and observation, it is evident he must be much more liable to mistakes and erroneous conclusions, respecting things beyond the range of sense or reason; concerning his relations to Him whom no man hath seen or can see; and the saving application to his soul, of the truths made known only through the revelations of Him, who, dwelling in the bosom of the Father, is the mediator between Him and man.

Christianity rests upon a supernatural basis. The high and holy truths contained in it, as well as the mysteries incomprehensible by finite man divulged by it, must have been disclosed by the Father of spirits; and unless

those sacred truths are brought home and applied to the soul by the spirit of their divine Author, belief in them must be merely historical, resting upon nothing better than the evidence furnished and estimated by an intellectual process of our own, or on faith in the same kind of reasoning by some other man. And if the belief springs from no higher source, the saving application of those truths and mysteries is impossible. Hence the indispensable necessity of a faith distinct from belief acquired from any natural source, but which, as the Apostle declares, is "of the operation of God." In those things that belong to the immortality and final destiny of the soul; its relations to the almighty Creator; its knowledge of and conformity to his will, and the means provided for its salvation, though reason unaided must stumble in defining or elucidating their reality, and their bearing, faith, if rightly grounded and exercised, is as certain and satisfying, as knowledge of any material thing can be.

Of the source and nature of this christian faith we know no better description than that of Barclay's, where he says, "We shall not dive into the curious and various notions of the school-men, but stay in the plain and positive words of the Apostle Paul, who, Heb. xi. describes it two ways. 'Faith (saith he) is the substance of things hoped for, and the evidence of things not seen.' which, as the Apostle illustrateth it in the same chapter by many examples, is no other but a firm and certain belief of the mind, whereby it resteth, and in a sense possesseth the substance of some things hoped for, through its confidence in the promise of God; and thus the soul hath a most firm evidence, by its faith, of things not yet seen nor come to pass. The object of this faith is the promise, word, or testimony of God, speaking in the mind. Hence it hath been generally affirmed, that the object of faith is Deus loquens, &c. that is, God speaking, &c. which is also manifest from all those examples deduced by the apostle throughout that whole chapter, whose faith was founded neither upon any outward testimony, nor upon the voice or writing of man, but upon the revelation of God's will, manifest unto them, and in them."

That this faith was the same in the ancients and in us, Barclay shows as follows:

"That the faith is one, is the express words of the Apostle, Eph. iv. 5, who placeth the one faith with the one God; importing no less, than that to affirm two faiths is as absurd as to affirm two Gods.

"Moreover, if the faith of the ancients were not one and the same with ours, *i. e.* agreeing in substance therewith, and receiving the same definition, it had been impertinent for the apostle, Heb. xi. to have illustrated the definition of our faith by the examples of that of the ancients, or to go about to move us by the example of Abraham, if Abraham's faith were different in nature from ours. Nor doth any difference arise hence, because they believed in Christ with respect to his appearance outwardly as future, and we, as already appeared; for neither did they then so believe in him to come, as not to feel him present with them, and witness him near; seeing the apostle saith, 'They all drank of that spiritual rock which followed them, and that rock was Christ'; nor do we so believe concerning his appearance past, as not also to feel and know him present with us, and to

feed upon him; except Christ (saith the apostle) *be in you, ye are reprobrates*; so that both our faith is one, terminating in one and the same thing. And as to the other part of consequence of the antecedent, to wit; That the object is one where the faith is one, the apostle also proveth it in the fore-cited chapter, where he makes all the worthies, of old examples to us. Now wherein are they imitable, but because they believed in God? And what was the object of their faith, but inward and immediate revelation, as we have before proved? Their example can be no ways applicable to us, except we believe in God, as they did; that is by the same object."

This is the faith that in all ages has been the saint's victory, and without it the soul is cut off from any well grounded hope of salvation. It is distinct from belief begotten by mental process, and incompatible with religion of whatever form, that makes virtue dependent upon outward knowledge, and ignorance equivalent to vice; that discards repentance as self-reliant and useless, and satisfies its disciples with resting their hopes of eternal happiness on assent to the truths and promises recorded in the "glad tidings" revealed to holy men eighteen hundred years ago.

"Journal of the Life and Religious Services of WILLIAM EVANS, a Minister of the Gospel in the Society of Friends. Philadelphia, 1870."

A work with the above title has just been issued from the press. The Friend whose life and religious labors are narrated therein, was so generally known throughout the Society of Friends in this country, and the time in which he was actively engaged in the affairs of the church, was so eventful, that his diary was well calculated to interest the members, to whatever meeting they may belong.

The book is a large octavo of 709 pages, well printed and neatly bound. It is for sale at Friends' Book Store, No. 304 Arch Street, Philadelphia.

SUMMARY OF EVENTS.

FOREIGN.—On the 1st inst. Thiers was admitted to an audience with the King of Prussia, and his conference which lasted three hours. On that and several following days he was engaged with Count Bismarck in arranging the terms of an armistice, and it was announced that one had been decided upon to last for twenty-five days, during which elections might be held in the Congress, and afterwards to ratify a treaty of peace. The provisional government at Paris at first accepted the terms of the armistice, but afterwards, yielding to the popular clamor, decided to reject it and break off the negotiations. The French still seem confident of their ability to hold Paris, and it is stated that even the threat of bombardment could not induce the Parisians to consent to a cession of territory. The *London Times* says, the armistice turned on the question of free ingress and egress at Paris during twenty-five days, Thiers insisting and Bismarck refusing. It is said there are now twenty-two hundred guns in position on the various fortifications of Paris, and that the range of the French artillery is such that it will be impossible for the Prussians to establish any effective bombardment of the city. The approaching winter is also expected to embarrass and weaken the besiegers.

Large quantities of provisions are being sent from London for various parts of France. The French loan is in good credit at the London stock board, and commands a premium of two per cent. The French government has ordered the arrest of Marshal Bazaine and the officers of his staff, wherever found.

Up to the 24th inst. the expected Prussian reinforcements from Metz, were not expected to arrive, the weather was stormy. A Tours dispatch says: "It now seems to be the general impression that Prussia

has only sought to gain time by seeming to admit the possibility of an armistice, in order that the troops lately investing Metz could come forward to Paris without danger." An election was recently held in Paris, on the question of sustaining the present government, with the following result: yeas, 557,996; nays, 62,638. Livings from various parts of France announce that the entire population is rising to expel the invaders. The *Paris Monitor* says: "Prussia, as she would neither consent to the revivalling of Paris, nor allow Alsace and Lorraine to vote in the election for delegates to the National Assembly, assumes all the responsibility for the continuance of the war. The Postal Department is organizing a regular service by carrier pigeons between Tours and Paris."

A Madrid dispatch of the 7th states, that five thousand more troops are preparing to leave for Cuba. On the 12th inst. eighty, out of three hundred and forty deputies in the Cortes, voted to favor the duke of Aosta's election to the Spanish throne.

The French have only 2,100 German prisoners in their hands, while the latter hold several hundred thousand French soldiers as prisoners of war. Marshal Canrobert has received a letter in which he indignantly rebukes an English press article on the subject of Bonapartists. He reviews the causes and facts which made the surrender of Metz inevitable, after an unparalleled siege and unlimited suffering.

The Empress Eugenie has made a visit to the ex-empower, at Melchionville. She travelled incognito, and returned there only one day, after which she returned to England.

The German authorities have given orders that the soldiers from Alsace and Lorraine, who were captured at Metz, as well as those who may hereafter be taken, will be separated from other prisoners, as well as be regarded as German, and not French.

General La Marmorata continues the Pope's interdict against a place of Protestant worship in Rome, and the Protestant chapel will remain outside the walls.

London, 11th mo. 7th. Consols, 93½. U. S. 5-20's of 1862, 89½; of 1867, 90½; ten for forty, 87½.

Liverpool, 11th mo. 9th. 91½. Orleans, 91. U. S. 9½. New Milwaukee wheat, 86. 6d. 9d. 9d.; red winter, 10s. 11d. per 100 lbs.

UNITED STATES.—*The Public Debt.*—On the first inst. the debt of the United States, less amount in the Treasury, was \$2,541,574,355, having been reduced \$129,000,000 since the last meeting of the Board. The coin balance in the Treasury was \$108,131,073, and the currency \$26,815,384.

Census Items.—The following are the reported populations of the States named. Alabama, 1,002,000. Arkansas, 486,106. California, 556,208. Florida, 189,095. Georgia, 1,183,000. Illinois, 1,700,000. Indiana, 1,177,515. Kansas, 553,182. Kentucky, 1,232,290. Louisiana, 400,037. Mississippi, 834,190. Ohio, 2,675,488. Tennessee, 1,288,326. Virginia, 1,209,607. West Virginia, 447,943. Wisconsin, 1,052,261.

Philadelphia.—Mortality last week 230. The mean temperature of the 10th mo. according to the record kept at the Pennsylvania Hospital, was 60.12 deg. at the highest during the month being 80°, and the lowest 39.0°. The amount of rain 3.89 inches. The average of the mean temperature of the Tenth month for the past eighty-one years, is stated to have been 54.67 deg., the highest during that entire period occurred in 1745, 62° and the lowest mean temperature was 46.12 deg. of rain in the first ten months of this year, has been 44.69 inches, which is 1.69 inches more than in the corresponding part of 1869. The public buildings commission have decided to locate the new buildings at the intersection of Broad and Market streets, and that they shall be bounded by a street not less than 135 feet wide. The President of the United States has directed that a new census of Philadelphia shall be taken, in consequence of the alleged incompleteness of the one just made public.

Immigration.—From official returns made to the Bureau of Statistics, it appears that the total number of immigrants arriving at the port of New York during the quarter ending Tenth mo. 30, 1870, was 51,197, of whom 29,175 were males, and 22,022 females.

Internal Revenue.—The following is an abstract of the collections on account of the internal revenue in the United States for the first quarter of 1871. The collections given in each case: On spirits, 2,553,441.81; tobacco, 2,313,957.71; fermented liquors, 62,318,326.90; banks and bankers, 24,416,551.47; gross receipts, 2,686,942.05; gross receipts, 21,859,990.61; special taxes not elsewhere enumerated, 59,597,760.81; income tax, 1,145,998.88; articles in schedule A, \$50 on carriage watches, &c., 2905,391.09; passports, 32,275,600; gas,

22,913,250.52; not otherwise herein provided for, \$7,305.43; total penalties collected, \$237,936.65; and \$16,544,046.96; grand total, \$185,058,160.

The Markets, &c.—The following were the quotations on the 7th inst. *New York.*—American gold, 11 U. S. sixes, 1881, 113½; ditto, 5-20's 1867, 109½. Sup. fine flour, \$5 a cask; extra State, \$5.50 a cask; 75 lbs. brands, \$6 a cask; No. 1 Chicago spring wheat, \$1. No. 2, do, and No. 3, red western, \$1.30; same, \$1.3. \$1.40; white Genesee, \$1.60 a cask. West. Can. barley, \$1.03 a cask. 1.13. Oats, 55 a 57 cts. Jersey yell corn, \$4 a 85 cts.; old western, \$7 a 90 cts. Philadelphia Cotton, 17 a 17½ cts. for uplands and New Orleans. Flour, \$4.25 a 85 cts. Red wheat, \$1.67 a \$1.40; old \$1.40 a \$1.45. Rye, 95 cts. Old yellow corn, 82½ cts.; new, 73 a 77 cts. Oats, 53 a 55 cts. Clover-seed \$6.50. Timothy, \$4.75 a \$5.25. The beef cattle market was dull this week, and prices lower. About 3660½ at the Avenue Drove-yard at 8½ a 9½ cts. for extra; at 7½ cts. for fair, and about 81 a 63 cts. per lb. for common. About 12,000 sheep were sold at 50 cts. per lb. gross, and 5000 hogs at \$9 a 10 per 100 net, the latter for corn feed. *Baltimore.*—Maryland amber wheat, \$1.65 a \$1.70; good to prime, \$1.20 \$1.60; Indiana and Ohio, \$1.28 a \$1.30. Old yell corn, 80 a 85 cts.; new, 80 a 82 cts. Oats, 46 a 48 c. *Cincinnati.*—No. 1 red wheat, \$1.13; No. 2, \$1.10. Co. 50 a 60 cts. for old and new. *Chicago.*—No. 2 spring wheat, 95 cts. No. 2 corn, 57 cts. No. 2 oats, 37½ cts. No. 2 rye, 67 cts. No. 2 barley, 80 cts. *Lard,* 13½ cts.

RECEIPTS.

Received from Edw'd Stratton, Agent, for Sarah Binns, Mich., \$2, to No. 11, vol. 45; from Rich'd H. Agent, England, 10 shillings, vol. 44, and for Jose Hall, Martin Lelletter, Josiah Hall, Thomas Willson, Robert Bigland, Sarah Dirkin, John Little, W. Walker, Jane Priestman, William Adair, George Goudry, Robert Jackson, William Wigham, a Richard B. Brockbank, 10 shillings each, vol. 4 through Hannah Evans, Philada., for Reuben Butt, 10 shillings, vol. 44; from Elizabeth Minard, \$2, to No. 11, 45; Geo. Schill and Henry Brockman, \$2 each, vol. 45; McCarty, \$2, to No. 12, vol. 45, Aaron McCarty, 2, to No. 43, vol. 44, and Joseph McCarty, \$2, to 44, vol. 44.

TEACHER WANTED.

A competent Teacher (male or female) is wanted to take charge of Friends' School at Medford. Application may be made to EDWARD REVES CLAYTON HAISES, Medford, N. J.

FRIENDS' BOOK STORE.

Just published and for sale, No. 304 Arch Street Philadelphia, "Journal of the Life and Religious Services of WILLIAM EVANS; a Minister of the Gospel of the Society of Friends." A large octavo of 709 pages. Bound in cloth, \$2.50
do sheep, " 2.75
Half bound in Turkish morocco, " 3.00

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNNASSA, NEW YORK.

A suitable Friend and his wife are wanted to take charge of this Institution, which manages a Farm connected with it. Application may be made to

Eleazer Worth, Marshalton, Chester Co., P. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morley, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia Physician and Superintendent—JOSHUA H. WORMEY, M. D.

Application for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 10th of Ninth month, 1870, ELIZABE S., wife of Thomas Yarnall, in the 50th year of her age, a member of Middleton Particular and Chesnut Street Meetings. Her death was attended by a painful and lingering illness, with patient a resignation to the Divine will; and her friends in the consolation of believing that her end was peace.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.

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stage, when paid quarterly in advance, five cents.

The Police of London.

"The police have also of late years been charged with carrying out the Act for abating the smoke nuisance, in which their labors have been attended with marked success. Since the passing of the Act in 1853, 15,335 cases of nuisance have been reported by the police, in 11,405 of which the nuisance was abated when the proprietor was cautioned by order of the Commissioner, or when alterations had been made in the furnaces after examination by the inspecting engineer. It was found necessary to prosecute in 1827 cases, in 25 of which convictions were obtained, and fines levied varying from 1s. and costs to 40l. At that time there were 505 cases still pending at the end of 1869. The nuisance of smoke has thus been very greatly abated not only on the land, but on the river.

"Another howling nuisance as well as a great cause of waste amongst the poorer classes, which the police have of late years been called upon to abate, has been the nuisance of dogs—fighting-dogs, rat-dogs, curs, mongrels. In the course of fifteen months, ending the 28th of February last, they succeeded in seizing no fewer than 20,871 of these animals, 12,257 of which were destroyed, the remainder, 4644 were restored to their owners; 3649 were sold to the Dogs' Home, Holloway, at two pence per head; 270 were sold by auction; and 51 escaped.

"Another duty of the police is to take up lost and missing persons, and restore them to their friends. Of 5195 persons reported as lost or missing in the metropolitan district in 1868, 2805 were so restored. They were also instrumental in the course of last year in regaining lost property to the owners, of the value of 21,924l., independent of stolen property, or property left in stage and hackney-riages, the amount of which was considerably greater. Last year also, the police carried to the hospitals 1347 cases of street and road accidents, besides 732 persons suffering from other causes. And in 1868 they were instrumental in preventing not fewer than 50 suicides.

Next to the thieves, the drunkards occasion the greatest trouble to the police. There

are the helplessly drunk, who are carried to the police station and kept there until sober; and there are the riotously drunk, who are for the time mad, dangerous, and often uncontrollable. These also have to be taken into custody until their delirium has abated. In 1868, there were taken up by the metropolitan police 2430 disorderly characters (more or less under the influence of drink); 1665 disorderly prostitutes (the same); 10,463 drunk and disorderly persons, of whom 5079 were women; and 9169 helplessly drunk, of whom 4336 were women. Of those taken up for drunkenness, whose occupations were known, the most numerous class were laborers, next female servants, then clerks, then sailors; but of the greater number the occupations are not specified. Minute directions are given in the police-book of orders and regulations, and printed instructions are posted in the passages leading to the cells, as to how helplessly drunk persons are to be treated. When carried to the station, 'the handkerchief or stock about their neck is to be undone, and when put into the cell a pillow is to be placed under their head to raise it.' But as mistakes have happened in certain cases of the sort, it is ordered that whenever the person brought in is insensible, whether from drunkenness or not, medical aid is to be immediately called in. Prisoners insensible from illness, drunkenness, or any other cause, are searched in order to take charge of their property and return it to them when recovered from their insensibility; whilst riotously drunk and dangerous persons are searched for arms or weapons by which they might inflict injury on themselves or others.

"The careful supervision of the places where men and women drink and get drunk, is also one of the most difficult and delicate duties of the police. There is the greater reason for this supervision, as the lowest of those houses are the resort of prostitutes and other bad characters, and the harbors and schools of the criminal classes, there being not fewer than 360 in the metropolis (including the city) in 1868, which were the known haunts of thieves and prostitutes. In the same year, informations were laid against 1322 public-houses, beer-shops, and refreshment-shops, for various infringements of the law; and in 1034 of the cases convictions were obtained.

"Next there are the multitudinous idle and lazy persons, whom it is the constant business of the police to watch and keep in check. 'From the moment,' says Frégier, in his work on the Dangerous Classes, 'that the poor man, given over to his bad passions, ceases to work, he puts himself in the position of an enemy to society, because he disregards the supreme law, which is labor.' These dangerous classes include a great variety of idlers, rogues, and reprobates. There are the tramps and beggars, —the match-sellers, rag and bottle-buyers, ballad-singers, fortune-tellers, dog-fanciers,

umbrella-menders, ring-droppers, prigs, arse-sneaks, smashers, card-sharps, clothes-beggars who go about half-naked leaving their ordinary clothes in the lodging-houses, women in white aprons with a crying baby in each arm, burnt-out shopkeepers or farmers carrying about and exhibiting forged begging letters, sham old soldiers 'wounded in the Crimea,' sham shipwrecked sailors who abound after a storm, sham epileptics who live in comfort upon convulsive fits with the aid of a little soap, and a host of idlers, vagabonds, and dissolute persons, from whom the regular thieves and criminals are from time to time recruited.

"The foundation of all these is the common beggar. The beggar is an idler, ready as the opportunity offers to become a thief; and he is often a beggar because he is a thief. The beggar is the enemy of society, and especially of the deserving poor. The French have a true proverb: 'Les mendians volent les pauvres'; for beggars divert the stream of charity from the deserving to the improbate. There are many charitable persons who satisfy their consciences by giving to an importunate beggar, when, if the truth were known, they were only contributing to maintain in comfort an incorrigible thief. Hence, there was good reason in the old law which punished the indiscriminate alms-giver as being not only the patron of idleness but of crime.

"Then there are the ill-disciplined, the idle, the vicious, who hate labor, but love pleasure by whatever means obtained. Labor is toilsome, and its gains are slow. There is another and a shorter road to pleasure—the Devil's. These people determine to live by the labor of others; and from the moment they arrive at that decision they become the enemies of society. It is not often that distress drives men to crime; nor are the poor necessarily the vicious. 'In nine cases out of ten,' says the Ordinary of Newgate, 'it is choice, and not necessity, that leads men to crime.' The main incentive to it is love of sensual gratification, which in the ill-regulated, untrained animal, overpowers all other considerations; and, once entered on this career, the criminal pursues the dismal round of vice, falling from one stage to another, until at last the wretched end is reached.

"The classes who live by plunder are of many kinds. There are prigs or petty thieves, prowlers about areas or back doors, pick-pockets, stealers of goods from counters, robbers of dwelling-houses, and skilled cracksmen, or burglars. These several classes pursue their special branches of thieving as tradesmen do their respective callings. Thus, in the single branch of crime connected with the issue of false money, there are four distinct classes of persons concerned: 1st, the makers of the bad coin; 2nd, the dealers; 3rd, the carriers of the money to those who buy it; 4th, the utters or 'sneyders'; to which even a fifth might be added, the stealers of pewter

pots to be converted into bad half-crowns and shillings.

"The old and experienced thieves are the trainers and teachers of the young ones, whose help they need in carrying on their operations, and whose education they undertake. These old thieves have graduated in many gaols and penitentiaries, and as much time has been devoted to their training as is required to master any of the learned professions. Possessing a treasury of criminal knowledge, they even take a pride in imparting it to the rising generation of thieves. No 'conscience clause' stands in their way. They know nothing of a 'religious difficulty.' In this country the school of criminal knowledge is perfectly free. While good men are higgling about the manner in which destitute children should be taught, the missionaries of crime are busily at work, actively educating the rising generation of thieves. Hundreds of them are turned out of gaol yearly with their tickets of leave, to pursue their respective callings and to serve as so many centres of criminal training and example. The juvenile thieves have even a literature of their own, which flourishes extensively under our famous liberty of the press, emulating in the wideness of its circulation the excellent publications of the Society for the Diffusion of Christian Knowledge.

"London, however, is by no means the exclusive training ground of the criminals that frequent it. As enterprising men come up to London from the country to push their fortunes, so do enterprising thieves. Lancashire business men are distinguished for their energy, and so are Lancashire criminals. Indeed Lancashire is, even more than London, the great nursery of crime. More than half the convicted criminals of England and Wales in 1868 belonged to three counties; Lancashire supplying 23.6 per cent., Middlesex 20.5 per cent., and Yorkshire 10.8 per cent. of the whole number.

(To be continued.)

Edward Chester.

The narrative of the life of this good man, written by his wife, and republished in "Friends' Library," is accompanied by the following observations of the Editors:

"This narrative presents a view of the simplicity and devotedness of the Friends of that day, and the spiritual enjoyment with which they were rewarded. It holds forth an incitement to the few, who now assemble in many places for the same object (divine worship) to double their diligence and their fervor under the conviction that the same happy results would be attained. Do we not believe, that He with whom there is no variableness neither shadow of turning, and from whom every good and perfect gift is derived, continues to grant the aid of his Holy Spirit to the humble, dedicated soul, in his sincere efforts to wait for and draw near to Him? Were this the pre-eminent object of its desire and pursuit, the things of this world would be held in their proper place—the heart would daily expand with living aspirations after God, and that purity which he requires, and when conformed to offer public worship to him, to whom we owe all we have and all we are, he would graciously draw near to us, tender our souls with his Divine presence, and give songs of praise and thanksgiving for the multitude of his mercies and loving-kindnesses which he

bestows upon his unworthy creatures. And we have substantial ground to believe, that enlargement of the number which is now much reduced in some places, would be one of the consequences of a lively daily devotion, as it was in the rise of the Society. It is the spirit of the world, in some or other of its fascinating forms, that is robbing us of these riches, which the key of David only can give access to, the gold tried in the fire, which makes truly rich; the white raiment which can only clothe our nakedness; and the eyesalve that gives clear perception, both of our own states and of the things which pertain to salvation, without which all our possessions and attainments will be lighter than vanity, and avail as nothing."

Narrative.—He was religiously inclined from his youth, having his conversation then mostly among the Baptists. About the seventeenth year of his age, his father died intestate; and his mother, who was a religious woman, committed the care and management of her business to him, which he readily undertook for her, and for twelve years conducted it with so much diligence and faithfulness, that he improved the estate and left her more for her other five children, all younger than himself, than their father could have given them, if he had made a will—a good example to young men thus circumstanced.

When he was about eighteen years of age he joined in communion with the Baptists, and was held in such esteem by the chief of them, that I, who then frequented their meetings, have heard them say, he was likely to be a teacher among them; and they would often be putting him forward to exercise his gift, as their manner of speaking was; but I have heard him say, he waited for a stronger and more powerful impulse on his spirit. Sometimes through their impertunity, he undertook it in their private meetings; but it brought trouble upon him and an exercise of mind, for he was not satisfied with the outside of religion. His spirit travailed after the enjoyment of the substance; an hunger being begotten in him after that bread which comes down from heaven, and a thirsting after that water which springs up to eternal life, and was to be set open as a fountain to wash in, from sin and from uncleanness.

Whilst his mind was thus exercised, with desires after the Lord, he was graciously pleased to manifest himself to him in love and with power, so that I have often heard him say, he was convinced of the blessed Truth by his own freeds, as he sat alone bemoaning his condition, and crying to the Lord for power to overcome those sins which secretly and so easily beset him. Under this exercise, the doctrine of the cross of Christ was opened to him, by the illuminating Spirit of God, by which he clearly saw, and was fully satisfied, that the way to know and witness redemption and salvation from sin, was to take up the daily cross; that which crucifies to the world, and the world to us, and which crucifies the flesh with the affections and lusts; and thus to follow the Lord Jesus Christ.

When the sense of this was imprinted on his mind, he cried within himself, "alas! have I been a professor of religion so long, and have not yet known the power of the cross of Christ? Have I read the Scriptures so often, and have they been to me all this time but

as a sealed book?"

people in the North of England, who profess the light and inward manifestations of the Spirit of Truth, to be their guide and teacher; and he felt a strong desire to know then Providence so ordered it, that John Askew, Friend, of London, brought a young man to his house, whom he has since thought was Richard Farnsworth, with whom he had conference, to his great satisfaction; and expressing a wish to have more acquaintance with this people, then in scorn called Quakers many of them afterwards called upon him. His heart being opened by the Lord, his hope was opened also to receive and entertain servants of the Lord, at a period when he could hardly get entertainment in some place for their money.

Now that he gave up to follow the Lord, pleased the Lord to bless him inwardly and outwardly; he was increased in the things of this world, and grew in knowledge and obedience of the Truth, and was enabled to suffer it, both in the spoiling of his goods at the imprisonment of his body. For he brought before the justices in Oliver Cromwell's time, for bearing his testimony against the oppressive burden of tithes, and not having freedom to put off his hat to them, he was committed to prison for it, and was the first Friend that was sent to Bedford jail on that account.

He has often since been a prisoner, but not long at a time, for being beloved by most who knew him, both justices and others, because of his innocent life and peaceable and loving behaviour, his neighbors were always uneasy when he suffered. One of his persecutors became so much so, that he went from justice to justice to get him discharged, and would not come home without him, so mightily did the Lord work for his deliverance. But I always came forth clear in bearing his testimony, through the Lord's assistance, to who he be the glory.

About a year after his conviction, which was in or near 1654, it pleased the Lord his tender love and great compassion to a poor soul, to beget in me also a sense of a want of the right knowledge of a Saviour save and preserve me from my sins. Through the Lord's mercy to me, I could read the Holy Scriptures, and was a pretty well acquainted with the literal sense; yet I found I wanted the knowledge of that which could give me power and strength to fulfil them, which saw to be my duty, and that without it I did not fit for the kingdom of heaven. This brought a great exercise upon my mind, as I may truly say by night on my bed, I sought Him whom my soul longed after, but I knew not where to find Him. I passed nights sorrow for my mis-spent time, though I had never been addicted to gross evils, having by my education amongst a sober people.

In this state the Lord was gracious pleased to hear the cry and regard the pining of my poor soul, which had breathed after him, even in my tender years. Blessed be his great name, he appeared in the needful time and turned my mind inward to his Holy Spirit, through the powerful and effectual preaching of the then contemptible people called Quakers.

By this time meetings were settled, Market Street, at Sewell, and at Dunstab where my dear husband and I were two about twelve, who for some time met together till the Lord increased our number. But no

ne of those twelve, who first sat down there
wait upon the Lord, now remains but myself
only left, the rest having laid down their
heads, I hope, in peace with the Lord.

After our little company was somewhat in-
creased, we still sat together for the most part
in silence, not having a word spoken amongst
for several months. Sometimes a minis-
tering Friend was sent by the Lord to visit
with a living testimony, whereby we were
encouraged to wait upon the Lord, and di-
cted where and how to wait, so as to find
m and be accepted of him. And the Lord's
essence and power being what we waited
for, blessed be his name, he never sent us al-
gether empty away; though sometimes we
waited long, before he brake forth in his ten-
der power and consoling love; which
then it did break forth, brought into true
unity and tenderness, and begat in us a
strong desire and cry after more of the same.
And I can truly say it was a great day, for
the blessed Truth prevailed and prospered.

After we had thus walked together for
several years in the profession of the blessed
Truth, my dear husband and I took each
in marriage, on the 19th of the Fifth
month, 1663. Being the first who were mar-
ried amongst Friends in our meeting, or in
his county of Bedford, that we had heard of,
I had no track to follow, and that good-
ness which is now established among Friends
is then wanting. Wherefore we took each
in a public meeting, and had a certifi-
cate signed by about seven Friends of that
meeting; and we joined in that which through
the Lord's assistance, caused us to love and
be faithful to each other, until death.

In the year 1665, it pleased the Lord to
send my husband forth in the ministry, de-
siring what he had done for his soul, setting
in the great love of God to man, and ex-
tending all to come unto and persevere in the
blessed way of Truth, that they might inherit
lasting life. And truly his honest, plain
testimony made such impression on the peo-
ple, and produced such tenderness in them,
that the remembrance of it rests upon me
with great satisfaction. From that time for-
ward, as the Lord by his constraining love
wrought in him and gave him utterance, he
labored in the service of Truth, and had great
avail of spirit, more especially for the meet-
ings to which he belonged, Market Street and
well, where his service mostly lay. Some-
times he had drawings to visit Friends in other
places, but always felt a care, that he might
make that little dispensation of the Gos-
pel as he used modestly to call it, which was
mitted to him, chargeable to any. He was
also much concerned for the recovery of
those who professed the holy Truth and yet
lived disorderly, or not according to it.

His tenderness and love to me I want words
to express; but this I can with good assur-
ance say, we were true help meets to one an-
other, and our love increased to the last; for
good not in the natural affections only, but
was grounded in that which endures for-
ever. When the period of our separation drew
near, this made me desire to be thoroughly
loved and kept subject to the Lord's
sovereign will, for therein only could I be
comforted on parting with my dear husband,
considering that my loss, was his greatly de-
sired gain; even that he might be in the full
of Divine love in the heavenly mans-
ions, "where the wicked cease to trouble and

the weary are at rest." Blessed be the name of
the Lord, who now as well as formerly, hath
made in measure, hard things easy, and bitter
things sweet.

In his last sickness he uttered many com-
fortable expressions, though it was often diffi-
cult for him to speak. He would often say,
he felt more of the love of God than he could
express, and he much desired stillness and
retirement, saying, he knew the worth of a
quiet habitation. I felt him in that love of
God, which surpasses the love of all things
here below, in which we were joined together
by the Lord, and in the same love the Lord
was pleased to separate us, by taking him to
himself, on the 23d of the Twelfth month,
1707, in the seventy-fourth year of his age.
And now my desire is, that I and the children
he hath left behind him, may follow him in
that straight and unsway way, which he took
delight to walk in, until we arrive at our jour-
ney's end in true peace with the Lord.

This was upon my mind to write in com-
memoration of the Lord's gracious dealings,
in the remembrance of his goodness to us in
our tender years, how he shed abroad his love
in our hearts when we were but young, which
drew us to love him again, and not to think
any thing too dear to part with for his name
and truth's sake. Surely we had good cause
to say, He remembered the kindness of our
youth, when we followed him in a land that
was not sown, through briars and thorns.
Hitherto he hath been the support of our
youth and the stay of our old age, and hath
helped my dear companion to become more
than a conqueror, through Jesus Christ who
loved him; and that it may be so with me
also, and with all who love the Truth in sin-
cerity, is the earnest desire and fervent breath-
ing of my soul to God.

ELIZABETH CHESTER.

Dunstable, 31st of the First month, 1708.

From "Good Health."

Gymnastics.

(Concluded from page 92.)

A proper system of training must accord-
ingly be one which provides for the due exer-
cise of all the muscles, voluntary, respiratory,
and circulatory, but it should also imply a
diet best suited for the development of the
muscles, that is the formation of hard flesh,
not of fat, for fat is not only useless, but in-
jurious, from a trainer's point of view. * * *

Diet no doubt constitutes an important
portion of any system of training; by it alone,
bodily changes of considerable importance
may be effected, but by it alone we cannot
develop our muscles, or give the frame un-
usual power and endurance. For this exer-
cise is necessary. As we have again and again
said, increased action implies increased waste,
but also more speedy growth as well as greater
development, whereas its value in a system of
training. But exercise to do good should be
systematized, and that nowadays has been
done, the system constituting what is called
Gymnastics. We have said a system, for gym-
nastics, except undertaken systematically, are
useless. Further, we have pointed out that
gymnastics should be employed for three
special objects: as a means of educating the
body; as a sanitary measure to prevent cer-
tain forms of disorder; and as a means of cure
in certain other forms. Then, again, accord-
ing to the end in view, the character of the
exercises should vary, and accordingly we

have two systems to deal with, known re-
spectively as *light* and *heavy* gymnastics.

Exercise, although the fact is too often over-
looked, is really one of the necessities of life.
Man has been condemned to earn his bread
by the sweat of his brow, but in return his
labor has been blessed to him, for thereby his
body is strengthened, his happiness increased,
and his life prolonged. There are, no doubt,
many employments inimical or injurious to
health, but of the fundamental fact that exer-
cise is good for the animal frame there can
not be a question. * * * * *

But in many occupations under our system
of civilized or divided labor, certain parts
of the body are called into play to the exclu-
sion of others; and it should be the special func-
tion of gymnastics to remedy this tendency
to unequal development. No one who, espe-
cially in our large towns, has had occasion to
examine the chests of a number of individuals
—a process the necessity for which in hos-
pitals is painfully frequent—can have failed to
be struck with the multitude of badly formed
busts and undeveloped bodies which come
before him. Now, for these, in many instances,
a process of physical education would be their
[physical] salvation. Unfortunately it is not
always to be had, for *skilled* masters in this
department are much rarer than in those
which relate to mental growth. * * * * *

Muscles are intended for interrupted, not
continuous, action; give them intervals of rest,
and they will go on acting. But, if they be
objected, there is the heart, which you have
told us is really a hollow muscle; were it to
cease to act, we should die. No doubt this is
true in one sense; were it permanently to
cease to act, undoubtedly we should die, but
it is not continually contracting, it alternately
contracts and expands, and action and repose
succeed each other even in the case of the heart,
and still more should this be so with other
muscles. To place a child upright against a
straight board, or even on a music stool, with-
out any support, is not to give the muscles
free play, but rather to confine their effect to
a rigid and unyielding fixation of the body.
Here it is all action and no repose for certain
muscles, all repose and no action for others,
and this is the very thing to be avoided,—
uniform development, the result of uniform
exercise, is that at which we should aim.

One of the most serious features of life in
the present age, is the rate at which men of
action live in the great crowds which consti-
tute our modern cities. The numerous inven-
tions which have enabled us to vanquish time
and space, have entailed on us the necessity
of living fast, to use the word in its plain
sense. He that would win the race of life
must be at least as speedy as his fellow com-
petitors. So much depends nowadays on edu-
cation, both general and special, that parents
are encouraged to force, as it were, the intel-
lects of their children. A boy that is fond
of his books is favored over his rougher and
hardier fellows, who prefer exercise in the
open air to study; perhaps in our modern
civilization this is natural, but there can be
no doubt that when carried to any great ex-
tent it is prejudicial. For a man to fight well
the battle of life, it is essential to have a sound
mind in a healthy body, but to insure a
healthy body nothing is more needful than a
due indulgence in the healthy sports of child-
hood, a due proportion of bodily, as contra-

distinguished from mental, exertion in boyhood and manhood. * * *

For of all these purposes gymnastics is the instrument we propose to employ; gymnastics in the sense of a system of physical education. Now it is quite clear that the exercises which would be calculated to fit a strong and hardy man for the boat race, would be altogether unsuited for a gentle and tender girl who had a tendency to stoop. Hence it is good to speak of light and heavy gymnastics, the former adapted for the weaker class of learners, the other for those of stronger frames and more mature years. * * *

As already pointed out, every judicious series of exercises will imply a training of the organs of respiration and circulation. Walking and running are those which perhaps most readily effect this, as they do not interfere with the upper limbs, and hence they are chiefly employed for improving "the wind," as it is called, for when the arms are brought into play for any powerful effort, say pulling or lifting a heavy weight, if there be great resistance, the looker-on will speedily observe the performer become redder and redder in the face till he is almost purple. The reason of this is, that the muscles of his arms having proved insufficient to effect the removal of the body causing the resistance, he has called a new set of muscles into play by fixing his chest, so that during these powerful efforts no breath can be taken. Consequently, as the blood is rapidly undergoing change in the rigid and contracted muscles, and as the heart continues to drive the blood thus fouled through all parts of the body, it not being aerated by passing through the closed lung, the surface darkens, and the blood which should pass through the lung accumulates outside it, the two together producing the reddening and darkening of the features. This is straining the lung, not exercising it; it is equally injurious to both lungs and heart, for both are alike strained, the lungs to resist, the heart to drive on, the blood current. Hence, for gymnastics of the lungs and heart, exercises which do not involve the upper limbs should be selected.

For "The Friend,"

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 91.)

"5th mo. 13th, 1855. It seemed to me in our meeting to-day, as at other times, that there are a number of seeking individuals that attend with us on First-days, who are not members of our religious Society. For such I have craved, that their minds may not be outward, but that they may be turned inward, where availing prayer is wont to be made; that so they may be taught by our blessed Saviour who descends at seasons to teach his people Himself. Earnest desires were also felt for our poor scattered Society, the church, that through the powerful cleansing operation of the Holy Ghost and fire, she may be brought out of her present wilderness state, clear as the sun, fair as the moon, and terrible as an army with banners.

"7th mo. 25d. Since the foregoing date I have been much afflicted from varied bodily ailments, from which I suffered much acute pain: yet through the goodness of the Lord, my mind was kept in a good degree of quiet resignation; and at seasons an evidence was granted that I was not cast off, but was still

regarded by Him, who careth for the sparrow—an unspcakable mercy. May I be kept humble and grateful in the remembrance of it. I have been at meeting to-day, the third time since my recovery. It seemed to me, the descending goodness of Israel's Shepherd was spread over us, and an invitation went forth to those who may be standing at a distance, to come, taste and see for themselves, through holy submission to the Lord's will, that He is good, and that 'it is better to be a doorkeeper in his house, than a dweller in the tents of wickedness.'

The following letter to William Evans is dated,

"8th mo. 11th, 1854.

"My dear friend and brother in the Truth, William Evans.—My mind has been so much in sympathy with thee, since hearing of thy present prospect of religious service, that, though feeble in body, I do not feel quite satisfied without telling thee of it, with desires for thy encouragement in the line of religious duty, well knowing that is not the path we would choose for ourselves, but is that which leads to a peace far surpassing all mundane enjoyments. There is an oppressed seed within the compass of the Yearly Meeting of Ohio, who I have no doubt often go mourning on their way, when the secret language of their hearts may be, 'Spare thy people, O Lord, and give not thine heritage to reproach.' These I believe will be glad of thy company, the aid of thy spirit, and I trust gospel labors. The silent query has more than once arisen in my mind of latter time, will not William Evans feel drawn to attend the approaching Yearly Meeting of Ohio? And when I heard thou felt an engagement that way, I may say a feeble tribute of thanksgiving arose, in believing that the Lord of the harvest is still mindful of those who are desirous of serving Him in sincerity and faith; and is furnishing fellow helpers in the arduous field of labor. Truly there is strength in unity; and where there is a want of it, how does weakness prevail. Yet I do believe the great I Am will be with those whom he hath anointed and put forth, strengthening them for His work, and feeding them with food convenient for them. Though thou may meet with opposing spirits, dear friend, yet as the clothing of thy mind continues to be that of humility, I trust thou will be enabled from time to time to put the armies of the aliens to flight, and the language of thy heart at seasons be, 'Thanks be to God who hath given us the victory, through our Lord Jesus Christ; and the encouraging promise of Holy Wit now arises, 'Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

"Thy letter of 7th month 25th, was received, and was acceptable and instructive as all thy letters have been. The feeble state of my health at present, being pretty much confined to my chamber, forbids my replying to the particulars mentioned in it. Thy precious wife also has a full share of my sympathy; not doubting but that she will be supported during thy absence by Him whom she desires to serve, and who has occasioned her to say, 'Hitherto the Lord hath helped me.' A letter from thee, or from thy dear wife during thy absence, would be according to my desire.

"In feelings of tenderness and affection, I remain your friend,

HANNAH GIBBONS.

"P.S. You are aware, dear friends, that have not much qualification for letter-writing being often at a loss for language to express my feelings; but the foregoing may serve to let you know that you have the sympathy and unity of a feeble and almost worn out sister."

"Very pleasant and precious are the evidences of heavenly mindedness and deep humiliation of soul, as becometh the follower of the lowly Jesus, that are manifest in the foregoing letter. Truly it must be among the great things to have the spirit of a little child even whole-hearted dependence upon Christ Jesus, as he is pleased to reveal Himself with us in as the hope of glory. Humility is an indispensable requisite of the christian character being the crowning grace of all the other graces, and the soil in which they grow. It is this, that in the songs of Solomon, causes the garments to smell as Lebanon, of myrror and aloes, and spikenard; which invite the Beloved of souls to come into His garden (the renewed soul) and eat His pleasant fruit. Perhaps it is not so much from a lack of knowledge, or a defect in understanding, as from want of simplicity, of littleness, of contrition and humility before the Searcher of heart that causes any to stumble on the dark and barren mountains, being destitute of rain and dew. But where those saving virtues ar through Holy Help, attained and kept to, ho the Lord in His mercy will help such, poor and weak and unworthy as they may feel themselves, to press forward in meekness faith and patience, unto the ever blessed reward, "Enter thou into the joy of thy Lord."

Another lively feature in a correspondence between those now forever gathered around the throne, is the sweet religious fellowship and unity that is so observable in the pourings of their heaven-bond hearts. Whi this doubtless was mutually strengthening them, even as an "iron sharpeneth iron," is their not encouragement in it for every wear often cast down, and struggling travell towards the city of the saints' solemnities, "look," after the precept of the apostle, "do every man on his own things, but every man also on the things of others;" to seek to "bear one another's burdens, and so fulfil the law of Christ," that thus, as we are enjoined, "lowliness of mind, let each esteem other better than themselves," we may, with every aid an blessing within our reach, press towards the mark, for the prize of the high calling of God in Christ Jesus.

The Diary proceeds, "8th mo. 12th. Our beloved friend Sarah Hillman, of Philadelphia attended our meeting, on her way to West town School and Concord Quarterly Meeting. I thought her service with us was attended with a precious feeling.

"19th. It seemed to me we had a good meeting in silence this morning. May all thy praise be given to Him to whom alone it belongs."

(To be continued.)

Redemption.—Perfect redemption consist first, in paying the price of ransom; and second, in bringing out of bondage, and settin the prisoner at liberty. Our Saviour paid th first by his suffering and sacrifice; and He performs the last by the effectual operation of h spirit, in the hearts of those who receive hi and resign wholly to him.—Joseph Phipps.

For "The Friend."

Three Movements.

are grander manifestations of motion in nature, the physical changes apparent to our senses, and familiar to our every-day life, cease to impress us as wonderful. Having accepted from childhood, certain great principles as true—incomprehensible they may be in themselves—we look upon results of the operation of those laws as actually intelligible; as they often are. The action of gravitation taken for granted—theory which it is safe to say, the human mind cannot understand nor explain, except power imparted to matter by the Author of the universe—we cease to wonder at the fall of a stone, or the sweep of a planet. The ebb of evaporation being given, the greater of the waves, the silent picking up of little particles from the surface of the sea; their deposition upon the mountains; their rise back through the rivers to the ocean again, become a matter of course, easily, as we say, explained. Frame a theory for heat; the three states of matter, solid, liquid, gaseous, are explained; and the roaring of the wind, the dashing of the waves, the eruption of the volcano, and the shock of the earthquake are nothing but legitimate results. Heat is the effect of a form of motion—this motion is amenable to certain laws—reflection, action, &c., accept these, and nothing but necessary conditions of situation and nature are needed to produce the rainbow; and we understand it, and it ceases to be wonderful.

"God moves in a mysterious way
His wonders to perform;"

it is not so much in the movements of the storm, that the mystery impresses as in the silent chemic forces which we not see, but whose results are evident all around us, and in the movements which, with aid of a glass, we can see, yet, from having no convenient theory at hand, cannot understand. The record of an evening with the microscope will illustrate this in a manner resting, perhaps, to some of the readers of the Friend."

We have a fine instrument—magnifying more than 1000 diameters. Let us put it to work and see what it can reveal to us. An animal furnishes us with a common tadpole, in full vigor, just arrived at the dignity of itself, yet still bearing the mark of his immaturity about him, in the shape of a large flat tail. Swathing him in wet cloths, for the purpose of keeping him alive and still, lay him carefully upon a slip of glass, and bring one edge of his uncovered tail under lens. Magnifying him 150 diameters, a wonderful sight is discovered. We see the solecition before us, interlaced with small canals, some larger, some smaller, through former of which something is rushing with rapidity truly astonishing, while oval particles are slowly creeping along the others, they meet the stream at the intersections, and are jerked into it and carried on by the current. Those oval, nearly transparent bodies are the blood corpuscles, the smaller vessels are the capillaries; the larger, veins; and that rapid torrent—for so it seems under the glass—is the blood rushing towards the heart, to be again forced through the arteries towards the extremities. Thus we have ocular demonstration of circulation of the blood.

This is the first movement—that seen in the animal kingdom—a motion of the nutritive fluid through tubes, from one centre. In the more highly organized bodies, that centre is a pump; in the lowest orders, the tube itself is the motive power; but that movement back and forth from one end to the other, through tubes, is characteristic of animals.

While our tadpole is quiet, let us make him a martyr to the cause of science, and wound the tail—a penknife does it—causing one flop, after which he is passive as before. Here we have a beautiful illustration of the recuperative powers of nature: at first the blood pours out of the divided veins in a great stream, seeming, as we view it through the glass, to be carrying the life of the animal away with it; but soon, very soon in such a subject, it ceases. The little oval particles come up to the chasm, and wedge themselves in, and pile one on another, until they finally bridge it over and lay the foundations of a new flesh and a new skin, over this the blood begins again to flow, depositing a particle here, and another there, as it goes, until in the course of a very short time, the rent is mended, and everything is as before.

Putting our patient tadpole back into the aquarium, we turn to another kind of motion that the microscope reveals to us. In almost any running stream, we may find a delicate green water plant, beautifully jointed like a cane, the joints sometimes sprouting out in a fan-like shape, and being from $\frac{1}{10}$ of an inch to an inch long, known to botanists by the name *anacharis*.

A fragment of this is placed upon a slide, and a power of 150 diameters turned upon it. Arranging it so that one of the smaller joints is wholly within the field of view, we have another wonderful sight. That cell—looking about the size and shape of a banana—is full of a fluid, suspended in which are little particles of apparently solid matter, and slowly up one side and down the other, this fluid is moving, carrying these particles with it. We move the slide so as to bring several cells, or parts of cells into view, and we find that in all, the same rotating motion is going on—not always in the same direction as to the different cells, though it is constant in any one. Again, the single leaf of another aquatic plant about $\frac{1}{16}$ of an inch long, by half as wide, is slipped under, and a power of 800 diameters brought to bear upon it. The whole field is now full of small cells—long and narrow—and in each one this same motion is seen, it being perfectly evident that the circulation of each cell is independent of that of every other.

This is the second movement—that of the vegetable kingdom: differing entirely from that which we saw in the tadpole; in that the one is a progressive motion through tubes, all having connection with one another; the other a rotary motion in cells, each distinct from the rest. It seems now to be well established that the common idea of the circulation of the sap in plants—that it ascends and descends in vessels for the purpose—is not founded upon fact; but that, on the contrary, the plant consists of an assemblage of cells, placed end to end, and side by side, through the walls of which, by the principle known to philosophers as *osmose*, the thickened and the thinned sap are passing up and down at the same time.

A plant, a part of which is in the open air, and another portion in a warm room, will

sometimes show signs of life in the room, while the lower part is frozen outside. On the theory of the rise of the sap from the root, this is hard to explain, while a simple experiment with our slide seems to make it clear. If we chill it, the motion in the cell becomes sluggish and finally ceases altogether; warm it over the lamp, and it starts again, becoming more and more rapid until the temperature reaches about 100° F.

Thus in organized bodies, under the influence of what we call "vital force," motion is constantly going on—motion of a fluid holding in suspension solid particles; and we have seen the distinction between animals and vegetables as regards this movement. There remains a third kingdom—the mineral. Is it probable or possible, that it too has a motion of its own? Let us see. A small portion of albumen is coagulated by carbonic acid and water, and being of about the same specific gravity as the water, is held in suspension by it, giving it a milky appearance. We are now about to peer into some of Nature's most secret recesses, and for this purpose we use our best power, magnifying the objects beneath it 1200 diameters, or one million four hundred and forty thousand times. The slide containing the prepared albumen, is placed beneath, and the most wonderful view we have had to-night is spread before us. The whole field is covered with little specks and spheres, from the size of a pin's point to half that of its head, and every one is in motion! At first, all appears in confusion, but as we watch, we think we can detect a method there, and the spheres seem to revolve around each other and to interchange places, each with a peculiar tremulous motion, very different from anything we have seen before.

The specimen we are looking at, has been prepared and sealed up for over a month; yet during all that time, whenever it has been examined, the same strange movements have been seen. It is not the effect of the jar in handling, for we pound upon the table, and it makes no difference in the dance of the minute particles, which vary (as is easily told by the micrometer) from the $\frac{1}{30,000}$ to the $\frac{1}{20,000}$ of an inch in diameter.

Other substances act in the same way, the only condition seeming to be, that they should be sub-divided very finely, and suspended in a medium of about their own density. It is now thought that this method enables us to come nearer than any other to the molecules of matter, and that in such a case we are actually looking at molecular motion.

This, I have said, is the most wonderful sight of all. Why, yet? Is it because we cannot understand what causes these particles to move? Do we understand any better what causes the blood to move in an animal? We say the heart is a pump, and forces it through the system; but what makes the heart beat? Is the reason of that strange rotary motion, if it is such, in plants any clearer? Is not this molecular movement more mysterious, in our common conception of that term, because it is occasioned by some power or force with the workings of which we are not familiar, and for which we have not coined a name; and more than all, because we cannot see its end or purpose?

Yet conjecture is busy over that purpose. Can it be that motion is the condition of the atoms of all bodies at all times? and that heat and electricity and all force are but modifica-

cations of that motion? Is this modern theory of the philosophers to receive visible demonstration? Questions connected with this curious subject crowd in upon us almost unbidden, and we know not whether they may lead us. It were wise to stop in time. A.

For "The Friend."

An opportunity is presented to a Christian teacher and philanthropist, for effecting much good to the Freedmen and those surrounding them, a few miles from this place.

In order to effect an engagement soon, the particulars are in part stated, viz., the school of sixty pupils and neighborhood are on a branch of the Holstein river, populous and rather looking up. The feeling towards Freedmen's schools not dangerously antagonistic, but awaiting the results of good management in the training of the colored people. The situation could be most advantageously filled by a man; being rather isolated, and attended with hardships; but with opportunities and extent calculated to bring good abilities to bear on the present critical condition of the Freedmen; which was most pitifully expressed to me by one yesterday, "They gwine to throw us right back again." It is plain that the cause so long labored for, demands very earnest effort, just now, to stay the current of corruption, used to influence the political weight of Freedmen's vote. The spread of intelligence in school training is one of the chief means of doing this; and a teacher with the right spirit, and the necessary experience, prepared to endure privations, and accept very moderate pay, after bearing his expenses down, would do a noble deed by coming. It is almost too much to ask; but if there are any prepared for such a sacrifice, please to address, very soon,

YARDLEY WARNER,
Maryville, Tennessee.

Eleventh mo. 8th, 1870.

For "The Friend."

Our Vineyards.

I once heard a friend remark that he knew of no more fruitful field of labor than the vineyard of our own household. He was alluding to that religious care and labor which it is the duty of the Christian to extend for the help of himself and others. His words were often since been remembered, and I have found them applicable in many instances.

That dignified servant of the Lord, Sarah Lynes Grubb, said that she had known no other religion all her life than the will of God; and truly to have our hearts brought fully into subjection to the Divine will, to know and obey the commands of our Heavenly Father in all things, is the great work of religion. It is His Holy Spirit which accomplishes this, and in view of the glorious and blessed results which follow, we ought to welcome, as our choicest blessing, its operation in the heart, even in those painful experiences, compared in the Scripture to baptism with fire, in which the corruptions of the heart are searched out and consumed. "The perfect discovery of the Day-spring from on high," says David Barclay, "how great a blessing it hath been to me, and to my family." The apostle Paul bears a clear testimony in the language, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Let none then shrink from full,

unreserved submission to the humbling operations of the Divine hand, bringing them into repentance time after time for their wrong doings; for as they patiently abide under the refining hand of the Lord, they will know the power of evil over them to be weakened, and their desires for holiness and purity to be strengthened; and hope will be raised in their hearts, and their confidence in the Lord's goodness and mercy will increase, and at times, as He sees to be best for them, His sweet, conitring presence will overshadow them, giving them a little foretaste of the good things laid up in store for them that love and serve him.

Let me earnestly press upon the visited ones amongst us, the advice of a deeply experienced servant of former years. "Do not look for great matters to begin with; but, be content to be a child, and let the Father proportion out, daily to thee what light, what power, what exercises, what straits, what fears, what troubles he sees fit for thee; and do thou bow before him continually, in humility of heart, who hath the disposal of thee, whether to life or death forever. Ah! that wisdom which would be choosing, must be confounded, and the low, humble thing raised, which submits, and cries to the Father in every condition. And, in waiting to feel *this*, and in joining to *this*, thou mayest meet with life; but death, destruction, and separation from God, is the portion of the other forever! Oh! that thou mayest be separated from it, and joined to the seed and birth of God; that in it, thy soul may spring up to know, serve, and worship the Lord, and to wait daily to be found by him, until thou become perfectly like Him. But thou must join in with the beginnings of life, and be exercised with the day of small things, before thou meet with the great things, wherein is the clearness and satisfaction of the soul. The rest is at-noon-day; but, the travels begin at the breakings of day, wherein are but glimmerings, or little light, wherein the discovery of good and evil is not so manifest and certain; yet there must the traveller begin and travel; and in his faithful shroud, (in much fear and trembling, lest he should err,) the light will break in upon him, more and more."

As we journey forward in this heavenly path, we will find duties laid upon us which concern others as well as ourselves. We will be drawn in love to watch over the members of our family circle,—to promote their comfort and happiness, to avoid everything which would injure their spiritual welfare, and to do all we can to promote their temporal and eternal interests. I believe that a measure of this concern will be felt at an early stage in the Christian growth; and that it will increase, and become more evident in its fruits, as we become rooted and grounded in the Truth. It will expand beyond our own domestic circle, and embrace, in its widened limits, the household of faith, those united with us in religious profession; and it will recognize as children of our common Father, those of every nation and clime; the household will include, as of kin, all those who were made "of one blood to dwell upon the face of the earth."

While I would encourage all to open their hearts to the influence of that love which permeates the exhortation of the apostle, "Look not every man on his own things, but also on the things of others," and to guard against that selfishness which is natural to

the unregenerate heart; yet it is very needful to bear in mind the language of our Redeemer—"without me ye can do nothing." Therefore in all movements of a religious nature, looking to the welfare of others, ought to know that they are duties laid upon us by our Law-giver, as otherwise we may forward without His blessing, and hurt ourselves without benefiting others. There must be a degree of preparation experienced, and Divine call or opening for labor, to enable to work the works of our Heavenly Father. Yet we should be careful not to stifle right calls to exertion for the benefit of others, a by so doing lose the blessing that would attend the faithful discharge of duty.

We sometimes exert ourselves much to interest and help a stranger. Have we ever considered whether we are equally ready to devote our time and our energies to the benefit of those with whom we are daily associated—our own families, friends and neighbors? Do we properly cultivate our own home vineyards; doing all we can to make them pleasant and attractive, in a social and intellectual way, as well as to exercise a proper religious influence over those who are within their enclosures? There is surely defect in that man, who reserves his amiability of character, his unselfishness, his power of intellect, and his zeal for religion, for exhibition to strangers only, or to the world large; while he allows the domestic vineyard over which he ought to exert so superior an influence, to suffer loss from the want of faithful attention.

Tigers of Java.

D'Almeida in his work descriptive of Java frequently speaks of the tigers with which that island abounds, and on more than one occasion alludes to a superstitious feeling prevalent among the natives, which refers these animals. In one of his excursions I visited an ancient Buddhist temple, then in ruins, consisting of a series of chambers hung out of the solid rock, about twelve or fifteen feet from the ground. After describing these he says—

"In one of the caverns is a large cavity, said to be the opening to a tunnel which extends far into the bowels of the Klotan mountain. I felt a great inclination to penetrate this mysterious place, thinking I might meet some more remains of Buddhism; but the guide persuading me not to attempt it, on the ground of its being considered a tiger haunt, I gave up the idea."

"On our way back I asked the juru coochee, who I found spoke Malay well, if he himself had ever seen a tiger in the temple. His reply was,

"Oh! yes, sir; one morning in particular I remember, I was ascending the steps, when an enormous one suddenly rushed out of the opening to the left, and stood looking at me before, however, I could take a good aim; him he made a speedy retreat down the side a few yards from me, and was soon lost to sight. But," he added, "when the paddy is sown, one always sleeps in this temple the first Tuesday in the month, to propitiate the good spirits for the growth of the grain, and on that day I would on no account kill a tiger seen near the spot, as it might bring a darakh (a curse) upon me."

"A curious story concerning these animals—proving the peculiar veneration in which

are held by the natives—was related to by a gentleman as a fact. A friend of his, said, having bought a large tract of forest land, had a small attap hut built in the middle of it for himself and the men whom he hired to fell the trees. They had not settled many days in their temporary edifice, when one night, as the Dutch gentleman was lying awake, but with closed eyes, felt a warm breath on his face, accompanied by a kind of sniffling sound. Fearing it was some reptile, he dared not move or stir, but by a terrible effort, kept himself foot-still, until the sound of steps retreated from his bedside convinced him that his misgiving was incorrect. Opening his eyes very slowly, he was, however, none the less horrified to see, sitting on his hind-legs, an enormous tiger, with its glaring eyes fixed on the man and its occupant. "Not having any weapon," the Dutchman felt he was defenceless, but had nerve enough to remain quietly where he was, keeping his half-closed eyes directed on the unwelcome visitor. In a few moments, which appeared to him not only the most momentous, but the longest, he had ever experienced, the intruder stood on all-fours, sniffed about a little. "I cannot live it," thought the poor gentleman, "if he comes my bed again," and as he lay he could feel cold perspiration dropping down his face. Fortunately, however, his ordeal was over sooner than he anticipated, for the tiger, finding his way to the opening which served as a door, jumped to the ground.

The astonished and terrified gentleman instantly arose, and calling up his men, asked if they had seen anything of the tiger. In reply being in the negative, he fastened the entrance to his room as securely as possible, again retired to his bed, and, without further interruption, enjoyed his usual repose.

Next morning, summoning all his woodmen, he proposed a hunt for the tiger, as he felt convinced was lurking no great distance off. This proposition the men very respectfully declined, on the ground that the tiger, having done him no injury when it had in its power, must have been a good one, and he might feel assured, would preserve himself from the attacks of other wild animals.

The very breathing of the wild beast's face would, according to their conviction, act as a charm against all dangers by which he might be assailed. The gentleman hesitated incredulously, but, as he was the only person, gave way to them so far as conceded his proposed hunt. Notwithstanding, however, his laborers' good opinion of the tiger, he took care, before nightfall, to have an impenetrable barrier, in the shape of a rough wall, fixed in the opening through which the ferocious animal had made its entrance and exit.

"Little Things of Great Influence."

Amongst other things transpiring in the city of Friends, and calculated rather to disturb the minds of some, there are practices which have hitherto been considered entirely the reverse of the usage, as well as contrary to the principles, of that body; and although they do not appear intrinsically little things, yet I do not accept them as evidence of a healthful and onward progress, but rather as signs of backwardness, and they seem to bear the imprints of a love of variety for its own sake, or

the working out of a spirit of unrest. One practice to which I allude is the utterance of formal or set words before or after meals, and these too, in some cases, by children evidently instructed so to do. By any one at all acquainted with our views on prayer, not to say of divine worship, this practice must be known to be at variance with those views, and calculated to foster not only a meaningless form, but also the custom of *taking the name of the Lord in vain*: which cannot be avoided if the words used spring not from the heart; and it is well known they cannot at all times emanate from this true source. If such be the case with regard to ourselves, what must the *actual* influence be upon our children? and this, it appears to me is a solemn home-inquiry for those standing in the relation of parents.

Again, there are creeping in amongst us certain salutations and modes of address in speaking and writing which are often untruthful and beneath the dignity of a sincere follower of Christ, as also quite exceeding the requirements of true courtesy. These are but a few of those things which may be embraced in the catalogue of declensions from old-established right usage amongst us, and though I might enlarge, I forbear, leaving these few thoughts in love for the serious pondering of those whom they concern.

"Our testimony to plainness of speech, behavior, and apparel," says the Yearly Meeting Epistle, 1842, "rests upon sound unalterable grounds. It was in the hearty reception of the government of Christ, and in love to him, and fidelity to his law, that our forefathers, in the light of that truth which the Lord was pleased so largely to shed upon them, were led to the full testimony which they bore against the flattery, pride, and untruth which had, and still have, so largely insinuated themselves into the established customs and the changing fashions of the world. Our present concern is that we may all be brought to follow Christ in the same faithfulness and devotedness of heart."

I would query whether the adoption of the testimony here spoken of, and a departure from it, can emanate from the same light of truth, and rest upon the same "sound and unalterable grounds?"—*From the British Friend.*

THE FRIEND.

ELEVENTH MONTH 19, 1870.

The accounts daily given in the newspapers of the progress of the war between Prussia and France, are almost uniformly descriptive of wide-spread bloodshed and misery; heart-sickening to every lover of his fellow-man. In estimating the call to, and results from any measure, selfishness prompts men to look little, if at all, beyond the probable effect on their own present interest; too little regarding the demands of christian principles, or the duty of loving our neighbor as ourselves. This is glaringly manifest at the present time in the policy pursued by the neutral governments and people of Europe; for while they properly refrain from exposing themselves to the horrors of war, it is reproachful to christendom, and the profession of Christ's religion made by them, to stand aloof watching the indescribable carnage and suffering inflicted, without demanding, in tones

that would command respect, that the combatants shall cease their ensanguined struggle and submit to rational terms of peace.

Whatever plea may have been plausibly urged by the approvers of war in justification of Prussia accepting the gage of battle thrown down by France, and whatever apology may be made for the dire punishment she has inflicted on the aggressive nation, it must now be apparent to all, that the pride of conquest and the lust of power have poisoned the hearts of those who sway the councils of the conquerors, and in a spirit that, however it may disguise itself in the garb of patriotism, seems almost demoniac, they are committing the most atrocious cruelties on their beaten foe, and desolating the country with vandal ferocity by fire and sword. It seems almost incredible that in this age of boasted civilization, a protestant people, or rather the despotic governors of a protestant people, should so openly set at defiance every sentiment of humanity, and every principle of the Christian religion, as to avow before the world, the determination to go on murdering or torturing their fallen and almost helpless neighbors, unless they will unresistingly submit to just such terms of peace as suit their own views of conquest and aggrandizement. Yet, if we may give credit to the accounts of passing acts and conferences, such is the course remorselessly pursued by King William and his councilors.

While this is going forward, Great Britain and the crowned heads of Europe look on like spectators of a prize fight, each afraid or unwilling to take such peaceable but effective measures, as might stop the combat, and allowing their respective people, as they can seize opportunity, to supply each combatant with means for continuing the gory struggle, and thus put the price of blood into their pockets. What a comment is all this, upon the war policy; the policy that makes the sword the arbiter of national disputes, and virtually declares that might gives right.

Meanwhile language cannot adequately set forth the desolation and suffering pervading France. Not only do those who have entered the military service suffer, but the non-combatants are robbed and spoiled; many of their nearest relatives, and their friends are slain or crippled for life; their homes are sacked and burnt; their cattle and provender seized, and whatever other means of living may be left, levied on to satisfy the demands of their unrelenting enemies. Famine and pestilence are following in the track of the contending armies, and the measure of calamity seems fast filling up, presenting a spectacle of human woe that should move the heart of every friend of man to pity, as well as warn him to shun the awful consequences of giving way to the lusts that war in our members. The call is loud and urgent to those who have the means, to extend a hand of help and promptly supply the food and clothing which must unquestionably be sent from abroad, to keep thousands from perishing by starvation. Though Friends in this country are far removed from the scene of slaughter and misery; yet the question presents, is there not a duty to add our mite towards administering some help to the thousands of our fellow men who are ready to perish? Can we not do something towards feeding the starving and clothing the naked, and if so, will we be guiltless without acting according to our capacity?

Friends in Great Britain are making exertions to send help to the non-combatant sufferers. They have put forth a circular for distribution among their members, from which the following extracts are taken:

The War Victims' Fund for the Relief of the Peasantry and other Non-Combatant Sufferers in France and Germany.

The well-known views of the Society of Friends on all questions relating to war have made it difficult for many of them to co-operate with perfect satisfaction in the efforts now being made for the benefit of "sick and wounded Soldiers."

Nevertheless, the principles they profess, as a Christian body, prompt them without reserve, and with willing hearts, to extend help to the peasantry and other non-combatants who are suffering in person or property from the present destructive war.

The value of the growing crops, farming-stock and implements, consumed or destroyed by the contending armies, is incalculable. It is notorious that thousands of houses, and even some entire villages, have been burned or laid waste; and in many districts the inhabitants have neither shelter nor warm clothing for the winter, seed for their present necessity, nor money wherewith to procure it.

These fearful ravages, inseparable from the presence of large armies in the field, must inevitably entail an amount of suffering on the innocent and helpless, on the aged, the women and the children,—many widowed and orphaned by the war,—which it is fearful to contemplate. Add to these evils the continued want of food and shelter, and the diseases which will surely follow in their train, and it will be manifest that during the coming winter the sufferings of those inhabiting the war-stricken districts must increase in intensity, and call yet more loudly for all the help which those exempt from such horrors have in their power to afford.

After the battle of Leipsic, in 1813, £900,000 raised in the United Kingdom, was dispensed to the distressed peasantry and others in Germany. During and after the war in the United States, American and British philanthropy raised well nigh a million pounds sterling for the benefit of the colored population, and yet this sum failed to avert a fearful amount of mortality.

It will be evident that a war in which nearly a million and a half of soldiers have swept over and devastated so wide an area, must have produced destitution which the very largest funds ever likely to be raised can most inadequately relieve.

We recognize the force of the appeal contained in the following words, issued on behalf of the villagers of North-eastern France: "You, our British brethren, know the comfort and security of a land where every man's house is his castle; you have, for centuries, not felt the ravages of invasion; fancy the destruction of all your means of subsistence, and then refuse—if you can—to help, and help quickly, your neighbors who are perishing."

The committee appointed by the Society of Friends have met several times, and anxiously deliberated on the best course of action, especially with reference to the selection of suitable Friends to proceed immediately to Belgium and the North-east of France, and there organize arrangements for the simulta-

neous investigation and relief of urgent distress. With this object, Henry J. Allen, of Dublin, and William Jones, of Middlesborough, will at once proceed to the frontier districts of France and Germany; these Friends, whose knowledge of the languages and acquaintance with the district, well qualify them for the onerous and important service, have kindly and promptly placed themselves at the disposal of the committee.

The committee hope to be prepared shortly to receive contributions of food, blankets, and other woollen and cotton fabrics, warm clothing and various useful commodities or materials, and intend to open a depot in London for their reception. On this head full information will be circulated as speedily as possible.

SUMMARY OF EVENTS.

FOREIGN.—On the 9th inst., the French army of the Loire, under General D'Armelles de Padlines, attacked the Germans under General Von Tann, in the vicinity of Orleans, and after a series of engagements succeeded in defeating them and obtaining possession of the city. The losses on both sides were considerable, but those of the Germans were much more severe than those of the French. A dispatch from Tours states that the total number of the Germans including sick and wounded who were abandoned, aggregates 10,000 in killed, wounded and prisoners. The French loss is estimated at about 2000. General Palludines is now executing a movement which is designed to outflank General Von Tann's right. The latter has fallen back towards Orlans, and expect a junction with Prince Frederick Charles and his army of about 75,000 men. The moral effect of this French success has been very great, and reinforcements for the army of the Loire are being forwarded with all possible rapidity.

The fortified town of Verdun surrendered to the Prussians on the 8th inst. Two generals, eleven staff officers, and 150 officers were captured. Beside these 136 guns, 23,000 rifles and a large amount of stores and ammunition fell into the hands of the Prussians. The strongly fortified town of New Breischach also capitulated on the 14th inst. Five thousand persons, including one hundred officers, were included in the surrender.

No bombardment of Paris has yet been attempted, and dispatches received at Berlin from Versailles, announce that it is not the intention of the Germans to open fire upon the city, they being satisfied that the supply of provisions will not hold out for more than three or four weeks longer, and that a surrender may be expected in less than a month, from that cause alone. A member of the English Embassy who has just arrived in London with British subjects, who was allowed to leave Paris by the German authorities, reports that the stock of provisions is distressingly short. The allowance of bread for the moment has been reduced to 50 grammes daily to each person. The weather is cold, with frequent light falls of snow. It is probable that the constant and accurate fire from the French forts has been the chief cause in delaying the bombardment. Forts Valerien, Rosny and Nogent in particular, have proved the most dangerous to the Germans, as their siege works within range of their guns. Earthworks are thrown up by the besiegers in the night, but are destroyed by the gunners during the day. Communication between Paris and Tours is constantly maintained by means of carrier pigeons. A sortie in force of the French troops under General Brocha is expected to be imminent. King William has issued an order that hereafter no person whatever will be allowed to enter or leave the city.

Considerable agitation prevails in diplomatic circles in Europe, owing to Prince Gortschakoff, the Russian Prime Minister, having demanded a modification or abolition of the treaty signed in Paris in 1856, forbidding the Russian fleet from entering the Dardanelles and Bosphorus from the Black Sea, and limiting the Russian fleet in the Black Sea to ten small vessels. It is feared that Russia may insist upon a compliance with these demands by force, and that there is danger of a general European war. These fears are strengthened by the increasing sympathy of England with France, awakened by fears of too great a German preponderance, and the opposition shown by Von Beust, the Austrian Prime Minister, to the plans of Germanic unity,

now under discussion at Versailles. In view of political complications, the claims of the United States against Great Britain on account of the Alabama cruelty, have assumed increased importance, and attracting much attention. The danger of the present established is now clearly seen, and is consoling by those well informed, to be so great as to have an important influence in preventing Great Britain rashly engaging in war.

The tunnel through the Alps, at Mont Cenis, is nearly completed and will probably be opened next month.

UNITED STATES.—Census of Kentucky.—The census shows the present population of Kentucky to be 1,695,195; increase in ten years, 277,011, the largest increase Kentucky has ever made in that time since settlement.

Philadelphia.—The following is an abstract assessment of the real estate and personal property of the city of Philadelphia, subject to city tax, estate, \$191,844,096, of which amount, \$23,350, suburban, \$19,773,279 farm land, and \$48,754,681, of real estate; personal property, \$8,592,786; \$566,436,882. Increase over the estimate for \$20,660,239. The result of the re-enumeration census in the Eighth ward on the 10th inst., 1 Committee of Councils, shows that the except the national census of the city were well gross the difference is \$38,818 in favor of the city. The number of wards is twenty-eight.

The Markets, &c.—The following were the quot on the 14th inst. *New York.*—American gold U. S. sixes, 1881, 1133. Superfine flour, \$4.75 a extra State, \$5.70 a \$4.80. No. 1 Chicago spring \$1.33 a \$1.34.

RECEIPTS.

Received from Richard Hall, Agent, England shillings, vol. 44, for Elizabeth Williams, Ireland 5 shillings to No. 27, vol. 44, for Alice Athlam, land.

TEACHER WANTED.

A competent Teacher (male or female) is wanted to take charge of Friends' School, Medford.

Application may be made to EDWARD REXY CLAYTON HAINES, Medford, N. J.

FRIENDS' BOOK STORE.

Just published and for sale, No. 304 Arch St. Philadelphia, "Journal of the Life and Religious Views of WILLIAM EVANS: a Minister of the Gos the Society of Friends." A large octavo of 709 p.

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A suitable Friend and his wife are wanted to charge this Institution, and manage the Farm connected with it. Application may be made to

Ebenezer Wotr, Marshallton, Chester Co.
Thomas Wistar, Fox Chase P. O., Philadé.
Samuel Morris, Olney P. O., do
Joseph Scattergood, 413 Spruce Street, do

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOSHUA H. W. INGTON, M. D.

Application for the Admission of Patients in made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Barne Belmont Co., Ohio, on Fourth-day, the 26th of month, 1870, BENJAMIN, son of Edmund and Stanton, to ELIZABETH, daughter of Robert and Plummer, all of the former place.

DIED, on the 4th of Fifth month, 1870, at his residence in Marshallton, Chester Co., Pa., ISAAC HIR aged 67 years, a member of Bradford Monthly Meeting, in Topeka, Kansas, Tent Monthly Meeting, S. S. SABAHS S., widow of Mahlon Patton, in the 46th year of his age, a member of Bangor Monthly Meeting, Marshall Co., Iowa.

WILLIAM H. PILE, PRINTER.

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Testimony from Babby Monthly Meeting in the County of York, concerning Thomas Colley, late of Sheffield, deceased.

"The memory of the just is blessed," is a testimony which we believe will long continue to be excited in the minds of many, who have had opportunities of observing the steady perseverance in the work of righteousness, and a devotedness to the service of the Gospel, which more than forty years of the life of our dear deceased friend, Thomas Colley, were an eminent manner distinguished.

He was born in the year 1742, at Smeaton, village near Pontefract, in Yorkshire; was educated in the principles of the Church of England, and when about eleven years of age, came to reside at Sheffield, as an apprentice. Little is known of his character or conduct in his situation, except that in some part of his minority, he was disposed to gratify an inclination for military pursuits; but soon afterwards, his mind being favored with a Divine revelation, he became serious, and joined himself in membership with the Society of Methodists; amongst whom he was zealous, active, and much esteemed.

In the year 1764, he entered into the marriage state. About this time, the observations and performances in which he was religiously engaged, failing to satisfy the travail of his soul, desires were excited after a more perfect discovery of the Day-spring from on high, and, in this seeking state, he attended the Meetings of Friends. Waiting for spiritual revelation, he was made acquainted with the gracious operation of the heavenly gift; enabling the way to Divine life, light, and acceptance. Through the fullness of satisfaction in which was herein experienced, forgetting all things that were behind, to which he had been attached, by custom, and the prepossession of education, he was strengthened to push forward to those things that were before, and became solemnly engaged to press toward the mark for the prize of the high calling of God in Christ Jesus.* His circumstances were then low in the world; yet he attended meetings diligently, not only on Sabbath but other days of the week; until he observed that some who were of account in the Society, could dispense with a constant attend-

ance on week-days. This proved to him an occasion of stumbling, for a season, until he was convinced, that by absenting himself from those religious opportunities, he lost ground in a spiritual sense.

In 1766, he was admitted to membership with Friends; and those who have had frequent opportunities of observing his deep and inward exercise for the arising and spreading of Divine life, in religious meetings, can testify to the awful frame and fervency of his spirit therein.

In 1768, he first appeared in the work of the ministry; and near the close of 1770, commenced travelling in that weighty and arduous service. From this period a large portion of his life was devoted to advocate the cause of truth and righteousness, in which he was a diligent and successful laborer; giving indubitable proof of his mission, and dependence on the holy Head of the Church, the Lord Jesus Christ. He was an example of patient waiting for the quickening virtue of the word of life, under the baptizing influence of which, he proved himself a workman that needed not to be ashamed, rightly dividing the word of Truth; a minister deep in travail, clear in judgment, and sound in doctrine; a man of unaffected gravity, and of few words, though at times innocently cheerful, communicative, and instructive. He was a diligent attendant of meetings, a lover and promoter of unity, and a tender encourager of the appearance of good; careful to keep his whole conversation unspotted; being an example of meekness, patience, temperance, and charity.

His extensive travels in the work of the ministry are generally known. Most parts of this nation have at times partaken of his gospel labors; he paid a religious visit to Ireland once, and to some of the northern parts of it a second time; to Scotland twice, and once to the Islands of Barbadoes, Antigua, Nevis, and Christopher's, also a general visit to North America. From divers places testimonials were received of his labors being acceptable, and of his instructive and exemplary deportment.

In the early part of his travelling in the work of the ministry, and during his extensive labors abroad on that account, the care of his temporal concerns was committed to his wife; and under the Divine blessing, her diligence and faithfulness therein, were attended with considerable success.

We advert more particularly to the travels and services of this our beloved friend, because it does not appear that he kept any account of them, with a view to his meeting the public eye.

On the important subject of silent waiting upon God in religious assemblies, his pen hath been profitably employed; also in a Tender Salutation in Gospel Love.

In 1810, he attended the Yearly Meeting in London, near the close of which he had a dangerous attack of illness; but was restored

to his family and friends. He was afterwards engaged in a few public meetings, and diligently attended those at home, both for worship and discipline, as long as bodily strength was afforded. He experienced some revival of strength previously to the apparent commencement of a gradual decline; which, from a remark to a friend in the Tenth month that year, seemed to be both his prospect and desire: "I have," he observed, "for a considerable time, apprehended I should have a lingering illness; and have never desired it might be otherwise. I do not, as some have, wish for a sudden removal; as I think Divine Providence, as well as Divine Grace, is as much manifested in times of sickness as in times of health; and it now yieldeth me great consolation, that I worked while health and ability were afforded. I now see but little to be done; and it is cause of great satisfaction that I was enabled to perform my last religious visit to London, notwithstanding the evident difference in my health since my return."

At his own meeting, where for some time before his voice had been but seldom heard, he now frequently appeared both in testimony and application, with enlargement, clearness, power, and love; hereby manifesting, as a father in the church, his continued and increasing solicitude for those among whom he had long labored; that they might experience an advancement in the work of religion, under the purifying operations of the Spirit of Truth. The precious feeling and remarkable solemnity accompanying those occasions, we trust will not soon be forgotten.

In the 7th month, 1811, he was seized with violent illness, which he expected to survive only a few days, but being a little revived, he said to a friend that visited him, "I am a poor weak creature, uncertain how this attack may terminate; nor am I anxious about it. For some time past I have been concerned to see the strength afforded, in discharging manifested duties; and, on retrospect, I do not see one religious duty or service left undone. Latterly my labors have been chiefly confined to this meeting, in which I have not spared to deliver the whole counsel of God, and have fully discharged myself; that whether they will hear and obey, or forbear and neglect, it will rest with them; I am clear."

After this he gradually declined; and in the Sixth month, 1812, became very weak. On the 10th of the same, being asked if he had any thing further to communicate to his friends or to the church, after pausing awhile, he replied, "It is now too late," adding, "when I am gone, if friends thought there was any thing in my life and conduct worthy of a testimony, I think the whole or part of the foregoing might be incorporated with it."* The friend having to attend a meeting of ministers

* This alluded to the expressions quoted in the preceding paragraph, which having been put down in writing, were revived at this time.

and elders in the evening, when about to take the final leave, he held his hand, and, under a covering of sweet solemnity, with a calm and expressive countenance, he said, "The Lord bless thee; and may he be with you in all your movements in the promotion of his work! How long the taper may glimmer in the socket, is uncertain; I think it wont be long; my love to friends! Farewell."

After this he spoke but little, appearing in a constant state of patient waiting for the full accomplishment of the Divine will. On Sixth-day, the 12th of Sixth month, 1812, he quietly departed this life, in the 70th year of his age; having been a minister forty-four years; and was interred in the burying-ground adjoining the meeting-house at Sheffield, on the 18th, many friends and others attending.

To his close we believe the declaration to be applicable, "Mark the perfect man and behold the upright; for the end of that man is peace."

Read and approved in our Monthly Meeting held in Sheffield, the 11th of Third month, 1813.

The Police of London.

(Continued from page 96.)

"That criminals pursue their trade as a regular calling is clear from the number of re-committals every year. The thief who has been once in gaol is almost certain to reappear there. He is not deterred by the so-called 'punishment' of the model prison, in which he enjoys food, warmth, and clothing, provided for him at the public expense. So he is no sooner set free than he at once recommences the practice of his vocation. The police had captured him before and handed him over to justice; but after a short term of absence justice restores him to society again. Another round of thefts or burglaries follows; the police catch him again; and again he is handed over to justice, to travel in the same circle of imprisonment, restoration to society, and renewal of burglary and crime.

"The commonest class of thieves are the street thieves, who are of many kinds. Whatever draws a crowd into the streets—a fire, a Lord Mayor's show, the march of a militia regiment, or a Reform procession—brings them together in hundreds. They also attend the May meetings, the Divorce Court, and other places attended by country yokels. A popular preacher 'draws' them largely; and when Mr. Liddon delivered the first of his recent series of sermons at St. James's, Piccadilly, forty purses, and many watches, were abstracted from the owners' pockets. A man who gets into a push amongst the swell mob may be robbed with certainty, unless protected by a cloak, which foils thieves. Two go before the appointed victim and the others close up behind. A push occurs; the person to be robbed is hemmed in, and jostled and hustled about. If he keeps his hands in his pockets, or at his side to guard his property, his hat gets a tip from behind. To right his hat he raises his hands, and in the confusion—with one of the thieves pressing his arms against his chest—his pockets are at once emptied all round. The signal is then given that the robbery has been effected; the push subsides, and the thieves move away in different directions, to re-assemble round another victim and repeat the process.

"A large number of thieves of a different sort prow about spying goods exposed for

sale, and watching for an opportunity of carrying them off. The number of felonies of this sort committed in the metropolitan district in 1868 was 2650; and of the 2084 persons apprehended 1196 were convicted. There are other thieves who break into City warehouses and shops, sometimes contriving to carry off large quantities of goods, which they sell to Jews and pawnbrokers.

"These receivers of stolen goods are among the greatest encouragers of crime. They are not only as bad as the thief but worse. They educate, cherish, and maintain the criminal. The young thief begins by stealing small things from stalls, from shops, from warehouses; or he first picks pockets in a small way, proceeding from handkerchiefs to watches and purses; always finding a ready customer for his articles in the receiver of stolen goods. And when a skilled thief gets out of gaol, without means, the receiver will readily advance him 50*l.* at a time, until he sees his way to an extensive shoplifting, from which he not only gets his advance returned but a great deal more in the value of the stolen goods. The number of detected receivers of stolen goods committed for trial in the metropolitan district for the five years ending December, 1868, was 642; being an increase of 38 on the preceding period.

"The vigilance of the police has probably to a certain extent increased the skill of the thieves, and driven them to new methods of plunder in which detection is more difficult. And they have always been found ready to adapt themselves to new habits, customs, and circumstances. Thus there is a class of ingenious thieves, driven from the streets, who operate upon the pockets of the public through the post-office and the press. Lucrative situations are advertised, and applications are invited from persons prepared to deposit a sum as security; or the remittance of so much in postage stamps is requested in consideration of certain valuable information to be communicated to the applicants.

"Begging letters are of a thousand kinds; sometimes purporting to come from distressed authors, sometimes from distressed beauty and virtue, oftentimes of all from distressed clergyemen. The facilities provided by the post-office are adroitly turned to account by these swindlers. When they remove from one lodging to another, they give directions at the central office, by which the letters of their dupes continue to reach them at their new address. Thus the police are eluded, and the system of plunder is continued. But even when detected, it is very difficult (at least in England, where there is no public prosecutor) to bring the swindlers to justice; as the persons defrauded are mostly of small means, and not likely to be at the trouble or the expense of a journey to London to prosecute the guilty parties.

"The classes who live by plunder have been equally prompt to take advantage of all new methods of travelling. Thus railways have attracted the attention of several distinct classes of thieves. Women respectably dressed, sometimes as widows, haunt the waiting rooms of the railway termini, where they lie in wait for passengers' portmanteaus. No one could suspect any guile on the part of these distressed-looking widows, but on the occurrence of a suitable opportunity, when the owner's attention is called away, or he leaves the room to enquire after a starting

train, the apparently bereaved person suddenly lays hands upon his portmanteau and quietly carries it away.

"Burglars are a distinct order of thieves the greater number of them being liberated convicts and ticket-of-leave men. These, too, are of many classes. Thus, there are breakers into shops and city warehouses, the receivers of stolen goods providing them with a ready vend for the plunder. There are breakers into dwelling-houses, who conduct their depredations on a regular system. Thus on the person of a repeatedly convicted burglar, recently captured and tried at the Old Bailey, there was found a list of dwelling-houses 'put up' for being robbed, on which those which had been 'done' were regularly ticked off! Then there are the breakers in banks, and jewellers' and goldsmiths' shops. These last are the senior wranglers in crime; they are men who will only 'go in for a b'ussing;' and they are spoken of by the profession as 'tip-toppers' and 'first-class crack-men.'

"Two other classes have come up of late 'window-fishers' and 'portico thieves.' The recent attempt on Mr. Attenborough's shop Fleet Street, was made by window-fishers, a it had very nearly succeeded. This ingenious method of robbing-shops has long been known. As long ago as 1833, it formed the subject of the following order issued by the metropolitan police, which clearly describes the means which it is accomplished:—

"The superintendents are to send an inspector to all the jewellers, silversmiths, and others in their respective divisions, who keep chains, &c., in their windows, and explain them the method thieves have adopted of robbing shops of this description, viz. by boring with a large gimlet or centre-bit under the bottom of the window, and drawing chains, &c., through the aperture by means of a hooked wire, the thieves noticing by the time the place in which such property is hidden in the window."

"Two men and one woman, who had been seen hanging about Mr. Attenborough's do were taken into custody as the persons who had cut through the iron shutter and smashed the plate-glass inside; but as the robbery had not been effected, they were only imprisoned for three months with hard labor, under the Habitual Criminals Act. For it is worthy of note that the persons taken were all old thieves. One had been twice before convicted, another four times, and a third five times; and all three are, doubtless by this time at liberty pursuing their vocation, unless again caught and imprisoned.

"There is another class of thieves who enter houses from porticos, thus described a detective in his report to the commissioner:

"Some time ago portico larcenies in the suburbs were very numerous, and of a maraudacious character, being generally committed in the afternoons or evenings, when families were all in or about their houses, the thieves always managing to enter and leave without being seen. This naturally made a most difficult task to trace them. In nearly all cases the thieves committing this class of larceny are well dressed, keeping their clo horses and traps, mostly at livery stables. Some of the carts are made with a box under the seat, the top of which contains cigars, as if travellers, while under this is a bottom containing housebreaking implements."

a this manner they drive about the suburbs without suspicion, sometimes with a very ressy lady."

The Sum of Religion.

Written by Judge Hale, Lord Chief Justice of England, and was found in the closet, amongst his other papers after his decease.

He that fears the Lord of heaven and earth, walks humbly before Him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known sin: if he falls in the past measure, he is restless till he has made it peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will of deliberately dishonor God, although severe of impunity. He hath his hopes and his conversation in Heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees Him that is invisible, and fears him because he loves him; fears him as well for his goodness as his greatness. Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or an Anabaptist; whether he hears surplice, or wears none; whether he wears organs, or hears none; whether he kneels at the communion, or for conscience sake stands upright, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, omit adultery, lye, cozen, cheat, break his promises, live loosely, though at the same time he may be studious to practise every ceremony, even to a scrupulous exactness, or may perhaps as stubbornly oppose them. Though such an one should cry down bishops or presbytery; though he should be rebaptized every day, or declaim against it as a creasy; and though he fast all the lent, or fast out of pretence of avoiding superstition: yet notwithstanding these, and a thousand external conformities, or zealous oppositions of them, he wants the *life of religion*.

How Bank-note Paper is Made.

There are but three mills in America making "bank-note paper," and but one that invariably makes it of the highest standard of excellence. Time was that rigid restrictions were thrown around the production of this material. J. M. Wilcox, Glenn Mills, some distance from Philadelphia city, makes most of the bank-note paper used in this country, and a great deal that is ordered from abroad. He inherits a business that in the time of his grandfather was conducted only under the name of an agent of the government. When an order came for a supply an agent came with it. Of the portion of the mill in which the work was done he took possession. He supervised the entire process, from the maceration of the pulp to the cutting of the sheets. Every sheet was accounted for, and the scraps and cuttings were invariably gathered up and carried away by him. When the amount of

paper required was finished, no more paper could be had except through the authorized source. This caution is now done away with. Any man may make the best or the poorest paper that he can and sell it to whom he pleases. The counterfeiter has a vast trouble with his plates, but with his paper very little.

The American National, the Continental, and the British American engraving companies buy the paper and print notes, charging the parties ordering a fixed price per sheet. The usual size for bank-note paper is fourteen by seventeen inches the sheet, each sheet making just eight notes. The material of the paper is wholly linen. It was once made of silk, not by machinery, as it is now, but by hand. It was not an object to bleach it. This very article is written on a venerable sample of pinkish paper, in which may be seen threads of scarlet pulp, in which the dye had been purposely left undischarged. Machinery now does all this work. The material is linen, imported from Ireland expressly for this purpose, and the paper is therefore white as snow. The material was formerly made expressly for bank-note paper, for the Messrs. Wilcox, direct from the flax; but the linen factories—of course at a high price—keep up the supply from the cuttings of their products. Miscellaneous rags come from continental countries—Italy, Spain, and the neighboring kingdoms chiefly; but these people do not wear linen, and consequently do not have linen ratters to dispose of.

A disclosure of the minutiae of making this precious paper would be a violation of confidence. The mills are situated upon a limpid creek in Swansbury township, Delaware county. They produce all kinds of fine and collar papers; but this special manufacture comes under the head of "curious," and therefore receives our attention. It is interesting all through, for the linen taken into the fourth story of the building by one uninterrupted process, all done by machinery, is delivered in sheets from the cutting machine upon a snow-white table, in front of a girl dressed as carefully as if at a lady's tea party, who packs it into wrappers for delivery. American government and bank paper needs to be good. It is longer in use than any other paper in the world. The bank of England does not a second time issue the same notes; ours go from hand to hand, sometimes until their identity is almost obliterated. Neither English nor French notes are nearly so well-looking as ours. Neither the paper nor the engraving approximates in excellence the work done for our government. The paper from Glenn Mills is always the same, whether the price of materials and skilled labor rises or falls. The Eastern makers (of whom there are two) differ from the Philadelphia mills in furnishing the article in proportion of excellence to the price they agreed to take for it.

J. M. Wilcox recently delivered a lot of paper to the office of the American Bank-Note Company in this city, ordered for the printing of its paper money by the little kingdom of Greece. Every sheet bears in inerasable and uncounterfeitable letters a specific mark, made in the pulp by the delicate wire serving on which it is dried. If this were introduced by banks in general counterfeiting would be virtually impossible. The writer is told that the Treasury Department is reducing to pulp and again working over its worn-out and cancelled paper. To make bank-note

paper three things, or rather four things, are necessary: A considerable capital; absolutely pure water, that must be even then filtered before fit for use; elaborate and especial machinery; and last, but not least, an intimate and perfect knowledge of the business. Hard water, though coming from crystal springs that weep from rocky, moss-clad walls, would do. In these mills the soft, placid water of the creeks is carried to the apex of the building, where a ten thousand gallon tank is never empty, and each drop undergoes filtration that gives it all the purity of the distilled water on the shelf of the apothecary.—*Philadelphia North American*.

Selected for "The Friend."

The Way of Life and Death made manifest and set before men.

The true rule of christianity, or the rule of a christian, which is to direct, guide, and order him in his whole course, was apostatized from, and lost. What is a christian's rule, whereby he is to steer and order his course? A christian is to be a follower of Christ, and consequently must have the same rule to walk by as Christ had. A christian proceeds from Christ, hath the same life in him, and needs the same rule. Christ had the fulness of life, and of His fulness we all receive a measure of the same life. We are members of His body, of His flesh, and of His bones. Ephes. v. 30. Yea, we came out of the same spring of life from whence He came: For both He that sanctifieth, and they who are sanctified, are all of one; for which cause He is not ashamed to call them brethren. Heb. ii. 11. Now what was His rule? Was it not the fulness of life which He received? And what is their rule? Is it not the measure of life which they receive? Was not Christ's rule the law of the Spirit; the law which the Spirit writes in their hearts? How was Christ made a king and a priest? Was it by the law of a carnal commandment? Or by the power of an endless life? And how are they made king's and priests to God? Rev. i. 6. Is it by the law of a carnal commandment? Or is it by the power of the same endless life? Lo, I come, to do thy will, O God, saith Christ, when He cometh into the world. Heb. x. 5, 7. But by what rule? By what law? Thy law is written in my heart. Psa. xi. 8. And the same Spirit who wrote it there, is also to write the new covenant, with all the laws of it, in the heart of every christian, from the least to the greatest. Heb. viii. 9, 10. Yea, the same Spirit that dwells in Christ's heart, is to dwell in their hearts, according to the promise of the covenant. Ezekel. xxxvi. 27. This was Paul's rule, after which he walked, "The law of the Spirit of life in Christ Jesus." Rom. viii. 1, 2. This made him free from the law of sin and death. Where is the law of sin written? Where is the law of death written? Is it not written in the heart? And must not the law of righteousness and life be written there also, if it be able to deal with sin and death? The spirit forms the heart anew, forms Christ in the heart, begets a new creature there, which cannot sin (he that is born of God sins not.) And this is the rule of righteousness, the new creature of the Spirit of life in the new creature. Galla. vi. 15, 16. In Christ Jesus, neither circumcision availeth anything, nor circumcision, but a new creature. And as many as walk according to this rule, peace be on them. Mark; There is the rule; the new crea-

ture, which is begotten in every one that is born of God. If any man be in Christ, he is a new creature; and this new creature is to be his rule. And as any man walks according to this rule, according to the new creature, according to the law of light and life that the Spirit continually breathes into the new creature, he hath peace; but as he transgresses that, and walks not after the Spirit, but after the flesh, he walks out of the light, out of the life, out of the peace, into the sea, into the death, into the trouble, into the condemnation. Here then is the law of the converted man, the new creature; and the law of the new creature is the spirit of life which begat him, which lives, and breathes, and gives forth His law continually in him. Here is a christian; here is his rule; he that hath not the new creature formed in him is not christian; and he that hath the new creature, hath the rule in himself. Ye have an unction from the Holy One, and ye know all things. 1st John ii. 20. How came they to know all things? Doth not John say, it was by the unction? The anointing was in them, a fountain or well-spring of light and life, issuing forth continually such rivers and streams of life within, as they needed no other teacher in the truth and way of life. The Comforter did refresh their hearts sufficiently, and led them into all truth. Search the Apostles' epistles, and ye shall find them testifying of the Lord's sending His Spirit into the hearts of christians; and exhortations to them not to grieve or quench the Spirit, but to follow as they were led. They were to live in the Spirit, and to walk in the Spirit. Gal. v. 25. And the Spirit was to walk, and live, and bring forth His own life and power in them. 2d Cor. vi. 16. And what can be the proper and full rule of God's sons and daughters, but the light of the Spirit of life, which they receive from their Father? Thus God did advance the state of a believer above the state of the Jews under the law; for they had the law, though written with the finger of God, yet but in tables of stone; but these have the law, written by the finger of God in the table of their hearts. There was a law without, at a distance from them, and the priest's lips were to preserve the knowledge of it, and to instruct them in it; but here is a law within, nigh at hand, the immediate light of the Spirit of life shining so immediately in the heart, that they need no man to teach them; but have the spirit of prophecy in themselves, and quick living teachings from Him continually, and are made such kings and priests to God, as the state of the law did but represent. The Gospel is the substance of all the shadows contained in the law. A christian is he that comes into this substance, and lives in this substance, and in whom this substance lives; and his rule is the substance itself, in which he lives, and which lives in him. Christ is the substance, who lives in the christian, and he in Christ; Christ lives in him by His Spirit, and he in Christ by the same Spirit; there he lives, and hath fellowship with the Father and the Son, in the light wherein they live, and not by any outward rule. 1st John i. 6, 7.

But what is the rule now in the apostasy? Among the Papists, the rule is the scripture, interpreted by the church (as they call themselves) with a mixture of their own precepts and traditions. Amongst the Protestants, the rule is the scriptures, according as they can understand them by their study, or ac-

ording as they can receive the understanding of them from such men as they account orthodox. And hence arise continual differences, and heats, and sects, one following this interpretation, another that.

And this is a grievous apostasy, and the root, spring, and foundation of all the rest, for he that miseth in his beginning, he that begins his religion without the true rule, how can he proceed aright in anything afterwards?

(To be continued.)

Superstitions of Egypt.

BY ABBOT E. KITTEDGE.

Egypt is a land whose glory was co-temporaneous with Abraham, but is to-day the thrilling fulfillment of sacred prophecy: "She shall be the basest of nations." On her vast, solemn ruins may be traced the hand of that divine, omnipotent Providence which not only controls governments and nations, but also levels their power and glory to the dust, when "It seemeth good in His sight." His chariots roll over every obstacle. Nothing can stand before his wrath. To one visiting that ancient land, the customs and manners of the people are as interesting as the ruins of temples; for their very superstitions are the ruins of former greatness and power of mind and heart.

No one fact impresses you more than the use of seemingly religious words and phrases in the most ordinary conversation, and from the lips of those who are ignorant, irreligious, and morally corrupt and degraded. The name of God is as familiar as that of mother; and yet is used with [little] conception of its sacred, sublime meaning. I remember many illustrations of this which came under my personal observation. The song of the sailors on the Nile boat, as they rowed or pushed the vessel with poles from the shore, was invariably in words such as "Trust in God," "Pray to God," repeated over and over again. Before commencing a meal, which they eat with their fingers, having formed a circle on the deck, each one exclaims, "God is good, may a blessing follow this meal." One of the sailors, who had been absent from the boat for a few days, was greeted on his return with: "Thank God, you have returned;" "Peace be to you;" "May you be blessed, because you are returned;" "The Lord be with you in peace." The morning call which wakens the sailors from sleep is: "My brothers, come to prayers. Come to prayers." And when they meet or pass other boats, salutations are exchanged like these: "The peace of God be with you;" "May you have peace." Our cook, who was a miserable, dissipated fellow, was particularly earnest in his ejaculations of *religious peace*, his favorite expression, when excited, being: "Oh, repentance! Oh, repentance!"

No Arab ever commenced to write a book or an article of any kind, though it may be of an irreligious and even licentious character, without first writing these words on the title-page; "In the name of God, most compassionate and merciful;" or, if the writer be a Copt, "In the name of God, the Father, the Son, and the Holy Ghost." It is a curious fact that no Egyptian boy or man ever whistles or is willing to make the attempt. They firmly believe that it is one of the peculiar characteristics of the Devil, who whistles in order to entice and entrap the souls of men,

I had an opportunity of testing this one evening, as our boat was anchored at the litt village of Assouan, on the Nile. The sheikh of the village honored us by his presence, accompanied by his principal men, one of who led by the hand his son, a lad of about twenty years of age. Thinking to amuse him, I gave him a small whistle, which he grasped eagerly, but the father snatched it quickly from his hands and returned it to me, saying, "It is not good, it is not good." I took it, and whistled through it myself, supposing that the father had mistaken its character; when the old sheikh interrupted me by placing his hand on my shoulder, saying, "No, no! Ho adj, it is not good. God has given us a mouth to speak with; and to make that noise is not good."—*Independent.*

Javanese Etiquette.—As the lamps were of a very primitive description, they require trimming afresh every two or three hours. On account of the presence of royalty, the simple operation was performed with form the novelty of which afforded us much amusement. Two men, naked to the waist, approached the gay scene, one bearing a shoulder ladder, the other a small lamp. Pausing few yards from the Pringtang, [audience hall] they made obeisance to the royal seat, which at the moment was vacant, its usual occupant being deeply engaged in his rubber. After bowing three times nearly to the ground, they raised their two hands to their face in the manner I have previously described.

Ascending the steps, the same ceremony was gone through a second time. The man bearing the ladder then placed it before the lamp, and his companion put the light on to step. Now, thought I, they will certainly proceed with the business in hand. But no more yet remained to be done. Turning their faces to the empty chair, they knelt, bowed, and elevated their hands. One of them first ascended the ladder, which was held for him by the other, and, while actually trimming the lamp, repeated the same forms which I had been already more than once observed. Descending, they went through a similar series of genuflections, &c., before removing the ladder and light to the next lamp. These obeisances, with all the mechanical patience of automaton, they repeated until the tedious work was done, when they retired backward saluting the unconscious monarch.—*Du Med's Life in Java.*

A Constant Miracle.—The Bible itself is standing and astounding miracle. Written fragment by fragment throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talent, and editions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writ history, prophecy, poetry, allegory, emblematic representation, judicious interpretative literal statement, precept, example, proverb, disquisition, epistle, sermon, prayer, in such all rational shapes of human discourse, as treating, moreover, on subjects not obvious, but most difficult—its authors are not only like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.

transportation of Fresh Meats and Fruits through long distances.

The following account of a newly introduced refrigerator car, designed for the conveyance of the perishable products of the farm to our markets is given by the Editors of the *St. Louis American*, in a late number of that paper.

Having learned that the car had arrived, I visited the Hudson River Railroad Depot examined both the car and its contents, and found, so far as we could judge, that its cargo of grapes, peaches, and pears was in as good a condition as when shipped. The fruit actually exhibited neither mold nor decay to any noticeable extent. The packages were perfectly dry; there was no odor of decay or other indication that the fruit—which we were informed had been twenty-four days in the car—would not keep for as many days as ever.

Several packages selected at random were opened in our presence, and appeared in uniformly good condition, and found of good, full or when tasted.

Our readers will be interested in the construction of this car, which, though strictly in accordance with scientific principles, is extremely simple.

The shell of the car consists exteriorly of ordinary wood casing. A second wooden shell is made smaller than the first, and placed within it, so as to leave an air space or air chamber entirely around the top, bottom, and sides of the car. Within this second shell is added a layer of hair, about two inches in thickness, and this again is lined with an inner wooden shell. This construction makes a non-radiating and non-conducting compound, in the case of great power to resist the action of external heat, and renders the expense of ice quite small to maintain the desired depression of temperature, after the interior of the car and its contents have been cooled down to the proper point, say from 34° to 30° Fahrenheit.

The refrigeration is accomplished in the following manner: along the sides of the car are introduced sheet-metal tanks shaped like the frustrum of a very gradually tapering wedge. These tanks extend from the top to the bottom of the car, and are about five inches thick at the top and one and one-half inches at the bottom. These tanks communicate at the top with the exterior of the car through funnel or hopper-shaped openings, and at the bottom through pipes which convey away the moisture. The funnel-shaped openings at the top are provided with putting in the refrigerating mixture consisting of broken ice and salt, and are provided with air-tight covers. The car is entered through a hatchway at the top through which its freight is also introduced. This hatchway is also provided with a tight fitting door, made non-radiating and non-conducting like the sides of the car.

The store of ice and salt for the trip is contained in a separate department in one end of the car, so that its contents can be reached, the refrigerating tanks supplied without leaving the freight room.

The freight is placed in the car on strips of board, also preventing its coming in contact with the walls of the refrigerating tanks. The packages are also so placed as to leave interstices through, between and under each. During the process of refrigeration the air circulates around the packages

and along the sides of the tanks like water in a steam boiler, the colder air falling, and the warmer air rising to the top, becoming chilled in its passage along the sides of the tanks, and depositing its moisture on the tanks till their sides are covered with a thick stratum of congealed water or hoar frost. Thus the air is not only cooled but dried, no accession of moisture being derived from the external air or from the ice in the tanks, with either of which the interior of the car has no communication so long as the car is kept closed.

The two essentials for the preservation of substances liable to ferment, namely, absence of heat and of moisture, are thus secured in a very perfect manner, and the arrangement of the tanks is such that the space within the car for the storage of freight is not materially reduced. Some addition to the refrigerating mixture in the tanks is made each day, and the temperature is easily regulated and kept at the desired point by the addition of more or less salt in proportion to the charge of ice.

The proprietors express the utmost confidence that they can ship meat or fruit from any part of the continent to any other place, no matter how remote, and not only have it in good condition when taken from the car, but in a state which will guarantee its keeping after removal therefrom as long as it would have done previous to its shipment, under the same conditions. Certainly what we have seen goes far to warrant this confidence, and for the sake of humanity at large, we sincerely trust future experiments will prove as successful as the one we have described, and as others which we have not seen, are represented to have been."

For "The Friend,"

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 100.)

The following letter to William Evans, is dated,

"8th mo. 28th, 1855.

"My dear friend, William Evans,—Although I feel but little ability to use the pen (indeed my ability is small at any time) yet feel inclined to acknowledge the reception of thy welcome letter, wherein a hope was renewed that all is not lost which may seem in danger. I have never been without the hope that our poor Society will not be utterly laid waste, believing there are a few in the different places who may be compared to the remnant of Jacob in the midst of many people as a dew from the Lord. As these are faithful to their Divine Leader, striving through His aid to uphold the excellent testimonies given to us as a people to bear, I trust they in the Lord's time, will be brought to see eye to eye; to walk by the same rule, and to mind the same thing; and to be built up a spiritual house to the praise of His excellent Name. In this day of unsettlement and close proving, the language often arises, Study to be quiet, and mind thine own business. If this concern was more generally prevalent amongst us, a high professing people, there would be less time and inclination to dwell upon the faults of others. Oh how busy the evil one is sowing tares which seem to be springing up abundantly, to the great detriment of the weighty wheat. Will not the Lord arise for the help of His people; they who have none in heaven but Him, nor in the earth in comparison of

Him? Yea, I trust He will in his own time arise for the deliverance of these.

"I unite with thee in believing that if the spirit of supplication was lived in by the members universally—and it is the duty of all—our hearts would be softened towards one another, and that mercy which we crave for ourselves would be sought for others also. How often have I desired that this kind of feeling might more prevail amongst us. It would, I believe, do more for us than any mere instrumental means, or all the separations that can be devised by man. This is a day of suffering to many; and I am sometimes grieved to find so much impatience in some to endure it, accompanied with such a desire for separation, hoping thereby, I suppose, to experience relief, without, it is to be apprehended, sufficiently considering the importance of the step in the first place. It is indeed sorrowful that so much dissuade should prevail as to cause it, whereby sad and heart-rending feelings are experienced, not only in meetings and neighborhoods, but also in some instances it descends to families; very different indeed to the comfort which is at seasons experienced by the disciples of our blessed Saviour, who we profess to be followers of. May patience more and more abound amongst the members of our poor unsettled Society, and may He who can turn the heart of man as a man turneth the water-course in his field, be pleased to take the work into His own hand, and then who shall let it.

"I was glad to hear of your Quarterly Meeting. What a favor it is after a season of desertion and discouragement, to be permitted to feel a little of the breaking of bread amongst us, by which the pure mind is strengthened and encouraged to persevere in the tribulated path, trusting in Him who giveth power to the faint, and to them that have no might he increaseth strength.

"I am sometimes comforted in the belief that there are but few in our Monthly Meeting who are favorable to the new views, and in our own meeting for worship, though sensible of the great need of religious weight, being as to myself often like toiling all night and catching nothing; yet, at other times, a comfortable hope is felt, that there are a number meet with us on First-days, not in membership, who are seeking the blessed Truth for themselves; reviving the language, 'Other sheep have I not of this fold; them also will I bring, and there shall be one fold and one Shepherd.'

"My late indisposition, from which I did not desire nor expect to be restored, was attended with much suffering; but through unmerited mercy my mind was kept for the most part, in quiet resignation, and at seasons I thought an evidence was granted, that I, poor and unworthy as I am, was not cast off by Him who careth for the sparrows—an unspeakable mercy, which I desire to have in grateful and thankful remembrance. My head continues in a weak state, and I am not able to write much at a time, yet there seemed an obligation with me of grateful acknowledgment for our being remembered by you, my beloved brother and sister in the Truth. With much love to dear Elizabeth and thyself, in which my J. unites, I remain your sincere friend,

H. GIBBONS."

Her diary is resumed "9th month 2d." We had the company of our beloved friends W. and E. E. from Philadelphia, at our meeting. Their

gospellabors were acceptable and solemnizing; their company at meeting, and at our house, was strengthening and encouraging, even as a brook by the way to weary travellers. Truly there is strength in unity.

"9th mo. 23rd." After an allusion to a season of strippedness and poverty, she thus continues: "Through the condescendings of our heavenly Shepherd, my mind became impressed early in our meeting this morning with solemnity; and desires were renewedly raised for our spiritual advancement in the straight and narrow way which leads to life and peace. The expression of it seemed required; and also to supplicate the Father of mercies, that He would be pleased to extend the crook of His love, even to those who had strayed from his house: and that He would make them sensible, that in it there is bread enough and to spare. My mind now enjoys a peaceful quiet, for which I desire to be renewedly thankful to Him, who, when he opens none can shut, and when he shuts none can open.

"11th mo. 4th. My dwelling is often in low places; poverty and leanness being much my portion, wherein doubts and fears often arise lest I have offended my gracious Master. But Thou, O Lord! knowest my departures from thy requirements have been more from a fear of going too fast, and that it should be said unto me, Who hath required this at thy hands; than from wilful disobedience.

"12th mo. 16th. I went to meeting in fear and care lest a wandering mind, or a drowsy spirit, should gain the ascendancy: but after a season of close labor, He who can alone help his feeble children, was pleased to afford a little help, and I was given to see renewedly and impressively, that it is only by the aid of our merciful Heavenly Father, that we are enabled to work out our soul's salvation. Oh, then the need of watchfulness unto prayer! Many passages of Scripture were brought to my remembrance for my own instruction I believe, as no command was felt to offer them to others. Gracious Father! be pleased I beseech Thee, to keep me from kindling a fire of my own, and warming myself by the sparks thereof, lest I should have to lie down in sorrow.

"3rd mo. 23d, 1856. For sometime past, I have for the most part, experienced such a state of strippedness and poverty, as has caused much searching of heart, with the query, why is it so? The silent language of my spirit also frequently was to the Father of mercies, 'Cast me not off in the time of old age; forsake me not when my strength faileth.' These seasons of poverty and desertion, I believe, are intended for our instruction in the heavenward journey; giving us to feel our entire dependence; and that without Divine aid we can do nothing. Yet this day my mind was renewed and quickened with desire, early in the meeting, for the welfare and preservation of the youth present, and ability was given I believe, to supplicate for those who were seeking pleasure in their outward enjoyments, that they might be given to see the unsatisfying nature of them, and their hearts be turned unto Him in whom alone there are substantial joys; for those also who had been delaying the important work of the soul's salvation, even until it might be the eleventh hour. Supplication was put up to the Father of mercies that they might be enabled to lay aside every weight,

and every burden, and the sins that so easily beset them, and cleave unto Him who alone is able to strengthen them to walk in the paths of regeneration and newness of life. Afterwards it seemed right for me to stand on my feet and extend a tender invitation to the beloved youth to yield to the visitations of heavenly good; to be willing to take up the cross, and follow their blessed Saviour in the way of His leadings; that so they might be prepared, in the closing moments of time, to enter that city which hath foundations, whose builder and maker is the Lord. My mind this afternoon enjoys a comfortable quiet, for which I desire to be thankful to Him, whose ways are not as our ways, and whose dispensations are all in inscrutable wisdom."

After the perusal of such a memorandum who can but exclaim, O the desirableness of being followers of those who are followers of Christ—those who, through faith and patience, inherit the promises! How desirable to walk worthy of the vocation wherewith we are called, in all lowliness and meekness; and thus fulfil the will of our Father in heaven, as well as the longing solitude concerning us, of those who have watched for our souls as they who must give an account; those who could say, in their measure, with the Apostle, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy." &c. Such as Hannah Gibbons could practically hold out to us the inviting language of one of old: "We are journeying unto the place of which the Lord said, I will give it you: come then with us, and we will do thee good;" &c. Well may the query have place with us, Are we, in the tribulated journey, from the regions of time to a never-ending eternity, walking in the narrow way—the only one to life—with those who are seeking for themselves the chief good, and who will do us good? It is the subjection of the will, and the submission of the heart to the Lord Jesus, who stands at the door and knocks, that He calls for. When this blessed state of resignation and humility is reached, and the government placed upon His shoulders, then He who said, "I am the light of the world," will open our understandings that we may understand the Scriptures, and the things concerning Himself; will discover to us our duty, and in what our salvation consists; and will enable with fear and trembling to work it out. And, as was the case with the beloved subject of these memoirs, the pace would quicken as we approached the journey's end, even as the power of spiritual attraction increases as the distance lessens. For, "the path of the just is as the shining light, that shineth more and more unto the perfect day."

May our dear young friends by the example before us, be also afresh animated to diligence and faithfulness in dedicating themselves wholly, body, soul, and spirit, to the Lord of life and glory who has bought them, so as with full purpose of heart to walk as he enjoins, in the narrow way of self-denial and the daily cross, unto holiness of life and conversation. Such He will then acknowledge and honor; make His yoke easy to, and his burden light; cause His face to shine upon them and give them peace. Surely there are no joys at all to be compared to those which the dear Redeemer, in whom are hid all the treasures of wisdom and knowledge, and who hath all power in heaven and in earth, gives

to those, who, as little children, are willing to yield themselves to the precious influence of His Spirit, and in self-renunciation, to sit quietly at His feet to hear His word. Then He will sweetly gather, as a hen doth brood under her wing; will carry in His arm; will preserve from evil that it may not get them; and enable to grow in grace, and in the knowledge that is of, and to, and thro' Him, unto eternal life. These, through His only kindness, will experience His ways of peace; and that, "In His presence there is fullness of joy; at His right hand there are pleasures forevermore." Would that this with fixedness of purpose and holy resolution might choose, with a wise ruler in and Israel, "rather to suffer affliction with people of God, than to enjoy the pleasure sin for a season; esteeming the reproach of Christ greater riches than the treasure of Egypt: for he had respect unto the recompense of the reward!"

May the following impressive testimony from a letter of our dear friend Thomas Estlin about two weeks before the close of his valuable life, have due place with us all, and especially with the very interesting younger generation of our members, to whom it most allude: "We are not forsaken of the Lord in our religious assemblies, and I trust there is good store for this people. He has evidently cast us off, and I have a hope He will yet eminently turn His hand on us, purge dross, and the tin, and the reprobator, and by the effectual, cleansing operation of His Spirit, qualify and raise us up from the younger classes, judges and counsellors under His guidance, will nobly lift the banner which He has given our souls to be displayed in behalf of His Truth that we could see the dear children and young people making a full surrender—not half-half—but bowing and submitting to the and cross of their dear Redeemer, and putting the government of themselves in the word, and action, on His shoulder. Peace would often flow as a river, and older friends would have the cheering joy that instead of the fathers there would be sons; and daughters would come up holy magnanimity and firmness, to fill the places of the mothers in Israel."

(To be continued.)

Bunyan was right when he gave it a conviction that, that religion is not much, which does not begin more or less heaviness of mind. To set out in the way of God, and dance along the heavenly road the tripping tune, "Religion never was designed to make our pleasures less;" and all to make sport of a broken heart and a brittle spirit; to laugh at doubts and sorrows which arise from the application of the word in its spirituality, and the lack of the application of the blood and righteousness of Christ belongs to those who have a name that they live, and are dead. It is better long to endure the smarting of the wound, than to be deceived slightly by the cry of "peace, peace, there is no peace." It is better to mourn, covered with sackcloth and ashes, than have any other hand, save that of the Lord the Spirit, "turn the mourning into dancing; take off the sackcloth, and gird you with gladness." (Psalm xxx. 11.)

rinting in the Chinese Language.—The editor of the New York Observer in "The Tour and the World," gives the following description of the difficulties of book-making in a:

One of the first places that I visited on my tour of Shanghai, was the Mission Press of the Presbyterian Church of the United States, wisely founded institution, which has been doing a great work. It is the most extensive printing establishment in China, and has been sending its light into Japan as well. The work of Dr. Hepburn, of Yokohama—quarto Japanese Dictionary—was printed in his press; and during the last year, the 1st edition, 2,400 copies, of another Japanese Dictionary, the first two editions of which were printed at Yeddo, has been printed. It is a type foundry as well as a printing house, with judicious and liberal management, it has made an important engine for good to come as it has been in the past. In the year 1868, 25,000,000 pages were printed at this press; and in the present year the whole of the New Testament and of the Christian's Progress has been admirably electrotyped. I have before me a copy of the Pilgrim's Progress in Chinese, illustrated with drawings drawn and executed there, and a copy of the Peep of Day, in Chinese, printed at the same press.

On entering this extensive printing establishment, I was confronted with a series of lithographers, in the interior of each of which I saw a compositor; and I saw at a glance the immensity of the work which every one learns to read or speak or print the Chinese language has to encounter. Each of these amphitheatres was what printers call a galley, containing, not twenty-six letters as in English printing offices, but more than six and six different characters of types, and, combinations that are made, more than thirteen thousand. I do not much wonder that the Chinese adhere to their old mode of engraving everything on wood when they print, for I should be very loath to hunt up many letters or words out of six thousand boxes that I saw before me. And yet this mode of printing is a great improvement on the old.

How different would things be amongst us were people, if all those who wish to be conformed to under the divine, forming hand, and are ready to step into service, were but employed, and their beauty stained in their own eyes! Many spacious buildings on a good foundation would then be thrown up, and there would be more exercise and search in the immovable Rock of which really in many places seems grossly neglected.—Sarah Grubb, 1786.

THE FRIEND.

ELEVENTH MONTH 26, 1870.

der the editorial head in the last number of the (London) Friend we find the following: "It does not surprise us that a fellow in Dr. Ash's article on the Beacon Convent in our number for the Ninth month, 'originally suggested to me by J. J. Gurney,'—should have been promptly laid off by the editor of the (Philadelphia) Friend, and reproduced in italics. We would

only observe, in reference to what seems the obvious design of our contemporary, that it can have little success with those who have carefully, and without prejudice, perused the writings, whether published or otherwise, of the able author referred to. Those who have not yet done so, we have only to refer to J. J. Gurney's "Essays on the distinguishing Views and Practices of Friends," especially to the "Addendum" on Universal Lights, made to the first chapter, and to the third chapter "On the perceptible influence and guidance of the Spirit of Truth." The early pages of his "Chalmeriana" may also be referred to, as elucidatory of what were his real sentiments."

We know of no reason why our fellow editor should have been surprised. Our "design" in quoting Dr. Ash's assertion was, as he says, "obvious"; viz., to show that the suggestion to the Doctor, of Barclay's doctrine of the Inward Light not being, as a whole, warranted by Scripture, originally came from J. J. Gurney; and it is not clear to us yet, why it should be necessary to read the works referred to, in order to make this obvious design have "little success." The assertion is Dr. Ash's, not ours. It is either true or false, and with or without prejudice, we do not see how those works can invalidate it. We observe that a writer in the last number of the *British Friend*, quotes the same passage and italicises the same words that we did, to account for "the mischievous tendency of the labors of the committee" in the Beacon case. The reiterated caution against "prejudice," to those who read the works of J. J. Gurney, and the charge of "prejudice" made against those who differ from some of the sentiments in those works, have become almost ludicrous, exciting a smile at the uniformity of this peculiar mode of defence. In regard to ourselves we have said before, and we now repeat it, that we had no such feeling towards J. J. Gurney, while living, nor do we entertain such feeling for his memory. We have never doubted that he possessed those traits of character his friends ascribe to him, and that those traits drew his friends to him in tender affection. But he placed himself before the world as a teacher of religion, as an exponent of Quakerism; but as he himself acknowledged, not the Quakerism of Penn, Pennington and Barclay, and (we hope our London contemporary will not, as he has done, mistake our *animus*), we think it savors of weakness, to hold up the idea of *prejudice*, whenever those who conscientiously believe them to be errors, point out the differences between views inculcated in some parts of his published works, and those heretofore held by the Society, and promulgated by its founders. It would be just as reasonable to charge J. J. Gurney with prejudice, because he declared that Penn's, Pennington's and Barclay's delineation of Quakerism have their defects, which he labored to change. The principles inculcated in his writings are open to fair criticism; and it is with some of them we have a controversy, and not with their author.

In the letters addressed to Friends, Ralph Wardlaw, a Presbyterian Minister, expresses the views produced on his mind by the published doctrinal expositions of J. J. Gurney, in more sweeping language than we would be willing to use. We think he thus writes: "The terms in which Mr. Gurney invariably speaks of the holy Scriptures, and which it is my delight to see him using, are such, as to

convert those employed by him, respecting the independent influence and guidance of the Holy Spirit, into little more than words without meaning." This conviction could not have been the result of *prejudice*.

We have received the 10th month number of "The Monthly Record, A Journal of Home and Foreign Missions, First-day Schools, Temperance, and other Christian work in the Society of Friends," printed at Birmingham, England. In it is an article, written apparently by the editors,—under the heading of "The Bible Reading and Mission Meeting of Friends," which has been marked, we suppose by whoever sent the papers, to draw attention to its assertions and tone. We apprehend if we give our readers one or two short extracts from this article, they will see it does not require comment from us. Alluding to the departures from the testimonies of Friends mentioned in a communication which was copied from the "British Friend" into the 11th number of this journal, headed "Whither are we tending," we have the following, (the italicising is ours). "These and many other things to be found among our members have not been the result of the Bible reading and Mission meeting movement, but have been the direct result of the principles of the Philadelphia Epistle—how many of the children of Friends in Philadelphia have been driven into the gay world, let others tell." To this the following note is attached. "We understand that the principles of Philadelphia Yearly Meeting have been the ruin of the numerical position of the Society of Friends in America. It is said that it is understating the case to say, that half the children of Friends eventually leave the Society in that Yearly Meeting."

Speaking of those who it is said "Fairly represent every section of religious opinion in our Society, except it be that which is opposed on principle to the progress of the gospel of our adorable Lord and Saviour," we are told "They believe that the sophisms of the Philadelphia Epistle would have had to encounter the wit and eloquence of Penn, and the logic of Barclay, who would have shown that their 'Principle' did not lead to such conclusions."

We may observe that it is not correct to say the "principles" of Philadelphia Yearly Meeting have been the cause of many who were its members, leaving it; but it is true that many have left, because it would not sacrifice its principles. Thus, it endured a great fight of affliction because it would not give up the doctrines of the divinity, atonement and mediation of our Lord and Saviour Jesus Christ; and thousands separated from it, who might have been retained by letting the principles go; and we doubt not many have left, since that day, because the Yearly Meeting and its branches were unwilling to compromise the principles of Friends. But this is no test of the truth or error of the principles themselves. When our blessed Saviour declared the mysterious doctrine, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," many of his disciples murmured, went back, and walked no more with him; but He did not retract or change the doctrine in order to bring them back. Although He told his disciples that "wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto

life, and few there be that find it." He gave no intimation that he would, at any future time, change the entrance or widen the way, in order to induce the multitude to flock into it.

In the list given in this "Record" of "Bible reading meetings, and mission efforts," which is said to be imperfect, we note a few, as affording our readers some idea how things are progressing.

Hitching. "In the regular meeting for worship on First-day morning. The bible read five minutes after the time for assembling." Scarborough. "The bible read at the commencement of the meeting; five Friends appointed to select the chapters and to read." Salford Walden, Mission meeting. "Bible reading, teaching address, hymns sung." Nantwich. "On First-day, in lieu of the usual meeting, a bible reading meeting." Doncaster. "First-day afternoon, in lieu of the usual afternoon meeting, a bible reading meeting; two Friends appointed by the Preparative Meeting to take charge of it." London, Bedford Institute. "Morning mission meeting; bible read, teaching address, hymns sung." Westminster Mission meeting. "Held every First-day evening in Friends' Meeting-house. Bible read, hymns sung, teaching address." Settle. "A scripture reading meeting instead of the usual meeting for worship on First-day afternoon." Taunton. "Scripture read at the commencement of the First-day evening meeting." At Bristol, a mission meeting is held under the care of a Friend holding a minute from the Monthly Meeting, wherein the scriptures are read, teaching address; free prayers for members of the congregation, hymns sung."

We suppose we may, ere long, have a similar record of "christian work" going on among members here; when our meetings for worship will be turned into bible reading meetings, and our meeting houses resound with "hymns sung." How sadly is our Society exemplifying the truth of the proverb: "He that despiseth the day of small things, shall fall by little and little." May we be more and more joined together, with one heart and one mind, to cleave to the faith of the gospel as held by our forefathers, which made them, and can yet make us, as a city set upon a hill that cannot be hid.

SUMMARY OF EVENTS.

FOREIGN.—On the 17th inst., the Spanish Cortes, by a vote of 191 against 120, elected the duke of Asta, second son of Victor Emmanuel, king of Italy, to be king of Spain. The duke is generally well received throughout Spain. A committee consisting of fifteen members of the Cortes, has proceeded to France to present the crown to the duke of Asta.

Treaties have been concluded admitting Bavaria, Hesse Darmstadt, Baden and Hesse into the North German Confederation. A treaty with Wurtemberg has been concluded but is not yet signed.

The circular of Prince Gortschakoff concerning the treaty of Paris in 1856, rectifies the successive alterations and violations of European treaties; among them that of 1856; and he is unable to see why Russia should observe the latter as it has been disregarded by others, and therefore Russia disavows its obligation to the limited enjoyment of the Ezine sea, and invites the Sultan to enjoy equal rights with her. Earl Granville's reply to the Russian circular denounces the right of Russia to recognize the European situation as releasing her from the obligations of a solemn treaty. It also denies that, assuming as true that one of the contracting powers considers itself released from a treaty, the others are at liberty to disregard it. Instead of any such announcement, Russia should have invited the powers to consider the subject. Turkey protests strongly against the action of Russia, and calls upon the great powers, parties to the treaty, to enforce its provisions. A warlike feel-

ing prevails all over England. The Cabinet, however, is divided, some of the members opposing themselves against a war on the present issue. It is stated that five ministers, including John Bright, will resign if England proceeds to hostilities. A Berlin dispatch says: "In official circles here a peaceful solution of the Black sea question is looked for. It is freely admitted that an understanding exists between Prussia and Russia, that in case of war they will co-operate. The Italian government has declined to join in the diplomatic move against Russia." The reply of the Russian government to Earl Granville's letter was promptly forwarded to London. It is conciliatory in its tone, but remains firm in the position already adopted. Russia would deeply regret the interruption of friendly relations with Great Britain, but repeats her intention to act upon the previous notification in regard to the Black sea.

The operations of the Prussians do not seem to have been very important. The French army of the Loire has been increased, it is said, to 150,000 men. After the defeat of the Germans near Orleans, the French army was advanced considerably nearer to Paris. A Versailles dispatch of the 18th says, "The king and queen returned to Paris on the 17th inst. Duke of Mecklenburg yesterday repulsed the enemy along the whole line near Dreux. Dreux at the same time was captured. A communication from Favre to Gambetta has fallen into Prussian hands, from which it appears that the supply of fresh meat in Paris has been cut off. Telegrams there is no doubt are working hard. Advice from Paris by way Belgium, represent citizens as tired of war. They condemn the government for rejecting the armistice, and demand the convocation of the National Assembly.

The Prussians now occupy all the strongholds along the line of the Jura mountains. The French appear to be preparing for a last great effort to relieve their besieged capital. Armies are to move upon it from the north as well as south of France, and aid the contemplated sortie from the city.

The Tours government has published a statement to the effect that the American shipping had been nearly driven from the Pacific ocean, as well as the South sea, by French cruisers.

It was reported on the 20th, that the army of Prince Frederick Charles advancing from Metz, through Chalons and Troyes, has effected a junction at Rambouillet, seventeen miles S. W. of Versailles, with the army of General Vissers, from Tann and Mecklenburg, nearer Paris. The French army of the Loire under General D'Aureilles, is said to occupy an interior line, and at the last accounts was still moving towards Versailles. The whole number of German soldiers in the immediate vicinity of Paris, is now computed at 457,000 men. The entire French forces outside the walls probably number 350,000.

Preparations are making at Rome for the reception of the King of Italy. By order of the Pope, every church will be closed during the king's presence in the city. The States of the Church have been placed under an interdiction, prohibiting the clergy from performing divine service, administering the sacrament and the rites of burial.

London. Consols, 92½. U. S. 5-20's of 1862, 88; of 1865, 87; ten fortiens, 86½.

Liverpool.—Uplands cotton, 9d.; Orleans, 9½d. Breadstuffs quiet.

STATISTICS.—*Census Return.*—New York is said to have a population of 4,367,703, an increase of 180,986 since 1860. Corrected returns of the census of Maine show the whole number of inhabitants to be 628,719, a gain only 119 from 1860. The population of Missouri is 1,690,716, an increase of 508,094. The census of Kansas amounts up 353,478, not including Forts Riley and Larned with about 1400 persons.

The Crops.—The report of the department of agriculture for the Tenth month, states that the wheat crop of 1870 is about fourteen per cent. less than that of 1869, which was very large. The corn crop is believed to be the best of the past ten years. The total yield is estimated at 1,200,000,000 bushels. Potatoes present less than the average yield in all the Atlantic States, and in the Western States the crop is still more deficient. The cotton crop will be no larger than that of last year, possibly lighter. The total is estimated at between 5,000,000 and 3,500,000 bales. The sugar crop promises an increase.

American Iron.—The product of anthracite pig iron in the year 1869, according to the American Iron and Steel Association, was 971,150 tons. In the same period the bituminous coal furnaces made 553,341 tons, and the charcoal furnaces 392,150 tons, a total of 1,916,641 tons.

The National Receipts and Expenditures.—From 34

no. 4th, 1789 to 6th mo. 30th, 1870, the receipts customs were \$2,774,990,382. Internal revenue 488,722,308. Direct tax, \$26,659,317. Public 1 \$189,324,825. Miscellaneous, \$196,373,496. Divid \$2,730,136. Premiums, \$132,118,950. Interest, \$22,224—total receipts, \$4,847,349,642. The cost of army has been, \$3,826,888,822. Navy, \$816,222, Indians, \$122,616,573. Pensions, \$22,153,156. Miscellaneous, \$858,154,938. Premiums, \$43,096,939 interest, \$1,046,628,756.

Mortality.—Mortality last week 246. In the ending 11th mo. 12th, 249.

The Markets, &c.—The following were the quotations on the 21st inst. New York.—American gold U. S. 5-20's, 118½; ditto, 5-20's, 1868, 109½; 10-40 five per cents, 106½. Superfine State flour, a 85½; finer brands, 87-87½. Mixed S. W. wheat, \$1.23 to \$1.31. No. 1 Chicago spring, \$1.36; No. 1 red western, \$1.38 a 1.40; amber State, white Kentucky, \$1.65. Oats, 61 a 63 cts. W. re, \$1.02. Western mixed corn, 89 a 91 cts. J. delphia.—Cotton, 16½ a 16½ cts, for uplands and Orleans, Flour, \$5 a \$8 per bbl. Red wheat, \$1.43; amber, \$1.45. Hogs, \$10 a \$10.25 per 100 net, for corn fed. Baltimore.—Maryland amber v \$1.70 a \$1.80; good to prime, \$1.54 a \$1.65; and Indiana, \$1.35 a 1.40. White corn, 80 a 8 yellow, 83 a 84 cts. Oats, 50 a 52 cts. Chickens, 2 spring wheat, \$1.06 cts. No. 2 corn, 64 a 65 cts. oats, 41 cts. No. 2 rye, 73 cts. No. 2 barley, 81 cts. Lard, 12½ a 12½ cts.

ERRATUM.

1854, in the 16th line of the middle column 100, last issue, should be "1855."

MEETING ON BEHALF OF THE FREED

A public meeting of Friends' Freedmen Relief Association, will be held in Arch Street Meeting-Philadelphia, on Fifth-day, 12th mo. 1st, 1870, at 7 P. M. Friends generally are invited to attend.

JOHN B. GARRETT,

TEACHER WANTED.

A competent Teacher (male or female) is wanted to take charge of Friends' School at Medford.

Application may be made to EDWARD REE CLAYTON HAINES, Medford, N. J.

FRIENDS' BOOK STORE.

Just published and for sale, No. 304 Arch Philadelphia, "Journal of the Life and Religious Vices of WILLIAM EVANS; a Minister of the Gospel of Friends." A large octavo of 799 pages, bound in cloth, 75

Half bound in Turkish morocco, 3.

FRIENDS' BOARDING SCHOOL FOR IN CHILDREN, TENNESSEE, NEW YORK

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to Ebenezer Worth, Marshalltown, Chester Co. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., Joseph Scattergood, 415 Spruce Street, d

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward.) Philadelphia Physician and Superintendent.—JOSHUA H. V. INGROS, M. D. Application for Admission of Patients is made to the Superintendent, or to any of the Board Managers.

DIED, at Rahway, N. J., on the 5th of the 1st month, 1870, MARTHA STROTVEL, in the 87th year of her age, an elder of Rahway and Plainfield Meetings.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

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stage, when paid quarterly in advance, five cents.

For "The Friend,"
Extracts from the Diary of Hannah Gibbons; a
Minister deceased.

(Continued from page 310.)

"5th mo. 4th, 1856. Our dear friend Sarah, and her companion, attend our meeting in the course of their religious life. I could not hear dear Sarah's commendation to us, but I thought it was attended with a precious feeling; and her humble deportment, with that of her companions, was so encouraging.

"11th. To-day when it seemed almost time for meeting to close, supplication was put up to the Father of mercies for continued favors. I thought the meeting ended under a canopy covering. Gracious Father! be pleased keep those who are endeavoring, though by, to espouse Thy precious cause, as in a hollow of Thy holy hand, seeing our standing is as on a sea of glass.

"6th mo. 8th. I thought we had a good meeting in silence. It seemed to me the solemnity was more generally felt than is often the case; wherein the language sweetly arose, 'I'll guide thee with mine eye.' May my dependence be ever on Him who doeth all things well: who knoweth our frame and remembereth that we are dust.'

"8th mo. 27th. The day of our Monthly meeting at West Chester. The forepart of it was favored with a solemn covering in silence. At the close of that discipline, after a few words were spoken by way of testimony, dear M. Kite appeared in solemn supplication. The acknowledgment of my guilt was, when Thou opens there is none shut, and when Thou shuts, none can be shut. Thankfulness was the clothing of my spirit.

"1st mo. 4th, 1857. Poverty and mourning have been much the clothing of my spirit of late; partly perhaps because of the afflictions in our poor Society, which are much lamented. Wilt thou be pleased, O Lord, undertake for us? for vain is the help of man. I thought I was enabled in meeting day to labor for a portion of that bread which nourisheth the inner man, being never sensible that it is not at our command; and though not permitted to partake of

much, yet my trust in Thee, O Father, is not shaken! Be pleased to enable me to hold fast my confidence in Thee, even unto the end of my pilgrimage.

"8th mo. 2d. Since the foregoing date, it hath pleased Divine wisdom to afflict me with a severe spell of sickness, from which I do not expect to recover. Notwithstanding poverty was often the clothing of my spirit, there were seasons of sweet consolation, wherein a hope was afforded that I was still under the notice of Him who regards the workmanship of his own Almighty Hand with tender compassion: which feeling I desire to have in grateful remembrance. Being now so recovered as to be able to sit up most of the day, the frequent breathing of my spirit is to the Father of Mercies, that He would be pleased to keep me from evil, in thought, word, or deed; feeling increasingly the need of watchfulness unto prayer, that I may be preserved from bringing dishonor on the blessed Truth. I am now in the 57th year of my age.

"A week ago our beloved friend W. G., from Ireland, in the course of his religious visit to this land, had an appointed meeting at West Chester; which I, with considerable assistance, was enabled to attend. A degree of thankfulness was felt in being permitted again to assemble with my friends in order for Divine worship; and though I could bear but very little of what was communicated, I thought we had a good meeting; and dear W.'s company at our house afterwards was strengthening to my often drooping mind. Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men.'

"11th mo. 8th. For several successive ones past, I have been able to attend our meeting regularly, which I esteem a favor. I was more comforted in that held to-day than at many other times, in silently endeavoring to keep near to Divine counsel, and free from intruding thoughts which often beset me; and the prevailing desire of my mind was for myself and those assembled, that we might be increasingly concerned to look to the High and Holy One for strength to live the life of the righteous, that so our latter end might be like unto theirs; being renewedly sensible that any efforts in our creaturely wisdom would be unavailing."

Hannah Gibbons often commemorates the goodness of her Heavenly Father in overshadowing the silent meeting with His sweet, consoling presence. It is this heavenly canopy, whether it be of the two or the three, or the larger assembly, whether it be the silent sitting together, or that wherein the command is given "speak to my people," that constitutes the christian's joy; that binds up his wounds; and enables to rejoice in the Lord and to joy in the God of his salvation. Unless the Minister of ministers presides in a religious gathering, poor must they be, despite every

unsanctified effort to make them interesting or instructive. It is the power from on High that is to be sought and waited for: while He, who alone can give it, will forever make good His promises to the wrestling, longing, patient soul: "They that wait upon the Lord shall renew their strength." "Ye shall seek me and shall find me, when ye shall search for me with all your hearts."

The following are extracts from a letter to her friend William Evans:

"1st mo. 1858.

"My dear friend and brother,—My mind is often turned towards thee and dear Elizabeth, in desire that neither heights nor depths, things present nor to come, may be able to separate us from the love of God in Christ Jesus our Lord. These are days of tribulation and sorrow; yet it is a comfort to remember that the Lord's arm is not shortened that it cannot save, neither is His ear grown heavy that it cannot hear the cries of the poor, and the sighings of the needy soul. I am a little encouraged at times in the hope, that the work is on the wheel. Is there not cause to hope that some things which are developing may have a tendency to raise serious reflections in the minds of those who seem so desirous of having their own way adopted, seeming to feel so little regard to the feeling and judgment of their brethren. Oh how much there is which has a tendency to divide and scatter, instead of healing and binding up! * * * The desire of my poor feeble mind at times is, that each one may do with their might what their hands find to do, in order for the repairing of the walls which are so lamentably broken down; and as these honestly endeavor to go forth in humility and godly fear, I trust the work will prosper, though they may have as it were, to work with one hand, while they hold a weapon of defence in the other. I trust there are in different places a tribulated, suffering remnant, who as they endeavor to keep the faith and the patience, will in the Lord's time know Him to arise for their help, remembering the encouraging language, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'

"Yesterday our little select Preparative Meeting was held. As we sat together, the saying of our blessed Saviour revived in my mind: 'Where two or three are gathered together in my name, there am I in the midst of them.' It did feel to me that there was a little of the heavenly influence felt amongst us; which is cause of humble gratitude to the Author of all good, and encouraging to the traveller Zionward."

The selections from her memoranda continue: "24 mo. 7th. Being favored to get to meeting to-day, the language early revived in my mind, 'I will bear the indignation of the Lord, because I have sinned against him,' which continued to impress my mind, attended with desires that those who had departed from

the right way of the Lord, might patiently bear His chastenings, in order for their purification, until He was pleased to say, It is enough: and through all, experience that repentance which is the gift of God. I feared to omit endeavoring to express my exercise, lest I might fall into condemnation: but Oh! the weightiness of speaking in the name of the Lord; it has felt increasingly awful to me of later time.

"8th. This day I have entered my 88th year; and desires have been raised that increasing watchfulness unto prayer may be sought after; and in the remembrance of many favors which I have received, a degree of thankfulness arose in my mind, attended with solicitude for a continuance of the Lord's mercies, if it be His blessed will, the few remaining days allotted me.

"6th mo. 20th. I went to meeting under some sense of the importance of attending our meetings in a right manner, being sometimes tried with unprofitable thoughts, and at others with heaviness and dullness; feeling sensible also of our entire inability to worship the Father aright, without His holy assistance. I had not sat long, before my mind was impressed with the desires for the encouragement of those who feel their own nothingness, and the encouraging language arose: For the oppression of the poor, and the sighing of the needy soul, I will arise, saith the Lord. Supplication was put up for those, and also for such as were delaying the important work of the soul's salvation; and a few words being afterwards expressed in testimony, though feeble in body, my mind was favored with an holy quiet, which I desire to have in grateful remembrance."

No date. "I attended the funeral of my beloved cousin R. A. It seemed to me a solemn time at the grave; a season I trust wherein renewed visitation was extended to some, who were earnestly entreated not again to put by the offers of Divine mercy, remembering the awful declaration of the Most High, 'My spirit shall not always strive with man.' I returned peaceful and thankful. Dear Hannah Rhoads was in attendance, and was favored in testimony."

(To be continued.)

From the "American Naturalist."

Indian Stone Implements.

BY J. J. H. GREGORY.

The stone selected for arrowheads and tomahawk points, was as a rule, very hard in its nature, compact in structure, and fine grained, presenting a conchoidal fracture when broken. In the valley of the Connecticut these conditions were satisfied by a variety of hornstone, along the sea coast in the porphyry. In each of these localities I have found some arrowheads made of jasper, some of white granular quartz, and occasionally one from slate, but the greater proportion of these are collectively small, though it is evident that beauty in the material had attractions. One great source of supply for the jasper and quartz implements, was in part or wholly scattered boulders, while the porphyry came from the ledges on Marblehead Neck, and the small boulders washed up along the coast. That boulders were frequently used is proved from many half formed implements which show some of the rounded surface yet remaining. That the porphyry ledges on Marblehead Neck were an extensive source of supply

is proved by the cart loads of chippings of stone around and in the vicinity of them. That these pieces and fragments were artificially broken is proved by the many conchoidal surfaces, the fresh appearance of the surfaces, and the rough design which some of these present.

That the practice of the aborigines was to cut out but rough designs at the quarry, and work out these designs at their camping grounds, is proved by the large size of the fragments chipped off near these ledges, and the scarcity of even rough designs; while in the town of Marblehead, about a mile from the porphyry ledges on the Neck, the chippings are smaller, and the designs are nearer to completion. In the township of Marblehead I have found a multitude of implements, over a thousand in number, that were broken in every stage of the process of manufacture, while I have rarely found in the Connecticut valley fragments of unfinished implements; such as I have found are usually those of finished implements. The chippings of stone on Marblehead Neck, as I have shown, average quite large; those in the township considerably smaller, and the chippings found in the Connecticut valley are yet smaller.

The hornstones so commonly used for arrowheads and other implements that I have never found in Marblehead, and I have never found among implements of the Connecticut valley any manufactured from the porphyry of Marblehead. In one of the Reports of the Smithsonian Institution is an account of the finding of a mass of half finished implements buried in the ground; such deposits simply prove that the aborigines having cut out rough outlines of implements, at times carried these to their camping ground, and there buried them, to be finished at leisure. I exhibit specimens of a lot that I dug up in Marblehead, on the Fretto farm, about a foot below the surface; such deposits are called "Indian pockets." There were over forty pieces in the lot.

The quantity in every case appeared in each instance to be about equal, apparently limited by the weight one person might conveniently carry. From a study of the breakage we learn that in making their arrowheads and tomahawk points they chipped the stone from the edge towards the centre, which, while it gave a sharp edge, left a central ridge that gave strength to the weapon. In finishing arrowheads there was a great deal of slow, careful work, which finally consisted in breaking off particles almost as fine as dust, by gentle pressure against stone. I had one arrowhead brought to me by a friend from California, made from the bottom of a glass bottle; it was very sharp and exquisitely finished. It was mostly made in his presence by an Indian squaw and nearly three days were spent in its manufacture. It can be safely stated that with the same tools a white man can make an Indian arrowhead.

The rocks used by the Indians on the coast in the manufacture of their larger implements, such as axes, gongs, skin dressers and grain pestles, were greenstone and syenite, and in the Connecticut valley a large portion were made from trap rock. These large implements appear to have had their forms first roughly hewn out, then to have been worked into shape by picking with sharp pointed stones after which they were sometimes polished. The axes as a rule were not polished,

while the implements used in the dressing of skins were, almost uniformly. Sometimes when the natural form of the material favored, such as fragments of trap rock for pestle and for hoes, but little additional work was put upon it, and the implement was but rough affair.

Of the large implements, as would be presumed from their character, it is rare to find any that were broken in the process of manufacture, while such as have been marred or broken, after having been manufactured, are very common. It is stated by those who have made a comparison between the large implements of this country and of Europe, that those manufactured by the aborigines of the country are hewn, picked and sometimes polished; those of Europe are simply hewn. The marked difference, if it is a fact, is not so singular as appears at first sight; the material to a large extent, of the European implement is flint, which, while it cannot be surpassed as a material for hewing, yet for picking and polishing, would prove very refractory, and it is probable that the same motives that led our own aborigines to avoid the porphyry of those of Europe to be content with simple hewing, having to deal with a still more stubborn material in their flint. The skin dressers, gongs and some other implements were made as sharp at the working edges as such stones were capable of, and this was done by rubbing them on fine grained stones. On the sea coast pieces of the finest grained greenstone were mostly used, some of which, when found, were as much worn as any modern carpenter's hone.

I have never seen among the relics on the sea coast any resembling the scalping knife of the West, or of Europe, or any whose peculiar shape suggested that it might have been used as a scalping knife. I infer from that on the sea coast the large chippings of stone, having a sharp edge, were used as scaling knives. Among some fifteen hundred specimens of Indian implements, collected on the sea coast, I have never seen more than one, that, from its shape and size could possibly have been used as the conventional tomahawk, an axe shaped weapon to be thrown from the hand. The illustrations in some of our modern school books are more correct where the tomahawk is shown to have been a wooden club terminating in a hard wood knob, in which had been inserted a large stone point.

The form of the metallic axe was doubtless copied from the same implement used by the inhabitants of the stone age. From time to time the metallic axe has varied in form, and all the several forms of stone axes I have in my possession have been represented in some of the forms of the metallic axe, and as that of the standard axe of to-day is precisely that of one of these forms, I cannot doubt but that the stone implement supplied the model.

Christ the Light of Life.—If any thing fiercer to the Spirit of the Redeemer effectually improves for sin, "Satan is divided against himself." It is only the Spirit of Christ that "convinces the world of sin, of righteousness, and of judgment." Sound therefore, and consistent with the analysis of gospel faith, were the testimonies of George Fox and Robert Barclay to the Lord Jesus Christ, as "the light of life and only "true light, which lighteth every man that cometh into the world."—S. Scot.

Selected for "The Friend."

the Way of Life and Death made manifest and set before men.

(Continued from page 208.)

Objection. But are not the scriptures the Word of God? And is not the Word of God to be a christian's rule? If every one should be left to his own spirit, what confusion and uncertainty would this produce!

Answer. The scriptures are not the Living Word, which is appointed by God to be the rule of a christian; but they contain words spoken by the Spirit of God, testifying of that Word, and pointing to that Word which is to be the rule. Search the scriptures, for in them you think to have eternal life, and they are they which testify of me, and ye will not come to me that ye may have life. John v. 39, 40. The scriptures are to be searched for the testimony which they give of Christ; and when that testimony is received, Christ is to be come, and life received from Him. But the heresies formerly, and Christians since (I mean christians in name) search the scriptures; but do not come to Christ for the life, sit stuck in the letter of the scriptures, and oppose the life with the letter, keeping themselves from the life by their wisdom and knowledge in the letter. Thus they put the scriptures into the place of Christ, and so honor neither Christ nor the scriptures. It had been no honor to John to have been taken for the light; his honor was to point to it; or is it any honor to the scriptures to be called the Word of God; but their honor is to discover and testify of the Word. Now hear that the scriptures call the Word. In the beginning was the Word, and the Word was with God, and the Word was God. John i. 1. And the Word was made flesh, 14th. This as the name of Christ, when He came into the world in the flesh, to sow His life in the world. And when He comes again into the world, out of a far country, to fight with the east and false prophet, and to cleanse the earth of the whore's fornication and idols, herewith she had corrupted it, He shall have the same name again; His name is called the Word of God. Rev. xix. 13. So Peter calleth that the Word of God, which liveth and abideth forever. 1st Peter i. 23. And this Word that liveth and abideth forever, was the Word that they preached, 25th. And they that believed did not cry up the words that the apostles spake for the Word; but received the thing they spake of, the ingrafted Word; which being received with a meek, quiet, and submissive spirit, is able to save the soul. James i. 21. This is the word of faith that is high, in the heart and in the mouth. Rom. x. 10. This is the word that stands at the door of the heart, and speaks to be let in (Behold, stand at the door and knock); and when it is let in, it speaks in the heart what is to be heard and done. It is high; it is in the heart, and in the mouth; to what end? That thou mightest hear it, and do it. The living Word, which is quick and powerful, and sharper than any two edged sword, divides in the mouth, and divides in the heart, the vile from the precious; yea, it reacheth to the very inmost of the heart, and cuts between the roots, (Heb. iii. 11th,) and this thou art to hear and do. Thou art to part with all vile words, the vile conversation, the vile course and worship of the world outwardly, and the vile thoughts and course of sin inwardly, as fast as the Word discovers them to thee, and to exercise thy-

self in that which is folly and madness to the eye of the world, and a grievous cross to thine own worldly nature; yea, when the word reaches to the very nature, life, and spirit within, from whence all that comes, that strong, wise root of the fleshly life in the heart must not be spared, nor that foolish, weak thing (to man's wise eye) which is brought instead thereof, be rejected; which, when it is received, is but like a little seed, even the least of seeds; and when it grows up, it is a long while but like a child, and yet keeping in that childishness, out of the wisdom, it enters into that kingdom which the greatest wisdom of man (in all his zealous ways and forms of religion) falls short, and is shut out of. This is the Word of life; this is the true living rule, and way to eternal life; and this is the obedience; this is the hearing and doing of the Word. He that hath an ear, let him hear. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2d Corin. xiii. 5. Are ye in the faith? Then Christ is in you. Is not Christ in you? Then ye are in the reprobate state, out of the faith. Is Christ in you, and shall He not hold the reins, and rule? Shall the living Word be in the heart, and not the rule of the heart? Shall He speak in the heart, and man or woman in whom He speaks run to the words of scripture formerly spoken, to know whether these be His words or no? Nay, nay, His sheep know His voice better than so. Did the apostle John, who had seen, and tasted, and handled, and preached the Word of Life, send christians to his epistles, or any other part of scripture, to be their rule? Nay, he directed them to the anointing as a sufficient teacher. 1st John ii. 17. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John vii. 38. He that hath the fountain of life in him, issuing out rivers of living water continually, hath he need to go forth to fetch in water? The kingdom of heaven is within you, saith Christ; and he bids seek the kingdom. Light the candle, sweep thine own house, seek diligently for the kingdom; there it is, if thou canst find it. Now he that hath found the kingdom within, shall he look without, into words spoken concerning the kingdom, to find the laws of the kingdom? Are not the laws of the kingdom to be found within the kingdom? Shall the kingdom be in the heart, and the laws of the kingdom written without in a book? Is not the gospel the ministration of the Spirit? And shall he who hath received the Spirit run back to the letter to be his guide? Shall the living Spirit, that gave forth the scriptures, be present, and not have pre-eminence above His own words? What is the proper intent of the letter? Is it not to testify of the Spirit, and to end in the Spirit? The law, the prophets, John, led to Christ in the flesh; and He was to be the increasing light, when they should decrease. Christ's words in the flesh, the apostles' words afterwards, and all words since, are but to lead to Christ in the Spirit, to the eternal living substance; and when the words of Christ, of the apostles, or any words spoken from the same Spirit in those days, have brought to the Spirit, to the feeling and settling of the soul in the living foundation, and to the building and perfecting of the man of God therein, they have attained their end and glory. But

to cry up these not understanding their voice, but keeping at a distance from the thing that they invite to; the words hereby are put out of their place, out of their proper use and service, and so attain neither their end nor their glory. And though man put that upon them which seems to be a greater glory, namely, to make them his rule and guide; yet, it being not a true glory, it is no glory, but a dishonor both to them and to the Spirit, who gave them to another end.

(To be continued.)

The Value of the Honey Bee in Agriculture.

Honey and wax have ever been two most useful articles in domestic economy, and, from the earliest times, the honey bee has been the companion of man. What an addition to a farmer's house is a beehive, nestling among the apple trees with its hundreds of busy inhabitants, some settling about the door, or flying lightly above the roof, others darting off in quest of new supplies of food, and still others returning on laboring wings laden down with their "baskets" filled with crude pollen. What a scene of industry and system is bee life! This is an every-day picture. But honey and wax are not indispensable. The hunting of the sperm whale and the discovery of petroleum have done away with the need of wax, and the sugar cane and beets give us sweets in new and more convenient forms. What use then, is the bee? our reader will ask. The answer will recur to but a few. The grand use in nature of the bee is the securing to the farmer or fruit raiser a good crop and the permanence of the best varieties of fruit.

Gardeners have always known that bees fertilize squash, melon, and cucumber flowers by conveying the pollen from one plant to another, thus insuring not only the complete fertilization of the seed by the male pollen and thus improving the fruit, but actually causing the production of more squashes, melons, and cucumbers by causing certain flowers to set that otherwise would have dropped to the ground sterile and useless. This has been proved by fertilizing the flowers by hand; a very large, indeed an unnaturally abundant crop being thus obtained. It has been noticed by a few, though the many have not appreciated the fact, that fruit trees are more productive when a swarm of bees is placed among them, for when the bees have been removed by disease or other means, the fruit crop has diminished.

"At the Apianian General Convention, held at Stuttgart, Württemberg, in 1858, the subject of honey-yielding crops being under discussion, the celebrated pomologist, Professor Lucas, one of the directors of the Hohenheim Institute, went on to say: 'Of more importance, however, is the improved management of our fruit trees. Here the interests of the horticulturists and the bee-keeper combine and run parallel. A judicious pruning of our fruit trees will cause them to blossom more freely, and yield honey more plentifully. I would urge attention to this on those particularly who are both fruit growers and bee-keepers. A careful and observant bee-keeper at Potsdam writes to me that his trees yield decidedly larger crops since he has established an apiary in his orchard, and the annual crop is now more certain and regular than before, though his trees had always received due attention.'

"Some years ago a wealthy lady in Germany established a green house, at considerable cost, and stocked it with a great variety of choice native and exotic fruit trees—expecting in due time to have remunerating crops. Time passed, and annually there was a superabundance of blossoms, with only very little fruit. Various plans were devised and adopted to bring the trees to bearing, but without success, till it was suggested that the blossoms needed fertilization, and that by means of bees, the fertilization could be effected. A hive of busy honey gatherers was introduced next season; the remedy was effectual—there was no longer any difficulty in producing crops there. The bees distributed the pollen, and the setting of the fruit followed naturally."

From these convincing facts we learn the value of the honey bee to agriculture. Blot them out and we must go almost entirely without fruit and vegetables. Besides being a source of profit for their honey and wax, the bee actually brings to our doors loads of fruits and vegetables and other products of the farm.—*Annals of Bee Culture*, 1870.

For "The Friend."

Extracts from a Sermon preached at Grace Church Street, England, 24th 5th mo. 1688, by Stephen Crisp: "No True Worship without the right knowledge of God."

"My Friends,—There is no man who can truly worship God, till he comes in a measure of certain knowledge of Him; for all the worship in the world, where the veil of ignorance still prevails on the mind, is all abominable; there is no acceptance with God. There must be a knowledge of God before there can be a true worshipping of him; for they that worship before they know God, *worship they know not what*; they worship a God they have heard of, but do not know; so every one that worshippeth, must first come to that which giveth a true knowledge; that raiseth up a certainty in the mind, 'This is the Lord, we will trust in him; this is our God, and we will serve him.' And that all people might come to this certainty of knowledge, *God hath sent forth his Spirit*, that the things of God might be communicated by the Spirit of God, for without the assistance of the Spirit, men seek after the knowledge of God in vain; for if they seek after the knowledge, worship and acceptance with God, they cannot find it; so that all religion, and religious performances people are exercised in, where they begin without the Spirit, will all prove fruitless in the end. The wise men of the world, have used their wisdom to find out the true God; but God in wisdom hath ordained that the world by all their wisdom shall not know him; so there is an end of their labor. Then how shall they know him? 'As none can know the things of a man save the spirit of man that is in him, so none can know the things of God, but the Spirit of God.' So they that resist the guidance, direction and counsels of the Spirit of God, are like those that would enter a house or palace, and remember not the door that leads into it. People would come into the divine knowledge, and the understanding of divine mysteries, but they desire another way; by study and by arts and sciences, they would attain it by their own industry, and herein they strive to excel each other. If one comes among them and tells them, Friends you are all out of the way,

then they are angry, and instead of inquiring the way, they are angry that their way must be rejected. Friends, you will never come to the knowledge of God but by the Spirit of God; then they mock, scoff and scorn the doctrine of the Spirit, for the teaching of the Spirit hath been the scorn of the age. * * Can any come to the knowledge of Christ, unless *he that sent him reveals him*? Where are people's bibles? their rule as they call it, that all their endeavors have proved fruitless in respect of the knowledge of God. But not come to say, make it appear that we have not some to this true worship and knowledge and true religion? I will tell you, all that have attained to this true knowledge, have been *made partakers of his divine nature* and his divine qualities; they have brought forth in their lives and conversations, of the same nature, viz., holy and divine: They have known the sanctifier and are a sanctified people, so that they are one with him, and show forth the beauty of holiness in their lives, that is a demonstration that may show the knowledge of God, for without it they live a corrupt, unholily life, a life of self-love, a *life of pride*, vanity and enmity, and that they never had from God, but from another root, a life of iniquity and sin; so that they are still without the knowledge of God. And again, all that have come to the knowledge of God, have trusted in him; that people cannot do now; except a few that so know him, the generality of the age cannot trust God; they must have something else to trust to and rely upon, for on him they cannot trust. Now the Lord said by the prophet, 'They that know my name will trust in me,' that is enough if people know God, whom to know is life eternal, even to know thee the only true God and Jesus Christ whom thou hast sent. This is life eternal. If people were to come to this divine knowledge, they would not take care and study for any refuge, or set up this, that, or the other thing to lean upon. A rich man trusteth in his riches, and some on one thing and some on another, but they should trust on the living God, and he would be their God and their Rock, and they would venture their concerns upon him, both in this world and that which is to come, if they did only know him. People may say as they will, but he can never properly be said to be my God or mine, until we cast our care and concerns wholly upon him, and can say he is our God, and our reliance and dependance is upon him.

"There was never any man upon earth that had the true knowledge of God, that needed to be put upon worshipping him; for the knowledge that is given of God through Christ, brings forth naturally an adoration of the invisible power, which men put their trust in; it produceth an adoration which is true worship; it causeth an humble reverence of that power; it brings the soul upon its knees, as it were; it brings the soul to stoop and to bend and bow upon all occasions to God as his God. It nurseth his expectations to receive counsel, and judgment, and understanding from him, as the fountain of wisdom, and hereby people are taught to worship in the right, divine knowledge. But to tell men of the worship of God before they know him; though you make as many laws as you will to force them to worship that God they do not know, yet you can never do them any good, nor make their worship acceptable, nor make them devout; you can never bring de-

votion nor divine adoration into their heart by all the laws you can make. * * * There are those that say unto God, depart from us we desire not the knowledge of thy ways these are dark and ignorant, and have not the true knowledge of God, although the have abundance of notions, hearsay knowledge, learning and speculations. These people mock and scoff at a light within. What say they, is there a light within. Hath ever one a light within? Yes, I believe so, and you must believe so too, if you will believe scriptures. Christ is the true Light, and hath lighted every man that cometh into the world. If he did light them, how did he do it? I will tell you, say they, He spake great many gracious words, and somehow hath wrote them down. What, will this prove the Light within? because we have got a New Testament and Christ hath spoken a great many gracious words; doth this prove the light within? No, people might have been darkness still, for all the books of the New Testament, and the Old Testament too, are for all the books of the world, for they never have conveyed light into the hearts and consciences of men, if God had not placed there. Indeed these books may be instrumental, and God doth make use of them as means for conveying light, and grace, and a working of true conversion; but the Holy Scriptures cannot do it of themselves, unless there be a cooperation of the spirit with it without this spirit they cannot convey saving light to us; How prove you then, a light within? The apostle tells you, if you believe him, (2 Cor. iv. 6,) "God who commanded the light to shine out of darkness, hath shined our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ;" so that every one that retireth in himself, will know quickly and understand his error, and confess that there is a light within, and that by this rule, because that is something in the heart that makes manifest that which is reproveable, if they do so anything reproveable; that which manifest dark words or works is *light*. The next question is, Whether this light is sufficient for true knowledge of God, and to bring a man to life and salvation? I am of that judgment that it is sufficient, and I believe it heartily; preach it boldly in the name of the Lord, the light that shines in your hearts is to the knowledge of God in the face of Jesus Christ the mediator." S. C.

Millville, 7th 4th mo. 1870.

For "The Friend"

To the Editors:—As the readers of your journal have not, of latter time, been supplied with information of the proceedings of our Yearly Meetings, I have thought they might be interested in the following extracts from an account of the late Indiana Yearly Meeting, published in the last number of "The Friend." It appears to have been written by a member of that meeting have italicised two or three sentences, which struck me as conveying peculiar views. *

9th month 29th.—Meeting opened after few minutes of silent waiting, when a Friend from Philadelphia in recurring to the epithet read the day before, expressed regret that the Yearly Meeting was not in correspondence with ours. He spoke of the *bondage of Friends there, but believed a living seed ex-*

ing them, and asked the sympathy and aid of this meeting for the church there. Joseph Cox, an esteemed and well known man, now in his ninety-third year, reverted to epistolary correspondence, and said he would be glad if the meeting would instruct an epistle committee to prepare an epistle to Philadelphia; this called forth much expression of unity and sympathy for the small band of us in bonds. A minister thought there was a radical difference on some points between the two Yearly Meetings, and Philadelphia was now controlled it was a disgrace to Society, &c. After some further remarks the subject was dropped, no one being deemed prudent to present.

The committee declined last year to visit these meetings on their request to have a Yearly Meeting, reported favorably, and after full expression of approval, and subject to concurrence of other Yearly Meetings, the Yearly Meeting is to be opened at Lawrence in that State in 10th month, 1872.

A long discussion occurred after the receipt of a report of the Freedmen's Missionary Board, who asked for authority to establish meetings, receive members, recognize the gifts of preachers, elders, &c., and have the control of work in the South; the persons received, not to be in full membership until recognized as such by the Yearly Meeting. Several eminent Friends objected to this extraordinary assumption of power, believing it would produce disorder and complications, lose the spirit and letter of discipline, tend to disunity, and otherwise be of hurtful tendency. A majority, including many of the younger class, took a different view; some objections were adopted, and the report was about to pass, when, at the suggestion of a friend, supported by many others, the subject was placed in the hands of a committee to confer with the Missionary Board. This protracted discussion elicited very judicious and cautionary remarks. It appeared that nine new meetings had been established, while owing to the annual statistics not being complete this year, the average approximates pretty nearly to the last, viz: number of births, 477; received membership by their own request, 777; by request of parents, 404; by certificate, 839; whole number of members, 16,447; number of males, 8026; number of females, 8421; number dissolved, 35; number resigned, removed by certificate, 558; deaths, 232; average age at time of death, 31½ years; deaths under 1 year, 51; deaths from 1 to 10 years, 47; average age of deaths over 10 years, number of families, 2934; parts of families, 12; established meetings, 123; recorded preachers, 144; meetings without recorded preachers, 46; ministers recorded during the year, 13.

At the General Meetings were reported as during the year, one in Ohio and one in Indiana.

A Friend (minister) made a proposal to a General Meeting, in which all the other Yearly Meetings on this continent should be invited to participate, to meet in Philadelphia, with a difficulty and inexpediency of holding a meeting was discussed, and the proposal was not agreed to. Another proposition was to hold a similar meeting in East Tennessee, which also declined.

The trustees of White's Manual Labor Institute offered their annual report. The chil-

dren placed there are instructed in household and farm duties, receive scriptural and other instruction. In reference to an incident embodied in the report, a Friend inquired if singing was taught, or was a part of the exercise of the children. The clerk replied that the singing of hymns there did not come under the control of the trustees. Several Friends thought it a very objectionable feature, and should not be sanctioned in any schools under the care of Society; others thought it of very little moment; but on taking the sense of the meeting it was decided to have that part of the report expunged.

It was stated by a Friend that our Society in this country had lost about 100,000 members by marriage, or attending the marriages of others, recommending the subject to the thoughtful consideration of the Yearly Meeting. A few others thought the care and sympathy of the Society should be extended over such, that many might be redeemed from the world, not feeling easy to join any other society.

The annual report of Committee on Education was found to be so incomplete, that no accurate results could be arrived at, only forty-two of the forty-five Monthly Meetings reporting. From this it appears there are of children between the ages of 6 and 21, 4467; attending schools and colleges, 4065; over 21 years of age attending school, 120; teachers, 277; two academies and three graded schools within the Yearly Meeting limits; number of students attending Earlham College during the year, 212.

A recommendation from the Missionary Board that Daniel Drew (colored) of Southland Meeting, Arkansas, be recorded a minister (under the new rule) by the Yearly Meeting was fully assented to.

The report of the Peace Committee was read; the payment of lecturers and agents, as therein referred to, gave uneasiness to a number of Friends, partly from the difficulty of raising the proportions of money in some meetings for this specific purpose; but after some explanations, and a defence of the plan by a prominent member of the Committee, and a short discussion, it was united with, and the usual appropriations passed.

In consequence of the sale of land in Kansas owned by this Yearly Meeting, the Shawnee Mission, after years of patient labor, and a large expenditure of money, has at last been abandoned, and the proceeds of improvements, stock, &c., five thousand dollars, was recommended to be applied in assisting Kansas Friends building their new Yearly Meeting-house. This gave rise, however, to much opposition, and under all the circumstances it was concluded not to divert this fund from its original channel, as other Yearly Meetings had originally united in the Indian concern and contributed liberally towards their support. The proposed appropriation for Kansas Friends was referred to a committee. A desire having been expressed by a Friend (himself a minister) during a former sitting that we should have a better educated ministry, and if possible a college preparation, &c., a Friend, also a minister, and one of our foremost scholars, very feelingly and pertinently unburdened his mind on this subject, saying, in substance, he believed this gift proceeded from God alone—man had nothing to do with it. Our early Friends, many of them unlearned save in the school of Christ, powerfully

preached the gospel to the tendering, edifying, and convincing of large numbers; and our present annual assembly bore fresh evidence of the qualifying work of the Holy Spirit through chosen instruments, who, debarred of the advantages of education, had touched his heart by the fervency and reaching power of their messages under the divine anointing. These remarks found a response in many hearts, as the testimony of one alike distinguished for his learning and a clear logical mind. The Friend who had introduced this subject made some qualifying explanations, which proved somewhat satisfactory.

The payment of lecturers on peace again came up, was protested against and defended, many Friends thinking we bear a constant testimony against war, and that the payment of one hundred dollars per month to each lecturer might be curtailed by the distribution of documents bearing on this subject at an annual cost of about five hundred dollars. No definite action, however, was taken by the meeting on this question, as it was concluded to try the present plan another year.

A minute of Western Yearly Meeting was introduced, suggesting the holding of a General Meeting of Friends in America, to meet in New York city on the second day succeeding Canada Yearly Meeting in 1872; it was referred to a committee to report next year. The reading of epistles addressed to the different Yearly Meetings closed the proceedings, a few minutes of silent waiting followed, and the Yearly Meeting of 1870 passed away.

Selected.

KINDRED HEARTS.

Oh! ask not, hope thou not too much
Of sympathy below;

Few are the hearts who love the same one touch
Bids the sweet fountain flow.

Few—and by still conflicting powers
Forbidden here to meet—
Such ties would make this life of ours
Too fair for aught so fleet.

It may be that thy brother's eye
Sees not as thine, which turns
In such deep reverence to the sky,
When the rich sun-set burns:
It may be that the breath of spring,
Born amidst violets lone,
A rapture o'er thy soul can bring—
A dream, to his unknown.

The tune that speaks of other times,
A sorrowful delight,
The melody of distant chimes,
The sound of waves by night;
The wind that, with so many a tone,
Some chord within can thrill,—
These may have language all thine own,
To him a mystery still.

Yet scorn thou not for this, the true
And steadfast love of years;
The kindly, that from childhood grew,
The faithful to thy tears!
If there be one that o'er the dead
Hath in thy griefs a warmer part,
Or watch'd through sleep by thy bed,—
Call his a kindred heart!

But for those bonds all perfect made,
Wherein bright spirits blend,
Like sister flowers of one sweet shade,
With the same breeze that bend,
For that full bliss of thought allied,
Never to mortals given,—
Oh! lay thy lonely dreamer aside,
Or lift them unto heaven.

Felicia Howland.

Ministry.—No matter how few words or how simple, if it be but the Lord speaking by and through us. The rest is vanity.—John Barclay.

From "Good Health."

Dynamite.

One recognizes with something of a feeling of horror that many of the terrible means in vogue for the slaughter of the human race have their origin in investigations undertaken by scientific men with the view of increasing the knowledge of ameliorating the condition of mankind in general. This is essentially the case with the substance whose name heads this article. Invented originally for the purpose of assisting the peaceful labors of the miner and the engineer, it is now employed as the explosive agent of the torpedoes which defend the rivers and harbors of Germany against the aggressions of the French fleet.

Every one knows what glycerine is,—a clear, syrupy liquid, sweet to the taste, and somewhat greasy to the touch. Its scope of employment ranges from the surgeon's dispensary to the lady's boudoir. Chemists term it a triatomic alcohol, and it may be derived from fat or tallow by the action of lime and sulphuric acid. Its properties are many and various, but as they have no bearing upon the present subject, we shall abstain from noticing them. If a quantity of nitric acid be added to twice its weight of sulphuric acid, and glycerine be poured into this, and carefully stirred—the whole being surrounded by a freezing mixture—we obtain that wonderful substance known as nitro-glycerine, which has more than ten times the explosive force of gunpowder. It forms on the surface as an oily-looking liquid of a pale yellow color, is perfectly odorless, and has a sweet, aromatic taste. It is poisonous, whether taken internally or absorbed through the skin, and small doses of it produce distressing headaches. Although practically insoluble in water, it dissolves readily in ether, alcohol, or wood-spirit.

Nitro-glycerine was discovered in the year 1847, by an Italian, named Ascareto Sobrero; but its practical application is entirely due to the researches of Alfred Nobel, a Swedish mining engineer. It does not explode when brought into contact with fire, and remains unchanged even when raised to the temperature of boiling water; but at about forty degrees Fahrenheit, it becomes converted into an icy mass, which merely requires friction to develop all its explosive qualities. This peculiarity has been the cause of many lamentable accidents, when A. Nobel commenced a series of experiments with the view of rendering its employment comparatively safe. After some time, he found that mixing it with about ten per cent. of wood-spirit rendered it practically harmless, and this method is now generally adopted. When required for use, the wood-spirit can be removed, and all the properties of the nitro-glycerine restored by the simple addition of water, which, mixing with the spirit, sets free, as it were, the nitro-glycerine. The only drawback to this plan is, that when the nitro-glycerine is reconverted into its original state, it is of course quite as dangerous as ever.

To obviate this, A. Nobel has invented a new mixture, which he terms "dynamite." It consists of seventy-five per cent. of nitro-glycerine, and twenty-five per cent. of very fine sand, and is a brownish-looking powder, something like sawdust, only greasy to the touch. It burns without explosion when placed in a fire, or brought into contact with

a lighted match. If struck with a hammer, on an anvil, the portion struck takes fire without inflaming the dynamite around it. As a proof of the perfect security with which it may be handled, we may mention that M. Nobel has placed a case containing about eight pounds of it (equal to nearly eighty pounds of ordinary powder) on a brick fire, and that the dynamite was consumed without noise or shock; while a similar case was flung from a height of sixty-five feet on to a hard rock without producing the slightest explosion. A weight of over two hundred pounds was then let fall from a height of twenty feet upon a box of dynamite; the box was smashed, but again there was no explosion.

The usual method of firing dynamite is by means of a copper capsule containing fulminate of silver,—the latter being inflamed either by the ordinary slow-match, or by the electric spark. The employment of this capsule and detoning composition is absolutely essential for the explosion of dynamite. In order to give some idea of the force developed by such an explosion, it may be mentioned that a spoonful of it placed upon a block of quartz, covered with bricks, and fired, caused the quartz to be broken up into pieces about the size of a pea, and reduced the bricks to powder. Like nitro-glycerine, dynamite congeals at a comparatively high temperature; but to restore it to its proper condition, it is only necessary to put it in a warm place, or, if it is contained in closed cartridges, to plunge it into warm water.

In mining operations, dynamite possesses many advantages over nitro-glycerine, besides those already mentioned. It has been usual, for instance, to pour the nitro-glycerine in a liquid state into the holes bored in the rock for its reception; and running from these into some unknown crevice, it has frequently, when fired, produced an explosion under the very feet of the miners, causing, of course, a disastrous loss of life. To obviate this, it has been necessary to employ cartridges which do not completely fill up the bore-holes, so that a portion of the explosive force is wasted. Dynamite, on the other hand, being of a pasty consistence, yields to the least pressure, and completely fills up the holes, so that a given weight of this substance is almost as effective as a given weight of nitro-glycerine, while at the same time it is safer even than gunpowder.

It remains to be seen whether the anticipated advantages will be derived from its employment as a munition of war.

For "The Friend."

Accountability of Parents.

Interested in a late essay in "The Friend," entitled "Our Vineyards," it seemed to lead the mind inward to the recognition of the acceptableness of parents and heads of families in the Divine sight, according to that written for our learning concerning the obedience, which is of faith, of the good old Patriarch: "I know Abraham, that he will command his children and his household after him, and that they shall keep the way of the Lord, to do justice and judgment," &c.

A fear has often been felt lest parents, members of our Society, perhaps too neglectful themselves of the indispensable duty of submission of the heart to Christ Jesus, or Saviour, with the want also of watchfulness unto

prayer on their own accounts, are thence in the state to be ended with the "pardon on high," which was the necessary well as promised qualification of old for vice in the name of the Lord. A qualification less needed now to teach and lead the pious and very responsible charge committed to parents unto Christ Jesus; or in other words, to call down Abraham's blessing-ability to command our children and he holds after us, that they "keep the way of the Lord to do justice and judgment," not this—pressing the solemn query home to some—one fruitful cause of the relations which now prevail in the church that so few are coming up to the help of the Lord against the mighty? Even that parents, for want of giving themselves in first place to Christ Jesus, and thence being qualified, through the riches of the deemer's grace, to labor to train up their children in His fear, have so far subjected themselves to the complaint preferred against Israel of old: "The fathers have eaten grapes, and the children's teeth are set edge." Would, as this is the case with that they might turn unto the Healer, Restorer and Restorer of paths to dwell and "do justice and judgment" in a discharge of the very responsible duty entrusted to them; whereby they might truly rich; even the blessing conferred Abraham, to be known and accepted of Most High, and thus avoid the fearful sentence pronounced upon Eli, who neglecting to himself in the fear of the Lord, and being mindful of His covenant, restrained notions: because of which it is written iniquity of Eli's house shall not be purged sacrifice nor offering forever."

O! that the solemn and responsible of this life, with the patient working every part of our precious soul's salvation the true fear of the Searcher of hearts, so rest upon the minds of parents, that could do no less than watch over the plants entrusted to them, to train them admonition and fear of our Father who heaven. That thus the precious ointment in the case of Aaron, might extend skirts of the garment; and that Nazareth whose polishing is of sapphire, may be raised up to replenish the ways and places of our Zion, that joy and thanks, from both parents and children, may be heard in our borders to the praise and of Him, whose kingdom is an everlasting dominion, and whose dominion endureth throughout all generations. It is the opening hand from whom are all our blessings can alone enable any to yield fruits of love and where parents are livingly concerned, walk themselves in, and to train up under their direction in a faithful manner of the doctrines and testimonies of it is believed that a rich reward will be upon the heritage of such, like the blessing the house of Obededom aforetime, who wereark rested. The dear children also, to the consistent example of such father-mothers, with the wholesome watchfulness and restraint, as well as the frequent pleadings with the Father of mercies, account, will be helped to grow up in liking before Him; and thus, if through enabled, with the family of the Patriarch, keep the way of the Lord," they will be

strengthened to walk worthy of the vocation wherewith they are called, in all lowliness and meekness, and hereby to be fitted equally to a life of dedication to their Heavenly Father, or prepared for an early death.

A filial relation is well defined by the Apostle: "Children obey your parents in the Lord: for this is right." May the dear young people, as is written of the ever blessed Son of God, the High Priest of our profession, be subject to their parents (Luke ii. 21) the true fear of Him. Then will His Holy Spirit rest upon them. He will make them to grow in grace, and in the experimental knowledge of Him, which is life eternal, and will enable, through the successive steps of religious growth—the little steps of faith and obedience—to increase with the increase of Him, from babes in Christ to the stature of strong men in faith and holiness; by the church will be edited, and its glory glorified.

When I was seven years of age, the Spirit of the Lord began to work in my mind, and to draw me to Him, and to bring me off from childishness and vanities. This holy light in my soul, as I soon after found it to be, comforted me, that I ought not to give way to sin, or to this, or the other thing which pleased me; and when, at any time, I did what I ought not to have done, it brought upon me the rebuke and condemnation, even in those days, as it hath *always since*, when I did that which offended the Lord.—*Joseph*

Human devices to add to our numbers, or to give us a name among men, for our benevolent and philanthropic doings, will not spread the blessed Truth, or gather souls to God, but the effectual workings of the Divine power that puts down sin, and cleanses the soul, and causes it to bring forth the fruits of the Spirit, will draw seeking souls to us, and make us instrumental in extending and spreading the Redeemer's kingdom on earth.

THE FRIEND.

TWELFTH MONTH 3, 1870.

do not share in the surprise that has been expressed by some Friends, at the innovations made and being made in Friends' meetings of worship in England, or, more properly speaking, the substitution of Scripture reading for worship in their meetings; and the sanction given by them to hymn singing, exhibited in the few extracts from the *Record*, "published in our last number." The cases cited cannot be considered exceptional, if we may give credence to the opening paragraph of an article in the no. number of the (London) "*Friend*,"

Henry S. Newman, and intended to illustrate the propriety of having the Scriptures read in the meetings of Friends. His words are: "We cannot shut our eyes to the fact that one meeting after another is making provision for the public reading of the Scriptures, until the great question of worship has become—what is the right position of the Scriptures in regard to our meetings of worship?"

our mind, and we should suppose to the

mind of every one capable of tracing the links between effects and their original causes, this change, like the many others that have so altered the character of the Society, is the legitimate fruit of the principles promulgated of latter years amongst us, as being more enlightened deductions from the Scriptures, than those previously held by Friends, and set forth by Penn, Penington, Barclay and other standard authors.

If, as has been taught, the Scriptures are "*the principal means employed by Divine Providence for the illumination, conversion, and Spiritual edification of man*;" if they are "*the divinely appointed means of conversion*;" if "*the moral law, as revealed in Scripture*" * * * applies to all circumstances, comprehends all conditions, regulates all motives, and controls all overt acts;" if "*the Bible alone reveals the nature and character of sin*;" if the gospel is nothing more than the "*glad tidings*" recorded in the New Testament, the Scriptures must be the primary rule of faith and practice, and it becomes indispensable to salvation, to acquire a knowledge of the truths contained in them. With these views, Scripture schools, Scripture teaching and expounding, become highly important, and their wide extension, and constant operation, offer to their advocates the confident expectation of a sufficient reformation. Then, according to this same system of theology—having obtained the knowledge of, and a belief in the sacred truths recorded in the Scriptures, man possesses the faculties—reason and faith—by which he is able to accept and apply them availingly. "Faith is that principle in the human mind by which alone, according to the known constitution of our nature, this plan [of divine mercy and wisdom for our redemption] can be accepted and applied. Since then, the believer accepts the mercy of God in Christ Jesus, and applies it to his own condition, it follows in reason that the believer is saved." Have we not in these easy terms, an explanation of the numerous and sudden conversions we now so frequently hear of, and of the confident assertion often made by persons whom we would not have supposed had made many steps in the strait and narrow way, that they are perfectly justified, and their salvation assured!

Again: If it is accepted that the Scriptures are "*the means provided for instructing the Church in divine truth*;" and that they are to be "*distinctly regarded as the appointed source from which ministers are to derive the knowledge of the truths they declare*," it seems no more than reasonable that they should be read in our meetings for divine worship, rather than to take them, at second hand, from those who undertake to expound them by the knowledge gathered through study, and by practice in their Scripture Schools.

The principles of the Society led them in the beginning out of such doctrines, and preserved it from the practices naturally flowing from them, and Friends were a spiritually-minded people, an inward, a peculiar people; and they held up a light that others acknowledged to be clear and powerful. Now we are making much show of First-day Schools, of Scripture teaching, and of abundant activity in what is called "Christian work," and many are rejoicing in the notion that there is a great revival, and that they have seen beyond the contracted views of their predeces-

sors. But can we say that the life and power of religion abounds with us as it did with them? In what do we give proof, as a Society, that we are advancing beyond them in a knowledge of the truth, and in the spirituality of the gospel? Is it in abandoning—as is the case in Great Britain and in many places in this country—the plain garb that has hitherto distinguished the true Friend (and does yet), and the plain language of the Bible; in adopting the fashions and the complimentary address of the world, and the heathen names of days and seasons; in cultivating the study and practice of music; in adorning our houses with statuary and paintings; in considering these things as too small for a Christian to notice; in countenancing mixed marriages; in establishing missionary societies independent of the Society's organization; in amalgamating with other professors in "mission schools" and uniting in their mode of worship; in adopting, under some circumstances, singing of hymns as part of worship; in setting up "prayer meetings;" in introducing the reading of the Scriptures into our meetings for worship? And we might further query, is it in permitting members to submit to the rite of water baptism, and to partake of bread and wine as the Lord's Supper, without testifying against them? as is stated to be the case in some places. Are these, which are the fruits of the "new life" transfused throughout the Society within the last twenty-five or thirty years, satisfying evidences that the new religion is better than the old? or do they, if properly interpreted, verify Isaiah's, on our poor Society?

We would ask those who are thus metamorphosing the Society, where will be the end of the changes? If they have done these things in the green tree, what shall be done in the dry? When custom has reconciled to the innovations already made, is it likely that increased liberty and broken down barriers, will weaken or lessen the determination to be like other professors around us. Having overstepped the testimony of Truth so widely, as to introduce the reading of the Scriptures into our meetings for worship, how long will it be before the proposition made and urged, to have men learned in the languages, appointed to expound them to attenders of such meetings, supposed to be ignorant and unlearned, will be acceded to? Having sanctioned the singing of hymns in our meetings, why not practise it in our regular meetings. Alas! none are so blind as those who will not see.

We think there is much suggested that is worthy of deep consideration in the following, which we take from a communication, signed R. Doeg, in the last number of the (London) "*Friend*," written in opposition to the introduction of Scripture reading in meetings for worship:

"I remember a speech of that esteemed elder of the Church, Josiah Forster, at a Yearly Meeting a few years ago, when some alteration in our rules or practice had been advocated. He observed that Friends would do well to bear in mind that many of their elder brethren had already given up a great deal for the sake of harmony; and he thought it would be wiser and better to stop and watch the effect of what had been done, before we went further. I trust there is at the present time more vitality in our little community than there was thirty or forty years ago. On the

other hand, some are disposed to attribute various inconsistencies that now appear in some of our members to what they think was, at the time alluded to, a want of Christian firmness on the part of the Yearly Meeting. Certainly this meeting had no intention of encouraging such, though the idea that more latitude was allowable may, in some cases, have given occasion to advantage being so taken. I refrain from expressing an opinion on this point, and only allude to it to draw attention to the sage remarks of our departed friend, and to introduce a view which it seems wise to take on the present question. There may be grounds for the apprehension that the introduction of the practice H. S. N. proposes may pave the way for further steps in a wrong direction. The desire to be like others, not to run counter to the maxims and customs of those around us, is a striking propensity of human nature. The Israelites fell into the idolatries of the heathen, and afterwards desired a king, that they might be like all the nations.* The early Christians first attempted to Judaize, then to adopt the philosophy of Plato and others, then to blend heathen practices with Christianity; and some of these things seem to have been done under the specious view of drawing the heathen to forsake their false worship. In our days, Protestants are imitating Roman Catholics in ritualistic practices, some of them apparently with sincere, however mistaken, motives; and, in more ways than one, the Society of Friends has shown a similar tendency to assimilate to others.

"In all these cases it is to be observed that the modes adopted have been, and are such, as are more agreeable to human nature than that deep heart-work—that laboring, wrestling, striving, that patient waiting in entire dependence, that worshipping God in spirit—which true Christianity enjoins. Hitherto we have, in this country at least, remained a united, though a diminished people. Let us beware of any element of disunion. Let us remember our Lord's words, "A house divided against itself cannot stand." Let us beware lest, while professing a spiritual life, and non-conformity to the spirit of the world, our actions should belie our profession, and thus in this, or in any other respect, the trumpet give an uncertain sound."

SUMMARY OF EVENTS.

FOREIGN.—The pope has issued an encyclical bill concerning the spoliation of the church. He declares that it is impossible for him to make any surrender of property belonging not to him, and only placed in his hands as trustee, and if taken from him must be by hands he cannot have any thing to do with robbers, nor accept any thing from their hands. All who order, commit or assist in the robbery are formally excommunicated.

It is noticed with more surprise, that Earl Granville sent his note to Russia without waiting for the approval of his colleagues, who are divided in sentiment on the question. The queen, it is asserted, is utterly opposed to war, and so are a great part of the English people. Prince Gortschakoff's reply to Earl Granville's note, has been read in cabinet session. It is conciliatory in its tone, and has a specific meaning in its previous declarations, and affirms that Russia craves peace generally, and in the east especially. He does not withdraw Russia's claim to a modification of the treaty of Paris, and repeats the reference to a violation of the treaty by other European powers.

A Berlin dispatch says, that the late elections in Schleswig generally resulted in favor of the candidates who support the proposition for annexation to Denmark. Wurttemberg has signed the treaty negotiated at Versailles for a German confederation. The North

German Parliament have passed the bill granting a credit of 100,000,000 thalers for war purposes, with only a few dissenting votes.

The situation of Paris, so far as is known, has not materially changed. It is still closely besieged, and all persons, foreigners included, have been forbidden to leave the city. The Prussians refuse to permit them to pass their lines. The New York Tribune's correspondent, writing on the 13th inst., says the news of their privations well so far. Charcoal is now eight times the usual price, and the consumption of gas is forbidden. Since the 15th, the flesh of horses, mules and asses has been regulated by tariff like beef, and rations thereof were issued by the government. Cats are sold at six francs a pound. The number of deaths in two weeks had been 3640, including 758 from small pox. The *Temps* on the 15th said, "Beef will wholly fail in a week, horse-flesh in a fortnight, and salt meat in a week longer; vegetables and flour in three weeks longer." A telegram of more recent date declares that there is subsistence in the city for two months, and bread for a still longer period. The weather all over France has been stormy, with a heavy fall of rain and snow, making all military operations very difficult.

Thionville, the last stronghold of the French in Lorraine, has capitulated after a long siege and bombardment.

Tours dispatches of the 27th, state that 50,000 French troops had arrived at that place from Brittany. Several engagements between detached bodies of the German and French forces, both east and west of Orleans, and nearly on a line with that city, are reported, in all of which the French were successful. At Vendome they repulsed the Prussians and took 500 prisoners. A Tours dispatch of the 28th states, that a battle occurred on the day previous, near Amiens, which lasted until near evening, when the French abandoned their position before superior numbers and the artillery of the Prussians.

The London Times of the 25th says, that no collision between Russia and England is now probable. It has been definitely settled that a meeting of foreign ministers of the Powers interested in the treaty of 1856, shall take place in England in the First month next.

London. Com's, 42 $\frac{1}{2}$. U. S. 5-20's of 1862, 88; of 1861, 92; 4's, 84 $\frac{1}{2}$.

Liverpool.—Middling upland cotton, 91 $\frac{1}{4}$; Orleans, 92 $\frac{1}{2}$.

UNITED STATES.—Philadelphia.—Mortality last week 240. Old age, 16; consumption, 45. The city authorities have had a careful census of the population of inhabitants one of the wards, in order to test the accuracy of the census taken by the United States Marshal. The ward chosen was the Eighth, which the U. States Marshal's census gave a population of 20,306. The actual number at this time was found to be 22,831, and as near as could be ascertained, it was 22,570 on the first of Sixth mo. last, being 2,010 more than the census. The average number of inhabitants in each dwelling was found to be seven. The whole number of dwellings in the city is 115,132, with a probable population of 800,000.

Patents.—During the year ending 9th mo. 50th, 1870, there were filed in the Patent Office 19,411 applications for patents, including reissues and designs. The number of patents issued was 13,622, 101 extended, and 1089 allowed but not issued.

Public Lands.—During the last fiscal year, public lands were disposed of as follows:

Cash sales,	2,159,516.81
Located with military warrants,	512,360.00
Taken for homesteads,	3,698,910.05
Located with college scrip,	192,848.21
Grants to railroads,	996,655.91
Grants to wagon roads,	66,876.91
Approved to States as swamp,	481,628.31
Indian scrip locations,	16,627.33
Total,	8,065,413.00

A quantity greater by 429,261.03 acres than that disposed of the previous year.

Switzerland.—New England shows by the present census a total population of 3,482,001, against 3,135,283 in 1860. This increase is mostly in Massachusetts, Connecticut and Rhode Island. The population of New Hampshire has decreased 8,077, and the increase in Maryland is 10,000.

The census of the Cherokee Indians, just completed, shows a population of 15,388, of whom 7787 are males, and 7601 are females. The census of Salt Lake City, just completed, shows the population to be 13,545, against 8,236 ten years ago. The great bulk of this population is Mormon.

According to the latest returns the regular army of the United States is composed of 2188 officers & 54,870 enlisted men.

The San Francisco Bulletin states that one of the largest wheat growers in Alameda county, Cal. in this year, shipped his crop direct to Liverpool with the intervention of middlemen and commission merchants. This enterprising farmer chartered a large ship, which he loaded at the end of the Central Pacific road wharf, at Oakland, and 1,200 tons of wheat was brought alongside the ship's tackle, and in a few hours was stowed in the hold.

The census returns of New Jersey are complete, with the exception of four townships. During the year the number of inhabitants in the State is 895,672. In it was 672,953.

The Markets, &c.—The following were the quotations on the 28th inst. New York.—American 80th, H. Five-twenty's, 1807; ditto, 1868, 1000; ditto, 40, 100; Cotton, 16 $\frac{1}{2}$ cts. Mixed western corn, 86 cts. Oats, 62 $\frac{1}{2}$ a 64 cts. Philadelphia.—Clovers, 56.25 a 56.56. Superfine flour, 45.50 a 48.57; 1 brands, 85 a 87.25. Red wheat, 81.40 a 81.42. F. 93 cts. New corn, 77 a 79 cts; old, 87 a 88 cts. O. 54 a 56 cts. Choice beef cattle sold at 81 a 9 cts., and 45 cts.; fat to good, 41 a 8 cts., and common 40 cts. per lb. gross. Sheep sold at 65 $\frac{1}{2}$ per gross, and hogs at 9 a 9.50 per 100 lbs. net. Baltimore.—Choice white wheat, 81.70 a 81.75; good to pri 81.40 a 81.45; prime to choice red, 81.55 a 81.70; to good, 81.20 a 81.30. White corn, 77 a 80 cts; yell 85 cts. Oats, 50 a 52 cts.

TEACHER WANTED.

A competent Teacher (male or female) is wanted to take charge of Friends' school at Medford. Application may be made to EDWARD REEVE, CLAYTON HAINES, Medford, N. J.

FRIENDS' BOARDING SCHOOL FOR IND. CHILDREN, TEXASSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshalltown, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia, extra 90 cts. per do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' BOOK STORE.

Just published and for sale, No. 304 Arch St Philadelphia, "Journal of the Life and Religious views of WILLIAM EVANS: a Minister of the Gospel the Society of Friends." A large octavo of 709 pp. Bound in cloth, \$2.50 Do sheep, 2.75 Half bound in Turkish morocco, 3.00

FRIENDS' ASYLUM FOR THE INSANE

New Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WINTON, M.D.

Application for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Cropwell Meeting, Tenth month 1870, JOHN B. JONES, of Philadelphia, to HANNA daughter of Amos Evens, of Marlton, New Jersey.

DIED, on the 8th of Tenth month, 1870, at her residence in this city, PIERRE ANS, daughter of the Jacob Justice, a member of the Western District Monthly Meeting.

On the evening of the 9th of Tenth month, MARY ANN, wife of Wm. W. Smedley, in the 52d of her age, a member of Frankford Monthly Meeting was favored to endure a protracted illness Christian patience and resignation, and we have consoling evidence, that through redeeming love mercy, she has been received into everlasting rest.

On the 28th of Tenth month, 1870, MARY PERCE, in the 84th year of her age, a member of W. District Monthly Meeting, Philadelphia.

WILLIAM H. PILE, PRINTER.
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The Mont Cenis Tunnel.

Professor Anstons furnishes the *Gentleman's Magazine* with an interesting article on "The Passage of the Mont Cenis," a portion of which we extract.

After speaking of the road constructed by Napoleon 1st, and the remarkable railway of the mountain built by an American engineer, the following account is given of the great tunnel:

"It is evident that for a long time to come a tunnel through the Alps near the Mont Cenis pass is likely to supersede all other roads, and convey a vast number of passengers and goods through, instead of across, the great natural barrier which the Alps present between northern and southern Europe. Much has been recently said about other Alpine tunnels, but none has been seriously undertaken; nor in the present state of political affairs in Europe is any likely to be commenced some time to come. Meanwhile, the works we are referring to is on the very point of completion, all the possible or real difficulties being either been avoided or overcome; and may be predicted, with a confidence approaching to certainty, that the present year will witness the actual piercing of the mountain, and the opening of a way between the valleys that carry water to the Gulf of Lyons and those that drain into the Adriatic. The reader who has followed the official returns on the progress of the tunnel may think that, as there still remains nearly half a mile to be done through, this statement is premature, and that accidents and delays may still occur. Doubt, if by any sad complexity of political affairs, the war that is now raging should involve Italy as well as the northern powers, requisite human labor might cease to be available; but without such a crisis there is no probability of interruption. Provided only that the machinery, which has been so well adapted, and which is now in admirable working order, should continue to hold out another six months, there cannot be much doubt that the two ends will meet. One more year will, perhaps, be sufficient to complete, not only the tunnel but the approaches, and connect the valleys of France and Italy by a continuous railway liable to interruption.

"A recent visit to the immediate neighborhood of the tunnel, and to the resident engineers at both ends, and a study of the collections of rocks that have been made during the progress of the works, has enabled me to appreciate fully this state of approximate certainty as to the further progress and completion of the work, and also the causes of the difference in progress at the two ends. What may be called the physical history of the tunnel, as distinguished from its history as a work of engineering and mechanics, is now nearly complete, and possesses considerable interest.

"The great tunnel through the Alps passes under the Mont Frejus about 16 miles west of the Mont Cenis and the pass known by that name. It is therefore very incorrectly termed the Mont Cenis tunnel. It cuts through the watershed of the Rhone and the Po, which in this part of the Alps is a crest varying from seven to ten thousand feet above the sea. Mont Tabor, the highest part of this crest, is a few miles to the west of the tunnel, and is 10,430 feet above the sea, while the Mont Cenis pass, the lowest point, is about the same distance to the east, and is 6,890 feet above the sea. The height of the observatory on the summit of the ridge over the tunnel is 9,676 feet. The levels of the valleys to the north and south of this crest or watershed are respectively 3,612 and 4,380 feet. This difference of level, upwards of 750 feet, by which the valley on the south, or Italian side, exceeds the northern or French side, would seem at first sight to offer some difficulties in constructing the tunnel, especially if much water had been met with. By taking advantage, however, of the form of the valley, the railway will be carried by a zigzag on the mountain side to some hundred feet higher level before entering the mountain on the French side, reaching the entrance of the tunnel at 1,046 feet. There thus remains a difference of 334 feet, which when distributed over the seven and a half miles, is found to be equivalent to a gradient of 44 feet in a mile, or one in 120.

"The tunnel has not been in course of actual construction more than twelve years, but it had been suggested as long ago as in 1841, in a pamphlet published at Lyons by Signor Medail of Bardoneche. This pamphlet was brought under the notice of Charles Albert, at that time King of Sardinia, in whose dominions were included the whole valley of the Arie as well as both sides of the mountain crest. The work was thus from the first exclusively Italian, and France only became interested in it when it took possession of Savoy. The work has been carried on throughout from both sides by Italian engineers, according to the terms of the treaty by which Savoy was ceded to France. The king referred the matter to the Minister of the Interior to make due inquiries, and the engineering and physical questions involved were submitted to the

consideration and judgment of M. Maus, a Belgian, who was engineer-in-chief of the Turin and Genoa railway, then in course of construction, and Professor Sismonda, a very eminent geologist employed in the preparation of a geological map of Sardinia, since published. These two gentlemen, after visiting and carefully examining the whole of the chain between Mont Cenis and Monte Genevra, reported favorably of the line selected by M. Medail, which was ultimately adopted. The matter then went into the hands of other engineers (who have now undertaken the work for the government,) but as on further investigation and calculation, based on the rate of progress of similar works already undertaken, it was estimated that at least thirty-five years would be required for the tunneling, even if no unexpected difficulties and no accidents supervened, it was natural enough that the government should pause before deciding on a work of such magnitude entirely for the benefit of a future generation. Then came the question whether by some mechanical contrivance it might not be possible to accelerate the progress. It was soon found altogether out of the question to attack the tunnel at any point between the two extremities. In most cases when railway tunnels are required, a shaft or many shafts are sunk from the surface, and the work goes on from each shaft towards both ends, at the same time that the two ends are being driven. In this way, by means of two shafts a tunnel of three miles might be divided into six sections of half a mile each, and so in proportion. But in the case before us the height of rock above the tunnel would be as much as 1,500 feet at a distance of less than half a mile on the Piedmont side, and almost as much on the Savoy side. To sink two shafts to a depth of 1,500 feet in an Alpine country, and after all leave an interval of more than six miles, was not to be considered for a moment. The whole distance (7 1/2 miles,) must therefore be pierced from the two ends. A machine was contrived by M. Maus which, taking advantage of the water power abundantly available on both sides of the mountain, was expected to reduce the time required for the work by one-fourth, but owing to the political events of 1848 this machine was never actually put together and used. After the disturbed times had passed, and when Italy became a kingdom, the engineers charged with the execution of the work had perfected the ingenious and most effective machinery that has since been used for perforating the rocks. Some time, of course, elapsed before operations could be carried on with steadiness and vigor; but for many years past the tunneling has been going on, not only steadily but with gradually increasing certainty and facility, and the work is now, as we have already seen, almost in a complete state.

"A visit to the tunnel works in their present state is interesting and instructive, and

is well worthy of the time and trouble involved. Leaving Turin by the evening train the journey to Susa in summer time is full of interest, the road passing first across the plain with the mountains at a distance, but soon entering the valley and shut in by the lower flanking chain of the Alps on each side, with ruins of mediæval castles occasionally crowning the hills. The counterforts of the chain consist of serpentine, which is almost immediately succeeded by gneissic rocks and mica schist, and then by altered schists of the oolitic period altogether changed so as to resemble the oldest rocks of the Alps. These continue across the mountain axes and reach to St. Michel. Picturesque old castles and equally picturesque villages succeed each other equally rapidly; the valley is moderately wide and cultivated, and after passing the small town of Bussoleno the mountains close in and soon the little town of Susa is reached. Here the main line of railway ends, and when the tunnel is completed it will avoid the town and present station altogether. The works are seen in passing, and are well advanced.

"The view of the valley from Susa is very striking. Looking from the town there is a vast amphitheatre, almost closed except towards the east, where the torrent of the Dora makes its way to join the Po at Turin. The narrow gorge up whose sides the mountain road rises to reach the pass of the Mont Cenis, seems to be shut in entirely behind, and the upper valley of the Dora, turning towards the south, is concealed from view. The result something resembles those curious *cirques* common in the Pyrenees, and the effect is grand. Susa itself does not contain much beyond a number of hotels, but near it are the remains of an old triumphal arch, built in honor of Augustus a little before the christian era. There is also a cathedral of the 12th century, but not much of it remains.

(To be continued.)

Selected for "The Friend."

The Way of Life and Death made manifest and set before men.

(Concluded from page 118.)

Now for the other part of the objection, that if men should be left to their own spirits, and should follow the guidance of their own spirits, it would produce confusion and uncertainty; I do acknowledge it; it would do so. But here is no leaving of a man to his own spirit spoken of or intended, but the directing and guiding of a man to the Word and Spirit of Life, to know and hear the voice of Christ, which gathers and translates man out of his own spirit into His Spirit; and here is no confusion or uncertainty; but order, certainty, and stability. The light of God's Spirit is a certain and infallible rule, and the eye that sees that, (is a true eye); whereas man's understanding of the scriptures is uncertain and fallible; he not having the true eye, receiveth such a literal, uncertain knowledge of things into his uncertain understanding, as deceives his soul. And here man, in the midst of his wisdom and knowledge of the scriptures, is lost in his own erring and uncertain mind, and his soul deceived, for want of a true root and foundation of certainty in himself. But he that is come to the true Shepherd, and knows His voice he cannot be deceived. Yea, he can read the scriptures safely, and taste the true sweetness of the words that came from the life; but man who is out of the life

feeds on the husks, and can receive no more. He hath gathered a dead, dry, literal, husky knowledge out of the scriptures, and that he can relish; but should the life of the words and things there spoken of be opened to him, he could not receive them, he himself being out of that wherein they were written, and wherein alone they can be understood. But poor man having lost the life, what should he do? He can do no other but cry up the letter, and make as good shift with it as he can, though his soul the mean while be starved, and lies in famine and death, for want of the bread of life, and a wrong thing is fed.

The scribes and Pharisees made a great noise about the law and ordinances of Moses, exclaiming against Christ and His disciples as breakers and profaners of them; yet they themselves did not truly honor the law and ordinances of Moses, but their own doctrines, commandments and traditions. So those now who make a great noise about the scriptures, and about the institutions of the apostles, do not honor the scriptures, or the institutions of the apostles; but their own meanings, their own conceivings, their own inventions and imaginations thereupon. They run to the scriptures with that understanding which is out of the truth, and which shall never be let into the truth; and so being not able to reach and comprehend the truth as it is, they study, they invent, they imagine a meaning; they form a likeness, a similitude of the truth as near as they can, and this must go for the truth; and this they honor and bow before as the will of God; which being not the will of God, but a likeness of their own inventing and forming, they worship not God, they honor not the scriptures, but they honor and worship the works of their own brain. And every scripture which man hath thus formed a meaning out of, and hath not read in the true and living light of God's eternal Spirit, he hath made an image by, he hath made an idol of; and the respect and honor he gives this meaning, is not a respect and honor given to God, but to his own image, to his own idol. Oh how many are your idols, ye christians of England, as ye think yourselves to be! How many are your idols, ye gathered churches! How full of images and idols are ye, ye spiritual notionists, who have run from one thing to another with the same mind and spirit wherewith ye began at first! But the founder of images has never been discovered and destroyed in you, and so he is still at work among you all; and great will your sorrow and distress be, when the Lord's quick eye searcheth him out, and revealeth His just wrath against him. In my heart and soul I honor the scriptures, and long to read them throughout with the pure eye, and in the pure light of the living Spirit of God; but the Lord preserve me from reading one line of them in my own will, or interpreting any part of them according to my own understanding, but only as I am guided, led, and enlightened by Him, in the will and understanding which comes from Him. And here all scripture, every writing of God's Spirit, which is from the breath of His life, is profitable to build up and perfect the man of God; but the instructions, the proofs, the observations, the rules, the grounds of hope and comfort, or whatever else which man gathers out of the scriptures (he himself being out of the life,) have not the true profit, nor build up the true thing; but both the gatherings and the gatherer are for

destruction. And the Lord will ease the scripture of the burden of man's fornings and invention from it, and recover its honor again by the living presence and power of the spirit that wrote it; and then it shall be no longer abused and wrested by man's earth and unlearned mind, but in the hands of the Spirit, come to its true use and service to the Seed, and to the world.

ISAAC PENNINGTON.

Educational Principles.

Words, instead of ideas, are worshippe. The teaching of science, if properly done, the reverse of this, and will go far to remedy its defects. Books in this case ought only be accessories, not principals. The pupil must be brought in face of the facts through experiment and demonstration. He should pull the plant to pieces and see how it is constructed. He must vex the electric cylinder till it yields him its sparks. He must apply with his own hand the magnet to the needle. He must see water broken up into its constituent parts, and witness the violence with which its elements unite. Unless he is brought into actual contact with the facts, and taught to observe and bring them into relation with the science evolved from them, it were better that instruction in science should be left alone. For one of the first lessons he must learn for science is not to trust in authority, but to demand proof for each assertion. All that is true education, for it draws out faculties of observation, connects observed facts with the conceptions deduced from them in the course of ages, gives discipline and courage of thought, and teaches a knowledge of scientific method which will serve a lifetime. No such education be begun too early. The whole yearnings of a child are for the natural phenomena around, until they are smothered by the ignorance of the parent or teacher. He is a young Linnaeus roaming over the fields in search of flowers. He is a young conchologist, or mineralogist, gathering shells or pebbles on the sea-shore. He is an ornithologist, and goes bird-nesting—an ichthyologist, and catches fish. Glorious education in nature, all this, if the teacher knew how direct and utilize it. But as soon as the children comes into the school-room, all natural instincts are crushed out of him; he is restrained out of all natural sympathies and affections, pruned, trimmed and cramped, and young intellect bound, as gardeners in old times bound trees and shrubs, till they are summed monstrous and grotesque forms, altogether different from the wide-spreading foliage and clustering buds which God him gave to them, and which man is idiot enough to think he can improve. Do not suppose that we wish the primary school to be a lecture theatre for all or any of the "ologies." All the science which would be necessary give a boy a taste of the principles involved in his calling, and an incitement to pursue them in his future life, might be given in illustration of other subjects. Instead of mere descriptive geography drearily taught a drowsily learned, you might make it illustrative of history, and illustrated by physics, geography, which, in the hands of a real master, might be made to embrace most of what is desirable to teach. The properties of air and water, illustrations of natural history, varieties of the human race, the properties of the atmosphere as a whole—is life-giving

rtues when pure, and its death dealings
ben fouled by man's impurities—the natural
oducts of different climes, these and such
e teachings are what could be introduced
ith telling and useful effect. Far better this
an over-lading geography with dry details
ources and mouths of rivers, of isothermal
es, latitudes and longitudes, tracks of ocean
rents, and other tendencies towards the
d verbalism and memory-cramming. The
ecious hours should be regarded as the train-
ing for a whole lifetime, and should be used
for the purpose of giving living and in-
elligent learning, not obsolete and parrot in-
struction.—From an article by Dr. Lyon Play-
fair.

For "The Friend."

Special Provisions.

When we remember that the Most High is
ancient, omnipresent and omnipotent, how
n any of us doubt of His wisdom, know-
ledge and strength, or of His ability to bring
pass many things beyond our finite cap-
acity to comprehend, and which we may be
tempted almost to disbelieve, because they
are in variance with the common laws of na-
ture, and conflict with the refined views of
science. The Holy Scriptures are fraught
with circumstances that are calculated to
confirm the true believer in their faith in His
power and ability to fulfil His own desig-
ned plans for their good, their preservation,
their conviction; and in His boundless
love to His poor dependent creature, man,
as the bush consumed that Moses saw on
Sinai? and was there not a ram caught in the
thicket, when of Abraham's obedience was fully
tested? and did not the children of Israel
travel through the channel of the Red Sea, as
a dry land, because an east wind drove the
waters back? And did not the Prophet Elijah
awake from his sleep, a cake baked
under a cruise of water at his head, after lying
down with the discouraging petition to have
his life taken away, for what better am I
than my fathers? The same special Provi-
dence was displayed for Joshua, so that the
riests who "bare the Ark, stood firm on dry
ground until all the people were passed clean
over Jordan;" also, "the sun stood still upon
Gibeon, and the moon in the valley of Ajalon."
And from the Apostle's arm, the venomous
serpent fell into the fire, unharmed him.
And more recent date, when an enemy's vessel
was chasing the one in whose berth that emi-
nent servant, George Fox, was reclining, and
he was enquired of "what course to pursue?"
he replied, "it was a trial of faith, and there-
fore the Lord was to be waited on for coun-
sel." "So retiring in spirit, the Lord showed
me that His life and power was placed be-
tween us and the ship that pursued," which
he told the master and the rest; and when the
enemy was close upon them, his faith was
strengthened upon the remembrance of the
"omise, the moon went down, a fresh gale
rose, and they saw them no more." And at
time of great distress on board of Thomas
halkley's vessel, when "their provisions had
led, some maimed, but he told them they
led not cast lots, "for I would freely offer
my life to do them good," and as I was
sailing over the side of the vessel, thought-
fully considering my proposal to the company,
and looking in my mind to Him who made
me, a very large dolphin came up towards
the surface of the water, and looked me in

the face. I called the people to put a hook
into the sea and take him, "for here is one
come to redeem me," which they did, and it
lasted for provision until they saw land; and
he adds, "Blessed be His great and glorious
name, through Christ for ever." Therefore,
let none harden their hearts by endeavoring
to persuade themselves that the passage through
the bed of the Red Sea was effected by the tide
running out; or that the awful and solemn
scenes presented at the time, when the sun
was darkened from the sixth until the ninth
hour, and the veil of the temple rent from
the top to the bottom, was (from scientific
calculation) an eclipse; but in humility and
abasedness of self, seek to have that eye
opened, that can believe that which they cannot
comprehend."

Hand-made Cheese—A New Industry.

A German hand-cheese factory has been
established in the southern section of Phila-
delphia, by Mende Brothers, which is now
carried on with much success. The *Practical
Farmer* says:

"It was to us an entirely new industry,
illustrating what we have often had to re-
mark, that if farmers would give their busi-
ness more thought and study, it will be found
to embrace many subdivisions, and much
greater variety than the old stereotyped rota-
tion of corn, oats, and wheat.

"The business which Mende Brothers have
established is that of purchasing from the
farmers of Chester and Delaware, Bucks and
Montgomery counties, curdled milk, com-
monly known as cottage cheese—"smear-
case." It is brought to them twice a week in
cans, for which they pay about twenty cents
per gallon, and by weight in winter three to
three and a half cents per pound. They con-
sume in this way the milk of about 2,000 cows
annually. Their factory is a massive brick
building, 40 by 100 feet, five stories high, with
basement, and has a variety of very ingenious
machinery, all of which is propelled by steam
power, and is capable of making 50,000 of the
hand cheeses per day of ten hours, or fifteen
millions per year, and does the work of at
least fifty hands. The curds, on being received
at the factory, fresh from the dairy, are placed
in bags holding perhaps a couple of bushels
and are allowed to drain entirely dry. They
are then emptied into large wooden troughs,
and manipulated with wooden shovels, a cer-
tain amount of salt and some caraway seed
being mixed through the mass. It is then
thoroughly ground up by machinery, before
passing into their principal machine, which
is a wonderful piece of mechanism. This
machine and delivers the cheese on sliding
shelves, in three straight rows, automatically
pressed into the shape of small cakes, about
two inches wide by half an inch thick, which
is found the most convenient size and shape
for sale and shipment. This is done with
the regularity of clock-work, and continues six
days in every week in the year, at all seasons.
"The after processes consist simply of these
sliding shelves passing and repassing each
other, through the hatchways up to the large
and well-ventilated drying-rooms above, where
they are arranged on racks.

"The temperature of these rooms is auto-
matically regulated by a thermometer; in cold
weather, hot air or hot steam conveyed in
iron pipes being used according to circum-

stances. The whole process of making the
"German hand cheese," from the time the
curds are received till finally packed in boxes
for shipment, occupies about twelve days.
The most scrupulous cleanliness and neatness
is observed about the establishment in every
part, and to secure entirely against danger
from dust and flies, the cakes before final ship-
ment all go to the basement, where they are
washed in great tubs of water, and again
dried.

"The supply of curd comes in winter from
Bucks and Montgomery, and in summer from
Chester and Delaware counties, for the reason
that farmers in the latter do not generally
have winter dairies.

"Mende Brothers commenced on a small
scale six years ago, and the process by which
they now manufacture the hand cheese is one
of their own invention and improvement, for
which they hold several patents. The main
difference between theirs and the old mode
of making this cheese is that they produce in
twelve days an article which will keep and
bear transportation all over the United States,
whereas the old process requires two or three
months, with very uncertain results, and even
under the most favorable circumstances is
hardly a merchantable article."

For "The Friend."

Tennessee Freedmen's School.

The opening for right minded and able
persons here is enlarging, and very encouraging.
Though money is by no means plenty, it is
pretty freely offered by Freedmen for books,
fixtures and good teachers. They are very
worthy communities generally; and great re-
ward, in peace of mind, would be the portion
of such teachers as rightly engage in self-
sustaining schools, and other reform work
here.

Y. WARNER,

Maryville, Tennessee.

Eleventh mo. 15th, 1870.

Immigration.—The total number of immi-
grants into the United States during the fiscal
year ending 6th mo. 30th last, appears from
the report of the Bureau of Statistics to have
been 357,097, classed as follows:

	Males.	Females.	Total.
Great Britain,	63,369	40,316	103,685
Ireland,	31,414	25,582	56,996
German States,	73,027	49,621	122,648
Sweden and Norway,	16,309	10,350	26,659
Denmark,	2,519	1,964	4,483
Holland,	663	403	1,066
Belgium,	718	284	1,002
Switzerland,	2,012	1,073	3,085
France,	2,669	1,316	4,065
Spain and Portugal,	655	256	911
Italy,	2,132	739	2,871
Russia and Poland,	690	440	1,130
Other countries of Europe,	28	2	30
China,	14,624	1,116	15,740
Africa,	26	5	31
British North American Possessions,	22,729	17,683	40,403
Mexico,	352	101	453
South America,	59	10	69
Cuba,	816	357	1,173
West Indies,	315	98	413
Azores,	275	167	442
All other countries not stated,	139	43	182
Total,	235,551	151,546	387,097

Social Intercourse.—I believe that friend-
ship would be truly valuable, and our mutual
intercourse instructive, did we speak to,
rather than of, one another.—*Mary Capper.*

AUTUMN WOODS.

Selected.

For "The Friend."

Ere in the northern gale
The summer roses of the trees are gone,
The woods of autumn all around our vale,
Have put their glory on.

The mountains that enfold
In their wide sweep, the colored landscape round,
Seem groups of giant kings in purple and in gold,
That guard enchanted ground.

I roam the woods that crown
The upland, where the mingled splendours glow;
Where the gay company of trees look down
On the green field below.

My steps are not alone
In these bright walks; the sweet south-west at play,
Flies, nestling, where the painted leaves are strewn,
Along the winding way.

And far in heaven, the while,
The sun that sends the gale to wander here,
Pours out on the fair earth his quiet smile—
The sweetest of the year.

Let in through all the trees
Come the strains of the finest depths are bright;
Their sunny colored foliage, in the breeze,
Twinkles like beams of light.

The rivulet, late unseen,
Where flickering through the shrubs its waters run,
Shines with the image of its golden screen,
And glimmerings of the sun.

* * * * *
Oh Autumn! why so soon
Depart the hues that make the forests glad;
Thy gentle wind and thy fair sunny noon,
And leave thee wild and sad?

Ah! 'twere a lot too blest
Forever in thy colored shades to stray;
Amid the kisses of the soft sweet east
To roam and dream for aye!

And leave the vain, low strife
That makes men mad—the tug for wealth and power;
The passions and the cares that wither life,
And waste its little hour.

Little's Living Age.

NIAGARA.

Original.

Suggested while standing on "Termination Rock,"
under the sheet of water that runs over "Table Rock."

I am alone amid thy tone,
Bold streams of might and pride!
I hear thy roar around me pour
Its echo's far and wide.
Above me thy rude crags are piled
In savage grandeur stern and wild,
While o'er thy bed, dark, deep, and broad,
The rainbow bends—the smile of God.

Ages have rolled, and Time grown old,
And empires passed away,
Since thou didst burst from chaos first
Into the light of day;
Yet 'mid the wreck that's wrought by time
Thou, mighty, absolute, sublime,
In flowing majesty dost tower,
Dread emblem of the Almighty's power.

I have no fear of danger here
Above thy foaming bed;
I do not shrink the trembling brink
Of these old rocks, to tread,
Away! all trivial things of earth,
Far nobler thoughts now spring to birth,
I feel a holier presence near!
Be strong my spirit, God is here!

His cunning hand, the whole hath planned,
His strength these rocks have piled,
His fiat hurled this watery world
Forth in its beauty wild.
His finger stretched that bow above,
That graceful arch—His smile of love,—
His voice, the thunder of this roar—
His presence speak they, evermore.

H. C. T.

Selections from the Diary of Hannah Gibbons; a
Minister deceased.

(Continued from page 114.)

To her friend William Evans, she again
writes,

"10th mo. 2d and 3d, 1858.

"My dear friend William Evans,—I feel inclined to write thee a few lines, though as usual have but little ability for it, more than to acknowledge thy kind remembrance of me, dated the first of last month. Communications of that kind, from those who love the Lord Jesus, seem to me comparable to iron sharpening iron to the weary traveller; such as have often to adopt the language, 'Surely I am a worm and no man.' These humiliating seasons are no doubt designed for our deepening in the root of life, whereby we are brought to feel the verity of the declaration, 'Of yourselves, without Me, ye can do nothing. I would that feelings of this kind did more generally prevail amongst us as a Society; causing us to study to be quiet, and to do our own business, each one endeavoring in humility and godly fear to build over against his own house, in order for the rebuilding of the walls which are so lamentably broken down. If this was our individual concern there would be less of an inclination to find fault with one another, which tends to increase strife, disunity, and to the casting stumbling blocks in the way of the beloved youth, and other honest enquirers after Truth. Truly the saying of our blessed Lord is applicable: 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.' * * * The breathing of my heart often is, Lord help us, for vain is the help of man. What a mercy it is that through all the shaking permitted, 'the foundation of God standeth sure; having this seal, the Lord knoweth them that are his;' yea, he knoweth them, and will tenderly regard these, I surely believe, who are endeavoring to follow Him in the obedience of faith, not leaning to their own understanding. What better can we do, dear friend, than to commit the cause unto the Lord, whose power is above every other power, hoping and trusting that in his own time He will take it into His own hands, and then who shall let it.

"Thy information of dear Elizabeth's improved health was very agreeable, as also to find you had a prospect of visiting us, which I hope you may be able to do ere very long. In the feeling of very tender love to you both, which I trust is of that kind which waxeth not old, I remain your sincere friend
HANNAH GIBBONS."

The following letter to ———, of Concord, was written about this time:

"Esteemed friend,—Although I am but very little acquainted with thee, yet I have felt my mind drawn towards thee in very tender solicitude for thy best welfare; and not knowing that I shall have an opportunity of speaking to thee verbally, I feel inclined to take this way; and my desire is that thou mayest not suffer any of the perishing things of this life so to engross thy mind as to retard thy progress heavenward. We have frequent evidences that here we have no continuing city, and to seek one which hath foundation whose builder and maker is the Lord, ought to be our first and greatest concern. We may please ourselves with the things of time and

sense, and experience some enjoyment in them, yet these will all fail to satisfy the longings of an immortal soul, in a time which sooner or later will overtake us all. A solemn season no doubt it will be (if time is mercifully granted for reflection) when the world and all its enjoyments are receding from our view, with an awful eternity before us; O thee to feel that we are in a state of acceptance with our Heavenly Father, will far transcend any thing we can possibly attain to in the present life. I am well aware that we do not attain to this desirable state in our own will and wisdom, nay verily; but it is in yielding to the redeeming, sanctifying power of our blessed Saviour who said, 'Whosoever doth not bear his cross and come after me cannot be my disciple.' This remains to be the way to blessedness and peace.

"I know not why my mind is thus drawn toward thee, my younger friend, in desire fitly increasing willingness to be found walking in the strait and narrow way which lead to life and peace. We may maintain a fast standing amongst men, yea, even have our lines squared as by a line of moral rectitude and this to a certain extent is commendable if we do not experience a yielding of ourselves in obedience to the dictates of Divine grace in the secret of the heart, we shall not know an advancement in the high and holy way cast up for the ransomed and redeemed of the Lord to walk in.

"While writing, thy worthy parents have been brought to my remembrance. Thy dear mother I was agreeably acquainted with, as thou thyself both could say with one former: 'I have no greater joy than to hear that my children walk in Truth.' I feel my mind clothed with desires for thy encouragement not so much with a view to draw thee to our religious Society, though that also would be highly satisfactory, as to endeavor to encourage thee to increasing diligence in attention to the monitions of Divine grace in thy own mind, and to a seeking more and more to our Heavenly Father for strength to do His blessed will.

"I write in much tenderness of mind towards thee, often feeling myself the necessity of watching unto prayer; having nothing in view but thy best welfare, and the relief of my own mind; therefore hope thou will excuse the freedom I have taken in thus addressing thee.

Thy sincere and well-wishing friend,
HANNAH GIBBONS."

We extract again from her Diary: "10 mo. 12th, 1858. My beloved brother-in-law Abraham Gibbons, departed this life in the 68th year of his age. He will be much missed in his bereaved family, by his friends, and also in our poor scattered Society; in the welfare of which he was much concerned, and continued to be so. Not many days before he closed he said, it is a great mercy to be quiet passing away.

"12th mo. 5th. My mind for some time past has been exercised on account of a poor colored man, confined in prison at New Chester: who, from reports, has long been walking in the broad way. It seemed to me as though it might be right for me to see him though many discouragements, such as bodily infirmities, and a fear lest the blessed Truth might suffer by me, stood as a lion in the way. But feeling as though my peace of mind would

cerned in it, I was enabled to be resigned; accordingly went the 29th of last month, accompanied by cousin James Emlen and my sister J. The poor erring man sat soliloquy like that which arose was communicated to me; and I was thankful in believing that the mercy and goodness of our compassionate Father, was still extended to him. And O how my heart craved that the poor prisoner should yield to the purifying, cleansing operation of the Holy Spirit, before it is too late; remembering the solemn declaration of our Saviour, 'How often would I have gathered thee, but thou wouldest not.' My mind afterwards favoured with a precious feeling; wherein a desire arose, that all the poor, erring, straying sheep from our Heavenly Father's house, might through His adorable mercy, be brought back to it, where there is ad enough and to spare."

After the simple statement that they had given communications at their meeting, G. thus proceeds: "My hearing is so gone I scarcely knew what was said. It was a long time with me, being renewedly made sensible of my nothingness and unworthiness; and that truly the solemnizing presence of the High and Holy One is not at our command. Yet He is at times pleased in mercy favor with it, when words are not spoken. Precious Father! be pleased to keep me in a dependent state."

The above allusion to silent meetings by our dear Father, reminds of an expression of one of her contemporaries, likewise passed away, and also a minister of Christ, to the effect that she had never been ashamed of a silent meeting; while she had not unfrequently been ashamed of those not so. To meetings with or without words the precept applies, "There is no power but of God." Friends need not decide beforehand to hold them either in silence or not in silence. It is only as the natural Word, the source and centre of all life, sought unto and obeyed, that good can be done, or the souls of those gathered can be edified. Perhaps there is not an individual member of our religious Society, who has attained to depth and experience in the mystery of godliness, that has not, after the injunction, 'commune with thine own heart and be still,' the preciousness and excellence of silent meetings, and their especial adaptation to our condition, and to the true spiritual worship, which in its nature must ever be in spirit and in truth. The worship of our Father who is in heaven is an exercise of the soul. He who looks on the heart, and hath respect to the intents of it, will not be satisfied with a substitution, or anything short of the only acceptable sacrifice of a broken heart and a contrite spirit. "The worship will pleasing to me," writes Jonathan Dymond, "is the sincere aspiration of a dependent and grateful creature to One who has all power in heaven and earth." "To the real prostration of the soul in the Divine presence," continues the same writer, "it is necessary that the mind should be still: 'Be still and know that I am God,' such devotion is sufficient for the whole mind; needs not, perhaps in its purest state it admits not—the intrusion of external things. And when the soul is thus permitted to enter into the sanctuary of God; when he is humbled in his presence; when all desires are involved in the one desire of devotedness to him; then is the hour of acceptable worship—then the petition of the soul is prayer

—then is its gratitude *thanksgiving*—then is its oblation *praise*." Robert Barclay on this very important subject, and with direct reference to a fundamental principle of Quakerism—the inward life and power of Christ—and by which he was secretly reached says: "When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up; and so I became knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed this is the surest way to become a christian; to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root; and such a knowledge will not be barren nor unfruitful. After this manner, we desire therefore, all that come among us to be proselyted; knowing that though thousands should be convinced in their understandings, of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from unrighteousness to righteousness, they could add nothing to us."

Is there not danger in this day of outwardness of observation, when with too many the wise and knowing head seeks to be pleased and filled, rather than through submission to the grace of Christ Jesus, the honest and good heart may receive the little seed or word of the kingdom; is there not danger of forgetting the Saviour's teaching, that the kingdom of God cometh not with observation, but is within; or being, by the same Holy Lawgiver, compared to a grain of mustard seed: "which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs," &c. Is there not danger of forgetting the inwardness and spirituality of christian worship under the gospel dispensation; and that be it in solemn reverential silence, or with the help of words, all is from the Lord, without whom our own efforts will be but as the sounding brass or the tinkling cymbal.

(To be continued.)

The Deep Sea.

BY ROBERT PATTERSON, D. D.*

During the progress of the deep sea soundings, which have been carried on ever since a trans-atlantic cable was proposed, quite a number of facts were incidentally observed, of such a character as to excite the most profound interest among scientific men; since they seemed to conflict with the accepted zoological and geological theories. It was desirable to collect more facts and to observe them more carefully. A dredging expedition was therefore fitted out under the charge of Messrs. Thompson and Carpenter, and H. B. M.'s ship, the Porcupine, was placed at their disposal, with the most improved apparatus for reaching the bottom of the deep sea, and bringing up considerable quantities of whatever might be found on its bottom. This apparatus has been so successful as to bring up some hundred weights of mud at a single haul from a very great depth. Registering thermometers, protected from pressure, were liberally furnished, and constantly, and generally successfully used, and their results registered. The observations and experiments were detailed before the Royal Geographical Society, and the specimens of the tenants of

the sea bottom were exhibited. The facts were so inexplicable according to the current theory of geology, indeed so contrary to many of its assumptions, that it was deemed necessary to doubt the correctness of the observations, or at least to hold them in suspense, until another expedition had either disproved or confirmed them. Philosophers moreover, had taught that all life must cease at three hundred or four hundred fathoms, from the immense pressure; and experiments with the hydrostatic press had crushed the life out of all kinds of shell fish and crustacea submitted to a much lower pressure; but here were thousands of such beings, fat and flourishing, from a depth of two thousand fathoms.

The Council of the Royal Society, therefore, requested the Admiralty for the use of The Porcupine again, for another expedition, under charge of Captain Calver, R. N., and Guyn Jeffreys, and the ship was accordingly put in commission for this and other hydrographic service. She sailed westward on the 18th of May, 1868, carrying on explorations until she reached Porcupine Creek, so named in one of her former voyages. She then went on sounding towards Rockall, a desolate rock in the North Atlantic, thence toward Donegal Bay.

In July she started on a second voyage under the scientific charge of Dr. Wyville Thompson, in a southwesterly course, for the purpose of deeper soundings at the northern extremity of the Bay of Biscay. Dr. Thompson was successful in making the dredge here at the extraordinary depth of 2,435 fathoms, a depth nearly equal to the height of Mont Blanc, and the greatest depth from which any considerable specimen of sea-bottom has yet been elevated—being 14,610 feet.

In August she started from Belfast for a third cruise, under the scientific charge of Dr. Carpenter, accompanied by Dr. Wyville Thompson, making a more detailed survey and re-examination of the ground previously examined by the Lightning, visiting the Faeroe Isles, and remaining out till September 15th.

These three expeditions under the charge of Captain Calver, whose previous experience was invaluable, and of three scientific men of the greatest eminence, are accordingly regarded as decisive of the questions at issue. They confirm, and in many respects enlarge, the former observations.

These explorers record *first*, the temperature of the sea at great depths; *second*, bring up specimens of the animals found at the deep sea-bottom; *third*, and specimens of the sea-bottom itself—of the mud and sand scooped up in the dredge.

First: The record of temperature. Some previous explorers had reported temperatures of 8° and 10° Fahrenheit, off the coast of Florida; these, however, were regarded as erroneous registerings. But the former Admiralty soundings discovered at the deep sea-bottom in the tropics, water below the freezing point; and the Porcupine soundings discovered that while the surface temperature was uniformly 52° over a large extent, there would be below it, at the bottom, one tract of ice-cold water, and then, within ten miles, another tract of bottom-water at 47°. It is discovered also that the sea-bottom, at the tropics, is always colder than in the North Atlantic.

Second: The Inhabitants. These, contra-

ry to the received opinions, are found to be various, well developed and numerous in the most profound depths. Among them we may mention that Dr. E. P. Wight brought up sharks from 3,000 feet. Dr. Walleih brought up thirteen star-fish, from two to five inches in diameter, to the tips of the rays, eight hundred miles from land, from a depth of 7,500 feet in Lat. 59-27 N. Long. 26-41 W.; and at the same time quantities of Globigerina deposit, showing that the star-fish could find plenty of food down there. A Norwegian naturalist also has obtained live echinoderms of a beautiful red color, from a depth of 8,400 feet, where the temperature was only above the freezing point.

But the most wonderful fact of all is, that in the greatest depths yet discovered the bottom teems with life, of various kinds, and with animals having perfect eyes. At a depth of 15,000 feet of sea water it has been generally supposed no light could penetrate; but the presence of eyes attests the existence of light. The very mud of the deep sea-bottom consists largely of organic matter, more or less decomposed, and quite sticky from the presence of minute pellets of jelly-like animalcula. Imbedded in this mud are multitudes of minute shells, and minute round bodies like watch glasses, called coco-spheres. A single haul brought up 23,000 specimens of a single form of echini. In short the bottom of the deep sea is much more populous than the land; and the most fragile shells, and the most delicate jellies are found beneath a water-pressure of a ton to the square inch.

Third: The sea-bottom itself. This was found to vary very much in character, and apparently in consequence of the variation of temperature before referred to. Where the temperature was down to near the freezing point, the character of the deposits was quite different from that of the closely neighboring region of warmer water. Thus within a space of ten miles the explorers discovered a cold and comparatively barren tract of sand, and beside it a warm tract covered with chalk, mud, and swarming with life. Abundant specimens of both have been raised and exhibited, and the fact is now universally admitted.

The ice-cold temperature of the earth's crust at a depth of 14,600 feet is a startling contradiction of the theory of geologists—that the interior of the earth is a lake of fire and molten minerals, and that the temperature increases as we sink towards it, one degree for every fifty feet. They alleged in support of this dogma some phenomena of mines, where chemical action and atmospheric pressure combine to raise the temperature. But they scornfully ignored the undeniable contradictory facts of the artesian wells of the Mississippi Valley, of which there are now some scores, and which send up water from great depths—that of Chicago 711 feet, temperature 58 degrees F.—colder than the average surface temperature.

But they cannot refuse to consider this series of authoritative observations, nor afford to ignore their bearing on the question of the earth's internal temperature. At the depth of these soundings, an excavation of 14,600 feet below the level of the ocean, according to geologists, the temperature of the earth's crust must be 292° F. above the surface temperature, or 344° F.; and as they say the earth has always been warmer than at pre-

sent, it could never have been lower than that. Now with such a bottom heat for even the six thousand years man has known it, or, as they put it, for six thousand millions of years, the ocean ought to have been long ago at the boiling point, and indeed should have been long ago evaporated. Instead, however, of any such temperature, we find ice-cold water at the bottom, and water at 52 degrees F. at the top, proving conclusively the absence of any such internal sea of fire as geologists assume and describe.

The discovery of the contemporaneous formation of widely different geological strata, is equally important for its destruction of the basis of geological chronology. We prefer to present this antagonism in the words of a competent and impartial literary journal. *The Eclectic Magazine* thus regards this discovery:

Philosophers had imagined that all life would cease at an ocean depth of three hundred fathoms; and that the temperature of the deep sea was every where thirty-nine degrees. It was found, on the contrary, that abundant life existed at far greater depths, and that the deep sea temperature varied within somewhat wide limits. More remarkable still, it was found that a difference in bottom temperature between thirty-two degrees and forty-seven degrees existed at points only eight or ten miles from each other, beneath an uniform surface temperature of about fifty-two degrees; and that where this was the case, in the cold area the bottom was formed of barren sandstone, mingled with fragments of older rock, and inhabited by a comparatively scanty fauna, of an arctic or borcal character, while in the adjacent warm area the bottom surface was cretaceous, and the more abundant fauna presented characteristics due to the more temperate climate. Hence an upheaval of a few miles of the sea-bottom subject to these conditions would present to the geologist of the future two portions of surface totally different in their structure, the one exhibiting traces of a depressed, the other of an elevated temperature; and yet these formations would have been contemporaneous and continuous. Wherever similar conditions are found upon the dry land of the present day, it had been supposed that the high and the low temperature, the formation of chalk and the formation of sandstone, must have been separated from each other by long periods; and the discovery that they may actually co-exist upon adjacent surfaces has done no less than strike at the very root of many of the customary assumptions with regard to geological time.

We have, in a former article, seen Sir Wm. Thompson from the ascertained facts of astronomy, demonstrating the erroneous character of the geological chronology of the earlier period of our earth's history. Here we have the physical geographers demonstrating the equally erroneous character of the chronology of the very latest formations—of those on whose alleged antiquity we have seen such vast calculations based of the antiquity of man. First and last geological chronology would seem to be a blundering business.

I am cheerfully confident, that if those, to whom we somewhat look as watchers, as seers, as standard-bearers, as counsellors, are removed, (and they are removing) to their rest—or if any of those that remain, should

not keep their habitations firm and undented, but turn aside in *any respect* from ancient testimony—that He, who raised such a people as we were at the first, y never cease to raise up others, and put fo some in the fore-ground, into the very se of the unfaithful. I have seen it wonderf in my short day; I have read it of those w have gone before; and therefore let none e throw away their shield, and weakly com mise the trust devolving on them.—*J. Barcl*

For "The Friend"

The Journal of William Evans.

On page 67 of this deeply interesting well as instructive volume, occur the following remarks on detraction:

"Within the last two months I have passed through several close trials which I hope I mentioned to my advantage. The enemy of righteousness seeks to destroy the precious birth which is of Divine begetting. It utters not to him by what means; and all those who are the disciples of Christ look steadily on the watch, he may even delude them under the pretext of religious concern for the preservation of an individual, to spot his defects, or to represent actions which has done innocently, in such a manner to another, as to create an unfavorable prejudice against him, and thereby block up his way for the exercise of his gift. What mischief would be prevented, if the Divine exhortation was complying with under the clothing of restoring spirit, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.' Many surmises respecting actions and motives would prove unfounded, and the precious unity of the spirit preserved and strengthened."

"Oh! this precious unity of the spirit; how it would be felt to increase and flow, as it were, to vessel, if the forgoing admonition was truly dwelt under and observed, and how much happier should we be as a people as individuals."

The writer feels desirous of calling the attention of our younger members to the *Journal* of our late beloved friend Wm. Evans, feeling satisfied they will derive both entertainment and instruction from its perusal. Differing in some respects from many journals, it gives very frequently the subject of his exercises and communications on different occasions, and not infrequently, when on a journey, an allusion is made to the beauties of outward scenes through which he is passing.

Chester county.

"*Leather Paper in Japan.*"—One of most interesting and peculiar productions of paper is that which is made to imitate leather. The surface has every appearance of finished skin, with extraordinary firmness, elasticity, and it can be subjected to wash without any injury from the water. The peculiarities are not so much due to the poor quality of the material as to the mode of manufacture, the surfaces remaining in even when the paper is very thick, while y paper of this kind soon loses its firmness and the grain is impaired.

Japanese "leather" paper is made extensively at Flangawa, near Yeddo. It is made of sheets of 60 centimetres in length and centimetres in width. The paper out of which it is prepared is not dissimilar to

king-paper, and is made in Southern Japan, near Nagasaki, and thence taken to other provinces, where it is manufactured into the several forms for various uses. The "leather-paper" is made in the following manner:—It is dampened and laid in pairs between two suitably prepared forms, made of paper also, very more highly varnished than ordinary paper; they have a very strong surface coating, but running only in one direction.

Before putting the paper in these forms, the sheets are stretched a little in the direction of their width. If there are several sheets they are rolled on a cylindrical piece of wood, the grain of the paper running in an opposite direction from that of the wood; they are then unrolled from this on a cloth kept them in shape, and put into a form, with a hole in the top large enough to admit the end of the wooden cylinder. The roll of paper is then subjected to a pressure of 200 or 300 pounds. After the roll has been reduced to three-quarters of its original length, this pressure, it is taken out of the press it is turned, the folds flattening out, and again pressed to remove the deep marks.

After passing the paper through rollers several times, the upper surface acquires the appearance of leather; it is then colored, oiled with a kind of rape-seed oil, varnished, and pressed more in the press, which completes it, with the exception of drying. By means of rollers and cross lines on the rollers, the upper surface of the paper is made to resemble paper exactly in all its varieties. The paper being pressed to one-third, or even to one-fourth, of its original thickness, and the passage through the rollers giving it a fine-grained appearance, makes it valuable to picture-makers, as the surface has the appearance of pe silk.

There is another variety of "leather" paper, which is smooth and transparent, resembling hog-skin very much. This is manufactured by a process of hammering, and is the highest priced, costing 27 cents per sheet, the other grades from 8 to 14 cents, and is very fine selling at 8 cents per sheet.—*Journal of Applied Chemistry.*

For "The Friend."

Our Religious Society.

"Though it is my lot often to dwell under a false sense of my own unworthiness and profitability towards the great Lord of harvest, yet it does seem to me that if varied, cumulative, and alarming changes and innovations, noted in the last two numbers of "The Friend" by its worthy Editors, to have place and to be carried out among our separate organization as a distinct republic, will be but little more than a lie. But how humiliating and sorrowful is such a picture! For has not the Lord set His name among this people? Did not carry our forefathers as on eagles' wings? And was not He exalted through our greater faithfulness to the manifestations of His grace and power unto the establishment of the inward and spiritual kingdom (is dear Son in the hearts of the people?) and shall the thirst for change, the desire for earthly ease and liberty, the dread of the Lord's wrath, with the temptations of the great enemy, induce us to go back to that from which our fathers came out through so much suffering and temporal loss, even in some cases of

life itself? No! rather let us rally wholeheartedly to the standard of ancient Quakerism, which proved so effective in the early days—and Truth altho' not—towards the change of heart and life whereby regeneration and holiness are witnessed. How lamentable to us would be the plaintive appeal to a people formerly, "bent to backsliding from the Lord." "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboiim? (cities which the Lord overthrew as in a moment) mine heart is turned within me, my repentings are kindled together." Truly of stirring application is the subsequent language: "Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually." lest that ever to be dreaded judgment of the Most High to any person or people be visited upon this Society—a being given up to walk after the imaginations of our own hearts, and after our own counsels.

But notwithstanding all the causes for mourning and lamentation amongst us, there is good cheer in the following from the pen of our late beloved friend William Evans:

"1861, Eleventh month. In contemplating the trials and overturnings to which our religious Society has been subjected for many years in this country, I was made to believe a few days since, that the gracious Shepherd was still near to us, and that the time was not very far off, when He would go through his flock, and renew the visitations of His love to the younger members. That He would bestow gifts upon them, to be occupied in his church; and prepare and send forth servants to proclaim and spread the doctrines of the gospel, and his blessed cause, from sea to sea; and from the rivers to the ends of the earth. Hereby the beauty, and strength, and influence of our Society, in this Yearly Meeting, and in this city, will be restored; and a body of solid and deeply experienced men and women, it appeared to me, would be again raised up as standard bearers, and watchmen upon the walls of Zion. May the Lord hasten it in his time and way; and enable us to continue to bear patiently the sufferings that remain for us to endure; for our own sakes, and for one another, whatever they may be."

War Costs to France.

Leoni Levi, the naturalized Italian, who is professor in King's College, London, of the Practice and Principles of Commerce, is held in high repute in his adopted country for the accuracy of his statistical statements. He has published an estimate of the particular losses to France of the present war.

First, the direct military and naval expenditure of France. On the 15th of July, when war was declared, a majority of the present Provisional Government voting for it, two votes for \$10,000,000 were voted, almost by acclamation. Three days later other votes for more than \$100,000,000 were readily passed. In August, other \$200,000,000 were voted. After this came a National Loan for \$175,000,000, and since then another loan of \$50,000,000 was negotiated in London and Paris. This makes a total of \$485,000,000. In addition, the city of Paris raised \$10,000,000, and many departments and cities of

*—*Journal of William Evans, p. 682—a work of rare interest and value.*

France borrowed considerable sums for local defences, to say nothing of what was taken from the treasure vaults of the Bank of France. There should also be included all the expenditure for war armaments from 1868 to 1870, estimated at \$200,000,000. In short, if the war were to end to-day, the direct expenditure of France would far exceed \$730,000,000.

The next item of direct losses is the waste and destruction caused by war. Two French papers—the *Journal d'Agriculture* and the *Paye*—have estimated this at \$1,000,000,000 more, but Professor Levi more moderately estimates it another \$750,000,000.

The indirect losses consist of two distinct items—loss of men and loss of industry. Thus there is the capitalized loss of 150,000 men killed and wounded, with loss of productive power, estimated at \$1,350,000,000, and the loss of national production and trade of \$150,000,000. Thus France may be set down as having lost \$3,000,000,000 besides the \$1,500,000,000 which she may have to pay Prussia for indemnity—a total of \$4,500,000,000, in a war which has lasted little more than four months. It may seem incredible, but it is nevertheless very true.

War has always been costly, and particularly so in modern times. The rough calculation is that the Crimean war cost \$1,700,000,000; the American civil war \$6,500,000,000; the Italian war \$300,000,000; the Prusso-Austrian war \$330,000,000, besides loss of life, amounting in these four great contests to not less than 1,700,000 men, including those slain in battle and those who died through wounds or disease. It may be thought an excessive calculation to estimate the cost of war by adding the money value of the property destroyed, and the capitalized value of the men killed or dead. This, however, Professor Levi contends "is the truer aspect of the question, since the development of national resources is dependent on the extent of the productive forces available. Elasticity of character and variety of resources may enable France to recover more speedily than another country could from the effect of this great national misfortune, but nothing can make up for the destruction of the productive forces of the nation." France, at the close of the war, even should that speedily occur, will be much worse off than this country was at the termination of the civil war, and is deficient in our recuperative power, which is greatly maintained by means of emigration, bringing increase of population and of productive labor. In the last fifty years the population of the United States has more than quadrupled, while that of France, not fed by emigration, has remained much as it was in 1820.—*Press.*

THE FRIEND.

TWELFTH MONTH 10, 1870.

Our attention has been called to that part of the concluding paragraph of the editorial remarks in the fourteenth number of our journal, which says, "We suppose we may ere long have a similar record of 'christian work' going on among members here; when our meetings for worship will be turned into bible-reading meetings, and our meeting-houses resound with 'hymns sung.'"

It was not our intention to convey the idea that such changes are now likely to take place within the limits of Philadelphia Yearly Meeting. We have long thought that many among the members of that Yearly Meeting, who have approved or given countenance to the numerous innovations on the practices of the Society, were not aware how far they were thereby sacrificing the principles of Friends, and we accord full credit to the opinion that most of them are unprepared to follow the example set, of introducing the reading of Scripture into meetings held professedly for public worship. How far or how long such would be able to bear testimony against this innovation, should it become general, time will make manifest.

But this, as well as hymn singing, is already practised within some other Yearly Meetings, and as there is reason to fear that very many among the hundreds that are taken into membership, annually, in some places, have never known what it is to understand and to be convinced of the doctrines and testimonies of the gospel as held by Friends, and as so many birthright members show themselves prepared to copy other religious professors, in their forms and exercises, there is reason to fear these practices may continue to spread. It was to this we alluded in the above recited extract.

That Philadelphia Yearly Meeting, stripped and weak as it is, may be enabled, through Divine assistance, to continue to bear a consistent testimony, in meekness and love, against these and all other departures from the faith and practices of Friends, is of great importance, not only to its own members, but it may be to the whole Society. It may thus incur the charge brought against it in Indiana Yearly Meeting, of being an "hindrance to Society;" but if the trials it has to bear, have the effect to bring the members individually, into nearer communion with Him who walks in the midst of the golden candlesticks, by listening to and obeying his Spirit in their hearts, they will receive wisdom and strength from Him to fight the good fight of faith, to lay hold on eternal life; and its candlestick will not be removed out of its place. It is a satisfaction to know that Ohio Yearly Meeting feels bound to bear the same testimony with Philadelphia.

SUMMARY OF EVENTS.

FOREIGN.—The Atlantic cable laid in 1855, as well as that of the following year has given out, and the only communication with Europe for a week past has been through the French line. If the Tours dispatches may be relied on, the position around Paris has undergone a material change in favor of the French, and strong hopes were entertained that the Prussians would be obliged to raise the siege of that city. It appears that the army of the Loire, under General Paladines, advanced from Artois between the camps of Prince Frederick Charles and the Duke of Mecklenburg, and after severe fighting won material success. On the 4th, the Tours Government announced that the army of the Loire had discontinued its forward movement owing to resistance. It occupied strongly entrenched positions, in which it will remain for the present, postponing its advance until a better opportunity offers. Simultaneously with the movement of Gen. Paladines, the French forces in Paris made great progress, and the army of invasion under Gen. Ducrot, with a force of 120,000 men, is said to have succeeded. At one time he reached a point fifteen miles south-east of Paris, aiming at a junction with the army of the Loire, but encountering a strong Prussian force he withdrew with him to the Seine. The operations on both sides in this contest are said to be very heavy. A Tours dispatch of the 4th says, Gambetta has gone to Orleans to consult with

the officers of the army of the Loire. On the 2d it was engaged in a protracted and sanguinary battle, and there were great losses on both sides, the Prussians having received 10,000 killed.

Not many dispatches from German sources have been received, and they differ in some respects from the French accounts, still there is no doubt that General Ducrot with a large army is now outside of Paris. A Versailles dispatch of the 30th says, that immense quantities of arms of all kinds have been collected there by the Germans for the use of the Parisians when they surrender. A severe engagement is reported to have occurred on the 28th ult., between the 10th Prussian corps and a large part of the army of the Loire, in which the French were defeated. The French loss is estimated at 5,000 killed and wounded and 1,700 prisoners. The German loss about 1,000.

A Versailles dispatch of the 29th, announces the defeat of the French, near Amiens, and the capture of that city. It was occupied by 70,000 Prussians, but since the successful sortie of the French, the Prussians have been withdrawn to the vicinity of Paris.

A Berlin dispatch of the 4th says, there was no fighting of any moment yesterday at Paris. The French are massing troops for Vincennes.

The Prussian government has sent the Strasburg savings bank a million thalers in aid of the poor. The French Council has ratified a convention providing for the union of Bavaria with the confederation.

The Austrian government has congratulated Prussia on the accomplishment of the union of Bavaria, Baden, Hesse and Wurttemberg with the North German Confederation.

The provisions of the new North German constitution, Prussia has only seventeen out of fifty-seven votes to be cast by the confederation.

A committee of English bankers offer to take the entire loan of one hundred million thalers just authorized by the North German Parliament.

The English Council is to put hands, or at least come under English control. The duke of Sutherland will probably be chairman of the company.

On the 5th inst, the intelligence was more unfavorable for the French. Tours dispatches admit that in the recent engagements the army of the Loire had been defeated, and expelled to the south side of the river. Orleans had been abandoned, and is again occupied by the Prussians. It is stated that the army, 200,000 strong, fell back in good order.

Versailles dispatches of the same date show that Gen. Ducrot's army still hold the peninsula of the Marne, outside of the fortifications of Paris, to the south side of the river, in positions to which it first advanced, and was massed near the neck of the peninsula. The cold is intense, and the troops suffer severely. In the battles near Paris the Germans took 3,000 prisoners. In the battle of the 2d, 848 of the Wurttemberg troops were killed and wounded, and about 1,800 Saxons.

The Duke of Aosta has announced his intention to accept the Spanish throne, and to return to Madrid with the Spanish detachment.

London, 12th mo. 5th. Consols, 92. U. S. 5-20's of 1852, 88; of 1857, 90; ten forties, 87.

Liverpool.—Middling uplands cotton, 8 $\frac{1}{2}$ a 9d.; Orleans 9 $\frac{1}{2}$ a 10d.

Captain General De Rodas has been recalled from Cuba. On the 5th he liberated the remaining 4,000 negroes, leaving no blacks on whom the government has a claim. They are now all free.

UNITED STATES.—The Public Debt on the first instance of the Treasury, was \$2,343,308,495, having been reduced \$7,475,860 during the previous month. It has been reduced \$191,134,764 since the 30th mo. 4th, 1859.

Miscellaneous.—The total number of letters exchanged with foreign countries during the last fiscal year, was 18,359,378, an increase of 2,839,978 over the number of the year before.

The census gives Utah a population of 86,864. At the last State election in New York, the Democratic candidate for Governor received 399,272 votes, and the Republican 396,467—total 795,739.

Philadelphia.—The mortality last week was 256. 24; cholera, 12; consumption, 42; inflammation of the lungs, 24; old age, 12. The mean temperature of the 11th month, according to the Pennsylvania Hospital record, was 46.25 deg., the highest during the month was 67 $\frac{1}{2}$, and the lowest 32 $\frac{1}{2}$. The amount of rain 21.10 inches. The average of the mean temperature of the Eleventh month of the past 81 years, has been 43.41 deg., the highest mean during that entire period was 50.50 deg., and the lowest 38 deg. The mean temperature of the three fall months has been 58.95 deg., and is the highest for the last 81 years.

The President's Message, which was sent in to Congress on the 5th inst., is an interesting and valuable document. He says our government was asked to give the Republican authorities to join with the rest of Europe in an effort to secure peace, which was declined on the ground that it was opposed to our policy to interfere in European questions in any such manner. He repeats his recommendation of the ratified treaty of 1846, for the settlement of the boundary between the United States, and argues at length favor of the annexation as a question of great importance to our material and commercial interests. In regard to the Alabama claims the President proposes Congress shall authorize the appointment of a commission to take proof of the amounts and ownership of the claims, and to the British envoy, among such arrangements he made that the ownership must with the national government. As regards the President says that there is no reason, if we do in our present course, why in a few years the debt taxes may not be abolished, except the revenue and the taxes on liquors and tobacco.

Congress.—The 31st session of the Forty-first Congress convened in Washington on the 5th inst. All the Senators were in their seats, and 173 men of the House of Representatives. The President's Message and resolutions were introduced in both Houses. **The Markets, &c.**—The following were the quotations on the 5th inst. *New York*—American gold, 111 $\frac{1}{2}$. U. S. sixes, 1881, 113 $\frac{1}{2}$. U. S. 5-20's, 1867, 107 $\frac{1}{2}$, ditto 10-40 sixes, 106 $\frac{1}{2}$. Superfine State, \$3 a \$5.25; extra shipping Ohio, \$4.90 a \$6.10; brands, +0.25 a \$1.25. Indiana, \$3.40 a \$5.00. Amber, \$1.38 a \$1.38; amber State, 1.44 a 1.46; white Cane, \$1.65 a \$1.75. Oats, 58 a 60 cts. New western corn, 73 a 77 cts.; old, 80 a 83 cts. Carolina rice, 71 cts. *Philadelphia*—Cotton, 15 $\frac{1}{2}$ a 16 cts. for up and Orleans. Superfine Flour, \$4.50 a \$4.75; brands, \$7 a \$8.50. Indiana, \$3.40 a \$5.00. Yellow Amber, \$1.45 a \$1.47. Rye, 93 cts. Old chestnut, new, 72 a 75 cts. Oats, 54 a 56 cts. C. seed, 10 $\frac{1}{2}$ a 10 $\frac{1}{2}$ cts. per lb. Timothy, 55 a \$5.2 bushel. The arrivals and sales of beef cattle at Avenue Drive-yard reached 2430 head. Extra \$3 a \$4 cts.; fair to good, 6 $\frac{1}{2}$ a 7 cts. **Wool.**—Wool, 100 a 100 cts. per lb. Superfine, 100 a 100 cts. per lb. Gross, and 5,300 hogs at \$9 a \$9.50 per 100 lb. *New Orleans*—Flour, \$3 a \$5.50 for superfine extra. Lard, 75 cts.; yellow, 85 cts. Oats, 52 cts. Wire, 13 $\frac{1}{2}$ a 14 cts. Prime molasses, 55 cts.

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DIED, on the 23d of Eleventh month, 1870, H. STICKHOUSE, widow of James Stickhouse, in the 74th year of her age, at Mechanics' Milltown Farm, at Chester Monthly Meeting, Pa.

WILLIAM H. PILE, PRINTER.
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The Mont Cenis Tunnel.

(Continued from page 122.)

"From Susa a diligence takes you to Bardoneche, the point where the tunnel works commence on the Piedmont side. The road first rises considerably by zigzags to a terrace about 170 feet above the valley, up to which level there is a large quantity of river gravel at through here and there. The views of Susa and the cirque behind it are very fine. The road continues to rise for a long distance, passing the village of Chamfont, a little beyond which is a strong fortress destroyed by the French. The valley is generally well cultivated, and yields corn and fruit, besides a vast amount of chestnuts, but it continues to rise steadily, and where the road descends and crosses the river at a distance of about eight miles from Susa, the aneroid barometer shows a difference of level of 680 feet.

"The road continues to rise with the valley and the vegetation changes. The vine ceases to ripen a little below 3 000 feet above the sea, and the chestnuts remain. The wood, however, on the mountain side loses by degree its forest character, and the river becomes a torrent meandering over a wide, rocky and stony bed. The scenery is fine and characteristic without being strictly mountainous in its aspect, and the railroad is seen from time to time, now emerging from a tunnel, now creeping along the hill side, and occasionally running on a bank in the valley. It is evident that little fear is felt from accident from the torrent, and yet it is equally certain that within a short time there has been river action at some distance above the river valley on the hill side. A little further on is Oulx, one of the principal places in the Dora Valley, and here the road branches. The main valley runs to the south, and the road continues to small town (Cesanne), where there is a pass over the Mont Genève to Briançon on the Italian frontier. The height of the top of the pass is 6,560 feet, and the watershed of the Alps is here perhaps reduced to the narrowest breadth. The other valley is that of Bardoneche. It is comparatively open, and lends itself readily enough to the construction of a railroad, but the elevation above the sea continues to increase rapidly. At Oulx it is

already 3,340 feet, and at Bardoneche 4,380 feet.

"These Alpine valleys are memorable as the scene of the contest between the Vaudois Protestants and their Catholic persecutors, but little now remains of these exploits. The sites of the battle fields are covered with wheat crops. But the Bardoneche Valley, unlike most of the subordinate valleys, which are mere mountain gorges, is wide and very convenient, and the rise, though considerable, is spread over a distance of seven miles. At the end of this the mountains are reached and rise almost abruptly to a considerable elevation. The valley diverges to the right and left and retains afterwards a direction almost at right angles to that observed lower down.

"It is precisely at this point, where an abrupt barrier rises boldly at the end of a valley of moderate width, that the works of the tunnel commence. In front of, and at some little distance from the works, a hamlet has risen up for the supply of such entertainment as man and beast may require in such a place. The accommodation is not first rate, and the beds are better supplied with fleas than the kitchen with meat. As may be supposed also, there is not much choice in the way of food, but the traveller does not come to Bardoneche to feast, and there is no danger of starvation. The buildings connected with the works are on a scale proportionate to the magnitude of the work and the length of time it was certain to take. They include a capital house and offices for the resident engineer, another large house including private apartments for several persons, and also a casino or club for the principal employes. There are several other buildings affording excellent accommodation. The club is provided with a billiard room and news room, and is well supplied with everything needful.

"Besides the dwelling houses and offices there are workshops of various kinds, and a very large shop supplied with numerous lathes and everything required for constructing and repairing all the details of machinery used in the works. The perforating machines are made and repaired here, and everything needed in the way of metal work, not involving extra dimensions, is constructed on the spot. Immediately outside and also within this shop one is struck by the odd appearance of gigantic blocks of stone riddled through and through with large holes. The stones are the hardest and toughest that could be found. The holes were bored with the steel chisels of the perforating machine. Entering the shop and looking around among the scores of machines at work, the visitor sees in a corner a similar gigantic block of extremely hard quartz in which comparatively few perforations have been made. This block is ready for further experiment. The slender framework of iron supporting two instruments like small cannon, and working a long mining chisel placed before it, is one of the machines

used for boring and intended to illustrate the process for the benefit of visitors. Nothing can apparently be more simple than this ingenious contrivance to perforate the rock. The power made use of is air greatly condensed by a set of large and powerful machines, worked by water power, and arranged in a series of four on the hill side, one below another. The same water, falling from one to another, works all the machines, and the condensed air, retained for a time in vast iron cylinders in each machine house, is distributed by long iron tubes to a convenient spot within the works, whence it is conveyed to the perforating machines by elastic tubes, without losing power by the distance to which it is conveyed.

"It is a curious and instructive sight to see a workman connect an elastic tube of about half an inch diameter with one of these machines and watch the result when a small tap is turned. A piston-rod, working in an exceedingly small and short cylinder, immediately flies backwards and forwards with wonderful rapidity, regulated by a small but rather heavy fly wheel. Immediately a ponderous chisel, six or seven feet long, and more than an inch in diameter, is set in motion, and having been previously placed in position strikes a succession of heavy blows against the stone. Fragments begin to fly in all directions. Each time that the chisel strikes it is withdrawn a little way, very slightly turned, and immediately strikes again in the same hole. The stone experimented upon being of the hardest and toughest kind the effect is not seen for several strokes; but within two minutes, during which the writer watched the experiment, a steel chisel was completely blunted and rendered useless, and there was a hole made about two inches deep in the mass of quartzite placed to operate upon. It is evident that nothing can resist such an attack; and, indeed, holes are bored in this way in an hour that would formerly have taken a day. The machines occupy very little space, and are by no means cumbersome. They can very easily be moved when and where they are needed. As many as seventeen are at work together in the end of the tunnel where the advance is being made. As the power is compressed air, they not only add no heat to the interior, but render it cooler by the absorption of heat during expansion. The air, when it escapes, is available for ventilation. It would be quite impossible to carry steam at a high pressure through pipes four miles long, but little diminution of force is experienced in working with the air, although all the engines and condensers, as well as the cylinders for storing the air, are outside the mouth of the tunnel. The length of pipe at present on the Piedmont side is about four miles and a quarter. The pressure of air commonly employed is about six and a half atmospheres, or nearly a hundred pounds on the square inch.

"The entrances of the tunnel at each end are not far from the hydraulic machines for compressing the air. These, as already stated, are arranged in a series rising one above another on the mountain side, but all communicate with the great reservoirs of air and power at the lowest level, which is that of the tunnel at its entrance. The machines are very fine. They were constructed at Liège, at the works of the John Cockerill Company, and are kept in repair on the spot. The water-wheels are magnificent, and hardly involve the waste of more than a few gallons of water in each revolution, so steady is the work, and so well balanced the supply and rate of motion. The contrivances for ventilation are not less interesting, and have hitherto been perfectly efficacious; but the temperature of the interior is very high and the air foul—partly from the naturally increased heat due to the depth beneath the surface, and partly to the large number of human beings and horses and the repeated firing of blasts. The actual temperature is about 80° Fahr., and has varied little for some time. The works are carried on incessantly, day and night, summer and winter, week-day and Sunday; the only intervals being at the great festivals of the Church. The number of hours of idleness is thus very small.

"The work-people appear well cared for and active. The number at present employed at each end, including those completing the railway communications, amounts to nearly a thousand; but they are widely distributed, and you do not see many in any one place. They lodge in the hamlets that have arisen close to the works at each end, at some distance from the old villages of Bardoneche and Modana, which preserve their primitive simplicity."

(To be continued.)

For "The Friend,"

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 125.)

The following letter is thus endorsed by H. G.:—"The within is the latter part of a letter sent to W. and E. Evans, dated 4th mo. 4th, 1859."

"Yearly Meeting is fast approaching, and I doubt not brings an increase of exercise to thy mind, and also to dear Elizabeth, in which you have my tender sympathy. But how consoling is it that you can say from heartfelt experience, 'Hitherto the Lord hath helped us; and I trust He will help you even unto the end of the tribulated path. The encouraging language unsought for, sweetly arises in my mind as applicable to you: 'Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'" How excellent are the promises of the High and Holy One; and not any of them fail to those who put their trust in Him alone. I sometimes, when in my better way, feel a desire once more to sit with my friends in Yearly Meeting; and, according to my small ability, endeavor to bear a portion of suffering with my brethren and sisters, which I have no doubt will be experienced there: but my infirmities, which seem to increase, soon remind me that home is the most suitable place for me, except some smaller exertion of getting

to our own meeting; which I have mostly been favored to do; and though they are often sat through in poverty of spirit, yet at other times I feel comforted and refreshed, I trust I may say with a little of that bread which comforteth the soul, and strengthens the poor weary traveller to take fresh courage, to trust, and hope, and struggle on, not doubting that He who careth for the sparrows, will continue to care for his humble, depending children. I sometimes marvel, considering the state of our Society, that our meetings on First-days are so largely attended; and I think we are at times favored in silence to feel a solemnity, not at our command, spread over us; upon which the language has arisen: 'Lord, what is man that thou art mindful of him, or the son of man that thou visitest him.'

"Your late visit we have in pleasant remembrance; and if we were so situated that we could frequently step in and commune with each other, it would indeed be grateful to me. 'They who feared the Lord spoke often one to another,' &c. There is often strength and comfort derived from it to those who see eye to eye, and who are endeavoring to walk by the same rule, and mind the same thing. We miss dear brother A.'s company very much, not only at meeting, but in our little family. Yet we mourn not as those who have no hope. Though the dear sufferer said but little during his illness, yet it seemed to me each time I sat by him, that his mind was centered in quiet confiding trust; and we have the consoling hope that his end was crowned with peace.

"Thy letter of Twelfth month last was acceptable and instructive to me, as all things have been: only I fear thou hast too high an opinion of my religious experience; for truly I often feel myself to be a poor worm, not worthy of the least of all His favors. Often do I desire, and hope I may say with increasing fervency, that I may be preserved from bringing dishonor on the blessed Truth, which I think I feel at seasons to be exceedingly precious. And now in conclusion, I may express the desire which I feel in sincerity, that when you, dear friends, are favored to approach the mercy seat, that myself and dear daughter may be remembered; and preservation asked for us in the strait and narrow way, watching unto prayer even unto the end.

"The foregoing has been written at several times, and is scarcely worth sending, only as an assurance that you are held in tender affection; and, according to the ability afforded, in gospel fellowship, by your unworthy aged friend,

HANNAH GIBBONS."

"5th mo. 1859. I was favored to attend our Quarterly Meeting at Concord, though in much feebleness. In the select meeting, my mind was impressed with the need we have of more inwardness, more weightiness of spirit, and more self-abatement. In the meeting for discipline next day, I was concerned to endeavor to impress the minds of the beloved youth with the beauty there is in holiness, and the excellence there is in a possession in the unchangeable Truth. Fervent were my desires, that they might early embrace the offers of heavenly love, and thereby become as a city set on an hill which cannot be hid; that others seeing their good works may glorify our Father who is in Heaven.

"6th mo. 19th. Having been absent several meeting-days on account of indisposition, was enabled to get there to-day; being likewise impressed with the importance of attending in a suitable disposition of mind. No long after taking my seat the language arose: 'Who are they that are fit for the Lord's work and service? Surely they only who feel the own unfitness. Man in his finite wisdom can not find out God: spiritual things are on spiritually known, &c. Though the babe seemed in much weakness, yet am favored this afternoon with a portion of peaceful joy for which I desire to be thankful.

"9th mo. 5th. For some time past I have felt much poverty of spirit, and often deep discouragement and mourning on account of our poor Society in its unsettled situation. And my mind being frequently impressed with desires for the preservation and welfare of beloved youth, and this recently with increasing weight, attended with a prospect of having a meeting appointed principally for the class, I could not feel easy to omit mentioning the subject to some Friends of experience at weight; and accordingly did so at the close of our meeting last Fourth-day, though in the feeling of great weakness and inability. The uniting with the prospect, a meeting was held in our meeting-house, W. C., yesterday afternoon, which was pretty largely attended: and I thought a good meeting, wherein I was enabled to relieve my mind of an exercise which at times had long attended it. Our valued friend P. R. was also engaged in testimony. And now, after all the discouragements, my poor mind has passed through, to feel peaceful and quiet, I trust I may say an holy quiet is cause for reverent thankfulness to Him who, when He putteth forth, condescends to go before those who desire faithfully to serve Him.

"12th mo. 9th. Though weak in body went to see our afflicted friend and neighbor A. E. I thought there was a feeling of solemnity spread over us not at our command; and by endeavoring to keep near to Divine counsel in expressing what arose, both in testimony and on bended knee, I was favored to return somewhat refreshed, even as a brook by the way to the weary traveller.

"11th. I was enabled to get to meeting where it seemed to me we had a solemnity in silence; reviving the hope that we are not forsaken people. Many seasons of this kind had in grateful remembrance, seeing that we are no more at our command than the showe which fall from the clouds on the thirs ground.

"12th. Owing to the state of things, not only in our poor unsettled Society, but in the world at large; there being much excitement in the minds of many on the subject of slavery, my mind has been humbled and exercised seasons; and the secret breathing of it has been, 'Lord preserve me from evil; being circumsious of studying to be quiet, and doing my own business, and of committing the cause which is, according to my ability for feeling I trust near my heart, unto Him, who return the heart of man as a man turneth water course in his field.

"27th. I think I can adopt the language: 'Verily there is a reward for the righteous; verily he is a God that judgeth in the cart. Be pleased, O holy Father, to make me pure! And, if consistent with Thy blessing will, anoint my spiritual eye with the ey

alvo of thy kingdom, that so I may see more clearly the things which belong to Thine honor and my soul's peace: and wilt thou enable me to do them. And now in my feeble and tottering state of body, be pleased to keep my mind more free from the mixture of self, and near unto Thee: and enable me, a poor worm of the dust, to continue to have my confidence fixed in Thee the Rock of ages, against which the gates of hell shall not be able to prevail."

How sweetly is the humbled, chastened christian character, even that of a little child, manifested in the foregoing memorandum. How self-distrustful was she; and with what feelings of unworthiness as "a poor worm of the dust," does she look towards the termination of all things here. Yet how earnest were her breathings to the Lord of life and glory who have the eye re-anointed, and as the one thing needful, be kept near to Him, the only Physician of value and Saviour of sinners, and Rock of ages, against which no divination or enchantment shall be able to prevail. Strongly in contrast is this with a profession of religion built upon the assumption that we are regenerated, justified, and saved by the propitiatory sacrifice and imputed righteousness of Christ without us, while we may have never witnessed Him within, in His second coming, and spiritual manifestation of light, and life, and power, to illuminate the soul, and to cleanse it from all sin. The apostle declares, "By the one offering, he (the dear Saviour) hath perfected forever them that are sanctified." It is this state of perfection or holiness, experienced through the washing of regeneration and the renewing of the Holy Ghost, with the new heart and the new spirit consequent upon it, that our Father in heaven hath promised to all those who shall abide His saving baptism, and coming as "a refiner's fire and like fuller's soap." These also He will try in the furnace of adversity as gold is tried in the fire; will bring through many tribulations; will wash, sanctify, and justify in the name of the Lord Jesus, and by the Spirit of our God; and finally present faultless before the throne of His glory with exceeding joy.

The new feature of doctrine alluded to, at least new among us, finds no encouragement from the memoranda and example of Hannah Ribbons; whose whole life was one of self-distrust, of self-denial, humility, and watchful restraint. We remember also, in this connexion, an expression of the wise and good John Woolman, when near the close of his remarkable life: "My dependence is in the Lord Jesus, who, I trust, will forgive my sins, which as I hope for." Daniel Wheeler's testimony, when also on the bed of death, is of like significance, viz: "During the operation of bleeding, D. W. remarked to his medical attendant, without blood there is no cleansing." Doct. V. replied, "it is the blood of Jesus that cleanse us from all our sins." "Yes," said his patient, "but not in our natural, unregenerate state: when we are in the light, as He is in the light, then I believe it will cleanse us from all our sins." Yes," he added with much emphasis, "I know it."

Christ Jesus is the unchangeable Way to be kingdom of heaven: and the breaking down of our own will, through the obedience of faith, and the submission of our hearts unto Him, must ever remain the self-denying and ever narrow path which all His must walk in.

May we not only choose, but like best that path which is well beaten by the footsteps of the flock, though it be not one of smoothness and ease; neither always pleasant and without mortifications and tribulations. There are many easy roads that seem plausible, and streams smooth and wide in which the "galley with oars" may go, and the "gallant ship" can pass; but it is the part of wisdom carefully and prayerfully to enquire if they be safe ways—leading to peace.

(To be continued.)

Ancient Roman Cement.—The hardness of the Roman cement discovered in modern times is attributed to several circumstances. The Romans built their walls of great thickness, and thick walls constructed of materials which are bad conductors of the atmospheric fluids always preserve a latent humidity, more or less sensible according as the distance between the faces of the wall is more or less great. It is well known that the temperature of a block of building, in consequence of the conductivity of its elements, varies but little. Here we have the secret of the hardness of Roman cement or mortar; it is a hydrate of lime, and thus, instead of being destroyed by humidity, as plaster or common lime would be, it benefits by it just as aquatic plants thrive on water; moreover, an uniform temperature is peculiarly suited to its preservation.

The scrupulous care which the Romans took in the selection of their materials is a grand element in the duration of their constructions. Stone was not employed until it had been exposed to the effects of the air for two years, and if, at the end of that time, it did not appear sound, it was broken up and used for filling the foundation walls. When the cement was used for covering surfaces, the Romans were accustomed to lay it on thick, sometimes to the depth of four or five inches, and it is evident that such a solid coating would last much longer than a thinner one, and have a great effect on the preservation of the walls themselves.

Another cause of the hardness and durability of the Roman mortar and cements was the very careful manner in which they were made and used. This arose probably out of the gigantic nature of their constructions and the demands of a luxurious people, revelling in wealth and knowing no limits to their enjoyments. Another cause still was the employment of artificial means, at great cost, to harden the surface of their coating of cement; one of the substances used for this end is described by Pliny; it was called *maltha*, and consisted of quick lime slaked in wine, and then ground up with figs and lard; this made the surface on which the mixture was spread, after an application of oil, harder than stone. If *maltha* was used to indurate the surface of the great tanks and conduits of old Rome, that people must have dared expenses which, even with the aid of slave labor, throw all our material extravagance into the shade.—*Technologist.*

Encouragement for the Young.—"All the sacrifices made in obedience to gentle requirements, in the early part of my spiritual warfare of faith, O! they have been abundantly repaid; yea, sevenfold! * * so, I would encourage a rising generation to obey the 'still small voice' manifested within, the Word nigh in the heart."—*Mary Copper.*

For "The Friend."

Be not Discouraged.

The present is no doubt a time in which the burthen-bearers in our church are greatly discouraged, seeing in many of their fellow-members a departure from our primitive principles and a corresponding defect in the practices which ought to flow from them. There is no doubt ample cause for those who are rightly concerned, to mourn over these evidences of what seems to be an increasing weakness; for as Samson was shorn of his strength when he suffered Delilah to clip the locks of his head, so our Society will lose the power which it has exercised in the christian world, if it should unhappily depart from its doctrines and testimonies. Yet of latter times some considerations have presented, which have tended to strengthen the faith, that the Lord still regards our portion of His militant church with an eye of compassion, and that in due season He will more eminently manifest, that His preserving care is still round about us.

Those who have attended the different Quarterly Meetings which have occurred throughout our Yearly Meeting of latter times, have observed that they were generally favored with the merciful extensions of Heavenly goodness. This has been more fully and prevalently the case, than has been usual. May it not be regarded as an evidence that a renewed visitation is being extended to the children of this people? If there is a humble yielding to the power of Divine Grace, the fruits of it will in time become apparent; the hidden leaven will leave the whole lump, the grain of mustard seed will take root and grow till it overshadows the whole man; and we may reasonably look for an increase of spiritual gifts, to the comfort and edification of the church.

Some of the testimonies which at one time were upheld almost alone by the Society of Friends, have now widely spread, and their truth and importance are recognized by many in other denominations of Christians. The peaceable character of Christ's kingdom, and its opposition to the whole spirit and practice of war, which springs from the corrupt passions of the heart, is extensively advocated, and will continue to spread as mankind become wiser and better. Go to our courts of law, and we find a large proportion of the jurors and witnesses obeying the plain command of our Saviour, "Swear not at all," and substituting an affirmation for the oath. The wrongfulness of slavery is now generally admitted through a large portion of the civilized world, and that remnant of barbarism seems likely ere long to cease from among all who profess christianity. It cannot be doubted that in all these particulars the steady and consistent testimony upheld by Friends has had a powerful influence for good.

Has then the mission, for which Friends were raised up to be a people and gathered from among other professors, been fulfilled? And is the present unsettled condition of some portions of the Society, as shown by the evidences of departure from its doctrines which have appeared in several of the recent numbers of "The Friend," but the natural accompaniment of a fore-ordained destination? We doubt not that such queries have often been suggested to other minds than those of the writer. He who loves the Truth, and desires its prosperity, must often have felt sadness, even some degree of dismay, in viewing

the rapid increase within our borders of views and feelings destructive to our very existence as a distinct body of christians. Yet I believe we may take courage in the reflection, that there is yet much to be done in the church at large, before our mission is accomplished. The christian testimony to plainness and simplicity enforced by prophets and apostles of old, seems to be practically ignored among most of the professed followers of Him who wore the seamless garment. It is still upheld by the Mennonites and some other communities, whose quiet and retired mode of living prevents their influence from being felt much beyond their own immediate neighborhoods. Even the Methodists, who, in our younger days, were known to be professors of religion by the simplicity of their dress, seem to have become ashamed of thus bearing a public testimony to their allegiance to the cause of religion, and are now hardly to be distinguished in this respect from those who make no profession of bearing the daily cross. This increasing tendency to show and extravagance has so spread among them, that even their houses of worship are now often costly and splendid edifices. This is a sad change, as its tendency is to foster pride under a show of doing homage to the cause of religion, and as it inevitably weakens that hold upon the laboring classes, on which so much of their usefulness depended.

Surely the time is coming, when the christian churches must be awakened to the necessity of bearing a clear and decided testimony in reference to this subject, as well as to other matters connected with our every day life and conduct.

I think we may consider the distinguishing feature in the views and teachings of the early members of our Society, to be their earnest attention to the life, substance and spirituality of religion, as distinguished from mere profession, on the one hand, or from a performance of outward observances on the other. With what fulness and frequency and unction did they press upon their hearers, and still, by their writings press upon us, their successors, the necessity of knowing the Holy Spirit to work upon our hearts, and of our fully and unreservedly submitting to its operations. It was in the recesses of the heart that they taught us to look for that effectual baptism of the Holy Ghost and fire which in its powerful operations consumes and removes the corruption which abounds there. Here, too, they believed, was to be experienced that true communion, in which the humble and faithful disciple is often made to partake of the rich bounties of the Lord's spiritual table, agreeably to the language of revelation, "Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." They knew the strong tendency of the human mind to substitute the form for the substance; to rest satisfied in the practice of rites and ceremonies without coming to experience the heart-changing realities of which they are but symbols; and hence they were mainly concerned to seek after the inward and living experience of the truths of religion. They felt the force of the apostle's counsel to the Galatians, who was afraid lest he had bestowed upon them labor in vain, because after they had known God, they still showed a tendency to turn again to "the weak and beggarly elements."

There are some symptoms of increased attention, in different parts of the christian world, to this inner work of religion, to the need of practical holiness; and in many quarters the acknowledgment will freely be made, that without this experience, all else is as empty as the sounding brass and tinkling cymbal. On the other hand there are also to be seen a greater regard for the mere external performances—music, vestments, incense, &c., calculated to amuse the mind, but at the same time to divert its attention from a reverent waiting upon God, and from that inwardness of spirit in which the soul is solemnized by a sense of the Divine presence, and bowed in humble worship before its Creator. There is therefore abundant need for the continued existence of a body of christians, who by a rejection of all forms and ceremonies in religious worship, show their dependence on God alone for the ability to worship Him in spirit and in truth; and who by their simple, and self-denying lives, exemplify a practical obedience to the injunction of our blessed Redeemer, "If any man will come after me let him deny himself, and take up his cross daily and follow me."

It is greatly to be lamented that the brightness of the light which we are thus called upon to uphold to the world, should be dimmed by want of more faithfulness on the part of many who profess to be Friends. This is indeed the most discouraging feature of the present time. The influence which our Society has exerted, is not to be measured by its numbers, and we ought therefore to be more concerned to watch carefully that our lamp be kept trimmed and burning brightly, than that the number of our members should be increased. If we lower the standard in order to render our profession more acceptable to others, and open wide the door for the admission of those who are not convinced of the truths we profess, we shall be doing little real good to them, while we shall be deserting that place in his militant church assigned to us by the Head thereof, and preparing the way for the removal out of his place of the candlestick, from which light no longer issues. J.

From "Good Health."

The Kitchen Range.

Amongst all the fittings of a domestic residence, it may fairly be asserted that none are so important to the comfort of the inmates, or at times more conducive to their discomfort, than the means and appliances employed for warming the building. What more delightful than the winter fireside of a country house? or more miserable than a smoky chimney? The whole subject of fireplaces, chimneys, and fuel, is indeed, so far as the householder is concerned, all one, though it requires to be considered under several heads; we shall also show, in due course, that economy and the healthiness of a household are intimately connected with the same question. As, however, it would be impossible to treat on the several heads enumerated above in one article, we propose, first of all, after a few introductory remarks on chimneys, to devote our attention to the Kitchen Range, as being unquestionably the most important fireplace in any house.

It is, we believe, nowhere recorded when and where chimneys were first invented. They were evidently common in Venice before the middle of the fourteenth century, for an in-

scription over the gate of the school of Saint Maria della Carita states that in 1347 a great many chimneys were thrown down by an earthquake, a fact confirmed by John Villan who refers the event to the evening of the 25th of January. In the year 1368, also, Galeaz Gataro relates that Francisco da Carraro, lord of Padua, came to Rome, and finding no chimneys in the inn where he lodged, because, that time fire was kindled in a hole in the middle of the floor, he caused two chimneys like those that had been long used in Padua to be constructed by the work-people he brought with him. From the foregoing fact we may, perhaps, with some degree of exactness, fix the fourteenth century as the date of the first introduction of chimneys.

Now the use of chimneys being, primarily to carry away the products of combustion and, secondarily, for purposes of ventilation the subject must be considered in both the lights. With the huge wood fires of our ancestors, the large hearth recess and the capacious flue did not interfere with the accomplishment of the object proposed; but when fireplaces were introduced into small rooms and coal was substituted for wood, the arrangements which were suited to the large hall-kitchen did not apply. Five hundred years of experience in chimney construction do not appear to have resulted in the deduction of scientific rules for their appointment, so far as houses are concerned. In this respect Architects have unquestionably been left behind by Engineers, who, when they desire to erect a chimney shaft for a factory or steam engine, carefully apportion the dimensions of the structure for the work which it has to perform; it is, however, too often the case that flues in houses are constructed of the same sectional area, whether they be ten or fifty feet in height; whereas dimensions that may be suited for the one height are perfectly inappropriate for the other. One consequence of this is the disfigurement of buildings by the addition of chimney-pots, for the purpose of contracting the orifice of a flue which has been constructed too large for its duty that it has to perform. Defects arising from this cause are too often attributed to the position of doors or windows; whereas the real reason of their existence is assignable solely to the entire absence of any calculation for determining their proper proportion. Something, it is true, may be said with regard to the setting of fireplaces, as well as to the construction; but we do not propose to enter into this question in the present article.

Perhaps one of the greatest treats that cook could enjoy is to be served with a dinner cooked by some one else. The reason for this is that the constant smell of the cooking nauseates the stomach, making it, by its sympathetic action of the several nerves of the system, disinclined to receive what it has so long anticipated through the action of its senses. Similarly, also, the mistress of a household enjoys nothing better than to get some one else to superintend the ordering of her several meals. But if this is caused, to a certain extent, by a mere knowledge of what cooking, how much more must it be the case when the smell of cooking—as too often occurs—pervades the house as well as the kitchen; and in some instances the smell of dinner will be perceivable in other parts of the house to a greater extent than in the kitchen. To a delicate person this is sufficient

entirely destroy the appetite, and it is due to defective construction. The cook is often blamed when the architect is in error; and, while few know where to assign a fault, fewer still know how to remedy it; it may be taken for granted that the evil will not disappear from amongst us, until the art of house construction is based upon a more scientific principle than it has hitherto attained. Art and decoration, and the convenient arrangement of accommodation, occupy, the present day, far too much of the consideration of the architect; whilst sanitary arrangements are neglected, and the healthfulness of buildings suffers in consequence.

In order to arrive at a true appreciation of the causes that lead to the kitchen being a nuisance in a house, instead of, as it should be, the means of imparting pleasure and comfort, we must consider, first, what is a smell, and how it is conveyed. A smell, then—and we are referring it, will be understood, a smell that ought not to exist—is matter in a wrong place, and, consequently, it is dirt; and not only is the smell of cooking, which intrudes a house, dirt in a scientific sense, but is so absolutely. The smells arising from cooking consists of minute particles given out from food of all kinds, owing to the partial chemical decomposition which takes place during the application of heat, and which are carried off and mixed with the surrounding air by the steam or other vapors arising therefrom. With a properly constructed kitchen range or cooking stove, and flue, these will be conveyed up the chimney, and carried away into the atmosphere above the house, in such case they are harmless, and become immediately, so to say, deodorized, by admixture with a preponderating amount of atmospheric air. When, however, they are permitted to escape into the house, they do not get with a sufficient quantity of air to render them innocuous; and, upon condensation of the vapors by which they are conveyed, they will settle upon the interior walls and gradually cover them with a coating of greasy or vegetable matter. These, if not constantly moved, will accumulate, and in time decompose, giving off still more objectionable and unhealthy smells, but which are not so noticeable, in consequence of the more powerful vapors arising from a continuance of that evil upon which they first had their origin.

It will repeatedly be found that the smell of cooking is strong in other parts of the house, and especially upon the floor immediately above the kitchen, whilst the kitchen itself is apparently free—or almost so—from inconvenience; and the reason of this is, on a little consideration, made perfectly clear and intelligible.

The cause of this annoyance is an absence of any proper regulation of the currents of air through the kitchen, or, in other words, defective ventilation.

The chimney being, as we have already said, to some extent intended as a means of ventilation, if it do not carry off all the fumes arising from the combustion of fuel; as well in the case of a kitchen range, all the vapors consequent upon cooking, there must be something wrong in its arrangement or formation for a moment trace the air currents of the room. By an old experiment of applying a lighted paper to the edge of a room door when it is closed, or partially so, it will be found, by the direction given to the flame,

that there is constantly an inward current of air at the lower part of the door, and an outward current at the top.

This arises from the fact that, heated air being lighter than cold air, it rises to the top of the room, and, escaping through the cavity between the upper part of the door and the door frame, its place is supplied by a current of cooler air, which, being heavier, enters from below. This lower current will be found to be much more powerful when there is a fire in the room, as then, besides supplying the air necessary to replace the escaping heated atmosphere, a considerable additional quantity is required to support the combustion of fuel in the grate, and the air thus supplied escapes up the chimney; whereas, when there is no fire there is a downward current in the chimney itself, which assists in supplying fresh air to the room. Bearing this principle of ventilation in mind, let us now trace the course of those vapors, or smells, which at times escape from the kitchen into the other apartments while cooking is going on. In the first place, were the ventilation of the kitchen perfect, all these fumes would escape up the chimney; but, in the absence of proper arrangements for this purpose, a portion of them escape into the kitchen, in the first place, and, rising with the heated vapors of the apartment, ascend until they fill the entire space between the ceiling and the top of the floor; and it will be found by practical test that whilst the lower part of the room is almost free from smell, the upper stratum of air is strongly impregnated with the odors arising from cooking. If the top of the door leading into the outer air be above that of the inner door, a certain portion of these will escape into the atmosphere; but, as both doors are usually of the same height, they will by preference escape over the inner door, and so get into the other part of the house. This arises from the fact that the house itself acts as a huge chimney to the lower apartments, and the outward current of air is consequently stronger in the direction of the house than towards the atmosphere. The fumes, therefore, which are unable to ascend the chimney will escape into the house, and be carried by the ascending atmosphere into the passages and rooms on the lower floors above. It may, however, not unreasonably be asked why, under these conditions, the smell is not strongest in the top story, rather than on the floor immediately above the kitchen? A moment's reflection will explain this. If the heated air thus impregnated retained its initial temperature, we should undoubtedly find it most conspicuous on the topmost floor; but meeting, as it rises, with cooler currents, it not only becomes condensed, and so freed to a certain extent from its impurities, but by the admixture of a larger quantity of air the impurities become diluted; and, ultimately, as the air rises, all sense of their existence becomes lost.

There can be no doubt that the inconvenience to which we are referring exists to a much greater extent where the closed top ranges are employed than with an open range, in consequence of the draughts of combustion being conveyed up close flues; whilst a small register only furnishes the means of escape for the other vapors, and through which the draught is not sufficiently strong to carry them off. For this reason close-topped ranges are more likely to be offensive than those with open fires; but for convenience of cooking,

the former are certainly more advantageous, in consequence of the whole top of the range being a hot-plate. A combination of the close and open range, whilst they possess, to some extent, the convenience of the hot plate, do not obstruct the proper current of draught up the chimney, and are, therefore, not to the same extent liable to the defects of which we have been speaking.

In making these remarks we desire especially to avoid giving any opinion decidedly adverse to close ranges. We have known them to act admirably, and to be free from the causes of complaint to which we are referring. From what we have already said, it will be understood that the smell of cooking in a house arises, not generally in consequence of a defective stove, but from a faulty chimney, or the bad setting of a stove.

It would be impossible to lay down any golden rule for the avoidance of the inconvenience, as each case must depend upon local circumstances. Every builder or professed chimney doctor will have his own remedy, consisting, probably, of some patent in which he is personally interested; but whilst all may be good under certain circumstances, each one will probably be found to fail in nine cases out of ten. The only scientific way of getting over the difficulty is either to increase the draught of the chimney through the orifice up which the fumes of cooking should ascend; or else to draw those fumes off from the upper stratum of air in the kitchen, as near the ceiling as may be convenient, either by means of a ventilator in the chimney, or by one communicating with the outer air from some part in the wall, as high as possible above the top of the kitchen door.

A simple yet effective way of accomplishing the former object is by contracting the orifice of the register where necessary, and decreasing the open space round the front of the range, thus inducing a stronger current from the kitchen up the flue. This is quite practicable with a kitchen range, although it could not be applied as a remedy for any evils attendant on the fireplace of a sitting or sleeping apartment, because one of the consequences would necessarily be the shutting out of a portion of the heat of the fire from the room. This in the case of a kitchen would be no immediate drawback, as the fire would still be equally available for culinary purposes; but, under circumstances where the fire is merely required to heat an apartment, any contraction of the chimney-piece front would tend immediately to detract from the very benefits the fire was designed to contribute.

For "The Friend."

"Train up a child in the way in which he should go, and when he is old he will not depart from it." Prov. xxiii. 6.

Viewing with uneasiness the want of proper discipline in many of the families in our Society, I have felt like endeavoring to stimulate some of us to greater faithfulness herein, by a few suggestions in "The Friend." I believe, by common consent, in all enlightened nations, the parent is held responsible for the conduct of the child until he arrives at an age at which most children are thought to be capable of thinking and acting for themselves; and this custom was sanctioned by the example of our Saviour when on earth, for it is said of him: "And he went down with them, and came to Nazareth, and was subject unto them."

By the laws of most countries, the parent is only held responsible so far as good citizenship is concerned; but religion makes him responsible for his moral and religious training, as is evident by Paul's charge to Timothy in the selection of bishops, who, amongst other evidences of fitness must be "One that ruleth well his own house, having his children in subjection with all gravity." And also the deacons: "Let the deacons be the husbands of one wife, ruling their children and their own houses well." And a curse was pronounced against Eli and his house for not restraining his sons. He does not appear to have been wanting in reproof: for he reproved them sharply, not sparing them, but that did not clear him in the Divine sight of the responsibility of their wicked deeds. "For I have told him that I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not. It is evident, I think, from what I have quoted, and the quotations might be extended, that it is our duty to establish and maintain authority over our children. It need not and ought not to be arbitrary. It can, and should be done in such a way as to secure obedience, and yet retain the confidence and respect of the child. It may sometimes be needful to resort to punishment, which should never be cruel, and need not often be severe. I think the efficacy of punishment depends more on the spirit and manner in which it is administered, than its frequency or severity. And this training, education, "Breaking the will," or whatever name we may give it, should begin with the first effort of the infant to obtain any desired object by crying, or any other improper conduct. The child has then learned to associate cause and effect. It is exercising its reasoning faculties, and its education should begin with the use of these. We should endeavor to convince the child's judgment by an appeal to its reason and conscience on all proper occasions; but if this fail, we should insist on obedience in all we think the child's welfare requires. I say on all proper occasions, for I think there are times when unconditional obedience is right. And perhaps it is right for the child to know that the parent's wish or command is sufficient reason for him to act; and this I think is consistent with our Heavenly Father's dealings with his children; for he requires us to walk by faith, and not by sight alone. And this simple lesson, taught in infancy, may prepare the way for a ready compliance with manifested duty in after life, even when we cannot at the time see a reason for it. We need not seek opportunities to establish or test our authority: enough occasions will unavoidably present for this.

Neither will we need to withhold any innocent or proper gratification to teach them self-restraint. They will ask for enough that ought to be withheld. But it is to be feared that with too many of us there is not enough devotedness, and earnestness in seeking the one "thing needful" for ourselves. Were we thus concerned, we would at times be brought to that state of mind which constrained Solomon to ask, "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad." We would more often be found wrestling for a blessing, not only for ourselves but also for our dear children. As this becomes prevalent, fruits of it may appear in the altered garb

and more scriptural speech of many who bear our name.

Ohio, 12th mo. 1870.

From "McMillan's Magazine."

The Suez Canal.

BY F. A. EATON.

This work, the most costly and magnificent enterprise of modern times, is now completed, and one may speak of it as *de facto* accomplished. The formal opening, as our readers are aware, took place on the 17th of November, 1869, in the presence of the Emperor of Austria, the Empress of the French, the Crown Prince of Prussia, and a host of other exalted personages.

It will be unnecessary here to enumerate the attempts which have at various periods of Egypt's history been made to establish a water-communication between the Mediterranean and Red Sea; but it is worth while to note a difference between the present canal and all the other projected and accomplished ones, viz., that their Mediterranean point of departure was the Nile, and they were consequently part fresh water and part salt, while the present one goes direct from sea to sea—the seas themselves furnishing its waters. Hence the appropriateness of the name, "Maritime Canal," serving to distinguish it from the small Fresh-water Canal which the Company made a few years ago from near Zagazig, the then limit of cultivation at that part of the east of Egypt, to Suez, following the course, and in many places actually employing the bed, of the old Pharaonic canal. The history of this company, "La Compagnie Universelle du Canal Maritime de Suez," is now pretty well known.

It owes its existence to M. Ferdinand de Lesseps. In 1851 he obtained a concession for the making of a canal across the Isthmus of Suez from the then Viceroy of Egypt, Said Pasha. As the Sultan, however, withheld his assent, and various other hindrances occurred, nothing further was done till 1855, when subscriptions were first opened, and the company started with a paid-up capital of £8,000,000. In 1859 the work was first begun, and was carried on until 1863 under the terms of the original concession, chiefly by means of the fellahen,—Egyptian peasants,—whom Said Pasha had agreed to furnish as laborers at the rate of 20,000 monthly. On the accession of Ismail Pasha, in the spring of 1863, the work suddenly came to a stand-still, as that Prince refused to continue to supply the laborers; and, indeed, referred to the Sultan for revision of all the terms of the concession granted by his predecessor. By the consent of all parties the Emperor of the French was named arbitrator, and he decided that the Company should give up some important clauses, and that the Viceroy should pay them for so doing. Accordingly 78,000,000 francs, more than £3,000,000, were awarded to them for the withdrawal of the fellahen, and the resumption of the lands originally granted; the Company retaining only two hundred metres on each side of the line of the canal, for the erection of workshops, deposit of soil excavated, &c. A further sum of 16,000,000 francs was to be paid for the purchase of the Fresh-water Canal mentioned above, and of the tolls levied on it; making in all a sum of nearly £4,000,000. At the beginning of these difficulties the Company were disposed to consider them-

selves badly treated, but in the end they every reason to be satisfied with the result. They got what they stood most in need of—money; and they were forced into replacing the manual labor of the fellahen, who, notwithstanding their numbers, made comparatively slow progress, by a system of machinery which, when one looks at the ingenuity displayed in its invention, and the enormous scale on which it has been applied, must certainly be considered as one of the chief glories of the enterprise. In 1867, £4,000,000 were raised, partly by means of a loan. Since 1864 the work has been going on rapidly and without interruption.

The present short account of the history and actual state of the canal is the result of two fortnights spent along its banks in 1867 and 1869. From the mouth of the Nubia branch of the Nile to the Gulf of Pelusium, there stretches a low belt of sand, varying in width from 200 to 300 yards, serving to separate the Mediterranean from the waters of the Lake Menzaleh; though often when the lake is full, and the waves of the Mediterranean are high, the two meet across this slight boundary-line. In the month of April, 1859, a small body of men who might well be called the pioneers of the Suez Canal, headed by M. Laroche, landed at that spot of this narrow sandy slip which had been chosen as the starting point of the canal from the Mediterranean, and the site of the city and port intended ultimately to rival Alexandria. It owed its selection to its being the spot from which the shortest line across the Isthmus could be drawn—it would have been from the Gulf of Pelusium; but to its being that point of the coast, which deep water approached the nearest. Here eight metres of water, equal to about 26 feet, the contemplated depth of the canal were found at a distance of less than five miles; at the Gulf of Pelusium that depth only existed at more than five miles from the coast. The spot was called Port Said in honor of the Viceroy, and a few wooden shacks soon took the place of the tents first put up. Hard indeed must have been the life of the first workers on this desolate strip of sand. The nearest place from which fresh water could be procured was Damietta, a distance of thirty miles. It was brought thence across the Lake Menzaleh in Arab boats, but earthquakes or storms often delayed the arrival of a looked-for store; sometimes indeed it altogether lost, and the powers of endurance of the little band were sadly tried. All-time distilling machines were put up, and in 1863 water was received through a pipe from the Fresh-water Canal, which had been completed to the centre of the Isthmus.

(To be continued.)

THE FRIEND.

TWELFTH MONTH 17, 1870.

Extracts from the Minutes of Ohio Yearly Meeting of Friends, 1870.

At Ohio Yearly Meeting of Friends, held at Mount Pleasant, by adjournments from the 26th of the 9th month to the 28th of the same inclusive, 1870.

Reports have been received from all Quarterly Meetings. The representatives

* * * * *

Who were all present except one, for whose absence a satisfactory reason was given.

The Clerk of the Yearly Meeting of ministers and elders produced a minute of united concurrence for our beloved friend, Phebe

Roberts, a minister from Goshen Monthly Meeting, Pa., dated 9th month 1st, 1870, setting her at liberty to attend this meeting, and a few of the meetings belonging thereto; also for our beloved friend, Deborah C. Hatton, elder, (companion for our dear friend, Phebe W. Werts), from same Monthly Meeting, and bringing same date. They are acceptably in evidence.

Salem Quarterly Meeting proposes a change the time of holding that meeting from the 10th to the 10th hour, which was united with this meeting, and that meeting is left at liberty to make the change of the time proposed, in the 5th month next.

Hickory Grove Quarterly Meeting informs, that there are within their limits, "a number of persons who claim a right of membership our Society, but who, owing to divisions and separations that have occurred, are unable to produce certificates;" it is referred to this meeting for its advice and direction. Therefore, the following Friends are appointed (in conjunction with a like committee of men Friends), to take the subject into consideration and report thereon to a future sitting, viz: * * * * *

The following Friends are appointed to set with the Treasurer, report the state of the treasury to a future sitting, propose a sum necessary to be raised the ensuing year, and name of a Friend for Treasurer, viz: * * * * *

The former concern and interest of this early Meeting by the Indian natives, (which is interrupted by Indiana Yearly Meeting acknowledging those who separated from us in 1854,) being brought before it, a desire prevailed in the meeting that any right opportunity might be embraced to benefit these deeply erring people; but as no way presented at present for action therein, it is left under consideration until another year.

The representatives are desired to confer together, and propose to next sitting a Friend clerk the present year, and one for assent; also the names of two Friends for messengers to the women's meeting.

Then adjourned to half-past ten o'clock tomorrow.

Third day of the week, and 27th of the month. The meeting gathered near the time to which it was adjourned. Joseph Wilson, on behalf of the representatives, reported that they had conferred together, and were united in offering the name of Asa Eranson for Clerk.

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 Aaron Frame and John W. Smith messengers to the women's meeting, which was united with, and they accordingly appointed.

The Queries have all been read and answers returned from the Quarterly Meetings. The following is a summary thereof: All our meetings for worship and discipline have been attended, and generally by greater part of our members, though some remiss in this important duty, especially in the middle of the week; unbecoming behavior therein nearly avoided, except some

instances of sleeping; in some of which cases of deficiency care is reported to have been extended. The hour of meeting pretty well observed.

2nd. Most Friends maintain love towards each other, in a good degree becoming our christian profession. Tale-bearing and detraction discouraged by most, but not so fully avoided as would be best; when differences arise, endeavors are used to end them.

3rd. Most Friends endeavor, 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; but more faithfulness in these respects is wanting amongst us.

4th. As far as appears, Friends are clear of importing, vending, distilling, or the unnecessary use of spirituous liquors, and of frequenting taverns; except that one report says: Not quite clear of the unnecessary use of spirituous liquors, and of frequenting taverns; and all make exceptions with regard to attending places of diversion; moderation and temperance in a good degree observed.

5th. The necessities of the poor, and the circumstances of those who have appeared likely to require aid, have been inspected and relief afforded. They are advised and assisted in such employments as they are capable of, and care is taken to promote the school education of their children.

6th. As far as appears, Friends maintain a faithful testimony against a hiring ministry, oaths, military services, clandestine trade, prize goods and lotteries, except that some of our members occasionally attend the meetings of those who support a hiring ministry, and one report says a few have not maintained a faithful testimony against military services.

7th. Friends appear careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; generally are just in their dealings, and mostly punctual in complying with their engagements; and where any have given reasonable ground for fear in these respects, care has been extended to them.

8th. A good degree of care is taken to deal with offenders seasonably and impartially, and to evince to those who will not be reclaimed, the spirit of meekness and love before judgment is placed upon them.

Summary to the Annual Queries.

1st. A meeting for worship known as Ridge Meeting, held on first and fifth days, a branch of Hickory Grove Monthly Meeting.

2nd. Encouragement has been given to schools for the education of our youth, under the tuition of teachers in membership with us.

3rd. Endeavors are used to read and answer the Queries as directed.

The Quarterly Meetings report 926 children of a suitable age to go to school; 350 have attended Friends' schools exclusively; 434 have attended district schools exclusively; 48 have attended schools of mixed character; 74 have not been going to school the past year, most of whom have been receiving instruction at home. There have been twenty schools taught the past year under the care of Monthly Meetings, varying from three to eight and a half months, and four family schools.

The subject is again recommended to the

care of Subordinate Meetings and members individually; desiring that they may increase their efforts in endeavoring to sustain schools under the care of committees of the Monthly Meetings; satisfied, as we are, that the concern is a right one, we hope that there may be a withdrawal from sending to the district schools, believing that a sacrifice in this respect, will tend to promote the best interest of both parents and children. Quarterly Meetings are desired to report thereon next year.

Then adjourned to half-past two o'clock tomorrow afternoon.

Fourth-day afternoon, and 28th of the month. — The meeting again assembled.

The committee having charge of our Boarding School made the following report, which was satisfactory to the meeting:*

Boarding School Report.—From the minutes of the Acting Committee, it appears that the amount charged for board, tuition, &c., for session ending 3d month 16th, 1870, was

Expenditures,	\$5,470 89
Balance in favor of school for session,	5,065 72
Amount charged for board, tuition, &c., for session ending 9th month 7th, 1870,	83,608 08

Showing a deficiency for the session of 35 83 And a balance in favor for the year of 369 25

By the preceding account it will be seen there has been a larger sum than usual expended for repairs and improvements. A new cooking-range has been procured, the bake oven rebuilt, a new fence around the front yard, and many other smaller items which were indispensable to the proper carrying on of the school, and the creditable appearance of the premises.

* The patronage of the school, the increasing interest manifested in its welfare in the different neighborhoods, together with the evident care on the part of the pupils in promoting the best interest of this Institution, have encouraged the committee and officers in believing their labors have not proved altogether unavailing. And we desire that the interest of Friends may not abate, but that they may more generally co-operate with us in carrying it on in accordance with the original design, thus affording an opportunity for our beloved youth to obtain an education without being brought into connection with many of the hurtful influences that have a tendency to lead them away from the Society.

Signed on behalf of the committee.

ISAAC HUERTIS, Clerk.

The committee appointed last year to visit Springfield Quarterly Meeting, and the Meetings constituting it, made the following report which was satisfactory to the Meeting, and the committee is continued to visit and assist those Meetings, and the following Friends are added to it, and they are at liberty to consult with Friends of Salem Quarter relative to any change in those Meetings as mentioned last year, viz: * * * * *

Report.—The Committee appointed to visit Springfield Quarterly Meeting, and the meetings constituting it, report: That most of our number have attended to the appointment, and after an interchange of sentiment, are united in proposing that Springfield

Quarterly, and the Monthly Meetings composing it, be continued another year under the care of a Committee.

On behalf of the Committee.

ASA GARRETSON,
ELIZABETH W. SMITH.

The Joint Committee on the reference from Hickory Grove Quarterly Meeting, made the following report, which was united with and adopted:

Report.—The Committee on the reference from Hickory Grove Quarterly Meeting having nearly all met, a free and full interchange of sentiment resulted in the conclusion, that a person requesting to become a member of a Monthly Meeting, upon the grounds of having a right in our religious Society, but unable to produce a certificate, as not belonging to any Monthly Meeting in correspondence with ours, such person shall make request to the overseers, when, if in the judgment of said overseers, such applicant's previous conduct has been consistent, and he or she is properly entitled to the rights of membership, they are to report the same to the Monthly Meeting for its judgment and action in the case.

Signed on behalf of the committee.

Ninth month, 1870. ISAAC HUESTIS, Clerk.

The Committee to settle with the Treasurer, &c., made the following report, which was united with, and the Friend therein named continued Treasurer; and the Quarterly Meetings are directed to raise their respective proportions of the sum named and forward to the Treasurer in the ninth month next.

* * * * *
Samuel Street and Richard B. Fawcett are appointed to have seven hundred copies of the minutes of this meeting printed, divide them among the Quarters, and call on the Treasurer for the amount of expense.

SUMMARY OF EVENTS.

FOREIGN.—The breaks in the English cables are located, one only ten miles and the other about sixty-five miles from the American shore, one of which is and it is hoped will soon be repaired. The French cable cannot convey all the messages offered, and the charges for transmission have therefore been advanced to twice the former rates. U. S. Minister Washburne's secretary wrote from London on the 10th inst., according to his information, the French have been beaten at all points, and the end is apparently near at hand. No cases of starvation have been reported in Paris, although provisions are scarce and dear. Capitalization before the close of the year was looked for.

The latest advices General Duroi's army still held its position in the peninsula, near Creteil, protected by the guns of Fort Charenton. On the 4th he issued an address to the troops, in which he acknowledged that all their efforts were fruitless. He was opposed by the troops from Saxony and Wurtemberg, who had about 3,900 men killed and wounded in this action.

A Versailles dispatch of the 6th says: "The French were utterly defeated at Orleans, 10,000 were captured, and seventy-seven guns, including several ironclads, and four gun boats on the Loire, were also captured. Lyons. In the battle 160,000 French were opposed to 150,000 Germans, but the latter were stronger in artillery and cavalry. After retreating across the Loire the defeated army was divided into two corps, the first under the command of Gen. Bourbaki, and the second under Gen. Chanzy. General Chanzy refused the offer of the command of the military camp at Cherbourg, which was offered him. The second corps retreated in the direction of Tours, and was pursued by the Germans under Prince Frederick Charles and the Duke of Mecklenburg. On the 8th a severe engagement took place near Meung between Orleans and Tours, the results of which

are differently stated. The French say the attack was repulsed, but the Prussian dispatch by way of Versailles says they were again defeated. The German loss was heavy, but that of the French was greater. The Germans took six guns and 1,000 prisoners.

In consequence of the near approach of the invaders, it has been concluded to remove the French government from Tours to Bordeaux. A London dispatch of the 9th, to the *New York Tribune*, says: "The German from Gambetta asks Laurier to announce that he (Gambetta) has asked for an armistice, to enable the National Assembly to be elected, and requests that Favre be permitted to leave Paris to consult his colleagues and conduct the negotiations."

On the 4th inst. the French forces were defeated near Rouen, and the city was occupied by the Germans. Havre is also threatened by them.

The purchase of provisions for the use of Paris has, it is stated, been entrusted to the officers of the commissariat, who have made contracts for such houses, having ascertained that the export of provisions would produce inconvenience if the supply was taken from Germany.

The several sovereigns of Germany having invited King William of Prussia to assume the title of Emperor of Germany, the king has accepted of the honor, and has ordered the minting of a new coin recently authorized by the North German Parliament, will be allotted to subscription in London.

The *London Times* of the 8th, has a conciliatory editorial on the subject of the Alabama claims. It craves a settlement of them not merely because they are just, but on the ground of insuring an era of amicable feeling and closer unity between the United States and Great Britain. Gladstone's note, announcing that the government has taken care to make the necessary provision for the protection of the person of the pope, and adequate support of his dignity and personal freedom, and the neutrality of his spiritual functions, excites surprise and criticism in some quarters. It is attributed to anxiety to conciliate the Catholic feeling in Ireland.

A telegram from Luxembourg states that the Prussian government has informed the government of the Duchy that in consequence of its having allowed a violation of the neutrality of the territory by the French, Prussia is no longer bound to respect its neutrality.

A terrible explosion occurred at a cartridge factory in Birmingham, England, on the 9th, by which twenty persons were killed, and thirty to forty wounded, most of them fatally. The weather in England has been stormy, and much damage is reported to shipping. A large meeting of the Liberal League was held in London on the 11th, at which a protest was adopted against giving a dowry from the national treasury to the Princess Louise. Bitter speeches were made, contrasting the enormous parsimony of the country, 137,000 persons in this home of the poor, with the extravagance and the fact that people die in England every hour of starvation, with the fact that the queen draws four hundred thousand pounds a year from the treasury, besides the large sums paid to other members of the royal family.

An influential committee has been formed in London which includes many members of Parliament, for the purpose of obtaining all possible security for the maintenance of peace with America.

London, 12th mo, 10th. Consols, 92. U. S. 5-20's of 1862, 88 1/2; of 1867, 90 1/2; ten forty, 87 1/2.

London, 13th mo, 10th. Consols, 92. U. S. 5-20's of 1862, 88 1/2; of 1867, 90 1/2; ten forty, 87 1/2.

A dispatch of the 10th says: The German advance on Havre has turned aside to Dieppe, which post was probably occupied to-day. The Duke of Mecklenburg announced on the 10th, that Vierzion, fifty miles south of Orleans, had been occupied by the Germans. Beaugency, twenty miles S. E. of Orleans, was occupied by the French army under Gen. Chanzy, continued to resist the Prussian advance. Tours dispatches say it has inflicted heavy losses on the Prussians. Over 1,000 German prisoners had been brought to Tours.

UNITED STATES.—Congress.—In the first week of the session not much business was done beyond the introduction of bills and resolutions. Among these were the following, by Senator Wilson, to prevent the assessments of money upon government employes for political or other purposes; by Senator Conkling of N. Y., to encourage and promote telegraphic communication between America, Asia and Europe; to give authority to the President to employ telegraphic lines to construct and maintain lines of telegraph on the Pacific coasts of the United States, to connect America and Asia; bills by several parties to encourage ship-building and the foreign commerce of the United States; one to provide that all elections for President, Vice President, and members of Congress, shall be by ballot (in Kentucky

and other States, the people vote viva voce and by ballot.) Other bills to repeal the income tax and to amend a former assumption of specie payments, were brought before Congress. When the postage bill of session came up in due course, the House of Representatives, by a vote of 98 to 79, struck out certain sections relating to the franking privilege, being equivalent to its abolition. The House has rejected the bill of session of office acts, and passed a bill abolishing grade of admiral in the navy. A resolution to alter the internal revenue system, except so much as relate to distilled spirits, tobacco and malt liquors, passed with only five negative votes.

Joseph H. Rainey, of North Carolina, is the colored man who has taken his seat in the House of Representatives.

Miscellaneous.—The total returns of the census of Georgia make the population of the State 1,222,464, an increase in the last ten years has been very small. The Postmaster General asks an appropriation of \$2,436,698 for the service in the year ending 6th, 90, 1872. The receipts for that year are estimated at \$2,467,315, leaving a deficiency of near four million to be provided for.

The New York Canal Commissioners have directed that the canals of the State shall be closed on the 1st of the next month.

Last weeks mortality in Philadelphia was 241. A U. S. Marshal has revised the late census of the city and increases the number of inhabitants on the first sixteenth month last to 673,720. This is 16,567 more than the first return, but still it is believed, far short of true numbers.

The Markets, &c.—The following were the quotations on the 10th inst. *New York*.—American gold, 110 1/2. U. S. sixes, 1881, 113 1/2; do, 1868, 110 1/2; 10-40 five per cents, 106 1/2. *Superfine* flour, 85, 85-40 fine brands, 85-50, 83-75. No. 1. *Chipping* wheat, \$1.32; No. 2, do, \$1.28; amber seed, 1.43; \$1.46; white Genesee, \$1.65; \$1.50. *Boys* 33 a 88 cts. *Oats*, 59 a 61 cts. *Rye*, 95 cts. *Yellow corn*, 80 a 83 cts. *Wheat*, 64 a 71 cts. *Philadelphia*.—Cotton, 15 1/2 a 16 cts. for uplands and New Orleans. *Superfine* flour, \$1.50 a \$1.75; Indiana brand, 85 cts. *Pennsylvania* red wheat, \$1.37; Indiana do, \$1.30; white, \$1.50. *Rye*, 95 cts. *Western and Pennsylvania* new corn, 70 a 73 cts. *Oats*, 54 a 56 cts. *Lard* cts. *Clover-seed*, 11 cts per lb. *Timothy*, 55 a 58 per bushel. The arrivals and sales of beef cattle at Avenue Drove-yard reached 2287 head. Extra stock, 1000; fair to good, 1000; inferior, 1000; and common, 5 a 6 cts per lb. gross. About 1 sheep sold at 5 a 6 cts. per lb. gross, and 4,000 head sold at \$9.50 per 100 lb. net. *Chicago*.—No. 2 wheat, 1.05. No. 2 new corn, 43 1/2 cts. No. 2 oats, 35 1/2 cts. *Barley*, 65 cts. *Barley*, 73 cts. *Lard*, 11 1/2 cts. *White wheat*, \$1.70; \$1.85; choice red, \$1.55 a \$1.70; fair to good, \$1.30 a \$1.50. *Ohio and Indiana* wheat, \$1.38 a \$1.40. *Corn*, yellow and white, 75 cts. 50 a 53 cts.

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(From "McMillan's Magazine.")

The Suez Canal.

BY F. A. EATON.

(Continued from page 134.)

The first thing to be done at Port Said as to make the ground on which to build the future town. This was done by dredging in the shallows of the lake close to the bank of sand; the same operation serving also to form an inner port, and to extend the sea, and raise the height of the dry land. Then the Fellahcen were withdrawn, and recourse was had to machinery for supplying their place, a great impetus was given to Port Said. It soon became perhaps the largest workshop in the world. The huge machines, which were to do the work hitherto done by hands and baskets, were brought piece by piece from France, and put together in long ranges of sheds erected along the inner port. Another part sprang up the works where Messrs. Dussaud were to make the huge concrete blocks for the construction of the piers of the outer harbor. At the same time the dredging of this harbor was commenced, and the sand taken up near the shore was utilized in making these blocks, which are composed entirely of this sand and of lime brought from Le Havre, in France. The first block of the piers was laid in August, 1865, and both were completed in January, 1869, the western to a length of more than two miles, and the eastern more than a mile and a half. At their commencement from the shore they are nearly a mile distant from one another, but they gradually converge till at the mouth of the harbor there is not more than a quarter of a mile between them. It is more than probable that it will be necessary to lengthen these piers, so as to render the entrance to the harbor narrower and less exposed. Great fears were very entertained that the sand which is continually drifting eastward from the mouths of the Nile, would gradually fill up the harbor, notwithstanding the shelter afforded by the pier. The piers were thus constructed: concrete blocks were placed side by side, then were two more, and on this substratum others were dropped irregularly till the requisite height was reached. Between these regularly-laid blocks there are of course

large interstices, but it was supposed that these would be quickly closed up by different marine substances, which, adhering to the blocks, would, in conjunction with the drifting sand, form a sort of mortar sufficient to stop effectually every aperture. This has not proved to be the case, and in the spring of this year a sloping bank of sand extended some 150 feet into the harbor. One remedy proposed for this most serious evil, which, if it does not threaten the existence of the harbor, will much increase the expense of its maintenance, is to build up the apertures with small stones, but there can be no doubt that it will tax all the energies of the conductors of the enterprise.

Port Said now numbers more than 10,000 inhabitants. The piers being finished, and the dredges and other machines all put together and dispatched to different parts of the canal, it lost for a time its busy aspect, but its increasing capabilities as a port soon brought fresh life and animation. Three inner basins have been dredged out, and the sandy mud raised forms the basis for quays and warehouses. Fresh water is still supplied from Ismailia, but another larger pipe has been added, and a big reservoir, called the Chateau d'Eau, holding sufficient for three days' consumption, provides against the improbable accident of both pipes being out of order at the same time. The dredging of the vast area of the outer harbor is carried on unceasingly; the method being the same as that employed so successfully, to take one among many instances, in the port of Glasgow.

Let us leave now this "Rendezvous maritime de l'Occident et de l'Orient," to use the words of its enthusiastic founder, and passing through the harbor, with the town and principal docks on the right hand, reach the point at which the canal proper may be said to begin. It commences with a wide sweep southwards—the town and harbor facing nearly north-east—and runs in a straight line due north and south for forty-five kilometres (28½ miles) through the Lake Menzaleh to Kantara, passing by the stations of Ras el-Ech and the Cape. As far as Ras el-Ech there are always a few feet of water in the lake; but beyond this point, excepting for a short time after the inundation of the Nile, it is little better than a morass, the upper surface consisting of a thin coating of clay, and the bottom of sand or mud, or a mixture of both. Great fears were entertained as to the possibility of ever cutting a permanent channel through this unstable material, more especially at that point where the old Pelusiac branch of the Nile had to be crossed, and the mud was even more liquid than elsewhere. And for some time it certainly did seem as if the attempt would only furnish a converse parallel to the story of the Danaides and their tub. As fast as the mud was taken up by the dredges, and put out on either side to form banks, it sunk again by its own weight. The

engineers were in despair, and the work threatened to come to a standstill; when a Dalmatian peasant, a second Brindley, employed on one of the dredging machines, came forward and offered, if they would give him the use of all the *matériel*, to solve the difficulty. His offer was accepted, and a sort of contract for a few hundred yards was given him. He set the dredging machines again to work; but as soon as they had put out on the line of the bank just so much mud as would stay above the surface of the water, he stopped them to allow this small nucleus to harden, which it quickly did under an Egyptian sun. He then put on a little more mud, and let it harden again; and so on, bit by bit, till a good hard bank was made. The success of his simple expedient was complete, and the whole line of bank in this part was made in the same way. It is now being strengthened with loose stones, brought from quarries near Ismailia. Kantara is one of the principal stations on the canal, numbering about 2,000 inhabitants. It is situated on a chain of low sandhills, which divide Lake Menzaleh from Lake Ballah, and lies in the direct route between Egypt and Syria: that route which was once one of the greatest highways of the Old World, and served as the causeway to succeeding armies of Egyptians, Assyrians, Persians, Greeks, Romans, Arabs, and French, all bent on war and plunder. The new highway that traverses it, will, it is hoped, be devoted to peace and money-making.

Soon after leaving Kantara, the canal quits the straight line it has hitherto pursued, and, with a few gradual turns, passes through several shallow lakes, the principal of which is Lake Ballah, dotted here and there with tamarisk-tufted islets, to El Ferdane; and a short distance farther on enters the heights of El-Guisr. Up to this point the whole of the country traversed, with the exception of the slight clay elevation of Ras el-Ech, and the three sandy knolls of the Cape, Kantara, and El Ferdane, lies either at, or below, the level of the Mediterranean; consequently, these slight eminences removed, and the difficulty of making the banks overcome, the channel was easily excavated by dredging, and there would be nothing particular to mention about it, were it not for the ingenious apparatus invented by M. Lavalley for enabling the dredges to discharge their material at once upon the banks, and so to help to form them. This consists in a long iron spout of semi-elliptical form, 230 feet long, 5½ feet wide from edge to edge, and 2 feet deep. It is supported by an iron framework, resting partly on the dredge and partly on a floating lighter. The dredge-buckets discharge their contents into this spout at a height of thirty-five feet above the water, and the stuff flows easily down the slight incline at which the spout rests, and is deposited at a sufficient distance from the edge of the water to prevent all chance of its falling back into the canal. It

is aided in this process by a constant flow of water pumped into the spout by a rotary engine, and by an endless chain with large pieces of wood attached to it, working along the whole length of the spout, and pushing on stones or heavy lumps of clay that might cause obstruction.

The amount of soil excavated and deposited on the banks by one of these long spotted dredges is enormous—87, 200 cubic metres a month is the average in soft soil; but the dredge which in the month of April this year had the blue flag flying, indicative of its having obtained the prize for the most work done the month previous, had gained that distinction by no less a figure than 130,850 cubic metres. When the banks are too high to admit of the employment of the spouts, another method, hardly less ingenious is used for disposing of the stuff. It is shot into a barge fitted with huge boxes. The barge as soon as filled is towed off, and placed underneath what is called a *eleveur*. This is an inclined tramway supported on an open iron framework, resting partly on a lighter and partly on a platform moving on rails along the bank. Up and down this tramway runs a wagon worked by an engine placed on the lighter. Hooks hanging from the wagon are fixed to one of the boxes, and the engine being set going, the box is hoisted up, and carried swinging below the wagon to the top of the tramway, where it tilts over, and having discharged itself, is run down again and dropped into the barge.

(To be continued.)

Selected for "The Friend"

The Fundamental Principle of the Gospel.

1st John i. 5: This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

This was the message which Christ gave His apostles, to make way into men's hearts by; this is the first thing that is proper for the mind to receive, which lies in darkness; namely, that there is no darkness in God, nothing but light. Darkness is excluded from Him, and the mind that lies in darkness cannot have union or fellowship with Him. Therefore he that will be one with God, and partake of His life, must come out of the darkness, which hath no place with God, into the light where God is, and in which He dwells.

The work of the Son is to reveal the Father, and to draw to the Father. He reveals Him as light, as the spring of light, as the fountain of light, and He draws to Him as light. When He gave to His apostles the standing message, whereby they were to make Him known to the world, and whereby men were to come into fellowship and acquaintance with Him; this is it, that God is light, and in Him is no darkness at all.

Christ Jesus, the Son of God, He is the image of His substance, the exact image of this light, the light of the world, who is to light the world into this substance. So that as God the Father is to be known as light, so Christ the Son also is to be known as light. He is the only begotten of the Father of lights, the only image wherein the eternal substance is revealed and made known. And he that receives this image, receives the substance; and he that receives not this image, receives not the substance.

Now there is a breath or spirit from this substance, in this image, which draws to the

image; thus the Father draws to the Son; and the image again draws to the substance; thus the Son draws to the Father. And so hearkening to this breath, the mind and soul is led out of the darkness, into the image of light (which is the Son), and by the image into the substance; and here is the fellowship which the Gospel invites to. Joining to this breath, being transformed by this breath, living in this breath, walking in this holy inspiration, there is an unity with the Father and the Son, who themselves dwell in this breath, from whom the breath comes, in whom the breath is, and in whom all are, who are one with this breath. This breath purgeth out the dark breath, the dark air, the dark power, the mystery of death and darkness; and fills with the breath of light, with the breath of life, with the living power, with the holy pure mystery.

Now as the Father is light, and the Son light; so this breath, this Spirit which proceeds from them both, is light also. And as the Father, who is light, can alone be revealed by the Son, who is light; so the Son, who is light, can alone be revealed by the Spirit, who is light.

He then who hears this message, that God is light; and feeleth himself darkness, and in darkness, and is willing to be drawn out of the darkness into fellowship with God, who is light; this is requisite for him to know; namely, how he may be drawn out, who is it that draws, and which are the drawings; that he may not resist or neglect them (waiting for another thing) and so miss of the true and only passage unto life. Wherefore observe this heedfully. None can draw to the Father, but the Son; none can draw to the Son, but the Father; and both of these alone draw by the Spirit. The Father, by His Spirit, draws to the Son; the Son, by the same Spirit, draws to the Father; and they both draw by the Spirit as He is light, as He is their light lighted to that end. For as the Father is light; and the Son is light; so that Spirit which draws them, must be light also. He is, indeed, the breath of light, eternally lighted, to draw to the eternal image of light, and then to the eternal substance, which eternally dwells in that eternal image.

Question. But how may I know the Spirit, and its operations; that I may follow Him, and be led by them, both to the Son and to the Father; and so come into the everlasting fellowship?

Answer. The Spirit is to be known by those motions and operations which are proper to Him, which flow alone from Him, and from nothing else.

Question. What are they?

Answer. Convincing of sin, and reproving for sin; which nothing can truly discover and reprove, but the light of the Spirit. Darkness cannot make manifest darkness, but whatsoever maketh manifest is light. All the discoveries of darkness, in the hidden world of the heart, are from Christ the Son of righteousness, by His Spirit, what name soever men may give it, who know not the Son, nor His light, nor the true names of things in the light; but have named even the things of God in the dark, and according to the dark apprehensions and conceptions of their own imaginary mind. But this I say to such, who are so ready to beat their brains and dispute, leave contending about names; come to the thing, come to that which reproves thee in secret, follow the light that thus checks and draws;

be diligent, be faithful, be obedient; thou shalt find this lead to that, which all thy knowledge out of this (even all that which thou call spiritual light) will never be able to lead thee to.

And when thou art joined to this light, will show thee Him whom thou hast perceived (even so as never yet thou sawest Him), an open a fresh vein of blood, and grief in the blood and mourn over Him; and work thy repentance in thee, which thou never wert acquainted with before; and teach thee to have faith, to which yet thou art a stranger; teach thee that self-denial, which will reach to the very root of that nature which y liveth; even under that, and by means of which thou callest spiritual light; and will be such a yoke on thy neck, as the unrighteous one is not able to bear; yea, such an one the hypocrite (which is able to hide it and confessions of sin, and forms of zeal, knowledge, devotion, and worship) shall be distressed and wasted with. And then thou shalt know what it is to wait upon God in a way of His judgments, and find the powers life and death striving for thy soul, and deluge floods and storms encompassing and attending thee, under which thou wilt assuredly fall and perish, unless the everlasting arm of God power be stretched out for thee, and be continually redeeming thee. And then thou wilt feel and see how sin is pardoned, and how is bound; how death brake in upon Adam and how it daily breaks in upon mankind and what that standard is, which the Spirit of the Lord lieth up against the powers darkness. And then thou wilt come clean to perceive, how that which thou hast call religion formerly (which flowed not from the principle) hath but the invention of thine own imaginary mind (though thou fatheredst upon the scriptures, as most men do most their inventions about doctrine and worship wherein thou hast been in a dream of belief changed, and yet remainest still the same nature; and hast had a name that thou hast lived, but art still dead; a name of being satisfied, but still unclean; a name of being justified, but still condemned by the light in thine own conscience; which is one with Him is thy Judge; and who will judge according to it, as that which is real taketh place in thee so that which hath been but imaginary will pass away.

ISAAC PENNINGTON.

The Mont Cenis Tunnel.

(Continued from page 120.)

Having visited the works on the Italian side, Professor Ansted and his companion proceeded to cross the mountain pass of St. Roux, in order to inspect those on the Savoy or French side of the mountain. He remarked—

The path rises steadily and rapidly; but there is nothing worthy of special remark except indeed the study of the rocks, which being the same as those cut through in the tunnel, were very interesting to the geologist. We reached the top of the pass in about three hours, having risen 3,400 feet. The village Bardonecche at the bottom of the ascent bet 4,340 feet above the sea, the pass is therefore 7,740 feet. As high up as 5,240 feet we pass a miserable village, and there was feeding ground almost to the summit. A few patches of snow remained from the winter on both sides of the pass, though chiefly on the northern side; but there was a good deal of snow on the mountains opposite.

At the top of the pass the view is extremely grand, as the mountains of the east, including Mont Frejus—masked during the ascent—are very well seen, and to the west is the Mont Tabor, the loftiest point of the chain, sitting between France, Piedmont and Savoy, the height of more than 10,000 feet above the sea. This mountain is surrounded by glaciers. Towards the north the view is equally fine, including the chain on the other side of the Arc valley, but not reaching any of the Mont Blanc chain. Seen in the early morning, with a mist hovering over the summits, forming occasionally into cloud and drifting away into space, the effect was particularly fine. The descent towards Modana through a valley at first wide and terminating upwards in one of the peculiar semicircular valleys that appear to prevail in this part of the Alps. The valley, however, narrows rapidly and becomes a mere ravine. A number of chalets are seen in the upper part of this gorge; and there is a village, or at least group of permanent habitations, in the first valley. When the valley closes in it becomes thickly clothed with tree vegetation, and here indeed there are narrow defiles through which water falls in broken cascades. The rocks—some places hard quartzite, in others soft gneiss—either project in naked jagged fragments, or recede and are weathered into heaps of rotten earth. The descent takes almost as long as the ascent, and fully six hours must be calculated on as the time that will elapse between leaving Bardoneche and arriving at Modana. The latter part of the descent is a steep road, and passes a curious little chapel set out of the rock, full of votive offerings, where there is a pleasant seat for those desirous of resting or preparing to mount. Near it is a cave of the narrow gorges already alluded to, the scenery is pretty throughout, even romantic in some places.

The level of the tunnel at Modana has been already alluded to as being considerably above that of the valley of the Arc. To equalize as far as possible the levels at the two ends of the tunnel, the entrance on the north or French side, as has been already explained, has been placed at a considerable height above the river, and therefore much higher than the level of the road at St. Michel. In other respects there is little difference in the arrangements, and the constructions both for the works and the employes are nearly the same here as at Bardoneche.

So much has now been effected, that the actual completion of this great work is as much a certainty as any engineering operation in progress can well be. It has been carried through from the beginning with great steadiness, and not one of the numerous drawbacks that might have interfered to delay its progress has been experienced. The machinery has been so far perfected during the construction, that in spite of the enormous distance of the power from its application, the rate of progress has rather increased than diminished. There have been no breakages of machinery, no falling in of the roof, no rush of water. There appear to have been no strikes or workmen and no failures in the supply of money and material. It remains only that the two ends should be happily brought together without divergence, to complete the good fortune that has hitherto never failed. Every precaution has been taken for this purpose that could be suggested. There are ob-

servatories at each end, and one on the mountain top immediately above the tunnel; but there are great practical difficulties in observing, and a very small error would become serious when carried so great a distance as three or four miles of underground work. The approach is now so near, that it is no doubt possible for sounds to be heard through the intervening rocks. This has not yet been attempted, but it is the intention of the engineers to try the experiment on this first occasion when the works are stopped. This will afford an additional illustration of the very near accomplishment of the undertaking. In conducting the work there is a small heading or gallery always carried on in advance of the great tunnel, and the interval between the actual end of the tunnel and the part bricked in and completed, is two or three hundred yards. It is in this last space that the work is of course being carried on.*

Such then is the state and such the history of the great tunnel under the Alps. It is a work altogether exceptional, being the first instance of the perforation of a great mountain axis; the first in which an important tunnel has been attempted exclusively from the two ends without shafts; the first in which the ingenious machinery for boring the rock preparatory to blasting has been carried into effect. It will probably be completed within the time originally contemplated. It has been carried on throughout by Italians; the original selection of the site and the suggestion and perfecting of the machinery by which it has been possible to carry it through in reasonable time, are also Italian. The countrymen of Galileo and of a host of ingenious inventors known to fame, have shown that they are no unworthy descendants of these great men.

For "The Friend's"
Sympathy.

I have sometimes looked upon a wheat field, waving and rustling in its summer beauty, and fancied it the type of what we need from each other in this world. Those slender, individual stems,—alone so feeble that the slightest blast would bring them to the ground—backed by each other, so buoyant, active and mutually helpful, that the sweeping blast only moves them to sing together a louder chorus of universal confidence; how erect and gracefully they stand, supporting and supported; their heads now raised, now gently

* The following figures concerning the length of the tunnel, the rate of progress, and the depth of the central part, will be interesting:—

Portion completed from the north end, 15th July, 1870,	Feet. 15,624
Portion completed from the south end, 15th July, 1870,	21,790
Uncompleted portion,	2,674
Total length of tunnel,	40,094
Progress of excavation, July 1-15, 1870, north side,	Feet. 125
Progress of excavation, July 1-15, 1870, south side,	130
Total excavation in a fortnight's work,	255
Maximum month's work was in May, 1867, on the Italian or south side, and amounted to 297 feet.	
The average month's work from both ends together is now about 500 feet.	
The central part of the tunnel is about 5,546 feet below the observatory on the summit, and 4,120 feet above the sea level. It has been passed on the Italian side.	

bowed, the cloud and sun, the dew and rain, the night and day, bring to them only health and beauty. Oh, I have thought, there is nothing in common troubles that would hurt us much, if we stood together in the sight of God, with our friendly arms supported by and supporting each other. And how have I longed that the living Spirit would breathe upon the churches in our land, that the plants which live might stand firmly as a support and a back to the feeble plants around them, that all might grow and ripen together till the great Reaper comes forth with His sickle to gather them, one by one, into the heavenly garner. I am conscious and thankful that many, very many are thus standing in their places; but, oh! how many feeble stems are broken and piteously trodden down by the roadside, because there is no back—no friendly human arm—to stay them.

THY POOR BROTHER.

Joseph John Gurney and Barelay's Apology.

I learn from the *Editorial Remarks* in the last number of *The Friend*, that some words in my recent article on *The Beacon Controversy* have been quoted in another periodical in a way evidently intended to serve the purpose of disparaging the memory of my late beloved friend, J. J. Gurney, as regarded in a theological point of view. The passage in which they occur stands thus:—"I had some time before arrived at the conclusion (originally suggested to me by J. J. Gurney) that Robert Barelay's doctrine of *The Inward Light* was not, as a whole, warranted by the teaching of Scripture." The parenthetical clause alludes to a circumstance which occurred some years prior to the Beacon controversy. I was accompanying J. J. Gurney, on a First-day morning, to a meeting in the vicinity of Norwich, when something (I know not what) brought up the above subject; and in reply to some (long-since forgotten) remark of mine, he intimated, in a general way, and without going into any particulars, his dissent from some things in R. B.'s two Theses concerning "The Universal and Saving Light." In after years, when this and other matters had become subjects of controversy in our Society, I had ample opportunity of learning, in our frequent intercourse, that he objected both to some of the terms in which R. B. states the above doctrine, and to some of the Scripture evidence which he adduces in its support.

I have said in the article before alluded to, and now repeat more emphatically, that I had no reason whatever for thinking that an avowal which I once made to my fellow-members of the Yearly Meeting's Committee of my own thoughts about the apologist's treatment of the subject in question, had interrupted their feelings of unity and brotherly confidence towards me. Now assuming the case to have been really so, there cannot be even the smallest reason to suppose that, had J. J. G. felt it to be his duty fully to express his thoughts about the same matter, his standing as a true Friend would have been in any degree lowered in the estimation of his colleagues. Strong as the feelings of (to say the least) the greater majority of them were well known to be in favor of the Society's more peculiar doctrinal views, I do not believe that any one of them, had he been asked to do so, would have committed himself to a full concurrence with all R. B.'s statements and arguments in the two Theses above referred to.

How far any of those now living Friends who deservedly hold a specially high place in the esteem and confidence of the body at large, would be willing to do so, I leave the readers of *The Friend* to judge for themselves.

As regards my beloved friend J. J. G.'s views of Christian truth generally, and of the above-mentioned subject in particular, his own published writings so fully exhibit them that it would be impertinent in me to say any thing further about them here than that my own knowledge of them, derived not only from that source, but also from very often listening to his ministry, and holding long and intimate personal intercourse with him, entitle me to confirm, in the fullest way, the editorial conclusion in the last number of *The Friend*, that to whatever part of Barclay's teaching he may have demurred, it most certainly was not to "the precious doctrine of the immediate teaching, guidance, and government of the Holy Spirit." EDWARD ASH.

Bristol, Eleventh month 15th, 1870.

[We have taken the above from the last (12th mo.) number of the (London) Friend, in order that our readers may hear from Dr. Ash himself, the explanation he has thought proper to give, of his assertion respecting the origin of his objections to Barclay's doctrine of Universal Saving Light. With much that is irrelevant he leaves the subject just where he first placed it.

J. J. Gurney's opinions are to be derived from his writings, but as regards the doctor's endorsement of the soundness of his views on this fundamental doctrine of the gospel as held by Friends, we apprehend it must rather damage than substantiate a belief in that soundness, when it is remembered that he (the doctor) has published an unsparing attack upon the standard writers of the Society, especially the earlier promulgators of its doctrines, as being ignorant of the true meaning of many of the texts of scripture quoted by them in support of the truths they believed, and consequently mistaking error for truth. It will be seen, by the extracts from this work as given in the "Appeal for the Ancient Doctrines of Friends," issued by Philadelphia Yearly Meeting, that his views on "the precious doctrine of the immediate teaching, guidance and government of the Holy Spirit," are altogether different from those ever held by Friends.]—EDDORS.

Carrier-Pigeons.

In a late number of *All the Year Round*, there is a very interesting account of carrier-pigeons and their uses. A quotation is made from the ornithologist, Rennie, who says:

"We have not a doubt that it is by the eye alone that the carrier-pigeon performs those extraordinary aerial journeys which have from the earliest ages excited astonishment. We have frequently witnessed the experiment made with other pigeons of taking them to a distance from the dove-cot, expressly to observe their manner of finding their way back; and we feel satisfied that their proceedings are uniformly the same. On being let go from the bag in which they have been carried in order to conceal the objects on the road, they dart off on an irregular excursion, as if it were more to ascertain the reality of their freedom than to make an effort to return. When they find themselves at full liberty, they direct their flight in circles round the spot whence

they have been liberated, not only increasing the diameter of the circle at every round, but rising at the same time gradually higher. This is continued as long as the eye can discern the birds; and hence we conclude that it is also continued after we lose sight of them—constantly increasing circle being made till they ascertain some known object enabling them to shape a direct course.

"A spiral directly the reverse in character is made by a pigeon let down from the car of a balloon; the bird drops perpendicularly for some distance, and then begins to wheel round in a descending spiral, increasing in diameter until some previously-known object is described by which the flight home may be regulated. Their vision is undoubtedly very keen. In their wild state, as seen in America, they fly in amazingly large flocks over wide ranges of country, keeping high in the air, and flying with extended front, so as to enable them to survey hundreds of acres at once. They can desecrate a fertile field at a wonderful distance, and will descend with unerring accuracy to enjoy the meal of which they are in search.

"Whatever may be said about the instinct that is at work, a good deal of training is necessary to make the pigeons trustworthy in their flight. The Turks have paid much attention to this matter. When a young pigeon arrives at full strength of wing, it is hood-winked, or else put into a basket, and taken to a distance of half a mile or so from home; being set at liberty, it soars aloft, looks keenly around, selects a course, and flies home. It is then tried a mile, two miles, four, eight miles, until at length it will traverse the whole length or breadth of a kingdom. If the pigeon falls in the first journey or two, it is discarded, as not being fitted for this kind of work. These Turkey pigeons were regularly used as media of communication in past years. Russell, in his History of Aleppo, tells us that the Turkey company's establishment at that city employed carrier-pigeons to bring news from Scanderoon, the nearest Mediterranean port. When any of the company's ships arrived there, the name of the ship, the hour of her arrival, and other particulars, were written on a slip of paper, and fastened under a pigeon's wing; and the bird, set loose, flew back to Aleppo (its home) in two and a half to three hours, the distance being about seventy miles. The pigeon's feet were dipped in vinegar to keep them cool, and to avoid the delay which would occur if the bird were tempted to descend at the sight of water. The best pigeons always had a brood of their own at Aleppo; and it was anxiety that hurried the parents back. It was found that if the pigeons were kept at Scanderoon more than a fortnight, they could not be relied upon for returning to Aleppo. There are lofty hills between Scanderoon and Aleppo; the birds, instead of ascending gradually to the summit of those hills, used to dart up vertically to an amazing height, where they could look right over them. It is recorded that on one occasion an Aleppo merchant got hold of one of these pigeons, read the letter or packet, and thereby ascertained the news that there was a great scarcity of Aleppo galls in England; he kept the news to himself, bought up all the galls in the market before the company to whom the bird belonged knew anything about the matter, and made a rare profit by the immediate rise in price.

"There was a great deal of this kind of

pigeon-expressing in old days. When Moder was besieged by the Romans, correspondence was maintained by pigeons between Decimus Brutus and Hirtius; and Pliny was so much struck with the plan that he said, 'Of what avail are sentinels, circumvallations, or obstructing rivers, when intelligence can be conveyed by aerial messengers?' In late days, in the time of the Crusades, carrier-pigeons were extensively employed. Instances are recorded in which birds sent out by besieged were captured by the besiegers, and set loose again with a message calculated to deceive those to whom they were sent; hawks were trained to the work of bringing down the pigeons without injuring them. This one of the drawbacks to the use of such messengers when secrecy is intended. When the Christians were besieging Acre, Saladin at distance for some time maintained communication with the besieged by means of carrier-pigeons; but one day a winged messenger was shot down by an arrow; the message it conveyed was intercepted; and such use was made of the information as to secure the surrender of the place before Saladin could arrive with success.

"When Tyburn was a place for executing many criminals, after arriving at the foot of the gibbet, had a pardon or reprieve sent them. The uncertainty in which the relatives and friends of the condemned persons were kept on this point made it a time of great anxiety; especially in days when persons wealth and family were not unfrequently sentenced to execution. Carrier-pigeons were therefore sent to Tyburn before the time the expected execution, and were set flying soon as one of two events had taken place—the hanging or the reprieving. Politics at crime have been alike brought within the knowledge (or under the wing) of the carrier-pigeon. The pashas of the various Turkish provinces used to be supplied with pigeons reared at the Sultan's palace at Constantinople. When news of an insurrection or other emergency had to be transmitted, a pigeon was sent with a letter. However far distant the province, the bird found its way back; but to prevent mischief five or six were sent once, the safe journey of any one of which would suffice. At one period slight towers were built thirty or forty miles apart, a sentinel sent on by a second pigeon the news received by the first, and so on from tower to tower, thereby bringing each bird's journey within an hour's flight, and lessening the risk of mishaps.

"Narratives are plentiful concerning peculiar flights of pigeons. In the last century a gentleman in London sent a pigeon by stage-coach to a friend at Bury St. Edmunds, with a note directing the friend to let the pigeon loose at nine in the morning on the second day afterwards. This was done, and the pigeon arrived at Bishopsgate street at half past eleven, having done the distance of seventy-two miles in two hours and a half. In 1819 thirty-two pigeons which had been reared at Antwerp and brought to London were set loose on a particular day; eight pigeons bore the words 'Antwerp,' and 'London' marked on the wings for identification. They started at seven in the morning. One arrived at Antwerp at noon, another a quarter of an hour afterwards, twelve others the following day; but what became of the remaining eighteen was not known. In 18

Liskcard pigeons were brought to London and let fly. They reached Liskcard—two hundred and twenty miles distant—in about four hours. One gained upon the other a quarter of an hour, equivalent to about nine miles, during the flight. Some of the recorded instances of speed seem hardly credible. Anon says that wild pigeons have appeared from New York with their crops full of rice, and that they could only have gathered in Virginia or Carolina; and he calculated from the time in which pigeons digest food that speed of flight must have been a mile a minute.

For "The Friend."

Reading the Journal of our late beloved friend and minister, William Evans, we find following entry under date of 11th mo. 1841: "While attending Carolina Yearly Meeting, a hope was entertained that the Sunday School would continue to be supported, and its benefits be extended amongst the youth of this Yearly Meeting. Making home at the schoolhouse, gave us an opportunity of mingling with the Committees; being invited to sit with one appointed to consider the expediency of continuing the Society to children not members to enter the school, all the strangers with one voice, gave our judgment against it, both because it was the original design, and would tend to exclude our youth to the principles of others, but in our opinion, would diminish eventually the number of scholars, and consequently, destroy the institution, instead of contributing to its support. The committee adopted this sentiment, and it received the sanction of the Yearly Meeting." This so accords with the wishes of those who are travelling for the welfare and growth in the truth of our dear young people, and is so in unison with the feelings those who are endeavoring to keep the Society select, that are under the care of the Society, that we hope it may find a place in the columns of "The Friend;" and that the work, though removed from us, may yet be carried on. If it was needful then to hold these meetings, it is as much so, if not more, in the present day; for the way to the kingdom of God is less strait, neither is the gate widened, and it is a day of much liberty and extravagance in dress, not only in our own Society, but in the community at large, we hope the brethren and watchwomen on this part of the wall, may not slacken their diligence in guarding the precious children of a religious and devoted education." None of us can bestow it, but it is in our power and it is our duty, to ward all the avenues to temptation, that within our reach. If we open the doors of our schools to all, we allow our beloved brethren to mix and associate with those whose parents may, and do attend churches, and any other amusements, which require parents, as well as our wholesome discipline, have a testimony against. If any of our members are in these practices, we make themselves amenable to the Discipline; but where is the remedy for those who are not members? As for polish and refinement, let this be obtained at home, under the cognizance and government of a religious father, and the endearing, persuasive manner of a well-concerned mother: and then the discipline of school will be less irksome and more easily sustained under the direction of conscientious teachers, and thus laboring har-

moniously together, we trust a blessing would rest upon select schools.

From "Good Health."

Ventilation.

It argues a serious defect in our present system of education, that it should be necessary to explain the reasons why ventilation is essential to health. Such an explanation would be altogether out of place if people in general possessed even an elementary knowledge of the laws of life,—in other words, of the conditions upon which health and life itself are preserved. One of our aims has been, as far as circumstances will allow, to educate those who labor under deficiencies in this respect.

Every one knows that fish cannot live out of water; while land animals, for whose existence air is necessary, speedily perish if immersed in water. But if we ask the explanation of these simple facts, we believe we are not wrong in saying that the majority of persons would be unable to reply. Let it be remembered, then, that both fish and men, when they change places with each other, as regards the element in which they live, die from the same cause. That cause is the want of oxygen, the universal and indispensable agent of animal life. The fish dies in air because its breathing organs or gills are only adapted for purifying its blood with the oxygen with which water is saturated. Boil the water, and thus expel from it a great part of its oxygen, and, when cooled down to its ordinary temperature, place the fish in this water, and death speedily follows. A man, on the other hand, dies in water because his lungs are only adapted for contact with the oxygen contained in air.

The atmosphere which surrounds our planet, and forms for it a gaseous envelope of the thickness of about forty miles, has a definite and very uniform composition. Every hundred parts of it consist of 21 volumes of oxygen, and 79 volumes of nitrogen; or, if we estimate its composition by weight, of 23 parts of oxygen and 77 of nitrogen. Practically, we may say that a fifth part of the atmosphere consists of oxygen. It also contains about one part in 10,000 of carbonic acid,—a gas which, except it be highly diluted, is destructive to animal life.

Oxygen is, as has been said, a necessity of life, and the pure gas will sustain life for a short time; but it is of too stimulating a nature to do this long. Nitrogen, on the other hand, cannot sustain life at all: it would be deadly from its negative qualities, because it cannot, like oxygen, effect the indispensable changes in blood. It seems that the use of nitrogen in respiration is merely to dilute the oxygen, so as to render it capable of being respired.

Carbonic acid gas is about one-half heavier than common air, and owing to this circumstance it is possible to pour it as one would a liquid from one vessel into another. From the same cause it forms a layer at the bottom of wells, or even in a more open situation, as in the case of the celebrated Grotto del Cano, near Naples, where, as happens in some places, it emanates from the earth. Every now and then we hear of sad accidents occurring to miners and others who ignorantly place themselves in situations where they inhale this gas. The result is stupor, followed by loss of

consciousness, and unless help is speedily given, by death.

This is the subtle enemy we have constantly to deal with in our dwellings, and against which we should be constantly on our guard. It is given off by animals in considerable quantities, in the process of respiration, especially when they are in a state of exertion. A man produces about one-third less carbonic acid when sleeping than when awake.

Some persons are much more susceptible of the effects of carbonic acid than others; but, as a general rule, whenever the proportion which exists naturally in the atmosphere is slightly exceeded, bad results begin to be felt. A sense of oppression, languor, headache, and other nervous symptoms are produced. Nor are the evil effects of re-breathed air merely transient. No cause tends more to excite a latent tendency to pulmonary consumption, if it does not really produce the disease itself, than the air of unventilated bed-rooms. Air containing one per cent. of carbonic acid is highly injurious, but even half that quantity cannot be long breathed with impunity. Respiration can be continued only with difficulty in an atmosphere containing five per cent. of the gas, while thirty per cent. speedily destroys life.

Besides carbonic acid, the atmosphere contains in much more minute quantities another still more deadly compound, carbonic oxide. This gas is chiefly produced in our houses from the imperfect combustion of carbon in fuel. Carbonic acid, on the other hand, is given off when the combustion is more complete. Warming by artificial heat is also another great source of this last gas. The method of heating apartments so that the proper escape of injurious gases produced by combustion be effected, would itself require an article. The combustion of some kinds of fuel is accompanied by the evolution of so much carbonic acid, that if ventilation be very defective, immediately fatal consequences are apt to ensue. Every one has heard of deaths occurring from burning charcoal in unventilated rooms, tents, or cabins of ships.

Other gases more or less contaminate the atmosphere of houses. Sulphuretted and carbonated hydrogen, &c., emanate from sewers, and are most injurious to health. It seems to be impossible, even with the most perfect system of sewage, altogether to prevent the escape of these gases.

Another reason for the necessity of ventilation is, that respired air is always charged with vapor; we see the vapor out of doors when in cold weather made visible by condensation. About six grains of water are given off by the lungs per minute. This in the form of vapor, mixed with rarefied air from the lungs, ascends, because the combination is lighter than common air. It shows that in all methods of ventilation means should be employed to remove the upper strata of air; for although carbonic acid is so much heavier than the atmosphere, carbonic acid also ascends in consequence of its dilution, and because it is carried up with respired air, which is lighter than unrespired air. This is because the proportion of oxygen, which is heavier than nitrogen, is lessened by respiration.

Amongst the innumerable laws which go to make up the perfect code of Nature, by which the forces she employs are directed and restrained, there is one by which the mixture

of gases with each other is regulated. By the law of the diffusion of gases, carbonic acid, which escapes into the atmosphere, although so much heavier, soon becomes so diffused that the open air always preserves sufficient purity for the purposes of respiration. But notwithstanding the great bulk of the atmosphere, it is plain that in the course of ages its relative proportion of carbonic acid would be increased. Mark here again the beneficent provision which the Omniscient Mind has devised. It is the function of the plant to absorb carbonic acid and to give out oxygen. Thus it happens, by means of the enormous mass of vegetation with which the land is clothed, that the purity of the atmosphere is sustained.

That water is purified on precisely the same principles as air, a few words will suffice to show. It is not long since the true theory of keeping fish in an aquarium came to be understood. Many will remember that the primitive aquarium consisted simply of a vessel containing water, in which fish were placed. It was then always necessary to change the water very frequently, in order to keep the inmates alive. This was, of course, owing to the consumption by the fish of the oxygen contained in the water, and the production of carbonic acid. The modern aquarium, however, contains not fish only, but growing plants. The plants restore the balance which the fish tend to disturb, and thus such an aquarium never requires to have its water changed. All that becomes necessary is to make up at long intervals for the losses caused by evaporation. Since men as well as fish, then, depend for their existence upon this self-same oxygen, and the sea, with its interminable beds and groves of its peculiar vegetation, may be regarded as an immense aquarium, so may the atmosphere be regarded as a deep ocean consisting of a different medium, at the bottom of which live men and other land animals.

What, then, must be the case with people who, neglecting one of the most essential laws of life, shut themselves up in tightly-closed rooms, in which during the night at least one-third of their lives is spent? They are plainly sapping the foundations of health. They do not die speedily, like fish in the unchanged bowl of water, because they are not equally confined to their rooms, and because, in spite of all their ignorant precautions, some fresh air gains access to them through crevices. But they languish and feel unrefreshed by sleep, they become consumptive and die early, and their offspring is sickly and without vigor.

(To be continued.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 131.)

"1st mo. 27th, 1860. Feeling poorly in body, which is often my experience, yet not quite easy to omit going to meeting, I went with the assistance of my dear daughter, being very poor in spirit. I had not sat long before my mind was engaged for our spiritual welfare; that we might trust in the Lord, with all our hearts, and not lean to our own understanding; and that some present might be prevailed upon to cease from their own selfish reasoning, because man in his finite wisdom, cannot find out God; that spiritual

things were only to be spiritually known. The exercise so remained with me as to induce me to express something of it. It felt to me a time of solemnity, and renewed invitation to some; and the silent breathing of my spirit in the latter part of the meeting was, that these might unreservedly yield to the offers of continued mercy, remembering the solemn declaration of the Redeemer, 'The night cometh wherein no man can work.'

"2d mo. 8th. This day I have entered my nineteenth year. I went to meeting in much feebleness of body, and poverty of spirit, yet was enabled to breathe in secret for more purity of heart, with more freedom from the mixture of self; and that we as a Society might shine with more clearness.

"25th. My dear grand-daughter, Jane G. Rhoads, departed this life in the twentieth year of her age: a close bereavement to her parents, and more so to me than I expected. She was a promising young woman, but we have the consolation of believing her end was crowned with peace, and she taken from the evil to come—a great mercy.

"4th mo. 15th. Being poorly in body, I did not get to meeting. I am often led to reflect on the uncertainty of time, to which the many deaths that have occurred within the circle of our acquaintance in the course of a few months, has contributed. 'Be ye also ready, for at such an hour as ye think not, the Son of man cometh.' A week ago I went to meeting impressed with considerations similar to the foregoing. I had not sat long before my mind became weightily engaged in desire that we might be earnestly concerned to the making preparation for a never-ending and blessed eternity; with the impression there were those present who were favored with a renewed visitation from the high and holy One, and who were under his chastening hand. It seemed best for me to endeavor to express something of my exercise in testimony: after which supplication was offered to the Father of mercies, that He might be pleased to be with us, and not forsake us, and for those who were under His preparing hand, that they might keep their eye single unto Him all the appointed season. In the afternoon I was favored with a comfortable quiet. Indeed, if we are enabled to get along through our religious exercises without experiencing condemnation, it is of the Lord's mercy; especially such poor creatures as myself."

The following letter to —, belongs to about this period:

"Esteemed young friend.—It may be altogether unexpected to thee to receive a letter from me, being unacquainted with thee, yet I may say my mind has for a considerable time past, been frequently turned towards thee in desire for thy best welfare, seeing that here we have no continuing city; and to seek one which hath foundations, whose builder and maker is the Lord, ought to be our first and greatest concern. When we seriously reflect on our very dependent state, that in Him who created us, we live, and move, and have our being, and that without His holy assistance we cannot even think one good thought, how very needful it is that we should seek Him morning by morning, and more often than the morning, that He may be pleased to guide our steps aright through this changing scene. Uncertainty is marked on all these lower enjoyments, and how liable they are to waste and decay. I feel a very tender solicitude for

thee, my friend, that while thou art desirous of obtaining worldly knowledge, and per- I may say distinction amongst men, mayst not be regardless of that which is so much more important, that of laying heavenly treasure, by attending to the notions of Divine grace in the secret of thy mind; remembering that the visitation our Heavenly Father's love are not at command; and ought to be cherished, obeyed, yea, regarded with reverence and holy fear. I now remember a circumstance which I heard related many years ago, of a person who had been favored with the visitations of heavenly love from time to time in early life, who endeavored to satisfy himself with the resolution that after he had accomplished such and such objects, he would give up to be more religious. But when time arrived, though he found those tender visitations with which he had been favored were not at his command, yet he realized to be no easier to yield to them, and still off the great work to a more convenient son. Truly they are not at our command. It is therefore of great importance to us we accept the offers of Divine mercy, they are graciously afforded, lest we should be left to ourselves, and in the close of our lives have to utter the lamentable language, 'My harvest is past, the summer is ended, and I am not saved.' I hope better things for my friend, yea I may say, my beloved young friend, feeling I trust a measure of that which would, if obedience kept pace with heavenly wisdom, gather all into its blessed inclosure. May this be more than thy experience, and may thy faith be strengthened in the all-sufficiency of power whom the winds and waves obey. 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.'

"I trust thou wilt excuse the freedom I taken in thus addressing thee, as not short of a desire for thy preservation, and relief of my own mind, would have induced me to do it. Knowing also the feelings of a parent, I think I may safely say, on behalf of thy dear parents, that they would have greater joy than to see their children was the Truth; and I believe it is well pleased in the sight of our Heavenly Father, children should tenderly regard the exertions of pious parents. I write as things reveal my mind, and now remember that we are in Holy Scripture, that the steps of a man are ordered by the Lord. May thy dear young friend, through obedience to holy law written in the heart, be so ordered by Him that thou may be favored with peace which passeth all understanding, in fervent solicitude of thy sincere friend,

HANNAH GIBBON

"7th mo. 1st. In our meeting I was solemnly impressed with the language of the Lord to a people formerly: 'Oh, Jerusalem, Jerusalem, thou that killest the prophets, stonest them that are sent unto thee, and thus my mind was clothed with desires, those who I feared might be in a lukewarm or rebellious state, that such might be aroused to diligence in the Christian warfare. My time was mercifully afforded, lest the language should be uttered 'let him that is filthy be filthy still.' It was a time of exercise; yet as I endeavored to express what I thought was required, my mind favored with, I trust, an holy quiet.

th mo. 8th. After having been absent than five weeks from meeting, through position, I was favored to sit again with you. My mind was more than usually eased with a sense of the greatness, goodness and mercy of our Heavenly Shepherd, adorned with desires that all might be gathered into the fold of His flock and family; that I myself might never distrust His love, but be kept steadfast unto the end, and I frequently think cannot be far distant. Oh, Lord! be pleased to prepare me for the solemn event.

10th. The present is a day of close trial searching of heart to those who are conformed for the welfare of our religious Society, nevertheless, a hope at times arises, that as we who are concerned to maintain it on its own foundation, keep, through holy help, steadfast, there will in the Lord's time be a coming unto them, and our poor Society avowed with increasing settlement, and an arising as in ancient beauty."

The conditions upon which the cheering news, contained in this record, are based, lead each one of us to the diligent heed inquiry: Are we concerned faithfully to maintain the doctrines and testimonies of this Society, as transmitted to us by the Friends, on "its ancient foundation?" so, agreeably to the testimony of II. G., "increasing settlement" and "an arising ancient beauty," shall be witnessed, the Father of mercies hasten this good.

But will there not have to be a searching of the camp first; it may be family by family, and man by man, that "the accursed idol"—the idol of the heart,—in whatever guise and wherever found, be brought to light? That so purged, as in the valley of Jehoshaphat, which meaneth trouble, the Lord once more pity and forgive, and enable stand before our enemies; that the shouting be again heard to the praise and glory of the unchangeable God of Israel; and manner of holiness be unfurled with the shout, "O, house of Jacob, come ye and walk in the light of the Lord." Let us see to it that the testimonies entrusted to us bear before the world, but not impugned taken from us through slackness or unfaithfulness, and given to a nation bringing forth the fruits thereof."

(To be continued.)

THE FRIEND.

TWELFTH MONTH 24, 1870.

How often we hear or read the expressions, "Come to Christ; come now; come just as you are." What an evidence of continued love and mercy is the invitation when extended by Christ's servants, under his authority, though the immediate prompting of his Spirit. How blessed, if it is accepted through the drawings of the Father's love, revealed in the same Holy Spirit in the heart of the hearer. How marvellous and how total is the work it invites the unregenerate soul to perform. Upon. To nothing less than to submit to heart-searching scrutiny of the Light; to conviction of sin and its exceeding unfitness; to repentance, contrition and humiliation; to acceptance, through the living, of Christ Jesus as the Redeemer and Savior; whose blood alone blots out past

transgressions, and whose Spirit alone can apply the washing of regeneration; creating the soul anew as a member of his mystical body; to confessing that "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world," and therefore must be given up, and testified against in life and conversation. How momentous is the theme! how holy the ground on which we tread, when we speak or write upon it!

To the weary and heavy laden, to the true penitent, the language of Christ is heart-cheering, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture;" and it is equally encouraging to hold fast their hope, to all those who, like Simeon of old, can reverently bless the Lord that their eyes have been opened to see his salvation. It is these who realize that they have indeed been bought at an infinite price, and that they must no longer live unto themselves, but through the transforming power of Divine Grace, live unto Him who died for them and rose again. These know that in unsearchable wisdom Jesus Christ is the only foundation on which his spiritual temple can be built, and that every stone in that temple must be hewn, squared and polished by Him, the great master-builder, according to His will.

These truths of the gospel should incite every one who professes to be seeking for salvation, to serious thoughtfulness, and examination of the ground and origin of his hope and trust. There is great danger of, and in being deceived. Christ as the Redeemer, the Sanctifier, can be savingly known only as He reveals himself in the heart by His Spirit. It is there we must individually know the breaking forth of the glorious gospel day to us, wherein we come to experience that "The darkness is past, and the true light now shineth," whereby we see how to take up the cross and follow the Captain of salvation, step by step, in the strait and narrow way, so as to be crucified to the world, and the world unto us.

But there is that in the human heart, which, as it rules, makes Christ thus revealed, "a stone of stumbling and a rock of offence," which our carnal wisdom and self-righteousness induce us to reject and despise; while we may in imagination array Him in gorgeous robes, put a reed in his hand, and hail Him insincerely as our king. However we may refuse to submit to the convicting, restraining requisitions of Divine Grace, or allow ourselves to be deceived as to the manner in which we must enter the door into the true fold, the truths of the gospel are immutable, the terms of salvation remain unchanged. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever doth not bear his cross and come after me cannot be my disciple." The apostle told the believers in his day, "That we must through much tribulation enter the kingdom of God," and every true believer since, has found his declaration to be true.

Let us all, then, give diligent heed to make our calling and election sure, by working out the soul's salvation, through the mighty power of the Holy Spirit, with fear and trembling; bearing in remembrance the doom of those who, though they could say to the Master of the house, "We have eaten and drunk in thy presence, and thou hast taught in our streets," found the door shut, and were answered, "I

tell you I know you not, whence ye are, depart from me all ye workers of iniquity." Oh! the awfulness of having thus deceived ourselves, and of being the means of thus deceiving others.

The Book Committee of the Meeting for Sufferings of Philadelphia Yearly Meeting, has just published a cheap edition of Barclay's Apology. It is printed on good paper and bound in cloth, the price, single copy, 50 cents, and 45 cents by the dozen. The committee has also issued a cheap edition of "Pitts on the Original and Present State of Man," and of "Scott's Diary." These books can be procured at the Book Store, No. 304 Arch Street; where is constantly kept on hand the various Journals and other approved writings of Friends.

It is very desirable that wide circulation in the community, should be given to these valuable works; and especially that Barclay's Apology should be distributed largely, as it is an exposition and defence of the plain, spiritual doctrines of the gospel, recorded in the New Testament, as they have ever been held by Friends, and which they do yet most surely believe.

An advanced copy of a handsome duodecimo volume, entitled "Biographical Sketches and Anecdotes of Members of the religious Society of Friends," has been placed in our hands; the perusal of which has afforded us much gratification. It is published by the Tract Association of Friends in Philadelphia, and is compiled from the series of articles that appeared in this Journal, many years ago, under the caption of "Thomas Scattergood and his Times," there being some new matter added. The work contains short sketches of the lives of eighteen Friends who, in their day, were more or less conspicuous for eminent gifts conferred on them by the Head of the Church, and for devotion to the promotion of the cause of truth and righteousness amongst men. Many striking incidents, and highly interesting anecdotes are interspersed throughout the four hundred and fifteen pages, and the whole work, we think, is well calculated to attract and rivet the attention of intelligent readers, and especially our younger members; who will find therein many of the doctrines and testimonies of the Gospel as held by Friends, exemplified in various ways, and confirmed by the experience of men and women, whose eyes had seen and whose hands had handled of the word of life. We trust it will be widely circulated. The Association, with a view to this, have put the price nearly at cost.

By the time this notice meets the eyes of our readers, the book will be for sale at Friends' Book Store, No. 304 Arch St. Price, single copy, \$1.25, by the dozen \$11, bound in cloth.

As there are occasionally orders received from a distance for single copies of the Journal of William Evans, accompanied with the money to pay for the volume, but without the amount charged for postage, we have been requested to state that the latter is forty-eight cents. Where several copies are wanted in a neighborhood, it is better to have them forwarded in one package or box, by Express.

SUMMARY OF EVENTS.

FOREIGN.—THE SITUATION OF PARIS.—In latest dates has undergone no material change. The Prussians had made no attempt to bombard the city. On the 13th inst. the supplies of fresh meat, eggs, fish and poultry were exhausted, but there were horses enough for two months; of bread, wine and cheese, four months, and of salt meats and provisions, six months, and that the supply of all food and wines, and the people are now supplied by the military commissariat the same as the soldiers. The supply of gas has given out, and the city after sundown is in total darkness. It is said that the defeat of the army of the Loire and other disasters, have not discouraged the Parisians, and that they still cheerfully to the various measures taken by the government for defending the city and protracting the siege.

Bordeaux dispatches state that the French armies under Gen. Chanzy and Bourbaki, have been largely reinforced, and will soon be able to resume the offensive. The French forces on their retreat towards Tours, disputed the advance of the Germans with great determination. On the 13th the King of Prussia sent a dispatch, stating that after four days fighting around Beauneau, the French retired to Blois and Tours. Their loss was severe. Gen. Chanzy retired to Blois, and the Prussians were at least five miles from Bordeaux. A dispatch of the 17th says: The Germans are retreating all along the valley of the Loire.

On the 13th, Eidsberg, a French stronghold in the Vosges, the siege of which was commenced soon after the battle of Worth, surrendered to the Prussians. A full report of the heroic defense states that 52 officers, 1,839 men, and 63 guns, were captured with the fortress. Montmédy has also surrendered to the Germans. A German post-office has been established at Plalzberg. It is stated that sixty per cent. of the wounded Germans have rejoined their regiments or joined the Prussians. The question whether Prussia shall be allowed to abolish Luxembourg, is earnestly discussed in England and elsewhere. The King of Holland has telegraphed to the government of Luxembourg that he will defend the treaty of 1867, and the honor and independence of the duchy. The Prussian government declares that the great Powers will have no right to concern themselves in the matter, Luxembourg having plainly violated its neutrality in favor of France. Prussia, therefore, has reserved full freedom for her future course. The statement by some journals that the French Minister Gambetta, had taken steps for a cessation of hostilities is said to be incorrect, and all the rumors of an armistice are equally unfounded.

Garibaldi has resigned the command of the army of the Vosges, and is about to return to Italy. Gambetta has not gone to Bordeaux with the other ministers; he remains with the troops in the field.

It is announced that Victor Emmanuel, the King of Italy, will enter Rome on the 8th of next month.

It is said that one of the first acts of Amadeus, the newly chosen King of Spain, will be to give one half of the appanage of the crown, amounting to about £20,000,000, to the public treasury.

A levy of six men in every thousand throughout Prussia, has been ordered to replace the men lost to the army in consequence of shortening the term of service in the conscription of 1867.

The treaty negotiated at Versailles for the unification and enlargement of German power, has been ratified by nearly all the States, and promises to attain full success. The new treaty is said to require a great success for four times the amount needed having been subscribed for.

The provisional French government announces that it will be prepared to pay an interest on the national debt next month.

A conference of representatives of the neutral powers has been held at the Foreign Office in Berlin, at which the following basis of peace was agreed to: "Acquiescence in the annexation of Luxembourg to Prussia; the recognition of the German Empire, payment by France of an indemnity of 1,200,000,000 francs; the raising of two fortresses on the German frontier, and the session of a portion of Alsace."

Dispatches from Versailles announce that Count Bismarck has issued an order directing the destruction of the national forests of France in the districts surrounding Versailles and Paris. This order is regarded as timely, as it enables the Prussians to procure fuel and as in military operations.

Dispatches of the 19th say, that another French sortie was daily expected in the direction of Vincennes, where the French troops were being massed. The same report is repeated that the supply of food in Paris is not nearly exhausted.

A Versailles dispatch of the 18th says: The tenth Prussian corps, occupying Vendôme, on the 16th inst. captured six guns and one mitrailleuse. Next day Von Der Tann took Epinay with 230 prisoners. A German detachment from Chartres defeated six battalions at Brou. The French lost 1000 men and the Germans only 36 killed and wounded.

It is said that the Prussian forces under Gen. Chanzy still hold the Prussians in check. The French have re-occupied Vierzon.

Reittinger, secretary of Julius Favre, has escaped from Paris in a balloon, and gone on a diplomatic mission to Vienna, St. Petersburg, and London. On the 16th inst. he left with Es. Gravelin and Gladstone.

It is said that the immediate release of the Fenians now confined in prisons in Great Britain, has been decided upon.

London, 12th mo. 19th. Consols, 91½. U. S. 5-20's of 1862, 88½; of 1866, 85; ten fories, 87½. Liverpool, 4½. Middling uplands cotton, 31½; Orleans, 81 s. 8d. Sales of the day 12,000 bales. Red winter wheat, 10s. 7d. Spring wheat, No. 2, 10s.; old do., 9s. 3d. per cental.

UNITED STATES.—Congress.—In the Senate, McCreery of Kentucky asked leave to introduce a resolution providing for a few dissenting votes on the resolution of the Arlington estate to the widow of General Robert E. Lee, the removal of the grave-yards on the premises, and a general restitution for any incumbrance placed there in the interest of the government. The proposition was denounced by a number of the Senators, and a report of a few dissenting votes on the resolution. The Committee reported back, with a negative recommendation, the various bills for the abolition of the income tax. The bills were placed upon the calendar. The committee on Indian affairs reported adversely the bill to establish a department of Indian affairs, and it was adjourned postponed. The House of Representatives adopted a resolution to send a bill for an international exposition of arts and manufactures and products of the soil and mines, to be held in Philadelphia in 1876. A resolution instructing the Committee on Ways and Means to inquire into the expediency of the immediate repeal of the income tax failed in the House of Representatives. A resolution offered by Jones of Kentucky asserting the right of secession, and that all who were implicated in the late war were entitled to full amnesty and perfect pardon, was rejected; yeas, 14; nays, 142.

Philadelphia.—Mortality last week 206. Old age, 14; palsy, 5; inflammation of the lungs, 23; croup, 14; consumption, 1.

Uncivilized.—The population of New Mexico is 114,239, including 7,645 semi-civilized Indians, and 14,349 wild or uncivilized Indians. The census taker visited in his travels forty deserted villages, believed to have been once occupied by Indians who were in a state of civilization than any now living in the territory.

R. S. Allott, industrial agent of the Kansas and Pacific railroad, reports upon extensive experiments to cultivate the soil of the great plain, or American desert, along that road. It was found that forests can be established in all parts of the territory, and that the best irrigation is planting seeds is better than to transplant young trees, and the most rapid growers are the best trees for the first planting. Deep plowing is required.

The earnings of the Union Pacific Railroad Company for five months ending the 16th mo. 31st, 1870, were \$3,460,000, or \$72,924 per day.

The company have been 285,404 acres, for which the company received an average price of \$4.42 per acre.

The eleven States that in 1861 declared their secession from the Union, had in 1860, a population of 9,104,321. By the census of 1870, their aggregate population is 10,100,000.

An Indian Council was commenced at Ocmulgee, in the Indian territory, on the 11th inst., with Superintendent Hoag as president. Fifty-four delegates were present, representing fourteen tribes, including all the civilized tribes. The most important subject to be considered is a plan for organizing a territorial government embracing all the tribes. By a vote of 48 to 3, the council have adopted a report providing for the drafting of a constitution of government, republican in form, and consistent with pre-existing treaties with the United States. The Commissioner of Indian affairs, Gen. Sherman, was present and addressing the council. He said the object was to form a confederation of all the tribes resident in the Indian country—a government exclusively of Indians—ultimately to become one of the States of the Union. He spoke encouragingly in regard to the efforts already made towards civilization and improvement.

About 3,000 workmen are employed on the No. Pacific Railroad. It is expected that by the end of this month, one hundred miles of grading will be finished and forty miles of track laid.

The Dutch Gap canal, on James River, which has been considered an entire failure, at last promises success. It was deepened by the great flood, and the 19th steamer Olive Branch, 1000 tons, grounded in it, was passed safely through it. The authorities at Richmond intend improving the canal and turning main body of the river into it.

The Markets, &c.—The following were the quotations on the 19th inst. New York—American gold, U. S. sixes, 138½; 11½; ditto, 9-20's, 1368; 10-11-10-40 five per cent., 106½. Superior flour, \$5.35; finer brands, \$5.90 a \$8.75. No. 2 spring wheat, \$1.35 a \$1.36½; amber wheat, \$1.34; white Michigan, 1.145 a 1.58; white '03, 1.160 a 1.175. Canada barley, \$1.04. Western 50 a 60 cts. Western rye, 95 cts. \$1. Old rye, \$1.75. No. 2. Middling uplands cotton, 15½. Orleans, 16 cts. Rice, 61 a 7 cts. Philadelphia—8 fine flour, \$4.90 a \$4.75; finer brands, \$5 a 1 Indiana red wheat, \$1.44; Pennsylvania, \$1.25 a 1.26. Rye, 90 cts. Yellow corn, 70 a 71 cts. Oats, 50 a 51 cts. Dressed hogs, 6½ a 7 cts. Live hogs, a \$5.50 per bushel. The arrivals and sales of beef at the Avenue Drove-yard reached 2562 head, sold at 9 a 9½ cts., choice, 10 a 12 cts.; fair to good, 8½ cts., and common, 4 a 6½ cts. per lb. gross. 16,000 sheep sold at 5 a 6 per lb. fat. \$1.00, and 1000 head of calves, 10 a 12 cts. per lb. \$1.00. White wheat, \$1.75 a 1.85; fair to prime, \$1.40 a choice red, \$1.70 a \$1.80; fair to good, \$1.25 a Ohio and Indiana, \$1.40 a \$1.50. White corn, 71 cts.; yellow, 71 a 72 cts. Oats, 52 cts. Corn, 51 Cincinnati—Wheat, \$1.10 a \$1.17. Lard, 50 a 50 Oats, 42 a 45 cts. St. Louis—No. 2, 100 a 101. Middling uplands cotton, 15½. Old rye in sacks 45 cts. Chicago—No. 2 spring wheat, \$1.05, corn, 41½ cts. No. 2 oats, 38 cts. No. 2 rye, 4 Barley, 70 a 71 cts. Dressed hogs, 56.75; live 5.26. Lard, 11 cts.

RECEIPTS.

Received from Joseph Arnold, Agent, English shillings, vol. 44, and for Rachel L. Armfield, S. Alexander, Samuel J. Alexander, Edw'd Beal, Bottomley, John Bottomley, Sam'l Bradburn, W. Bellows, George Baker, John E. Baker, Robert Glasgow, J. G. Jos. Firth, Foster Green, Van G. John Hodgkin, Samuel Hope, Ebenezer Holden, Horminan, Reuben Harvey, James Kenway, St. Kirkham, Isaac Lyden, Walter Morris, Samuel hose, John Fitch Marsh, William R. Nash, Pickett, Samuel Pickett, Holman Sheppard, Sykes, John S. Westcott, F. B. Wright, Thwitt Wright, Lucy W. Walker, Arthur Wood, and Watkins, 10 shillings each, vol. 44; for Wm. Bir 22, for 4 copies of vol. 44; for Henrietta Pecko 2 shillings, vol. 43; and for Geo. Harrison, 12s. 8c. vol. 1 and binding.

The Treasurer of the Friends' Freedmen Association acknowledges the receipt of \$10 from Yohoghan.

THE BRITISH FRIEND.

Henry Longstreth, bookseller, No. 1314 Chestnut St., Philadelphia, has been requested to act as for the British Friend, for the Eastern, Middle and Western States. The subscription price is 75 cents per volume. It will be sent by mail, post paid, except that of that amount.

FRIENDS' BOARDING SCHOOL FOR FEMALE CHILDREN, TENNESSEE, NEW YORK.

A suitable Friend and his wife are wanted to care for the Institute, and all management and care of it. Application may be made to

Ebenezer Worr, Marshallton, Chester Co. Thomas Wistar, Fox Chase P. O., Philad. Samuel Morris, Olney P. O., Joseph Scattergood, 413 Spruce Street, &c.

MARRIED, on the 1st inst., at Friends' Meeting (the late) Morgan county, Ohio, ELIOTT T. of the late Stephen Todd, to SARAH PICKET, of Thomas Pickett, deceased.

At Friends' Meeting-house, Exeter, on the 12th mo. 1870, ISAAC C. CHRISTMAN to his daughter of James and Lydia Lee.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

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JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

Ventilation.

(Continued from page 142.)

It may be thought that this is an overdrawn picture. Many facts might be adduced to prove that the picture is but too real. Let us suffice. The Queen of England's Foot guards are men in the prime of life, and invariably picked out of the general population for soundness of constitution. Notwithstanding this, it was some years ago ascertained that the mortality amongst these men was excessive. It was proved that while the deaths amongst the general male population at the same ages amounted to only 9.2 per cent, they reached 20.4 per thousand among these vigorous Guardsmen. The investigation to which these sad facts led, showed that the mortality amongst them was caused by consumption, and that this was attributed to the very imperfect ventilation of the barracks. For example, a sergeant told that he could not endure the fetid atmosphere of the crowded sleeping-rooms between the windows had been opened. No wonder that many of these poor fellows succumbed so surely as, although more slowly than, would have done from the shot of the enemy. Measures were then taken to ventilate the sleeping apartments, and the mortality among the same troops is stated to be less, positively, instead of so much greater than that of the general male population of similar ages.

It would be easy to mention instances of directly fatal consequences which have resulted from the inhalation of impure air, having already given a sketch of the composition of the atmosphere, we must hasten to describe some of its properties upon which ventilation depends.

Air, in common with other gases, expands in volume almost uniformly as its temperature increases. 1,000 cubic inches of air at 32 degrees Fahr., when raised to 212 degrees is increased in bulk to 1,375 cubic inches. This amounts to an increase of three-tenths of the whole volume. Now, one of the laws which regulate the motions of the atmosphere is,—that the heavier or less extended portions of it rush to the lighter or

more expanded parts, and the motion continues so long as the difference of density is maintained. Let it be supposed, then, that the air as it enters a chimney fifty feet in height is at any given temperature, and that the external air is also at a given temperature, the velocity with which it will move through the shaft is capable of being exactly calculated. The motions of the atmosphere, then, are caused by local alterations in its density. It is upon this simple principle that the science of ventilation depends. In this way the external motions of the air, those grand phenomena to which we give the name of tempests, and notably the trade winds, are produced.

The necessity for external ventilation has been foreseen for us by nature. Noxious vapors arising from the earth, the smoke of cities, and the gases arising from decomposition and combustion, are at once dissipated by the winds. How oppressive the atmosphere becomes in calm warm weather, and what a relief it is to feel one's self fanned by a breeze after even a short continuance of such a calm!

We have already said enough to show that it is when we surround ourselves with an atmosphere confined within a small space that the necessity for ventilation becomes urgent. Pure air is as necessary to us as pure food, and on this subject an old writer says quaintly, "that as everything that is proper for reuniting the decay of the solid or fluid parts of our bodies deserves the name of food, the air ought to be looked upon as real food, and that which is most necessary for us." A future generation will doubtless look back even upon us of the present day with pitying wonder. Notwithstanding the knowledge we possess, rooms for living in are constantly being erected in which no ventilation can be effected when the door is closed except through accidental chinks. It comes indeed to this, that such apartments are only inhabitable owing to the imperfection of their construction. Science has, however, not been idle in this matter of ventilation. What is most required at present, is a more widely diffused knowledge of the subject.

A man produces by respiration about ten cubic feet of carbonic acid in twenty-four hours. Suppose him to be confined in a room containing 1,000 cubic feet of air, which a space ten feet square and ten feet high would afford, he would in twenty-four hours contaminate the atmosphere to the extent of one part of carbonic acid in one hundred parts of air. A certain amount of carbonic acid given off by the skin would have to be added to this. But suppose twelve persons to occupy the same chamber, and a like effect would be produced in two hours. We have previously shown that such a proportion as that just mentioned cannot be breathed with impunity. Health is daily sacrificed through inattention to the kind of atmosphere inhaled. People spend long winter evenings crowded together

in badly ventilated small rooms, or else they pass hours in larger spaces, such as churches, theatres, and other places of assembly, which in relation to the numbers present are equally crowded.

It will be obvious that to insure proper ventilation two things are necessary; first, that the cubic space of air in an apartment shall bear a proper relation to the number of persons who inhabit it; and secondly, that the air shall be sufficiently renewed. It is calculated that the cubic space requisite for each person in a house, should never be less than six hundred feet; but in hospitals, where the air is contaminated with emanations resulting from disease, 1,000 cubic feet in each ward is the minimum that should ever be allotted to each patient. Another great source of the consumption of oxygen is the burning of candles, lamps, and gas-lights. The burning of gas is especially unwholesome, not only on account of this consumption in a very high degree, but because of the other deleterious gases besides carbonic acid which are evolved in the process.

In order to do away with the injurious results which must arise from the assembling of persons in artificially lighted rooms, it is necessary that about six cubic feet of fresh air per minute shall be supplied for each person. But this, of course, involves the condition that an equal quantity of vitiated air be allowed to escape. The art of ventilation consists, indeed, in effecting this double purpose, and much ingenuity has been expended on the subject.

The different means employed have been divided into two classes,—forced ventilation and ventilation by spontaneous action. The first method is necessary whenever a larger number of persons are congregated in an apartment than its relative amount of cubic space would warrant. Sometimes fresh air, previously heated or otherwise, is pumped in, or it is blown in by a bellows, or a current is set in motion by means of a revolving fan, an Archimedean screw, or other contrivance, and in some instances pressure is also made for drawing off the foul air by mechanical means. Steam power is often employed to work machinery of this kind. The practical difficulties to be overcome in ventilating by these methods are considerable. No greater proof of this can be adduced than the case of the English Houses of Parliament, and the different methods of ventilation which have been tried for them at an enormous cost.

The scope of this article is, however, limited. What is intended is, to impress upon our readers, not only the necessity for ventilation, but how ventilation is to be effected in ordinary houses, by ordinary means.

The commonest, and by no means the worst form of ventilating a room, is by opening the windows. But since the heated and impure air always ascends, the windows should open at the top, and extend to the ceiling. It

is a great mistake, however, to suppose that opening windows upon one side only suffices to ventilate an apartment. It often happens in the still and sultry atmosphere of summer that the temperature inside a room is the same as that outside. In such a case no more change will take place in the air of a room having windows which only open at one side, than would occur in the contents of an open-mouthed bottle immersed in water. In order to change the air of an apartment, means of escape as well as of entrance must be provided. If the door be kept open, so much the better; and if not, the inevitable imperfections in its fitting allow some air to pass. But whatever may be said about the wastefulness or inconvenience of open fireplaces, they have at least one great recommendation. In houses where no provision is made for ventilation,—and, as already said, such a provision is altogether exceptional,—the chimney is in this respect of essential use. When a fire is burning, an artificial upward draught is created, which materially assists in purifying our rooms in winter; and in summer, when there is no fire, the chimney acts as an air-shaft. The principle that double orifices are necessary for ventilation, should never be lost sight of. One of these should be as near the floor, and the other as near the ceiling, as is convenient, and they should also be placed, if possible, at opposite sides of the apartment. Notwithstanding this, the fireplace in summer is often closed up as tightly as possible with a fireboard. This is done for the sake of appearance, and no doubt generally in ignorance that appearance is consulted at the expense of health.

(To be continued.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 145.)

"9th mo. 30th, 1860. On going to meeting, my mind was humbled therein under a sense of the need we have of Holy Help. Feeling constrained to bow the knee in solemn supplication to the Father of mercies, I besought Him that He would be pleased to be with us, and not forsake us. The feeble minded were brought into view, and the beloved youth also, that they might be willing to bow their necks to His yoke, not leaning to their own understanding; that so a succession of testimony bearers might be raised for His ever-excellent cause of truth and righteousness. After taking my seat, the language of David soon impressed my mind, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him for the help of his countenance.' Encouragement flowed freely to drooping minds, to trust in the Lord Jehovah, in whom there is everlasting strength. Upon returning home, my mind was favored with peaceful quiet, having nothing to regret: an unmerited favor.

"11th mo. 11th. Returned from our meeting, wherein I was favored to feel secret desires for my own preservation, and those who were assembled with me; being renewedly made sensible that we cannot reserve ourselves, as 'It is not in man that walketh to direct his steps.' The excellence also of retiring often to wait upon the Lord for the renewal of our strength, was impressively brought before me, attended with desires that not only the beloved youth, but we who are

more advanced in life, might be more frequently in the practice of it; that so the things which perish with the using, might have less place in our minds, and those things which belong to our peace and accompany our salvation, might be more earnestly sought after, even by the whole human family."

The subjoined is a letter to her nephew

"West Chester, 11th mo. 24th, 1860.

"Dear Nephew,—Though relations, we are much strangers to each other. Yet that does not hinder me from feeling an earnest desire for thy welfare, seeing that here we have no continuing city; and to seek one which hath foundations whose builder and maker is the Lord, ought to be our first and greatest concern. My desire is that thou mayest often think of Him, our Heavenly Father, who has placed a witness in all hearts, which reproves for evil, and gives peace for well doing. May thou give close attention to this in speaking word of grace; which, if yielded to and obeyed, will cleanse and purify the heart. We read in Holy Scripture that the Lord giveth to every man according to his ways, and according to the fruit of his doings. I feel a desire for thee, dear relative, that thy heart may be so cleansed and purified by the influence of the Lord's Holy Spirit, that thy ways, and the fruit of thy doings may be acceptable unto Him, who is of purer eyes than to behold iniquity in any with approbation. I know very little of thy line of life, but on enquiry, found as was thought, that thou had no settled home. If so I feel much sympathy for thee; not doubting but that in passing about thou meets with many temptations. May thou in seasons of this kind, turn thy mind inward to the Lord, our blessed Saviour, who was tempted in all points as we are, yet without sin. He alone is able to succor those who are tempted, and will I verily believe, make a way for the deliverance of those who cleave close unto Him in humility and faith, with desire for His holy assistance. It is a blessed attainment to be in favor with our Heavenly Father. There is nothing in the world comparable to it. May thou be more and more concerned, while time and opportunity are mercifully afforded, to acquaint thyself with Him and be at peace. And it now arises in my mind to recommend to thee the frequent reading of the Holy Scriptures, with thy mind turned inward to the Lord with desire that He may be pleased to give thee a right understanding of them; and then I believe He will enable thee to read them to thy instruction in righteousness. They are the best of books; and in them it is recorded, that 'it is not in man that walketh to direct his steps,' and, 'A good man's steps are ordered by the Lord.' May thine, dear nephew, be so ordered by Him through obedience to His blessed will, that when He may be pleased to say, 'Steward give an account of thy stewardship,' for thou mayest be no longer steward, thou mayest be prepared to give up thy accounts with joy and not with grief. Such is the sincere desire of thy affectionate and truly well-wishing Aunt,

HANNAH GIBBONS."

"12th mo. 15th. My beloved relative Jesse J. Maris, departed this life in the 68th year of his age; a valuable elder and member of Chester Monthly Meeting. He will not only be missed in his family, and in the meeting to

which he belonged, but in our religious society at large.

"1st mo. 10th, 1861. Our valued and my beloved friend Hannah P. Davis, was taken from us by death. She was a very useful member and elder of Birmingham Monthly Meeting; and the influence of her meek and quiet spirit will be much missed among generally. In our meeting my mind being solemnly impressed with the loss we had sustained by the removal of those who were the salt of the earth, supplication was made to the Father of Mercies, that He would be pleased, through the baptism of His own Holy Spirit, to raise up and qualify a successor testimony bearers for His ever blessed cause of truth and righteousness; whereby His name might be glorified, and His church fed."

The following letter was written to Asenath Clarke while on a religious visit in New Carolina:

"West Chester, 1st mo. 1861

"My dear friend Asenath Clarke,—(mutual friend A. R., kindly gave me the pledge of reading thy letter to her, received some weeks since. It was comforting to be so affectionately remembered by thy bringing as it did to my remembrance first acquaintance; when we were, I do love, according to my little ability, dragged together in gospel fellowship. This has renewed from time to time, so that I can only adopt thy own expression, 'Thou I been as an epistle written in my heart, have often thought I should be rejoiced hear from thee, and now to find that thou renewedly engaged in the good Master's vine, is encouraging. Truly we do not see an hard Master; for though He may seem in His wisdom to dispense close baptisms, we may have to feel much poverty of spirit and many low seasons, for the trial of faith and patience, yet in His own time does He condescend to afford a portion of bread which nourisheth and strengthens poor weary traveller to journey forward the tribulated path. The days we live in days of trial. For the divisions among us there are great searchings of heart. May unsettled situation of our religious Society a means of humbling our hearts, and bring us nearer unto Him who 'seeth not as we see.' May we 'study to be quiet, as our mind our own business'; each one seeking Holy Help to 'build over against his house.' If we were truly humbled and brought into a sense of our own nothingness and dependence, I trust the great I Am, would His goodness and mercy, compassionate low condition and help us; for pain is the lot of man. I sometimes feel a comfortable hope that as those in the different places who concerned to maintain our once favored city on its ancient foundation, are favored keep their standing in the Truth, that in time there will be a gathering unto them; an arising experienced out of our present culties; so that our poor Society may yet be in ancient beauty, even as a 'city set on a hill which cannot be hid'; when others seeing good works may be brought to glorify Father who is in heaven.

We have both, dear friend, experienced an important change and afflictive disposition, since we saw each other, in the death of our beloved husbands—our outward and staff to lean upon. It has been a

reavement indeed; yet I believe we may, Hitherto the Lord hath helped us; and trust He will help, even unto the end, as a eye of our minds are kept single unto m.

"I think thou mentioned in thy letter to R., the names of Hannah Rhoads and Mary-smore. They are both friends we love; and I may just mention that at the funeral of Jesse J. Maris, which my daughter recently attended, dear Hannah was impressively drawn in the exercise of her gift, to a large assembly, while standing at the grave, though was a wet time. I think it may be safely said she is a humble follower of our blessed Saviour. And, my precious friend, may He who has renewedly called thee into His vineyard to labor, condescend to be with thee in every season of conflict and trial, support and strengthen thee for His work and service, and when it is accomplished, reward with the waves of peace.

"In very tender love and sympathy, and according to my small measure, gospel fellowship, I remain thy friend,

HANNAH GIBBONS.

P. S. My valued cousin, James Enlen, who is near us, came in just as I was closing above, and desired me to give his love to thee."

(To be continued.)

From "After Icebergs."

Description of Icebergs.

I will describe, first, the figure of the berg, is a combination of Alp, castle, mosque, arthenon and cathedral. It has peaks and pines; cliffs, crags, chasms and caverns; lakes, canals and waterfalls. It has towers, battlements and portals. It has minarets, domed steeples; roofs and gables; balustrades & balconies; fronts, sides and interiors; towers, windows and porches; steps and enclaves; columns, pilasters, capitals and entablatures; frieze, architrave and cornice; niches, cloisters, niches, statuary and countless decorations; flutings, corrugations, carvings, panels of glassy polish and in the rough; oak, Roman, Gothic, Saracenic, Pagan, Sarcophagi. It is crested with blades and needles, capped here and there with mims, blocks and boulders, splintered and crumbled masses, its precipice has a fresh, sharp fracture, underfoot, with its expanse of surface beauteously diversified with sculptured imagery and other ornament, has the polish of ivory the glassy polish of mirrors—the enamel of shells—the fierce brightness of burnished steel—the face of rubbed marble—of smooth-alabaster—of pearl—porcelain—lily-white—sh—lily-white wax—the flesh-finish of beandone in the spotless stone of Italy. This, though, is but the iceberg of the air; the head and crown only of the iceberg of the deep sea. From the figure of the berg, I will come to scribe an important feature of its life and story: its motion; not its movement from place to place, but upon its centre—its rotation and vibration. Where the berg is not rounded—in which case it only beats and bays to and fro, vibrating through the arc of a circle like an inverted pendulum—when is not rounded, it must be supposed to be suspended at the surface—all but the most part—just under the surface of the sea, very much as a cloud, a great white under-head, hangs suspended in the upper air. Balanced around its heart, far down in

the deep, and in its cold solidity "dry as summer dust"—poised upon its centre with perfect exactness, it is evident that the loss of a single ton of ice shifts that centre, shifts it a once-notch on the bar of the mighty scale, destroys the equilibrium, and subjects the whole to the necessity of some small movement in order to regain its rest. When, instead of one ton, thousands fall off, it sets a rolling the whole elated and pinnacled circumference.

And here begins that exhibition of novel forms and shapes, and of awful force, and the sublimity of stupendous masses in motion, that so impresses, awes, startles, and fascinates the beholder. A berg in repose, wondrous as it is to him that dares to linger in its presence, differs from itself in action, as a hero in his sleep differs from himself upon a field of battle.

With regard to the motions of the berg, it must be borne in mind, that, from the fact of its centre being not on a level with the surface of the sea, but at depths below, they are quite different from what might at first be imagined. A rough globe, revolving upon its axis, with but a small portion of its bulk, say a twelfth, above the water; or, better still, the hub and spokes merely of a common wagon wheel, slowly rolling back and forth, will serve for illustration. The uppermost spoke, in its vibrations to the right and left, describes a line of some extent along the surface, not unlike an upright stick moving to and fro, and gradually rising and sinking as it moves. In this movement back and forth, the two adjacent spokes will be observed to emerge and disappear correspondingly. In this way, a berg of large diameter, instead of falling over upon the sea like a wall or precipice, appears to advance bodily, slowly sinking as it comes, with a slightly increasing inclination toward you. In its backward roll, this is reversed. It seems to be retreating, slowly rising as it floats away, with a slightly increasing inclination from you. In these grand vibrations, projecting points and masses of opposite sides correspondingly emerge and disappear, rising apparently straight up out of the sea on this side, going down as straight on the other.

From the figure and motion of the berg, I come to describe the motive power, rather the explosive power, through which the delicate balance is destroyed, and motion made a necessity in order to gain again equilibrium and rest. Whatever may be the latent heat of ice, is a question for the professed naturalist. Two things are evident to the unlearned observer: an iceberg is as solid as ivory, or marble from the lowest depths of a quarry, and cold apparently as any substance on the earth can be made. This compact and perfectly frozen body, immersed in the warm seas of summer, and warmer atmosphere, finds its entire outside, and especially that portion of it which is exposed to the July sun, expanding under the influence of the penetrating heat. The scrutiny of science would, no doubt, find it certain that this heat, in some measure, darts in from all sides in converging rays to the very heart. The expanding power of heat becomes at length an explosive force, and throws off, with all the violence and suddenness of gunpowder, in successive flakes, portions of the surface. The berg, then, bursts from expansion, as when porcelain cracks with sharp report, suddenly and unequally

beated on the winter stove. Judge of the report when the porcelain of a great cliff cracks and falls, or when the entire berg is blasted asunder by the subtle, internal fire of the summer sun! If you would hear thunders, or whole broadsides of batteries of the heaviest ordnance, come to the iceberg then.

Speaking incidentally of noises, reminds me of the hues and tints of the iceberg. Solomon in all his glory was not clothed like the flowers of the field. Would you behold this berg apparelled with a glory that eclipses all floral beauty, and makes you think of the clouds of heaven at sunrise and sunset, you must come to it at sunrise and at sunset. Then, too, you would hear its voices and its melodies, the deep and mournful murmuring of the surf in its caverns. Hark! In fancy I hear them now, half thunder, and half the music of some mighty organ.

And this reminds me of the sea, which shares with the iceberg something of the glory and the power. In the first place, from the white brightness of the ice, the eye is tuned to such a high key, or so stimulated and bedazzled, that the ocean is not only dark by contrast, but dark in reality. It is purple, so deep as to amount almost to blackness—an evening violet I would call it, a complexion magnificent and rich exceedingly in the blaze of noon, and at late and early hours when the skies are full of brilliant colors. What heightens the effect of this dye of the ocean, is the pale emerald water around the berg, and in which it floats as in a vast bath, the loveliness, clarity and beauty of which no language can paint in a way to kindle the proper feeling and emotion. From ten to fifty feet in breadth, it encircles the berg, a zone or girdle of sky-green, that most delicate tint of the sunset heavens, and lies, or plays with a kind of serpent play, between the greenish white ice and the violet water, as the bright depths of air lie beyond the edge of a blue-black cloud. There is no perceptible blending, but a sharp line which follows, between the bright and the dark, the windings of the berg, across which you may, if you have the tenacity, row the bow of your whale-boat, and gaze down, down the fearfully transparent abyss, until the dim ice-cliffs and the black deeps are lost in each other's awful embrace.

For "The Friend."

In the controversy that is pending between those who aim to express the views of Philadelphia Yearly Meeting, and the advocates of innovation, it were well for the former to examine carefully their ground, and consider whether there is any foundation for the charges brought against them. That meeting is charged with being a "hindrance to the Society." And by way of commentary upon the views put forth in the epistle issued last spring, we are referred to the waning condition of some of its meetings, and the want of religious zeal that marks so many of its members. While we may be sure that declension in spiritual health is no consequence of those doctrines, and we certain that declension has not been promoted by the manner in which they have been upheld and preached. Doubtless they are the doctrines of the unchangeable Truth, binding upon the Society, past, present and to come; nevertheless let us consider if there be not some points in our practice which weaken us in their support.

Friends have ever placed a high estimate

upon the Holy Scriptures, and in many of their religious communications, the serious perusal of that book is urged upon their fellow members. Now if there be some under our name who are exalting the Scriptures as of paramount authority to the Holy Spirit, it is no reason that we should neglect their perusal, or cease by precept and example to train our children in acquaintance with their contents.

If there be some within the ranks of our Society laboring with unauthorized activity in conducting first-day schools, it were highly culpable in us to exercise any the less care in the religious training of our children. George Fox was earnest in recommending parents to collect their children and servants on First-day afternoon, and by reading and precept, to instruct them in the truths of the Gospel.

There are some who may plead a want of qualification as an excuse for neglect of these duties, but Samuel Pothergill has said to such, 'your want of qualification but adds weight in the scale against you.'

There are some other matters involved in this controversy, of yet more vital importance to the christian life. It is to be apprehended there are those under our name who have run into formality and "much speaking," in their assumed approaches to the Father of mercies. On the other hand, there is cause to fear that (perhaps, in testimony against this abuse,) the essential duty of prayer is too little inculcated. Of course we must believe that the religious part of Philadelphia Yearly Meeting is sound in sentiment on this subject. This is proven both by their practice and language, if that language be rightly understood. But if we will notice communications from our galleries, or the religious effusions of the pens of our members, for many years past, we will find that the word itself, a word so unsurpassed in comprehensive force, is seldom used.

This was not the case with our ministers and writers of former ages. When Geo. Fox designed to express the idea, we find him using the simple Saxon word "pray." And in all the literature of the Society, from his day to the end of the 18th century, which I have noticed, we may find it as a prevalent expression. When Wm. Savery tells us of those remarkable meetings held amongst the common people in various parts of Great Britain, he informs us when such was the case, "the meeting closed with prayer." Is there not ground to fear that those who may be lingering about the "outer court," on hearing so little said of this solemn obligation, will suppose that we have ceased to regard it.

It were indeed a serious business to criticise the language of those who may be called to speak or write in the name of the Lord; but the best of us are more or less creatures of habit, and some may be found even from the gallery using language, but poorly calculated to reach the heart.

Twelfth mo. 12th, 1870.

[The views expressed in the above essay revive some feelings which have often presented themselves to our minds of latter time. We refer to that which we apprehend is the main drift of the author's concern—the fear lest the natural reaction of the human mind against error, should drive us into the opposite extreme. While we expose and condemn the efforts to convert our meetings for worship into times for scripture reading; and while we

labor to maintain, both in theory and practice, the invaluable doctrine, that it is to the operations of the Divine Spirit in the heart, that we are to look primarily and chiefly for our guidance in the way to holiness, and for that experimental knowledge of religious truth which alone enables us fully to appropriate it; it is very necessary to be on our guard lest we inevitably slide into too much carelessness in the daily and serious perusal of the Holy Scriptures, and in impressing their value on those under our care.

Similar remarks may be made on the subject of prayer and other christian duties. We earnestly desire that Friends every where may be stirred up to a lively zeal and greater earnestness in every good word and work. We fully believe that if this were the case, and they were at the same time careful to have their works all wrought in the Divine ordering and fear (which alone can make them good), that it would be an effectual means of rebuking that unsettled spirit, which is leading many away from the safe and solid ground of Truth as always professed by Friends.

In the criticisms of our correspondent, we think he does not sufficiently advert to the fact that the document issued by Philadelphia Yearly Meeting, was designed as a caution to their members against certain errors in doctrine and dangers in practice to which they were exposed. A due regard to brevity would not admit of the introduction of much notice of other doctrines, neither was it needed, as the faith of Friends in regard to the scriptures and other subjects, had been clearly and repeatedly expressed, and was not at that time called in question.

His remarks in regard to the use of the word "prayer," and his fear that this most important duty is not sufficiently adverted to from our galleries and in our writings, we think must have a local rather than a general application. We cannot conceive of a true christian who does not turn his heart to the Author of all his blessings in prayer for continued supplies of help, comfort and preservation; nor have we observed in the communications of our approved ministers any deficiency in this respect.

We sincerely desire that if any of our readers are deficient in any of the duties which have pressed upon the mind of the writer of the above article, they may be stirred up to greater faithfulness, and to a more watchful scrutiny as to the effect produced upon them by the tendencies of the present time; that avoiding errors either on the right hand or the left, we may all be brought to or preserved on the immutable foundation, having our loins girded and our lights burning, so that when the end of time comes to us, we may through unutterable mercy, be prepared for admittance into those blessed realms where, and where alone, we are forever at rest, and freed from all danger of temptation and error.]
—EDRONS.

News from a Terra Incognita.—Among the many interesting communications read at the Royal Geographical Society of England, Mr. Shaw's account of his travel to Yarkand and Kashgar merits particular attention. The common idea of Tartary is an expanse of great plains, over which wander barbarous hordes with cattle and tents; but it will surprise many readers to learn that Mr. Shaw found a remarkably mountainous country, full of set-

led habitations, with flourishing cities more than one hundred thousand inhabitants where numerous arts are practised, and a considerable amount of civilization exists.

Life and property are secure; commerce protected; light carts drawn by horses—quent the roads; and markets are held on a fixed day of the week even in the small villages. In Yarkand alone there are six colleges, with endowments in land, for education of students in Mussulman law; divinity; and in every street is a well-attended school attached to a mosque. Merchandises abundant. In one street are displayed silks of China; in another the cotton goods and prints of Russia; and elsewhere tea, silk, and all kinds of foreign produce. Horse flesh, camel, beef and mutton, are found in the bachelers' quarter; the bakers offer excellent loaves made by a process of steaming and shops for the sale of icee sherbet and tea are every where to be seen.

The estimates formed of the number of population are from twenty to sixty millions. Their industry is remarkable, for, as no rains fall, the fields and gardens are everywhere watered by canals and watercourses, great and small. If the system of artificial irrigation were cut off, the whole country would become a howling desert. Yacoub Beg, ruler, is a man of intelligence and energy under whom the extension of irrigation, road making, bridge building, and sink wells in the desert for the use of travellers are actively carried on. This interesting country was visited by Marco Polo five hundred years ago; but it is so cut off from world by high mountains and deserts, as to be lost in the vast and unknown regions described as Tartary.—*Record.*

Selected for the *Blessed*

We cannot be too sensible of the blessing we partake of, as members of a religious society, professing the principles of the gospel of Christ; and which feels bound to exert restraining influence over old and young guard them against the seductive power of temptation, as it is presented in the world large, and in the private associations of men and women, who reject all religious countenance. How grateful and consistent in our conduct ought we to be, for the salutary provisions and influences we have around us; as well as we are, or may be, with solid christians, whose sentiments and deportments are like salt to preserve, or as the dew of the tender plant, to nourish and feed the grain. In relation to forming connections like this, it is of great importance to have pure society of Society, where purity of principle, practice is incalculated.

There is great safety in dwelling like Shunamite woman, among our own people and if it be our lot to enter into a married life to make choice of one, whose training be within our own pale, or who has been brought in by conviction, under the regenerating power of Divine grace. In such training, the minds of the members receive a clear bias and stamp. They need not blear nor forego the sentiments of their education on religious points, in order to conform each other. A union in this respect has ready existed; and when bound together the most tender and endearing ties of human life, the way will be open to be constant in meetings in their heavenly pilgrimage, as we

aid and cheer one another in the difficulties that pertain to their temporal duties. What a sad loss is sustained by those young people who despise their birthright, and part with it, as Esau, for a mess of pottage. If you are not favored with repentance in time, effectual as to return, they will wander in the path of safety, and confusion and embarrassment in some way will follow. I love that forsaking a Society, where there are many means for spiritual help and preparation, and where the true nature of vital religion has been clearly unfolded, and that attended by serious disadvantages; and that you generally such are swallowed up by the world and its corrupting spirit.—*Journal of Evans.*

NONE BUT THIEF.

Selected.

BY HARRIET NEWEN KIMBALL.

Whether good or ill it fires
Where my lonely footsteps wend,
Still I walk, though unawares,
With my one abiding Friend.

He it is—misanthropic—
Whispering ever, "Be of Cheer"
Who upbraideth while I grope,
Seeking for the Help so near,

Watching, shielding, blessing on,
Though so rarely recognized—
Lord! forgive the heart undone
That hath True so lightly prized!

As Thou lovest I would love,
Thou who didst for me expire;
None but Thee in Heaven I have,
None beside on earth desire!

Selected.

HOUSES TO LET.

BY SUSAN COOLIDGE.

Every day, as I slowly ride
Over the roads with Fall rains wet,
To right, to left, on either side,
I see them standing—"Houses to let."

Tiny houses, neat and brown,
Every hedge screens one or more;
Their little owners have left the town,
And open wide is every door.

"Summer houses" they were, indeed—
Roodless, fireless, cold, and bare;
None may hope in utmost need
To find a "modern convenience" there!

Swinging from twigs by a pendant thread,
Conched in covers that once were green,
Rocking in tree-tops overhead,
There are the little houses seen.

Once they were full of happy life;
They builders all day long
Twined the walls in loving strife,
And interwove their threads with song.

Speckled eggs of brown and blue;
Calfow, chirping, hungry broods;
Soft small wings, which all day flew;
Quivering, cautious mother-hoods—

All are gone. The snow-flakes white
Lie in place of the nestlings down;
Cold winds harbor day and night
"Tenants at will" of the empty home.

Tenants a while; but by and by
April shall come, with balmy rain,
May, with fragrant, odorous sigh—
Houses shall be in demand again.

All the world shall flutter with glee,
Small brown housekeepers chirp and fret,
Homes be wanted on every tree,
And not a desirable one "to let."

be wisdom and judgment of the Lord are unsearchable, and his ways past finding out; happy are they who move at his command, and stand steadfast in His counsel.

From "McMillan's Magazine."

The Suez Canal.

(Continued from page 158.)

On entering the heights of El-Guisr, the scenery of the canal changes. The eye no longer rests on an almost unbroken expanse of lake and morass, studded here and there with islets, and at times rendered gay and brilliant by innumerable flocks—regiments one might call them, in such perfect and almost unbroken order are they drawn up—of rosy pelicans, scarlet flamingoes, and snow-white spoonbills. The view, if monotonous, has been at least extensive; but now it is bounded on either side by a high wall of sand. The soil, as the French call it, of El-Guisr is rather less than ten miles in length, with a maximum height of about 65 feet above the level of the sea, and is composed chiefly of loose sand interspersed with beds of hard sand and clay. The work here was commenced by the fellahen, who, with the primitive tools common to the Egyptian laborer, viz. hands for grubbing up the soil, and baskets for carrying it away, excavated a channel from 25 to 30 feet wide, and about five feet below the level of the sea. When they were withdrawn in 1863, the work was entrusted to M. Couvreux, who took a contract for completing the cutting to the full width, and to a depth of about ten feet below the sea-level. For doing this he employed a machine of his own invention called an *excavateur*—a sort of locomotive engine working behind it a chain of dredge-buckets on an inclined plane; on reaching the top of the plane, the buckets open at the bottom, and discharge their contents into wagons; these were drawn by locomotives to the top of the embankment, along a well-arranged network of tramways. M. Couvreux finished his contract in 1868, and then the deep dredging was continued by Messrs. Borel and Lavalley, screw-lighters carrying away the stuff and discharging it into Lake Timsah. Soon after passing the encampment of El-Guisr, and just before entering Lake Timsah, the canal makes a most awkward double bend. This was done by the engineers who traced the line in order to take advantage of a slight depression in the ground, and lessen the amount of excavation; but it is a fatal mistake, and must be rectified, as the width of the canal at that point will hardly admit of a long vessel getting safely round such turns. The width, it should be stated, varies, at least at the water-line. In those parts where the soil is either below the surface of the sea, or not more than about seven feet above it, the width is nearly 350 feet; in those where the soil is higher it is not much over 190 feet. The width at the bottom, however, is throughout 72 feet. The depth is 28 feet.

On a prominent point at the end of the El-Guisr heights stands the *chalet* of the Viceroy, occupied by the Prince and Princess of Wales on the occasion of their late visit to the canal. It commands a good view of a part of the deep cutting, and the distant prospect from it across Lake Timsah is very fine.

Lake Timsah was formerly a fresh-water lake receiving the overflow of the Nile, and to judge by its name a great resort of crocodiles, *timsah* being the Arabic word for that animal. It had long, however, been merely a lake in name, and nothing remained to mark its site but a deep depression in the

desert till the 12th of December 1866, when, through the channel already cut from Port Said, the waters of the Mediterranean, regulated in their fall by a sluice 66 feet in width, began to pour into its bed; and on the 12th of May, 1867, a regatta was held on its waters to celebrate its inauguration as an inland salt-water lake. It took 50,000,000 cubic metres of water to fill it. The canal passes along its eastern shore, cutting through two or three projecting promontories. On the northern shore is the town of Ismailia, about a mile and a half from the canal.

Ismailia, though inferior in size to either Port Said or Suez, may be said to have become from its central position the principal town on the 1sthmus. It was not until the Fresh-water Canal had been extended from Tel-el-Wadee that Ismailia began to spring up on the desert sand, now it is one of the prettiest and most charming spots imaginable. Its trim houses, well kept streets, and beautiful little gardens form a characteristic picture of French taste and neatness; and it is difficult, looking at this delightful oasis, and feeling the fresh, cool breeze from the lake on which it stands, to believe that only a very few years ago the whole was one glaring waste of barren desert sand. It seems only necessary to pour the waters of the Nile on the desert to produce a soil which will grow to perfection flowers, fruit, vegetables

in fact, anything. And, thanks to the Fresh-water Canal, Ismailia has a plentiful supply of Nile water. Not far from the town are the fine pumping engines on which Port Said and the whole line of the canal between it and Ismailia are dependent for water. It is conveyed, as has been said, through two pipes, and at every kilometre there is an open tank accessible to man and beast. From 1500 to 2,000 cubic metres of water are daily pumped along these pipes. The contractor, M. Lasseron, is paid one franc for every cubic metre. The rest of the line of the canal is more readily supplied with water, as the Fresh-water Canal continued from Ismailia to Suez runs along side it, at a distance varying from a few hundred yards to three miles. When this Fresh-water Canal was finished, in 1864, it was determined that, in conjunction with the channel which already existed from Port Said to the borders of Lake Timsah, it should serve as an anticipatory means of communication between the two seas. Accordingly, a small branch salt-water channel was dug from the main channel up to Ismailia, a distance of about a mile and a half, and joined to the Fresh-water Canal by two locks. Other locks brought the Fresh-water Canal to the level of the Red Sea at Suez, and since 1863 a continually increasing traffic has passed along this means of communication between the two seas. During the Abyssinian war it was very largely made use of. It is time, however, to return to the canal.

It passes, as has been said, along the eastern shore of Lake Timsah; and as the maximum depth of the lake does not exceed twenty-two feet, the bottom of the channel had to be dredged. A large space of the lake will also be dredged out to the depth of the canal, for the purpose of forming a harbor, with landing quays running along the northern side between the canal and Ismailia. Leaving the lake, and pursuing for a short distance a south-easterly direction, among

tamarisk-tufted sand-hills, the cutting of Toussoum is entered with rather a sharp curve. This curve will, like that at El-Guisr have to be done away with. The heights of Toussoum, varying from fifteen to twenty feet, are composed chiefly of loose sand. The first channel to a few feet below the sea-level was, as at El-Guisr, excavated by the fellahen. Dredges have completed it, the stuff being taken and discharged close to the shores of Lake Timsah in lighters which, in order to admit of their getting rid of their contents in very shallow water, open at the side instead of at the bottom. Immediately after Toussoum comes the *seuil* of Serapeum about three miles long, and from fifteen to twenty-five feet high, composed of sand with layers of clay and lime, and here and there a sort of half formed rock, of shells embedded in lime. The withdrawal of the fellahen took place before anything had been done here, and there being at that time little hope of free manual labor, it became a difficult problem to know how to get rid of the superficial soil. The difficulty was eventually met by a scheme which rivals any of the numerous ingenious and skillful contrivances brought out in connection with this canal. It was remarked that considerable depressions existed in the configuration of the soil, which might easily be turned into, as it were, closed basins communicating with the line of the canal. Then, as the surface of Serapeum was about the same level with the Fresh-water Canal, distant only three miles, it appeared possible to introduce its waters by a branch channel into these depressions, and convert them into lakes. This was accordingly done; and dredges, brought up from Port Said by the connected communication of the Maritime and Fresh-water Canals spoken of before, were floated into the artificial lakes, from which they made their own way into the line of the canal, and began clearing it out. Flat-bottomed, twin screw lighters, opening at the side, carried the stuff away, and deposited it in the lakes. At the commencement of this enterprise a great cause of apprehension presented itself, which deserves mention, if only on account of the way in which it was proved groundless. It was feared that the light sand composing the upper surface of the soil would never hold water sufficiently, and that the loss by permeation and absorption would be greater than the flow from the Fresh-water Canal could supply. Nile water, however, contains an immense quantity of mud in solution, and this sandy soil is full of very fine calcareous particles; the two soon mixed, and formed a coating which rendered the sand *quasi*-impermeable, and reduced the absorption to a minimum. While this work was going on, transverse embankments kept the fresh-water from running on the north side into the channel already cut from Lake Timsah, and on the south side into the low land between Serapeum and the Bitter Lakes. This latter portion, about a mile and a half in length, was excavated to the full depth by manual labor, chiefly European.

(To be continued.)

A remarkable trait in the character of George Fox, was his sympathy with the afflicted, and his care for the poor. His epistles abound with earnest recommendations to his brethren on these subjects, in which he

exhorts to liberality and kindness in making provision for such as were poor from causes beyond their control.

[We have received the following satisfactory statement from one of the Friends engaged in the appropriation of the funds raised under the circumstances mentioned therein.—EDMORS.]

For "The Friend."

It will be remembered that in 1860 an appeal was made to Friends of Philadelphia and its vicinity, on account of the suffering condition of the Oneida Indians residing in the neighborhood of Green Bay. In answer to that appeal a meeting was convened at Arch Street house, at which was collected a large amount of money, and two Friends entrusted with its prompt distribution.

In making their report on their return, to a subsequent meeting held at the same place, it appeared, that after furnishing the required relief a considerable sum remained in their hands. Taking the report into consideration, the Friends there assembled appointed three trustees, who were authorized to receive the unexpended balance, and appropriate the same at their discretion, for the benefit of that tribe. From that time to the present, small sums have been bestowed on needy individuals of that people, as occasion presented, leaving in the 9th month last in the hands of Thomas Williamson, treasurer of the fund, \$941.20, including interest to date. In order to investigate the present condition of the Oneidas, and ascertain whether the fund could not be more availingly applied if placed at their disposal, a visit was recently made to their reservation by two Friends for this special purpose. After consulting with the two missionaries residing with these Indians, it was concluded to call a general council of men and women, which assembled on the 6th of 10th month, 1870.

At this meeting it was proposed, in order to render the fund originally collected for their relief, more available, that it should be transferred from the present trustees, to five others who should be appointed by themselves; two of whom should be the missionaries for the time being, and the three others to be chosen at a general council of the nation, by a vote of two-thirds of those assembled. The subject being fully explained and as fully united with, an election then took place, which resulted satisfactorily, the three most eligible men of the tribe being chosen trustees.

These trustees, or their successors in office, are to hold the fund, invested in good mortgage security, and apply the interest thereof (now amounting to \$80 per annum), to the relief of the most destitute of their people. No money is to be drawn from the treasury for any purpose whatever, except by a vote of two-thirds of the board, who are to serve without pecuniary compensation, and are required to keep an exact account of their proceedings, and forward the same annually to Philadelphia.

When the time shall arrive when it may be deemed advisable to dissolve their present tribal organization and hold their land in severalty, then the whole of the fund, or so much as may be required, shall be applied to paying the expenses of a survey, and the just allotment of their several individual portions. Although this tribe has made great ad-

vances in civilization, and is now living comfortably and in a prosperous condition, yet learn with sorrow and with shame, that effort are now making by unprincipled white men to sow dissension among them in order to bring about a treaty for the sale of their beautiful reservation. They were earnestly treated to turn a deaf ear to all such overtures, as they only came from their enemies and if listened to, would sooner or later result in their degradation and ruin. Their warning was well received, and it was believed would have a good effect.

Oiling Farm Implements.—The Boston *Creator* gives the following practical advice its readers:

"Every farmer should have a can of linseed oil and a brush on hand, and whenever buys a new tool, he should soak it well in the oil and dry it by the fire or in the sun before using. The wood by this treatment toughened and strengthened, and rendered impervious to water. Wet a new hay rack and when it dries it will begin to be loose the joints; but if well oiled, the wet will hurt but slight effect. Shovels and forks are preserved from checking and cracking in the eye of the handle by oiling; the wood becomes smooth as glass by use, and is far less likely to blister the hand when long used. Axe handles handles often break where the wood enters the iron; this part particularly should be toughened with oil to secure durability. Oiling the wood in the eye of the axe will prevent swelling and shrinking, and sometimes getting loose. The tools on a large farm, a heavy sum of money; they should be of the most approved kinds. It is a poor economy at the present extravagant prices of labor set men at work with ordinary old-fashioned implements. Laborers should be required to return the tools to the places provided them; after using, they should be put clean, bright, and oiled. The mold-board plows are apt to get rusty from one season another, even if sheltered; they should be brushed over with a few drops of oil wiped away, and they will then remain in good order until wanted."

Tobacco an Exhaustive Crop.—In speaking of the exhaustive effects of the tobacco-plant the *Journal of Chemistry* says:

"To the farmer, who cultivates the plant proves a robber of the first magnitude possesses a capacity for plundering the greater than any other tree, shrub, or plant known. The amount of mineral constituent which it carries of can be judged of by carefully examining the ash as it accumulates the end of an ignited cigar. It often remains after the organic portion is removed, showing the full size and outline of rolled leaves, to the eye apparently nothing is lost by combustion. If the wood burned in our stoves and upon our hearths was as rich in soil-constituents, we should need the services of servants to carry away the ashes. Five hundred pounds of the dried leaves the soil produces robs it of at least twenty pounds of its most valuable mineral atoms."

"The comparative exhaustive effect of tobacco upon soils may be judged from fact, that fourteen tons of wheat, fifteen of corn, and twelve tons of oats remove more of the principle of fertility than a single ton of tobacco."

Anecdote of the late Owen Lovjoy.—During the late campaign, he applied to the State territorial committee of his party for an appointment to speak on the political issue in South Illinois. The committee urged that it should cause the party certain defeat at the polls, owing to his well known anti-slavery sentiments, and offered him all the appointments that he would accept to speak in any portion of the State. By persistent effort, however, he got the consent of the committee to do as he desired; but on the condition that he should appear unannounced, addressing a community most hostile to him—and his principles, he rose before a vast crowd of brawny-handed men, who had just listened to a soft-soaping oration, and without introduction, began his speech by saying: "Gentlemen, there's a great criminal in the land; a criminal who is permitted to perpetrate the foulest outrages upon humanity without meeting punishment or rebuke. To these committing acts than which none more heinous are found in the category of crimes, these sacrilegious hands he has dragged husbands from the presence of loving wives, and babes from devoted husbands; he has separated children from aged parents; he has blessedly torn helpless infants from the arms weeping mothers." In this strain he went in language which, though harsh to the ears, was softening to the heart, to describe the institution of human slavery, holding it before his audience all the while in the character of an individual. When the description of his character was complete, and the crowd that surrounded him was roused with indignation against the criminal, he brought his speech to an apparent conclusion with the words, "That criminal is slavery." If a voice more than human had rang into the ears of each one of the audience, "Thou art the criminal!" they could scarcely have been more amazed and repentant. Giving the crowded time to recover from the shock, the speaker, raising himself to his fullest height, and assuming the tone of one about to pronounce an astounding fact, exclaimed: "I am Owen Lovjoy, the live Abolitionist. Look at me!" And the rough hands, that, up to now, had his name been announced, would have torn him from the speaker's side, were raised with waving hats, to give utter zest to the cheer that followed; or to wipe the moisture from eyes that glistened with tears of repentance.

THE FRIEND.

TWELFTH MONTH 31, 1870.

At the close of the day on which this number of our Journal is dated, the year 1870 will be ended, and another year will begin. At a juncture, the mind, almost involuntarily, occupies itself with by-gone events, and they come forth from the unlocked chambers of memory—with the thoughts, the feelings and the purposes once associated with them. It can hardly be otherwise than that feelings will be subdued and saddened, not with remembrance of the loved or reprobated who have been gathered to their fathers; but changes unanticipated and regretted; sadness of all, with the enforced consciousness, that that within us which is appointed to death, still lives, and we continue cold

and halting in the performance of duty, to Him, whose dispensations to us are all fraught with wisdom, and filled with love.

Without presuming to reduce the reflections of others to our own standard of thought, we may, with good reason, suppose that the same event, if allowed to address itself to the understanding and the heart, may make similar impressions and call forth similar thoughts in most of our readers, as in ourselves. All have their disappointments and sorrows, though not springing from the same causes, and all must be sensible of their shortcomings, whether from intellectual weakness or negligence in pursuing natural things, or from disobedience in relation to things spiritual. There is then a community of interest, and, in one sense, a sameness of thought and feeling, uniting us together in a common brotherhood. All are not born to move in the same sphere, nor to engage in the same pursuits, but all have received from the one bountiful Source of all good, minds which are designed to be cultivated and exercised; and all have been entrusted with a measure of Divine Grace, by co-operation with which their evil propensities will be subjugated, and they brought into conformity with the Divine will.

Infinite wisdom having so organized us that we can reciprocally exchange our ideas, the responsibility is great that in our intercourse, bearing upon advancement in worldly good, we go not beyond a correct criterion in estimating the value of knowledge, wealth, honor and the pleasures of sense; while we are bound ever to keep in view the inestimable importance of that child-like acquaintance with and obedience to Him, whom to know is eternal life, and which, therefore, far transcend the glory of every other acquisition.

But there are other reflections connected with the hour, that call imagination and sympathy into action. Since the beginning of the year, how many domestic circles has death stepped into, and with relentless hand separated beloved relatives and dearest friends; forcibly bringing into consideration the awful realities of a future state, and the slender thread that holds us to this changeful world. So constantly are these breaks in domestic and social circles taking place, so uniformly are the vicissitudes of life distributed throughout all classes, that happiness and unhappiness are unmeaning terms when applied to rank or outward circumstances. The negligent, the indifferent and the disobedient, be they rich or poor, learned or ignorant, take up a heavy cross to their happiness if not to their will, while they follow a cheating master, who with all his lying promises, can never give rest to their souls. It is therefore one of the marvellous effects of the fall, that thousands may be seen around us, professed believers in christianity, immersed in the cares, the pleasures and the follies of the passing hour, who give little or no evidence that they have any concern for the termination of their probation, or allow their thoughts to be occupied with the marvellous regeneration to be accomplished before the night come wherein no man can work, in order to enter the home of eternal rest and bliss. And yet, so great is the deceptiveness of unrighteousness, that care is taken to preserve such an exterior as may secure the approbation, or at least ward off the censure of the equally superficial society in which they move. The trappings of folly, the false sentimentality of self-love,

and the resources of pride, are all employed to deck and display the enjoyments of sense, and to pass them off for the realization of true happiness. But how often have the trials and mutations of the past year, brought home to the unregenerate heart, the consciousness that all yet obtained is unsatisfying, and that beauty, riches and knowledge are alike insufficient to silence the convictions of conscience, or content the longings of an immortal soul; to give stability in the hour of temptation, or confidence when looking forward to a judgment to come.

In this day of almost idolatrous honors to intellectual greatness, it will be well should our recollections of the year just closing, fix more firmly in our mind a correct estimate of the relative worth of knowledge, however extended, and true wisdom. Such is the fallibility of man, that the refinements of literary pursuits, or the abstractions of scientific research, though far above and superior to the pleasures of sense, are yet surrounded with temptations and dangers. Unless the knowledge of ourselves has been acquired in the school of Christ, so as to clothe us with humility and distrust of our abilities, leading to watchfulness unto prayer, our finite powers of reasoning may be easily deceived, creating doubts of some of the truths of revelation, and the head insensibly lead the heart astray, while following the dazzling but false light of a specious scepticism; springing spontaneously in the richly cultivated intellect, or planted there by admired, but misleading teachers; some of whom, though rich in intellectual lore, ignore the existence, or deny the immortality of the soul; while others in their blind search for the "water of life," exemplify the folly described by the poet,

"Of dropping buckets into empty wells,
And growing old in drawing nothing up."

But learning may be seen dignifying itself as the champion of religion, defending her from the attacks of enemies and overturning the strongholds of error. When clothed in the love-wrought garment of humility and self-abasement, it not only lightens the burdens and cheers the heart of man, but while lessening his ignorance, educates him to look to the religion of Christ for light, liberty and peace.

How has the past year illustrated the prevalent idea that this is not only an eventful period, but that the world has reached a turning point, from which all things are to undergo a change? Does history continue to repeat itself, or are the circumstances, social and political, which mark the age and affect our experience, essentially different from those that preceded them? We see that with all the skill and knowledge devoted to political science, in order to shape and accommodate institutions and laws to the wants and interests of communities, neither statesmen nor legislators have been able so to impose legal restraints on the relations of one nation to another, as when seeking to preserve or establish what they claim as their respective rights, they shall not resort to the barbarism of war. The past year has been made memorable by a war of aggravated folly and wickedness. A war which, unless waged simply for murder and destruction, it is difficult to see what is the stake at issue. If at its commencement the conflict was to gratify the jealousy between thrones, or to establish a dynasty, it has now ceased to have either

object; nor can it be said to be a struggle between the symbol of royalty and a republic; for amid the cries that go up from the suffering people, there is not one, on either side, that indicates they are contending for a principle.

Did we judge of the Christian civilization of Europe, by the selfishness and heartlessness exhibited by its governments within the past year, we would find little to encourage the hope of progress; and indeed we should be almost driven to despondency in contemplating the course of human affairs, were it not that we know the principles of truth and of right are realities; and however a selfish and perverse policy may oppose them, they must finally triumph by the slow but certain discovery that success and happiness are inseparably linked to them.

But we need not go from home to see and to feel that unregenerate man continues to be of the earth earthy, and his natural wisdom sensual, devilish. That which alone can give him a new being, emancipate, elevate, and adorn him with heavenly graces, is the Lord from heaven, a quickening Spirit. Were we, who profess to be believers in the spiritual character of the gospel of salvation, practical exponents of its transforming power, we should indeed be lights in the world, drawing and guiding others to the fulness of the blessings of the gospel of Christ, and all our differences, our revivits and our controversies, might be buried out of sight, in the grave of the year.

SUMMARY OF EVENTS.

FRANCE.—The military operations in France during the past week show great determination on the part of the French, and that communication is still maintained between all their forces. A severe battle has occurred between the French, under Gen. Chanzy, and the combined armies of Prince Frederick Charles and the Duke of Mecklenburg, with what result is not certainly known, besides claiming the advantage. In the neighborhood of Amiens also, the German forces under General Manueff have had a battle with the French under General Faidherbe. The accounts of the French claim a victory, but those of the Germans are directly contrary. At Paris another sortie has been attempted, but on so large a scale as the one made by Gen. Ducrot. The French were repulsed with a loss of about 800 men. The Prussian loss was small.

General Trochu recently released some German officers who were held as prisoners, having previously taken them through the famous stores of provisions, and showed them all, in order to convince the besiegers that Paris would not soon be obliged to surrender for want of food. The Parisians do not fear bombardment, the guns on their fortifications having as long a range as those of the Prussians, with perhaps a very few exceptions. As far as appears, the city is not certainly known to be under a general siege, and many of the people in consequence spend most of the day in bed in order to keep warm.

On the 18th ult., the Baden troops captured Nuits, S. W. of Dijon, on the road to Lyons. In the engagement about 1,000 Germans were killed and wounded, and the French lost 1,700 killed and wounded and 600 prisoners, besides guns, ammunition, &c.

On the capitulation of Thionville, 5,000 French troops were paroled. During the bombardment the city was greatly damaged by the shells thrown into it. The injury is estimated at \$3,000,000.

The London *Morning Post* predicts for the Prussians great hardships and losses during the present winter, because the Parisians have demonstrated their ability to resist indefinitely.

Germany is suffering from a scarcity of coal. The working of many mines has ceased, the miners having been drafted into the army.

Great pecuniary distress has arisen among the poorer classes in the towns of France by the French government having appropriated to war purposes the money in the savings banks, as well as the property of the corporation and communes, which, in accordance with

French law, had to be deposited in the coffers of the State.

The Bordeaux dispatch of the 24th says, that Havre and Cherbourg are now impregnable to any force the Germans can bring against them. A majority of the citizens of Bordeaux having requested the suppression of reactionary newspapers, the government has replied that it prefers to treat them with silent contempt.

An outcry is so overstocked with importations that the authorities have given notice of their inability to shelter properly goods. The wharves and docks are covered with merchandise suffering from exposure.

Several vessels have arrived at French ports with arms.

It is reported that the Prussians expected to receive provisions from England at Dieppe, but that the close watch by the French cruisers has prevented the success of the plan.

A dispatch from Munich says it is certain that the treaty between Bavaria and the North German Bund has been rejected by the lower Chamber, having failed to receive a two-thirds vote. The Chamber will be dissolved and a new one chosen, involving great delay. This action is regarded as an insult to Germany, and especially to Prussia.

It is stated that the first meeting of the conference on the Danube will be held in London on the 30th proximo. It is expected that France will be represented by Thiers.

A St. Petersburg dispatch declares that in discarding the portion of the treaty which neutralizes the Black Sea, Russia, if only cancelled a compact which all parties are obliged to observe. Prussia, in according the invitation to be present in the conference, stipulates that no topic foreign to the question of revision of the Paris treaty of 1856, shall be introduced into the deliberation.

The eclipse of the sun was seen but imperfectly in the south of England, but was well observed in the north.

John Bright has resigned the presidency of the Board of Trade.

New Years has been fixed for the entry into Madrid of the Duke of Aosta. In the mean time he occupies the royal palace at Aranjuez.

Dou Crisp has issued a protest against the election of J. M. Ashley to the throne, and in support of his own claims thereto.

The Spanish Cortes has been dissolved by a vote of 129 to 4.

The bill ratifying the vote of the Roman people for annexation to Italy, has passed the Italian Chamber of Deputies, with few dissenting votes. A bill providing for the removal of the capital from Florence to Rome within six months, passed by a vote of 192 to 18.

The Mont Cenis Tunnel is probably completed. On the 21st inst. only about 16 feet remained to be pierced. Liverpool, 12th Mo. 23d. Sales of cotton for the week 90,000 bales; stock 374,742 bales, of which 95,000 were American. New York 2nd week, 108, 167; 95, 98, 11d. per cental.

The Mexican Congress have passed the Tehuantepec Canal concession by an almost unanimous vote—131 to 3—and in a form that is said to be satisfactory to the company seeking it.

It is reported that the Atlantic Cable officials despair of raising and repairing the broken cables before the sixth month next, when the weather will probably be more favorable for the undertaking.

UNITED STATES.—*Census Returns.*—Maryland has 781,654 inhabitants, being an increase of 94,000 since 1850. The combined population of Oregon, Nevada and California, is 629,558, an increase of 190,217 since 1850. Oregon had increased 54 per cent., Nevada 41 per cent., and California only 33 per cent. Wisconsin has 1,055,569 inhabitants and 198,263 dwelling houses. Ohio has 2,968,681 inhabitants.

Water.—*Examined.*—Robert S. Welch, of Ohio, has been appointed to this service. The nomination was promptly confirmed by the Senate. It is understood that he will be instructed to press more earnestly for a settlement of the questions in dispute between the two nations.

Philadelphia.—Mortality last week 257. Consumption, 49; diphtheria, 9; inflammation of the lungs, 8; old age, 10.

Congress.—The Senate Finance Committee have reported a bill providing that the amount of bonds authorized by the act for refunding the public debt, bearing an interest of six per cent., shall not exceed five hundred millions, interest payable quarterly. After a heated and acrimonious debate, the Senate has passed a joint resolution providing for the appointment by the President of three commissioners and a secretary to visit San Domingo, and there study the political state and condition of the republic; the popular feeling about

annexation to the United States; the material and dustrial wealth of the island, its climate, ports, &c. The report and nature of the tobacco crop of foreign treaties, and the conditions under which people would welcome annexation.

Miscellaneous.—The Department of Agriculture estimates the total product of Indian corn this year a 100,000,000 bushels. The average per acre has been 28 bushels. The yield of the tobacco crop will be at least 200,000,000 pounds. The hay crop is less in quantity than that of 1859 by about fifteen per cent, but quality is better. The potatoe crop is about 20 per cent below that of last year. The cotton crop is estimated at 3,500,000 to 3,750,000 bales.

The value of the domestic products exported to foreign countries during the fiscal year ending 6th 30th, 1870, amounted to \$408,267,673. Of this amount the Southern States furnished as least \$260,000,000 the cotton alone reaching the value of \$227,957,624, tobacco \$24,100,420. The exports of breadstuffs flour amounted to \$71,285,607. About \$2,000,000 worth of sewing machines were exported to Great Brit Germany, Brazil, France, Australia, Mexico and So America.

The weather was intensely cold throughout a large portion of the United States, from the 22d to the 25th inst. The following is the nature of the observations from places named: viz: Chicago, 16° below zero; Peoria, Illinois, 20° below; Bloomington, 22° below; Indianapolis, 8° below; Lafayette, 10° below; Union City, Indiana, 12° below; Vincennes, 16° below, and Terre Haute, 14° below; Chattanooga, Tenn., 4° below. The following is the amount of snow reported: Chicago says the thermometer during the past week has run from 8° to 28° below zero. There are eighteen inches of snow at Taos, and two to three feet on the mountains. Very low temperatures are reported from Virginia North Carolina and further south.

The following are the prices of wheat were the quotation on the 24th inst. *Philadelphia*—American gold, 1 U. S. sixes, 1881, 113; ditto, 1870, 1868, 110½; 10-40 five per cents, 109½. Cotton, 55½ a 104 cts uplands and New Orleans. Superfine flour, \$4½; \$4.75; finer brands, 55 a 57.75. Indiana red wheat, 88 a 91. Yellow corn, 74 a 75 cts. Oats, 54 a 56 cts. Lard cts. Cloverseed, 104 a 11 cts per lb. Timothy, \$ a \$5.50 per bushel. Flaxseed, \$2 a \$2.10. *Cincinnati*—Family flour, 53.50 a 55.00. Red wheat, 81½. S. C. Corn, 52 a 54 cts. Iowa barley, 8.405. L. 11 a 11½ cts. Dressed hogs, 87 a 72½. *Chicago*—2 wheat, 1.05. Corn, 43; cts. Oats, 28½ cts. 70 cts. Barley, 70 cts. Dressed hogs, 6.90 a 6.90. *Madison*.—No. 2 spring wheat, \$1.05. No. 1 ry cts. No. 2 corn, 47 cts. *Cleveland*.—No. 1 red wheat, 81.25; No. 2 do, 81.21. Corn, 58 cts. 47 cts.

RECEIPTS.

Received from Friends of Middleton and Carme per Samuel Shaw, a \$3.50 for the Freedmen.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TUNNENSA, NEW YORK.

A suitable friend, and his wife are wanted to charge this institution, and manage the farm attached with it. Application may be made to

Ebenzer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankfurt, (Twenty-third Ward.) Philadelphia. The Friends before named—JOSIAH I. W. TROTTER, M. D. Application for the Admission of Patients nor made to the Superintendent, or to any of the Board Managers.

DIED, Eleventh Mo. 29th, 1870, near Mount Pleasant Ohio, MARY ELLIS, daughter of Lewis and Mary Taylor, aged 23d year of age. She was a member of Creek Monthly Meeting. She said, from a child to her death much conflict to be plain in her dress; b obedience to this duty she now had peace. Her free petition, "O Father, grant me patience to the end, remarkably answered through her protracted life. She said before her death and said to her little "Do not cry for me, I am happy."

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The Snez Canal.

(Continued from page 150.)

The so-called Bitter Lakes were an extensive depression in the desert soil, about twenty miles long, from a quarter of a mile to miles wide, and of an average depth in centre of from eight to thirty feet below sea-level. The bottom in the deepest parts were covered with a very thick deposit of salt, and the whole was in fact a sort of salter marsh. The high ground on the east-side is dotted with tamarisk shrubs, formed with the earth and sand at their roots, high and, which at a distance have so much the appearance of trees that the French have given it the name of the "Forêt." The sandy, very surface all about is strewn with shells, presenting almost the appearance of a beach. Some people consider this depression of the Bitter Lakes to have at one time formed the head of the Red Sea; M. de Lesseps is of opinion that here must be placed the point of the crossing of the Israelites, a narrower and shallower point in this depression serves to divide it into two unequal parts, that on the north being called the Grand Bassin, and that on the south the Petit Bassin, "des Lacs Amers." The mer is about fifteen miles long, from five to six miles broad, and of an average depth of from twenty-five to thirty feet, the deepest part being covered with the salt-pan already mentioned; the latter is about ten miles long, from five to six miles broad, and with an average depth of from fifteen feet. The narrow neck that divides the two lakes was first cut through, and it remained to fill them as Lake Timsah had been filled. For this purpose a weir was constructed obliquely across the line of the canal at the commencement of the depression, similar in principle to that which had regulated the flow of water into Lake Timsah, far larger and stronger, it being over 300 feet in length—the largest sluice, probably, ever constructed. The flow of water could be regulated to a nicety by the gates. It had been intended that the inauguration of this stupendous undertaking should take place in the presence of the Prince and Princess of Wales on their return from the Nile,

but they had not arrived at the time that all was ready, and the sluices were first opened in the presence of the Viceroi, who, it is worthy of remark, had never before visited any part of the canal, political reasons having kept him from showing any public personal interest in the undertaking up to this time. On the 17th of March, 1869, the two dams which, as the reader will remember, confined the fresh water in which the dredges were working through the heights of Serapeum, were cut, some of the sluices were raised, and the filling of the Bitter Lakes commenced. It was a moment which had been looked forward to with great anxiety, nothing of the same kind ever having been before attempted on such a large scale. All, however, went well; the wooden barrage successfully withstood the rush and pressure of the water, and the only mishap was the upsetting of one of the dredges at Serapeum. There certainly were some other sufferers. The salt water killed all the fish which had come in with the fresh water from the Nile, and for some days afterwards the canal was covered with their dead bodies. It has been calculated that it will take nineteen hundred millions of cubic metres of water to fill the Bitter Lakes. In this estimate is included an allowance for evaporation and absorption, based upon minute and careful experiments. Of this enormous quantity of water the Mediterranean will supply the largest share, the Red Sea also contributing its quota.

The course of the canal follows a straight line from the cutting of Toussoum to the centre of the "Grand Bassin;" it then makes a bend eastward, to near the commencement of the channel leading into the "Petit Bassin." Through this channel it passes in a direction almost due east and west, and then, shortly before leaving the Bitter Lakes, resumes a direct southerly course. Its line through the lakes is carefully buoyed out, but a considerable portion of their area will be dredged out to the full depth of twenty-six feet, to serve, like Lake Timsah, as an inland harbor.

On leaving the Bitter Lakes, the canal passes for a mile or two through a gradually rising ground to the south of Chalouf el-Terraba. The plateau is here from twenty to twenty-five feet above the sea-level, and about six miles in length. A part of the surface soil was excavated by the fellahs. After their removal nothing was done till 1866, and then the work was recommenced upon a different system to any hitherto employed. It was let out by the piece to gangs of workmen, got together from all countries. They were provided with tools; and a system of tramways and inclined planes served for the conveyance and discharge of the material excavated. The soil consisted chiefly of gypseous clay and pure clay, but an obstacle hitherto unmet with was encountered in the shape of a layer of rock several feet deep, and extending for about 400 yards along the cut-

ting. It was composed principally of sandstone, with varieties of limestone and conglomerate, the latter in some places very hard, in others soft, as though recently formed. A few Italian miners soon removed it by blasting. The work here was considerably impeded by the great quantity of water found at a certain depth, and which was increased by the infiltration from the Fresh-water Canal, not a quarter of a mile distant. This water was kept under by engines, which pumped it over the west embankment into a part of the plain where a portion of the bed of the old Pharaonic canal offered a natural reservoir. Traces of this old canal may be seen in many places.

After Chalouf the canal enters with a gentle turn eastward what is called the Plain of Suez. This plain is a low marsh, with a thin coating of sand and a substratum of clay and mud. It is hardly more than a foot or two above the level of the sea, and, indeed, at the period of high tides the waters of the Red Sea completely cover it. A first channel was cut by hand labor, and it was intended to complete the depth by dredges working in the water, which rapidly accumulated. But after the dredges, brought down the Fresh-water Canal, and floated thence by an ingenious contrivance into this channel, had begun their work, it was found that the nature of the soil in some parts was so solid as, if not to preclude the possibility of the dredges working in it, at any rate to render their progress excessively slow, and the expense in repairing the damage to them by the great strain enormous. Another system of procedure, presently to be explained, was accordingly adopted. It should here be stated that in 1868 the contract for the completion of the whole work yet remaining to be done was taken by Messrs. Borel and Lavelley, who had been already so successfully engaged upon the greater portion of it. These gentlemen, by the terms of their contract, undertook to deliver up the canal in a completed and navigable state to the Company on the 1st of October, 1869, under a penalty of 500,000 francs (£20,000) for each month of delay. The slow progress made by the dredges in the Plain of Suez gave them little hope of completing this part of the canal in time; and, inverting the course hitherto pursued, they determined, if possible, to substitute hand-labor for machinery. The dredges were removed, the water pumped out, and all the hands available concentrated on this point.

With the withdrawal of the fellahen it had seemed as though manual labor would never again figure conspicuously in the accomplishment of any great part of the canal. European laborers, even if they could have been imported in sufficient numbers, would never have been able to support the climate, and the privations which the absence of water and of easy communication at that time ren-

dered inevitable; and the natives who offered themselves voluntarily were very few in number—nor, indeed, were their services considered of much use. By dint of numbers during the continuance of the *corvée* they had accomplished a good deal, and moreover their cost but little; but their individual labor, though worth two or three piastres a day, was certainly not worth as many francs, the least that they could be had for as free agents. Gradually, as the means of providing them with food and water increased, laborers became attracted from Europe, and in 1867 the Company found itself able to command some 3,000 or 4,000 men, exclusive of those employed on the dredges and other machine-work. They were a motley crew, from all parts of the south of Europe. At the same time the number of native candidates for work had also considerably increased; Syrians too, and Bedouin of the desert came flocking in. An increased want of hands made it necessary to accept everybody; though as has been said, Oriental labor was not rated very highly, and involved certain disadvantages. For instance, these Arabs at first steadily refused to work by the piece. They wanted to be paid for each day's labor, with the power of going away whenever they liked. And as unremitting exertion is contrary to Arab habits, it was necessary to place overseers to see that they earned a day's wages. A certain time, too, was lost in teaching them to handle pickaxe and spade, and guide a wheelbarrow over a suspended plank, the first attempts generally ending in an ignominious upset and redeposit of the contents whence they came. Another peculiarity they had, which made them at first rather expensive workers. It was noticed that the shovels served out to them were used up with curious rapidity. At last it happened to an inspector to discover evident marks of fire on one of the worn out tools. On inquiry it was found that the Arabs had concluded that shovels, though they might be perverted to the purpose of digging were evidently, by their shape, intended in the first instance for the roasting of coffee and corn, and they had accordingly so employed them. The difficulty of managing the tools their natural aptitude for imitation soon overcame. An appeal to their cupidity, unerring means for convincing an Arab, removed their objections to working by the piece. For instance, when a gang working by the day had earned altogether a certain sum, say forty napoleons, the inspector would show them a similar amount of work done by the piece in the same time by the same number of men for which fifty napoleons had been received. This argument usually proved irresistible, and as a general result both contractors and workmen benefited. But though, as they improved in handling their tools, the natives managed to do good work, they seldom or never could earn as much as Europeans, and while a worker in a European gang would earn from five to six francs a day, three or four were the native's average gain, and gangs fresh to the work got perhaps only two. But these are large daily earnings for an Egyptian, a Syrian, or a Bedawee, and continually increasing numbers came to supply the place of those who returned home to spread the story of the profitable work to be done, and tell their listeners of the wonderful "Goobaneyieh" which, though it made

them work hard, did not bastinado them, and, wonder of wonders, actually paid them what it had promised. Many a "*Alashallah!*" was this last statement have elicited. Thus it was that the contractors found themselves able to command a supply of free manual labor beyond anything ever supposed possible, and they resolved to take advantage of it for executing the remaining six or seven miles of the canal from Chalouf to the commencement of the Suez lagoons. Nor did the result belie their expectations. In the month of April of the present year there were some 15,000 men at work.

(To be continued.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 147.)

"1st mo. 16th, 1861. My beloved and valued cousin, Joseph Rhoads, departed this life after a short illness. He was a valuable and useful member of our religious Society, and an elder of Chester Monthly Meeting. I think it may be said, he was remarkable for his circumspect walk through life.

"1st mo. 23d. Rebecca Jackson was taken from among us by death, after a lingering illness. My mind was often in sympathy with the dear young woman while living, and I would have gladly visited her and her widowed mother, but from bodily indisposition consequent upon advanced age, I was prevented; yet my tender sympathy still flows towards the dear bereaved mother. Truly by the removal of so many and varied in age, the language is forcibly sounded, 'Be ye also ready,' &c.

"3d mo. 22d. Died our much loved and valued friend Mary Kite, a minister, in the 69th year of her age. The weight of her spirit will be much missed in our Monthly Meeting; while her consistent life and conversation held forth the language to survivors. Follow me as I am endeavoring to follow Christ. She was indeed an example worthy to be followed, and through faithful attention to her religious services, in much infirmity of body at times, was permitted to look at the termination of her earthly pilgrimage with holy hope.

"4th mo. 29th. I omitted to mention in its proper place, that about three months since I had a spell of sickness; during which season, an exercise I had felt for a considerable time so pressed upon my mind, that I thought the time had come to endeavor to make some move in it: it was that of having a religious opportunity in a family near us, who are descendants of Friends, but not members of our religious society. Mentioning the subject to a friend in the station of elder, he did not discourage me; and way being made for it, a visit was performed a few weeks since, in company with cousin James Emlen and my daughter J., much to the relief of my mind, and apparently acceptably to the family for whose welfare, both parents and children, I had felt tenderly interested. Although I went to see them under much discouragement, and trust I may say holy fear, yet to be enabled to relieve my mind, and feel the reward of peace, is a favor which I desire to have in grateful remembrance to the Author of all our sure mercies, now in this advanced age, being in my 91st year.

"5th mo. 5th. It is a time of sorrow and of

lamentation from the scourge of war threatening our country. Several companies of soldiers are now in this place, waiting I suppose the word of command to engage in hostilities. Being favored to get to our meeting to-day, it felt to me that in the early part of it, there was a solemnity spread over it. I do not doubt but that many hearts were turned to the Lord in earnest solicitation for their own preservation and that of others. The solemnity of the occasion was caused by the thankfulness to the Author of all good. Several soldiers were present.

"6th mo. 10th. For two weeks or more have felt poorly in body, so as to be mostly confined to my chamber. It has been a time of looking over my past life, wherein some omissions came plainly before me, to my humiliation. Secret desires were raised to the Father of all our sure mercies, for more purity of heart; and that I might be more entirely dedicated to His blessed will, the few remaining days of my lengthened pilgrimage. Being favored to get to meeting yesterday, my mind was early brought under exercise for our individual advancement in the blessed Truth, more especially the younger part of those assembled. It felt to me that it would be best to express something of my feelings, which was enabled to do to the relief of my mind.

"10th mo. 8th. For some time past I have been with me a season of trial and close pruning, wherein desires have been raised, that all which opposes the Lord's will in me, might be reduced and laid in the dust. Upon going to meeting day before yesterday, my mind became awfully impressed with the spirit's supplication, which being yielded to, I was afterwards favored with a degree of peace quiet, though not so much relieved as at some other times. The silent breathing of my spirit this morning, Father of Mercies! be pleased to keep me near unto thyself in this time of conflict, enabling me to bear patiently the turning of Thy Holy Hand upon me, and suffer nothing to be done by me, but that which will be to Thine honor, and my soul's peace. Amen. Not long after the foregoing happened, my mind was favored with such quiet that indeed it seemed as though the enemy was chained down by Divine power; and was permitted to partake of a little of the bread, which nourishes and strengthens a weary traveller to journey forward.

"11th mo. My dear friend Elizabeth Eva suddenly departed this life about the middle of this month. She was a dignified servant of the Lord, and will be much missed, not only by her own family and near connections, but by the church also, in this day of declension. May the Lord of the harvest be pleased to raise up, and qualify a succession of laborers in his harvest; that so His blessing of Truth and righteousness may be wanted advocates, is the present breathing of my spirit.

"12th mo. 1st. Being favored to get to meeting, my mind became exercised in desire for myself and those assembled, that we might strive to know the day's work going on in the day; that when the solemn close of the life comes, we might be found among the number of those whose lamps are kept bright and burning. A few words were expressed to above import. Though I could not see that I had missed in conveying what opened before me, yet my mind was left in a search and quiet state. Gracious Father! be pleased

preserve me from uttering words professedly religious, without Thy help requiring." After an allusion to an attack of extreme cough, which commenced on the 31st of First month 1862, and continued for more than two weeks, Hannah Gibbons thus writes 6th mo. : "I experienced many low seasons, and loss of faith and patience; being scarcely able to ask for an increase. But at some other time a hope was mercifully granted, that I should not be forgotten by Him who careth for the ransomed: yet my mind was permitted to be depressed at times with doubts and fears respecting my acceptance with the High and Holy One; being renewedly and solemnly impressed with our dependent state, and of our inability to err, as well as that of ourselves, without Divine aid, we can do nothing. Desires were also felt, that self might be so repressed, that nothing might remain in me which did oppose the Lord's will. After a close resting exercise, my mind became favored with a comfortable calm, which no human aid could give: and the language arose, 'The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.' My hope in His mercy was renewed; and I could say in secret of my heart, 'The Lord is a strong God in the day of trouble.' May the foregoing season ever be held in grateful remembrance to the Father of mercies. It is unexpected and not desirable to me to be even so far restored to health and strength; yet I wish to be preserved in patience, until He who giveth life is pleased to take it. And I may be kept from bringing dishonor to His blessed Truth the few remaining days of my pilgrimage, is often the silent prayer of my heart. I am now in my 92nd year.

7th mo. 13th. I was favored again to sit with Friends in our meeting, which felt a privilege of no small value. I was renewedly impressed with desires for myself and those around me, that more purity of heart might be experienced; and that we might be preserved from any mixture of self in our religious exercises. Love flowed to my brethren and sisters in silence, and I felt a degree of thankfulness that I had been permitted to sit with them once more."

The following letter is dated about this time:

"7th month, 1862.

My dear nephews ——— and ———, My mind is turned towards you in tenderness and heartfelt desire for your best welfare; and not knowing that I shall have opportunity of expressing my mind very fully, feel inclined to convey something of it in this way. It is good for us to remember here we have no continuing city, and to one which hath foundations whose builder maketh it the Lord, ought to be our first and greatest concern. I am aware that it is well for us to be careful to provide for the support of these poor bodies, yet how much more important it is, that we should be careful for the immortal part—that which survives beyond the grave. We may suffer our hearts to be so engrossed in worldly pursuits, that we are fading and transitory, as to hinder our progress in the heavenly journey. It is well for us to bear in mind, that enjoyments of this kind belong to this life will fail to satisfy the soulings of an immortal soul, if we have given for reflection at that solemn season will sooner or later overtake us all. We are from time to time, those who are out-

off as in a moment; and none of us know how soon we may be called upon to give an account of our stewardship to a just and righteous Judge. Hence the necessity of our living each day as though it was our last; not looking outward, but endeavoring to know the Lord for ourselves, agreeably to what is written, 'That which is to be known of God is manifest within,' &c. I feel while I write love to flow towards you, the children of a beloved sister; whose anxious desire for the welfare of her dear offspring I was a witness to, and therefore write the more freely. We read in Holy Scripture that the fear of the Lord is the beginning of wisdom. May you more and more be concerned to live in His fear, even the fear of offending Him. Those who do so are comforted at seasons with His favor, and the shedding abroad of His love in their hearts, which is more to be desired than any worldly acquisition, and surpasseth the understanding of man, and the power of argument. We are very dependent beings on Him who created us. In Him we live and move and have our being; and from whom we receive every blessing both spiritual and temporal. Even our daily food and raiment demand our humble gratitude, and yet how liable we are to forget our dependent state, and the many blessings we are favored with. I do not forget while I write that it is but little we can do for another, beyond the effort to stir up the pure mind by way of remembrance of our religious duty. Though 'Paul may plant and Apollos water,' it is God who giveth the increase. Therefore unto Him may you look for help and strength in the heavenly journey, which it is my great desire you should be found in. We may make a fair show amongst men, yet our lives may be conformed to a standard of moral rectitude, yet if we do not come to experience a union and communion with the Spirit of Truth, and an obeying its secret motions, we shall not experience an advancement in the high and holy way cast up for the ransomed and redeemed of the Lord to walk in. That may you, my dear nephews, by increasing dedication of your own wills to the Lord's will, be found to know an increase in vital religion, is the feeling desire of one who loves you. Hoping you will excuse the freedom I have taken in thus writing, having nothing in view by it but your best welfare and the relief of my own mind, and with love to ———, desiring you may be one another's helper in the Lord, I am your affectionate, and truly well-wishing aunt,

HANNAH GIBBONS."

(To be continued.)

Autumnal Tints.

Green, you know, is a color compounded of blue and yellow rays; hence the green of chlorophyll, the pulpy substance of all leaves, must have been produced by a mixture of these colors. Frémy, the French chemist, after dissolving chlorophyll, was enabled to resolve the green solution into its constituent colors. He thus obtained two liquids, the one being of a bright blue, the other a yellow color, which when mixed gave the leaf-green of the forest. This blue vegetable coloring matter is of course susceptible of being reddened by acids, and its distinct identification as a constituent of chlorophyll furnishes a simple and satisfactory explanation of autumnal coloring. Before the frost checks circulation in the trees,

their sap draws alkaline matter enough from the alkalies and alkaline carbonates in the soil, to counteract the tendency of the carbonic acid in the air to redden their vegetable blues. There is, therefore, during the warm months a state of equilibrium between the acid element in the air and the alkaline element in the sap, so that the leaves retain their natural green. When, however, in the fall the flow of the neutralizing alkalies is suspended by cold weather, the sap ceasing to circulate, the leaves are no longer able to preserve their neutrality. Their vegetable blue is at once encroached upon by the acid in the atmosphere with the characteristic reddening effects which we see in Autumn. The differences in vividness and splendor of the autumnal tints observed from one year to another, are accounted for by the differences in the times at which frosts occur. If there is no frost till late in the fall, the leaves lose much of their substance during the year's decline by a gradually desiccating process, so that when the circulation is suspended by frost there is but little body left in the leaves to exhibit the red reaction. When, on the contrary, there is a sharp frost in the early autumn, stopping the circulation while the leaves are vigorous and full of matter, the acid has plenty of material to act upon, and splashes the woods with gorgeous, vivid reds. That the autumnal coloring is simply due to the action of an acid upon vegetable blues, has been confirmed by subjecting reddened leaves to an alkaline atmosphere. In vapor of ammonia, bright red leaves will return to their natural green. This has been determined by skillful chemists.

I might add that Frémy decided that the yellow constituent of chlorophyll was more stable than the blue. This is why the yellow leaves predominate in autumn. In them the blue coloring matter has perished.

Yours,

G. N. M.

The Apostle Paul and the Bishop of Carlisle.
—Many Christians have read, with much grief and pain, the following paragraph which has gone the rounds of the press:—

"The Bishop of Carlisle on England and War."
—The Bishop of Carlisle, Dr. Harvey Goodwin, presided on Wednesday night at the annual meeting of subscribers to the Carlisle School of Art. He said there used to be a saying—which was none the worse for being a little rough—one Frenchman can 'lick' two Portuguese, one Englishman can 'lick' all three. That was a very proper view for all Englishmen to have, and he had no doubt every true-hearted English boy in the school would go in for the great truth that an Englishman can 'lick' a Frenchman, or a German, or anybody else. That was the view, at least, which had been taken up till now; but now there was a grumbling, pitiful spirit which had taken possession of some Englishmen, and it seemed that if any great continental nation—if anything like a great Russian bear—was disposed to growl, we should forth with say, 'Oh, don't growl; don't show your teeth, and, whatever you do, don't bite us!' That was a disgraceful feeling. We should all be desirous of peace, but at the same time we should be confident in the strength which God had given to this great nation. These remarks were received with loud cheers."

In the actual event of a war between England and Russia, one would imagine that

Bishop Goodwin could hardly fail to have grave doubts as to the share of influence in causing slaughter and misery which such words, from one in his high position, might have exerted. And one cannot but reflect on the different tone and spirit of the fathers of the early Church, and of the Apostle Paul in particular, who, under the inspiration of Him who is "the Author of Peace, and lover of concord," thus wrote, in his Epistle to the Colossians (as in a similar strain elsewhere): "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called."

What a contrast between modern and primitive Christianity!—*Herald of Peace.*

The Power of the Leaf.—In the first place, says the *English Mechanic*, let us fully understand what we mean by *worker*—or let us agree as to the definition of the term. To illustrate, we say of the locomotive that it performs a certain amount of labor, it turns so many wheels, drives so many looms, draws so many cars so many miles an hour—we speak of it as a worker. So, too, of man—we speak of him as a worker. He performs so much labor, physical or mental. Yet the locomotive, with all its ponderous bars, its mysterious valves, its great lever, its hidden springs, can do nothing. It is dead, inert metal. True, too, of man, that wonderful combination of bones and muscles, and nerves and tissues, can do nothing but decay, and be restored to dust again. The brain cannot think, the eye cannot see, the ear cannot hear, the nerves cannot thrill, the muscle cannot contract. In the same sense the leaf can do nothing. Yet in the same sense that a locomotive can draw a train, or that a man can think and labor, is the leaf a laborer that outworks them all. The locomotive is a combination of material things so arranged, that through or by them we discern the operations of force. Man himself is nothing more. The leaf is the same. Better, perhaps, that we say these are the workshops wherein force exhibits itself, and produces results. When did the leaf begin its work? It was the first to rise on creation's morn and go forth to labor. Ere the almost shoreless ocean dashed upon the low Silurian plain, the leaf was at its work. And through all the long ages it has worked—worked to develop better and higher forms of life. And the earth's broad face is written all over with the evidences of its faithfulness.—*Living Age.*

Selected.

William Evans, in his journal, on page 195, says: "In conversation last evening with my beloved father, he said that in the course of his experience, he had remarked, that those Friends who manifested a disposition to palliate the offences of those who had broken the discipline, generally lost ground in a religious sense; and those whom they were disposed to screen, rarely came to anything in the church; and when such fell away, they were more severe against the unfaithful ones than against those who, in the uprightness of their hearts,

could not compromise the cause of Truth, but stood steadfast in its support against wrong things. He was not in favor of a rigid administration of the discipline; but he believed that where it was kept to, in a disposition to restore, and when that failed to produce the effect, to keep to the judgment of Truth; it would always be found in the end, best for the meeting and for the offender."

TWILIGHT.

BY M. B.

Sunset glow has faded quite,
Earth's gay colors pass from sight.
Day is gone; now cometh night.

Clear stars slowly, one by one,
Shine from depths of heaven. Done
Is the work of day's bright sun.

Rest from labor twilight brings,
Caltness comes on Shadow's wings;
Pence the song that evening sings.

Peace, whose angel comes in pain
• Offentimes, the loved to gain,
Other blessings proving vain.

"Peace, be still," He said, and wave
Quick obedience to Him gave.
Speak thus, Lord, our souls to save.

Selected.

THE PATHWAYS OF THE HOLY LAND.

The pathways of thy land are little changed
Since Thou wert there;
The busy world through other ways has ranged
And left these bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep,
Men tread it yet.

Still to the Garden o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads—
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er Thee;
Peasants go home at evening up that hill
To Bethany.

And as, when gazing, Thou didst weep o'er them,
From high to high
The white roofs of disrowned Jerusalem
Burst on our sight.

These ways were strewn with garments once and palm
Which we tread thus;
Here through thy triumph on Thou passedst calm,
On to thy cross.

The waves have washed fresh sands upon the shore
Of Galilee;
But chiseled on the hillside's evermore
Thy paths we see.

Man has not changed them in that slumbering land,
Nor time effaced;
Where thy feet trod to bless we still may stand—
All can be traced.

Yet we have traces of thy footsteps far
Truer than these:
Where'er the poor and tried and suffering are
Thy steps faith sees.

Nor with fond, sad regrets thy steps we trace;
Thou art not dead.
Our path is onward, till we see thy face
And hear thy tread.

And now, wherever meet thy lowliest band
In praise and prayer,
There is thy presence, there thy Holy Land;
Thou, Thou art there.

—Independent.

A plain, decent dress, a plain house, furniture and fare in all things, well become the humble followers of a meek and humble Saviour; plainness and simplicity of language will best adorn a real christian.—*Job Scott.*

From "Good Health

Ventilation.

(Concluded from page 146.)

Light and air are two of the essentials health. Of the influence of light, much could be said but space admit of it. But there is such connection between them as some appear to suppose, for at night ventilation is of greater importance than during the day. More time is passed in the same atmosphere during sleep, than in our waking hours. The system is also more susceptible of noxious influences when we are sleeping. On these counts the ventilation of bed-rooms should be carefully attended to. Unfortunately an absurd belief still prevails that night air is dangerous. This belief we have taken some pains to aid in dispelling, in our article on "Take Cold," in our July number. Here we shall only add, that no air admitted from without likely to prove half so perilous as that which is breathed and re-breathed by the unfortunate occupant of a small and tightly-closed chamber. The great objection to open windows and doors, is the uncomfortable draught which is caused by them. This objection with many persons, insurmountable, and there are numerous contrivances for otherwise entering entrance and exit to the atmosphere. One of the simplest is to have a portion of the window filled by perforated plates of glass or with perforated glass. The draught caused by air entering through small apertures is fused and rendered less perceptible.

Ventilation by this means is necessarily imperfect. Another plan is that by the revolving tin fan, still to be seen in England occupying the place of a pane of glass in old-fashioned windows. Ventilators made of plates of glass which can be opened or closed after the fashion of a Venetian blind, occur the same position in some modern windows. These are in every way superior to the preceding, as they do not interfere with the light and the current of air can be directed either upwards or downwards.

Ventilation from below is effected by means of air-channels and grated openings in floor, but it is disagreeable on account of draught thrown upon the legs of persons in the room. A far better method is to have the skirting boards of the room arranged that spaces for the transmission of fresh shall exist between them and the walls.

Several methods of ventilating from the roof are employed in factories, stables, and other buildings. One method is interesting because it depends upon a curious property of the atmosphere. It consists in the perpendicular insertion in the roof of a tube, which is divided longitudinally by a partition. The extremity of this tube communicates with the outer air, and the other with the room to be ventilated. It is found that the foul air protrudes through one part of the tube so divided while the fresh air passes in through the other part. A tube inserted within another tube with a space between them, is sometimes substituted for the divided tube. But the objection to both methods is, that at the opening of the fresh current, in its descent into the room, it mixes with the vitiated current.

We have now to describe one of the simplest and most modes of ventilating ordinary rooms with which we are acquainted. One equally applicable in winter as well as in summer, because all draught is avoided; even if a window be opened at the top, a draught

draught is frequently felt, and in rainy weather it is often impossible to keep the flow open. The present plan is applicable to all kinds of weather, and would be perfect ventilation could be effected nearer to ceiling.

It can be applied at an expense of a few shillings, and as no unsightly appearance is made, equally applicable to the cottage and to the mansion. A piece of wood an inch or two in thickness, three inches wide, and as long as the breadth of the window through which ventilation is to be established, should be prepared. Let the sash be now raised, and let the slip of wood be placed upon the top of the window; the sash is then to be drawn down closely upon the slip of wood, the slip has been well fitted—and the fitting may be made more complete by adapting it to the grooves in the sash and its frame, if any—no draught will be experienced in consequence of the displacement of the sash at the top. The effect of such an arrangement is, however, to cause a separation between the bars of the sashes at the centre. By this means a perpendicular current of air will be directed into the room between the glass in the upper and lower sashes and their respective bars, or else the current will pass outside in the reverse direction, in a manner which all inconvenience from draught will avoid.

Supposing that two or more windows at opposite sides of a room are fitted in this manner, a very satisfactory ventilation will be effected. Owing to a difference in its equilibrium, the air will rush in on one side and out on the other side of the apartment. The slips of wood are painted of the same colour as the windows themselves, they will not attract notice.

We cannot conclude the subject of ventilation without an appeal to clergymen, schoolmasters, and others, who are in positions of authority. Immense good may be done by impressing upon the minds of those over whom they are placed, the vital importance of breathing pure air. Especially should this be instilled into the young. It forms as yet an essential part of a liberal education, that a man should be taught to understand the conditions upon which he lives, or how he should preserve his health. Such knowledge is certainly not less important than most of the instruction he receives. Yet all the knowledge which concerns his physical existence ought to be picked up by chance, or to be effected by experience—an experience sometimes only obtained by the sacrifice of health. The subtle causes which vitiate the air we breathe must, as we have seen, be sought out and understood. And if this kind of knowledge is important to those who live in large airy houses, how much more important to those who pass their lives in humble cottages, and in the closely-packed tenements of towns! How many headaches would be avoided, how many a pallid cheek would be rosy with the glow of health, how many opening spirits would be roused to the enjoyment of life, how many sickly infants would be transformed into vigorous men and women, freed of being prematurely cut off by disease—were the simple facts universally known and acted upon, that no kind of stimulant is permanently enlivening, no food more strengthening, than a proper supply of fresh air in our houses.

It is a pleasant reflection, that within the present century, owing to many causes, but chiefly to the advancement of science, longevity has greatly increased in this country. We feel assured that a very considerable increase is still to be effected by a more widely spread knowledge of the principles and practice of ventilation.

From The "British Friend."

John Burnyeat, and the Character of Friends' Meetings in his days.

Among those in Cumberland who, in the year 1653, were convinced of the gospel truths which George Fox preached, was John Burnyeat. His residence was Crabtreebeck, by the side of Lake Loweswater, where he was born. The house is now somewhat ruinous. The initials of several of the family may be seen on the walls. It is situated within the compass of Pardshaw Meeting.

In the Monthly Meeting's "testimony" it is related "that his parents were of good repute, and his education was according to his parentage." After his decease in 1691, five testimonies relative to his character as a Christian minister were issued, namely, one from George Fox, describing him "as a dear friend and brother in the Lord, and an able minister of Christ Jesus, who freely preached the everlasting gospel, and labored to keep it without charge;" a testimony from Friends in Cumberland, signed by John Banks, Christopher Story, James Dickinson, and several others; a separate testimony from women Friends in Cumberland; also from Friends in London, signed by Stephen Crisp, William Penn, and ten others; and one from Friends in Ireland, dated Dublin, 1691, where he was married, and lived during the later years of his life.

His travels in the ministry were extensive, embracing a service of many years, and enduring much hardship, suffering, and imprisonment, in this country and in Ireland. He also went over much of the settled districts of the United States, and had meetings with the Indians, and in Barbadoes.

In this revival of a memorial of so "eminent and faithful a servant of Christ," as he is designated in the title-page of the book of his faithful labors, edition 1691, I propose briefly to give an account from the part containing John Burnyeat's autobiography. He writes a minute record of his spiritual exercises, and how the first meetings were held among those, like himself, brought to sit under the direct teaching of their Lord by his Spirit, and who were gathered unitedly into the same experience and profession of worship. He had been a high professor, but not a possessor, of the truth. He informs us, he "had made a high profession of imputative righteousness; that though I lived in the act of sin, the guilt of it should not be charged upon me, but imputed to Christ, and his righteousness imputed to me. I found it otherwise when I was turned unto the Light, which did manifest all unimproved things. Then I came to see that the guilt remained while the body of death remained, and through its power was led into the act of sin. Then I saw there was a need of a Saviour to save from sin, as well as the blood of a sacrificed Christ to blot out sin, or faith in his name for the remission of sins past. Then began the warfare of true striving to enter the kingdom. Paul's state was seen; to will was present, but power was wanting many times to do. Then was the cry,

'O, wretched man that I am! who shall deliver me from the body of this death,' and free me from the prevailing power of the law which remained in my members, warring against the law of my mind, which brought me into captivity to the law of sin? All my conceit in my notional faith, and my pretence and hopes of justification thereby, were overthrown. All that I had builded for several years, after acquaintance with the Lord, and the knowledge of him, and peace with him, was seen to be but a Babel tower, which God brought confusion upon, and that which never could be perfected to reach to heaven, being out of the faith of his covenant. All my works were confounded by the visitations of God, in his love, and by the springing of the day from on high which discovered things as they were. The Lord brought confusion upon them. I was amazed, and fear beset me on every side, and I began sometimes to fear I was undone for ever, for that had entered into my heart that had turned the fruitful field into a wilderness. The day of God discovered all to be desolation and dryness. My soul was brought into deep lamentation—sorrow such as had never before been my experience. My notion and talk of my imputation of the righteousness of Christ being but my own, which by his Spirit I had no seal for, I saw clearly was but like Adam's fig-leaf apron, in which he could not abide the coming of his God. O, the horror that overtook me! O, the poverty and want that my soul saw itself in by divine light, to which my eye was now turned! The springing of this light manifested all things. The load and burden of many, with myself, became grievous in that day. We began to mourn after a Saviour. We looked for a Deliverer. We cried for a Helper and a Healer. The day of the Lord had overtaken us. The fire and sword which Christ brings upon the earth, through burning and judgment, was begun, by which the filth of our defilement was to be taken away.

"In this distress deep was our groaning and our cries unto the Lord. He was pleased to hear, and showed mercy. For we often assembled together, as the Lord's messengers, whom he sent among us, had exhorted us. We waited in the Light of Christ. In our spirits, through this light, we warred, and watched against the evil seen therein, and according to that understanding received, waited therein upon the Lord to see what he would manifest further, with a holy resolution to obey his will, whatever it cost us. This was the condition of many in that day. We valued not the world, nor any glory nor pleasure therein, in comparison with our sons' redemption. We waited until the Lord in mercy would blot out the guilt which remained that occasioned his wrath, and sprinkle our hearts from an evil conscience, and wash us with pure water, that we might draw near with a true heart, in a full assurance of faith, as the Christians of old did. We were compassed with fears, and yet came to know that there was no other way but to dwell in the judgments of the Lord, and wait in them, understanding that we must be redeemed with judgment, as was said of Zion, Isa. i. 27. So waiting, we began to learn righteousness. We had longing desires to walk therein, and no longer be satisfied with a talk thereof. Thus waiting for, and seeking after, the Lord (though greatly ignorant of him), in a deep sense of our own unworthiness and unpre-

paredness to meet him, because of the pollution of our hearts, seen by his light shining therein, we were still bowed down in spirit, tossed in soul, and not comforted. We were ready to sink, like Peter, often crying out in the danger. Thus our hearts became quite dead to the world and all its pleasures and glory, and also to all our former dead profession, for we saw there was no life, nor help, nor salvation in it, though some of us had tried it thoroughly.

"Yet when we began to forsake all our past vanity, and the dead image of profession, in which we had worshipped with our unprepared hearts and unsanctified spirits; when we had experienced the insufficiency of all to give ease, help, or salvation; when we had denied all, as we had been directed, and turned our minds upon the Light of Christ Jesus, shining in our hearts, we met together to wait therein upon the Lord, according to Christ's command, John xii. 3-6: While ye have the light, believe in the light, that ye may be the children of light."

Each persecution is detailed which befell these early believers in spiritual waiting and worship by profane scoffers and professors with whom he had formerly walked in fellowship. He says they began to reproach them with error and schism, and to reproach the divine light of Christ as natural and insufficient, and a false light and a false guide. The light was set at naught by the carnal professors of christianity, even as Christ was set at naught by the carnal Jews, who professed the law, and saw not through the veil upon the end. In their weak state they were beset on every hand as the Israelites in Egypt, and their hope was so little at times that they looked for nothing but death. Yet through many tribulations, and by hard striving, they believed the kingdom of their Lord must be entered, Luke xii. 24.

At the present time it may be profitable for some of us to dwell upon the description given of the early meetings for worship in this memoir, showing what these early Friends in Cumberland believed themselves to be called out of, and unflinchingly to testify against, in the face of a fiery persecution not unfrequently unto death. It appears to the writer that some among us, high in position and profession, seem almost like those whom the apostle Paul had to address, needing to be taught again which be the first principles of our doctrine. There seems a manifest desire in some quarters, although I would fain hope not an increasing one, to hurry backwards into things out of which we as a spiritually minded, a devoted, and united people, in our earliest days, were so remarkably called. In the district of West Cumberland, where John Burnyatt resided, almost every yeoman's homestead in his day became the home of a Friend. Pardshaw meeting-house was often too small for the worshippers, and when George Fox visited the neighborhood, the people for many miles round assembled underneath the adjacent crag, whence a large multitude was frequently addressed. Yet, although many appear to have been such meetings, and large the gatherings of people, when a powerful and convincing vocal ministry freely flowed, we may learn from this ancient memoir that the special mission of our early Friends was to gather a people who, believing in the privileges of the gospel, would often sit together, as in heavenly places, to be fed, taught, and

watered immediately by the heavenly Shepherd alone.

As a concluding extract I subjoin a striking testimony which J. B. gives to the character of these meetings and their worship.

"We were commanded to withdraw, and be separated in our worship, and wait to have our hearts sanctified, and the spirit of our minds renewed, that we might come before the Lord with prepared vessels; for we soon learned to see this, that it must be true in the substance, as in the figure, when all the vessels of the tabernacle were to be sanctified, consecrated, or made holy. Therefore did we come out from among such in their worship that lived in uncleanness, and pleaded for sin, which made unholy. We met together, and waited together in silence, may be sometimes not a word in our meetings for months; but every one that was faithful, waiting upon the living Word in our hearts, to know sanctification thereby. By a thorough cleansing and renewing of our hearts and inward man, and being cleansed and made meet, we came to have a great delight in waiting upon the Word in our hearts, for the milk which Peter speaks of (1 Peter ii. 2.) In our so waiting we received the virtue thereof, and grew thereby. We were fed with the heavenly food which rightly nourished our souls, and so we came more and more to receive the Spirit of grace and life from Christ our Saviour, in whom all fullness dwells. In this power and fullness we did worship the Father. We waited upon the teachings of his grace in our hearts, and he taught us thereby to deny all ungodliness, and to live righteously. Thus we came to know the true Teacher, witnessed by the saints of old. We wanted not a teacher, nor true divine instructions, though we had left the hiring priests, and also other high-flood notionists. We sat down together in silence, for that was our desire, to have all flesh silenced before the Lord and his heavenly power, both in our own hearts and from without. Thus, coming into true silence and inward stillness, we began to hear the voice of Him who said he was the resurrection and the life. He said unto us, Live, and gave unto our souls life; and this holy gift which he has given according to his promise, has been unto us as a well of water springing up into everlasting life. H. S.

(To be continued.)

A poor and simple-hearted African once came to Moffat, the missionary, and told him, with a lugubrious face, that his dog had torn his copy of the New Testament, and swallowed some leaves of it, and that he was grieved about it, for the dog was very valuable. "But," said the missionary, "why do you grieve so? You can get another Testament, and the leaves will not hurt the dog." "Ah," said the savage, "that's what I fear. He is a good hunter and a good watch-dog, and the New Testament is so full of gentleness and love that I am afraid he will never be of any service again!"

Twelfth mo. 30th, 1823. "At the Quarterly Meeting, (supposed to be London and Mid-dlesex) Sarah (Lynes) Grubb was led to speak, with wonderful power, against the Babylonian mixtures, in which, as a people, we were mournfully involved, at this day. We have faithful testimony bearers."—*Mary Capper.*

The Railways of India.—A great deal been said and written respecting the construction of the Pacific Railway across the American continent; and much praise has been very justly bestowed upon the energy of American character which has brought work to its present position. While, however, we are lavish in our expressions of admiration for the great qualities which have thus been called into existence, we ought not to lose sight of the still greater work which have been accomplished in India in the matter of railways. A vast work was carried on silently and unobtrusively and under difficulties even greater than which have been experienced in regard to the Pacific Railroad, and we claim for those whom these great works have been achieved some share of that admiration which is given so freely and so fairly to our American cousins. The Pacific line, including as it does the two separate schemes of the Union Pacific and the Central Pacific, is about 1,100 miles in length. Two of our leading Indian lines, namely, the East Indian and the Great Indian Peninsula, at present in work, have joint mileage of 2,230 miles, greater by more than one-half of the whole length of the Pacific Road. Like the Pacific these lines cross the Indian empire from east to west, and connect Bombay and Calcutta, just as the Pacific forms the connecting link between San Francisco and New York. By means of the East Indian a railway connects Calcutta with Lahore, more than 1,000 miles distant from each other; in the south, Madras and Bangalore, connected by a line crossing Southern India, in Central India, is connected with the port of Bombay by means of the Gwalior and Panjab line; Lahore, in the north-west, and Kurrachee, in the Indus, are brought in direct connection with each other. There is now actually completed and at work in India 3,942 miles of railway, or about 600 more than the whole mileage between New York and San Francisco, and there remain to be completed lines already sanctioned, 1,665 miles. This great extent of railway has been constructed in a country many thousands of miles distant from England, where, with trifling exception, the whole of the capital was provided. For the construction of this works there was required to be shipped from this country 3,529,000 tons of goods, of a value of 23,252,000 pounds, and which were conveyed in 5,339 ships. In America no such difficulty as this was experienced. The road as it was formed, was enabled to carry iron and timber required for the construction. The contractors worked from an already organized base of railways at home; the material for the Indian lines had to be borne over thousands of miles of a sea voyage. The construction of the Indian railways has presented difficulties of a much more formidable character than those which have been met with on the Pacific line. It is true that the railway has been carried over vast plains a mountain ranges of which little was known and in the face of the attacks of hostile Indian tribes. In India, the works were carried out in the face of difficulties connected with the oppressive heat of the climate through forests and jungles which were the resort of savage animals, and the people employed were natives of the country, speaking a language unknown to those by whom they were employed, and whose habits and mod-

unfitted them for labor such as that on which they were engaged. Great works, as those of the Bhore Ghaut and Thullut inclines, presented difficulties equal to, or greater, than any experienced in the mining over the Rocky Mountains. Streams ran more and more rapid than met with between the Gha and San Francisco have been successfully bridged, and present some of the great triumphs of modern engineering science, engineering.

Proper Treatment of Children in Thought.—Every mother knows that a plant, in order to be developed according to the nature of its nature, requires rest. If you take a favorite flower-pot and shake and tumble it every day, she will raise strong and serious objections to such a course of procedure. But you do the same thing with her baby, she ceases; though by such shaking and tumbling you might confuse and break the already formed thought-chains, leaving them limber, like a city after an earthquake. In what child has not been tossed or rocked until stupefied to sleep? And when the victim made objections by crying, it was shaken the more.

At any person be put into a swing, and there but half an hour in constant motion it will not only produce dizziness, but unfitness for the process of thinking. We ask any common-sense being if there were more stupefying and senseless manipulation than this perpetual shaking back and forth, up and down? Then comes the palsy, and the soothing syrups! No woman would give them to her dog, but her much-loved baby must take them. The very best child is thus prepared for the semi-intellectual incapacity which we see everywhere.

Twenty-seven millions,—mostly fools!—Carlyle, in speaking of the inhabitants of Great Britain; and the same remark might be applied with equal force to this country. Among the various causes which produce the want of comprehension so widely noticed in children, there is none more prominent or more true than this shaking of babies,—this induced sea-sickness produced by a practice which is of its origin.

And, unfortunately, the difficulty does not stop here. After the child has grown a little, it is not infrequently trained after the manner of a poodle-dog for an exhibition; the parents are delighted when they have taught their offspring a little trick, and the poor child is required to perform all occasions. Is it not the smartest baby ever saw, Doctor? asks the loving mother. And is there a man who dare say No? And of letting the child sit and creep upon the floor, learning distances, forms and colors. The dancing sunbeam upon the carpet, listening quietly to the sounds mother and other circumstances provide, it is set up like a doll or show-baby, carried by a photographer, under the pretext of seeing the likeness of the dear little one,—to other places for like reasons,—and is in constant handling, for fear of soiling clothes.—*Carl Both.*

One must be born again of the incorruptible and word which liveth and abideth. Of this there is no true settlement of the heart, no true peace, no true joy, no entrance into the everlasting kingdom of our Lord and our Jesus Christ.—*Thomas Kite.*

First Colored Man in Congress.—Joseph H. Rainey, who will take his seat in the present Congress, having been elected to fill the place of B. F. Whittemore as Representative from the first Congressional District of South Carolina, is the first colored man who has held such a position in this country. He is the pioneer of the colored people in the House of Representatives, as Revels of Mississippi is in the Senate. He is thirty-eight years of age, a native of Georgetown, D. C. His father and mother were slaves. Two years ago he was elected to the South Carolina State Senate, and in that body, has served as Chairman of the Committee on Finance. In July last he was nominated as a candidate for Congress in the district recently represented by B. F. Whittemore, both to fill the latter's unexpired term and to represent the district in the Forty-second Congress. He was elected by a large majority for the regular term, and had no opposition for the vacancy. J. H. Rainey is a man of fine personal appearance, a light mulatto, with more of the look of a Cuban than of a negro. He is said to be an able man, who will do himself and his constituents credit.—*Exchange.*

THE FRIEND.

FIRST MONTH 7, 1871.

There is something peculiarly solemn and impressive in true silent worship. Those of our meetings held in silence are often the most strengthening and refreshing. Many who have been long accustomed to stated forms of vocal service, the singing of hymns, and the melody of music in their places of worship, have acknowledged the superiority of this mode of coming into the presence of the High and Holy One, of communing with their own hearts and being still, until the great High Priest has prepared an offering that can be offered in spirit and in truth, and which the Father will deign to accept.

Worship, divine worship, is one of the highest and most solemn acts in which man can be concerned. Seraphs and archangels cast down their crowns to engage in it, and the spirits of just men made perfect offer its tribute in the courts of heaven. And yet none are so poor, so lowly or so cramped by outward circumstance, but the Father seeks them as true worshippers, and will make them such, if they embrace the help He offers. It must be performed in spirit and in truth, or it is not performed at all. We have no more power of ourselves to prostrate the soul in reverent fear and love before the Father of Spirits, to clothe it with feelings of adoration, or offer Him an acceptable oblation of praise, than had the impotent folk waiting at the pool of Bethesda to impart healing virtue to the water, and to step in whenever it suited them, and be healed of their maladies. As they had patiently to wait for the descending of an angel to obtain a cure, so acceptable worship can be offered only as we patiently wait upon the Lord, and join in with the secret influences of his holy Spirit, as revealed in the heart. Thus true worshippers knowing the unprofitableness of their own works, and that they cannot stir up their Beloved when they please, wait in reverent silence, to be prepared to "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

This being the ease we can understand how ceremonies, however solemn in word and manner, or unauthorized preaching or praying, will be likely to distract the attention from "the one thing needful," and may disturb and grieve those who are worshipping in spirit and in truth.

Were all the members of our religious Society practical believers in these truths, they would save themselves a great deal of inconsistent teaching, unnecessary running, and profless attempts to improve on the dignified mode of worship Friends have ever observed.

It is a great blessing that our religious Society has had ample evidence that the Head of the church dispenses to men and women, rightly prepared to receive them, gifts for the ministry of the word; and that such are often made instrumental for awakening the careless, strengthening the weak, comforting the weary, and thus edifying the body in love, by preaching the gospel in the demonstration of the Spirit and power.

It is equally a blessing to preserve inviolate the testimony against a man-made ministry, whether the making is by the individual himself, or by others. The maintenance of this testimony among ourselves, tends to keep the solemn assemblies of the people, where there may be many struggling to know their hearts prepared to offer acceptable worship, from being intruded upon by men or women who seem to forget that no preaching, teaching, reading or reciting is other than an interruption to worship, unless it is called for by Him who knows the spiritual condition of each one assembled, and is engaged in by those whom He qualifies under the immediate direction of his Holy Spirit.

Silence alone is not worship, and our meetings are not held merely to be silent. As we have said, a rightly authorized ministry is as great a blessing to the church, as a ministry not called forth immediately by the Head of the church is a disturbance and hindrance to true worship. It is a great mistake to suppose that human agency is required either by reading the Holy Scriptures, by preaching, or by what is called teaching, to arrest the attention or instruct those who have not been educated in the views of Friends relative to spiritual worship, when they attend their meetings. There is an ever present Teacher, who often preaches the gospel to such in the silence of all flesh, as never man taught. It has not been an unusual occurrence that conviction and conversion, the most effectual and continued, have been effected in silent meetings; and we have good reason to believe that often the Holy Spirit is secretly extending its calls, and its offers of regeneration, in the heart on such occasions, when no outward evidence is given.

An officer high in rank in the American navy, had his residence for the summer, a few years since, in a village some miles from Philadelphia, near which was a Friends' meeting, to which no minister belonged, and it was generally held in silence. He attended the meeting two or three times, and then was missing. A woman Friend meeting with him and entering into conversation, told him how glad Friends were to have him meet with them, and hoped he would not be discouraged on account of their meetings being held in silence, but continue his attendance. Madame, said he in reply, I think I shall hardly go again, for in the meetings I attended, it seem-

ed as though every sin I had committed was brought to my remembrance.

In our 15th number was a communication, taken principally from "The British Friend," giving some account of the proceedings of Indiana Yearly Meeting, at its last session. As we appreciate some of our readers, like ourselves, may have been at a loss to understand how the proposition from the "Freedmen's Missionary Board" for extensive and extraordinary powers, was finally disposed of, after being referred to a committee, we now give the report of that committee, which was approved by the Yearly Meeting. We extract from the printed minutes, received recently.

"The Committee to whom was referred the proposition of the Missionary Board in regard to the Organization of Churches, and acknowledging the gift of ministers among the Freedmen of the South, have considered the subject in all its bearings, and are united in submitting the following report:

"In order to avoid complications, we would suggest to the Yearly Meeting that the Missionary Board be authorized to receive persons into membership, establish Meetings for worship and discipline, and to recommend such members to the Yearly Meeting for recognition of gifts, as they may think are suitable.

"We also suggest that Southland Preparative Meeting be placed under the control of the Missionary Board, and report in future to it."

The following is the minute of the "Western Yearly Meeting of Friends," proposing a general conference of delegates from all the Yearly Meetings with which it corresponds:

"This meeting has been introduced into a desire for a more perfect union among the different Yearly Meetings in Europe and America.

"There are many departments of christian labor of common interest that call for united counsel. Some of these are the education of our youth—the publication of Books and Tracts, and the general diffusion of knowledge by the press—the civilization and christianization of the Indian tribes, and of Missionary work at home and in foreign lands—the distribution of the Holy Scriptures at home and abroad—the more practical and effectual recognition of the principles of Peace by Christian professors and civilized nations,—and the determination of such questions as may be of common interest and concern the general welfare.

"We apprehend that a General Council composed of representatives appointed by the several Yearly Meetings, would have a harmonizing and uniting effect upon our common Society, and render the whole and its parts, more mutually supportive of each other,—whose conclusions and recommendations shall only be advisory in their nature.

"Should this proposition meet with general approval, we would suggest that the first meeting be held in the city of New York, on Second-day after the close of Canada Yearly Meeting, in the year 1872.

"We desire that the Divine will may influence and control our counsels in the determination of this important measure, and that what is done may hasten the work of our common Lord and Saviour, and honor his church in the earth.

"Taken from the Minutes."

So far as reported, the table shows there were 779 received as members at their own request, and 406 by request of parents within the past year.

SUMMARY OF EVENTS.

FOREIGN.—The weather has been intensely cold in France, interfering with military operations and causing much suffering and loss of life in both the French and German armies. Many German soldiers are suffering from ophthalmia. A dispatch from Strasburg announces that the Germans have stormed Belfort twice recently, and in both cases were repulsed with considerable loss. Nearly all the occupants of fifty-six cars filled with soldiers wounded in one of the assaults, were taken to death before the train reached Chateaux.

Various minor encounters are reported, in some of which the French were the greater sufferers, and in others the Prussians. The French army of the north, after its defeat near Amiens, retreated to Arras, north-east of that city. Fort Avron, on the east side of Paris, beyond the regular fortified line, has been taken by the Prussians after three days bombardment. This position, it is said, was first attacked in order to obtain a point of view from which to operate against the adjacent outlying forts of Paris. It has been occupied by the besiegers, but doubt is expressed whether they will be able to hold it against the fire of the French guns. A few shells have been thrown into Paris from the north side.

General Bonbraki has reinforced the French army under Menotti Garibaldi; and General Werder, who was advancing in the direction of Lyons, has been compelled to fall back before them. Dijon has been evacuated by the Germans and the French again hold it. Great exertions are made by the French government to send reinforcements to the troops in the field, and keep up the courage of the people. Bordeaux dispatches assert that there are 750,000 Frenchmen under arms in all parts of France, and that the total number of Germans does not now exceed 600,000.

The German forces under Prince Frederick Charles appeared to be withdrawing from the eastern department of France, and General Boreard reported that 150,000 more Germans are about entering France. It is supposed that the losses of the invaders thus far would reach 300,000 men. Besides killed, wounded and prisoners, many have died or been disabled by the severity of the winter. The number of Germans on the sick list is said to be very large—one report says 100,000.

A scheme to assassinate the King of Prussia, Von Moltke and Bismarck, was discovered at Versailles on the 23d ult. About two hundred strangers were arrested many of whom were armed with guns and pistols.

The Prussians scuttled six small English vessels at Duclair, a small town on the Seine a few miles from Rouen. This was done for the purpose of impeding the navigation of the river. On the English government remonstrating against the proceeding, Prussia promised to give indemnity bonds to the owners of the vessels, but declined to compensate the sailors for their losses.

The Prussian Government, upon application of the Prussian Minister, has stopped a ship chartered by the French government to lay a submarine cable to connect Dunkirk, Cherbourg, Brest and Bordeaux.

A London dispatch of the 1st says: The foreign office announces that the Conference of the European Powers has been postponed for a few days to await the arrival of Jules Favre, and to allow the other plenipotentiaries to receive further instructions.

The Bavarian Chamber of Deputies have rejected the Federal treaties, have voted in favor of an enlarged South German bond, to be allied with that of the North German confederation.

Wartensay and Hesse have ratified the treaties.

The king of Italy entered Rome on the last day of the year 1870. An overflow of the Tiber has flooded half of the city, and occasioned great damage to property.

The Mont Cenis Tunnel pierced the Alps on the 26th ult. and the workmen from both ends met amid great rejoicings.

A Madrid dispatch of the 30th, states that Marshal Prim died last night from wounds inflicted by assassins two or three days previously. The Cortes, on hearing of the event, unanimously voted full powers to a government formed by Admiral Topa. The new king of Spain had reached Murcia and was received with enthusiasm. The royal civil list gives the king six millions francs annually, and makes him heir to half the palaces in the kingdom. The Cortes have authorized an issue of treasury bonds.

Dispatches of the 2d state that the loss of Fort Z. by the French, had rendered two other outlying forts in the vicinity on the east side of Paris untenable and had been abandoned. Additional artillery is sent to Paris, and it is said the Prussians have now siege guns of all calibres, with which it was supposed regular bombardment would soon commence.

A Bordeaux dispatch of the 2d says, the wheat crops in the valleys and the rivers are frozen. The troops, too, both the French and Prussian soldiers have been frozen to death.

Mezeires, on the north-east frontier, has surren- dered to the Prussians after a long siege, which began after the capitulation of Sedan.

The navigation of the Thames is obstructed by Montevideo has fallen into the hands of the Prussians. It is the capital and great port of Cuba.

UNITED STATES.—Miscellaneous.—The mortality Philadelphia last week was 280. During the year there were 16,750 deaths in this city, viz: 8,825 and near 7,925 females. The adults numbered 7,926 the children 8,825. The total number of burials all kinds erected during the year was 5,287, of which 4,437 were dwelling houses. The live stock sold, principal markets consisted of 117,963 beeves; calves; 189,500 hogs, and 682,900 sheep. Besides many other articles brought to market, a large quantity of live stock, together with wool, lamb, pig and game. Near the close of the year the City Council passed an ordinance creating a Paid Fire Department to take the place of the voluntary Fire Associations.

Imports of foreign merchandise for the months ending 9th mo. 30th last, are returned at \$84,989, against \$364,677,685 last year—an increase of \$217,304. The exports in the same time have been \$551,215,764, against \$271,432,397.

The lands reserved for the Indians and which belong to Iowa, Kansas and Arkansas, are reported among the richest and most fertile in the United States. The reservation is 382 miles long, 208 miles wide, contains fifty millions of acres of land. The country is beautiful, and the climate delightful during the greater portion of the year.

The total number of immigrants landed at New York in the present year is 208,303, a decrease of 47,088 last year.

The Cincinnati post-office delivered 4,590,521 1/2 and 655,252 papers during the past year. The number of letters was about 10 per cent, and of papers 2 cent.

The annual report of the New York fire department shows that there were 964 fires in that city last year, which property valued at \$2,120,212 was destroyed.

The internal revenue bureau furnishes the following exhibit of the receipts from internal revenue for the fiscal year of some of the principal cities of the country: New York, \$18,981,845; Chicago, \$8,395,131; Philadelphia, \$7,692,097; Boston, \$6,180,530; Brooklyn, \$4,860,291; Baltimore, \$4,607,981; St. Louis, \$4,339; San Francisco, \$3,151,995; New Orleans, \$2,068; Richmond, \$2,379,180; Buffalo, \$2,315,449; St. Paul, \$2,152,282; Pittsburgh, \$2,042,129; Detroit, \$1,906; making an aggregate for fourteen cities, \$96,984. The cost of assessing the internal revenue the fiscal year was \$4,118,201.

The arrivals and sales of beef cattle at the Avondale yard, Philadelphia, on the 2d inst. were: Extra heaves sold at 9 a 9½ cts.; fair to good, 7½ cts., and common, 5 a 6½ cts. per lb. gross. Market sheep were in demand, and 10,000 were sold at 6 cts. per lb. gross. About 4,000 hogs sold at 95.50 per 100 lb. net.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, TEENAGERS, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to

Elizabeth Worth, Marshallton, Chester Co. Pa. Wm. Christy, Jr., O. C., Philadelphia. Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOSIAH H. W. NOTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

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Tea and Coffee.

From "Good Health."

Of the hot drinks that form the daily refreshment of the human race, infusions of wine stand pre-eminent, and particularly those derived from one or other of the various plants, which are consumed by more people than all the others united. Tea forms the beverage of the three hundred millions that inhabit China; it is largely in use by the natives of Japan, Thibet, and Nepal; in Asiatic Russia the poorest enjoy it; whilst in Europe, the United States, Canada, British America, and Australasia, all classes are unanimous in praise.

Somewhat akin to tea is *maté*, the leaves of *Ilex Paraguensis*, or Brazilian holly, though not consumed over such a wide area as tea proper, it is as much the universal beverage of the southern American republics as China and Assam tea are of Europe and Asia; but it labors under the disadvantages being somewhat deficient in theine (the true principle of tea and coffee), and becoming black and unsightly if left to cool. This tendency to darken is owing to a considerable amount of astrigent acid, similar to the tannin of oak bark, which enters into its composition.

The principle to which both beverages owe their popularity, exists in the former to the extent of 5 per cent. in green, 2.55 per cent. in black, and 1.25 per cent. in the latter. It is a remarkable substance, and well merits a special paragraph. If tea or maté leaves, reduced to an impalpable powder, be placed on a watch glass covered with a white paper and subjected to a gentle heat, minute prismatic crystals collect in the form of a subulate, inside the cone. They are known to the chemists as theine or caffeine, and are almost identical in their composition. Theine has no smell, a very slightly bitter taste, and seems to exercise little influence on the flavor or smell of the leaves from which it is extracted. But, although quiescent in itself, its wonderful properties at once make themselves felt when introduced into the animal economy. Theine is one of a small group of substances which are remarkably rich in nitrogen, possessing nearly three-tenths of its weight of that element, a quantity which

exists in only a very few other known compounds.

If we divide ordinary wheat into two parts, viz, the gluten or sustaining portion, and the starch, or heat-imparting element, we find that theine fulfils the functions of the former. Possessing this extraordinary property, it stands to a certain extent in the place of food, by lessening the natural waste of the body, so that old people who can no longer digest enough of ordinary food, find in good tea, food, medicine, a gentle stimulant, a salve to their failing strength, a prop to their declining years. No wonder, therefore, that the fragrant beverage should be equally acceptable to the aged millionaire confined to his luxurious and palatial residence, and the poor seamstress stitching in her forlorn attic.

It must be evident even to the most desultory reader that any new product capable of use as tea or maté, and containing a fair proportion of the same chemical constituent which distinguishes them, is entitled to a niche in popular favor. Such a position we claim for prepared coffee leaves. So far back as the year 1845, Professor Blume, of Leyden, who had spent much time in Java, pointed out that an infusion of roasted coffee leaves had from time immemorial been a favorite beverage among the natives of the Eastern Archipelago. In Sumatra, especially, it formed the only drink of the entire population. Mr. Ward, resident many years at Padang in Sumatra, thus wrote to the *Pharmaceutical Journal* (vol. XIII, page 208): "As a beverage, the natives universally prefer the leaf to the berry, giving as a reason that it contains more of the bitter principle and is more nutritious." This is borne out by analysis, it being found that roasted coffee-leaves contain about 1.25 per cent. of theine or caffeine (the same amount present in maté), prepared coffee beans only yielding from 0.117 to 1.08 per cent. The same author continues: "In the lowlands, coffee is not planted for the berry, not being sufficiently productive; but for the leaf the people plant it round their houses for their own use. It is an undoubted fact that everywhere they prefer the leaf to the berry. While the culture of the coffee plant for its fruit is limited to particular soils and more elevated climates, it may be grown for the leaf wherever, within the tropics, the soil is sufficiently fertile."

The beverage called coffee is an infusion, or, more generally, as prepared in this country, a decoction, of the roasted and ground seeds of a shrub called by botanists the *Coffea arabica*. This plant has, however, many varieties, which are named after the various countries where they are produced, such as the *coffea mauritiana*, from Mauritius, &c.; but the true *coffea arabica* always keeps the lead in the market.

The *coffea arabica* is said to grow wild in the mountainous districts of Abyssinia, and appears to have been roasted and infused by

the people of that country from the earliest ages. We next hear of its use in Persia, and subsequently of its introduction into Arabia and Constantinople. The Greeks, with their natural aptitude for trade, soon took the matter up, spreading its use abroad, and, as we are told by Dr. Johnson, it was first sold as a beverage in London by a scion of that enterprising race named Pasqua, in 1652. Some years afterwards it was introduced into France, and soon began to take such a hold upon the taste of Europeans, as to become, what it now is, one of the most universal beverages throughout the entire civilized portion of the world.

The coffee plant, which sometimes attains the height of eighteen or even twenty feet, but is more generally about ten feet in altitude, comes into a state of maturity as regards production of berries in three years after it is planted, and usually continues to be fruitful for fifteen years. It bears a white flower, which quickly changes to a fruit, in the heart of which the coffee seeds, commonly but erroneously called berries, are deposited. The fruit when ripe is plucked from the plant into bags, the pods subsequently opened, and the seeds removed, dried, and stored. The coffee is frequently kept in store for a long time before being sent into the market, because it is found to "ripen," or improve in aroma by keeping; indeed Mr. Ellis states, that common American coffee, if kept for ten years, will be quite equal to good Arabian.

The effect of coffee on the system is exhilarating, while it yet soothes, lessens the desire for solid nourishment, and retards the waste of the tissues. It enables persons to bear fatigue, both mental and bodily, and is consequently much in vogue with those "who burn the midnight oil," or "just a toothful to keep out the cold," would be much better protected if they could be persuaded to take their "nip" in the shape of a cup of coffee. The wakeful properties of coffee are well known, and it is this which undoubtedly gave rise to its discovery, though improbable, story of its discovery. It seems, so saith this voracious legend, that an Abyssinian owned an ass, which he tied nightly to a bush adjoining his tent. Hither to the patient animal had not rendered the shades of evening hideous by un wonted sounds, but all at once it gave evidences of wakefulness, and disturbed its master's rest by loud vocal demonstrations. Notwithstanding the kicks and thumps showered upon its devoted carcass by its irate lord, it persevered in nocturnal braying. Worn out at length, he watched and observed the animal eat, with infinite relish, a quantity of berries from the bush. Struck with a bright idea, he did so

likewise, but, failing to discover any merit in the fruit, he roasted it, and found that his eyes were opened, that sleep was hindered, and that in fact he had made a valuable discovery; and so in future he changed the donkey's quarters, and appropriated the fragrant coffee to his own use.

These effects of coffee are due to three principles which it contains, viz.: (1) a *volatile oil*; (2) a substance called *caffeic acid*; and (3) an alkaloid called *theine* or *caffeine*. The volatile oil does not exist in the raw seed, but is developed in the process of roasting; and direct experiments have shown that we must, in some measure, ascribe to this oil the exhilarating effects of coffee. The caffeic acid is an astringent body akin to tannic acid, and, although it is somewhat altered in the roasting, Dr. Stenhouse states that "chemists generally are disposed to refer the flavor and peculiar properties of coffee as a beverage more to this acid than any other constituent." The third important matter in coffee is theine, or caffeine.

In addition to the above, Dr. Stenhouse states, that coffee contains 7 per cent. of cane sugar.

From all these considerations, it is evident that coffee is an article for which it is not easy to find an imitation; and as any other plant, to be equally useful, must contain the three important constituents above referred to; and there is apparently no other seed known, which would fully answer as a substitute in this respect. Looking to the great activity and peculiar properties of these substances, we cannot help seeing that, in permitting, as we now do, the admixture with coffee of vegetable matters totally devoid of them, we allow a serious injury to be done to many who depend on this beverage as an aid to the quickening and endurance of both their mental and bodily powers.

From The "British Friend."

John Burnyeat, and the Character of Friends' Meetings in his days; with a Notice of His Son, Jonathan Burnyeat.

(Continued from page 158.)

I resume a further delineation of these meetings illustrating the experience of the waiting worshippers:—

"When we were thus in our fears, and our minds not well acquainted with either right striving, out of self, or true waiting, the Lord sent his servants (who had learned of him) to direct us to wait in the light that did discover, to abide and dwell in the judgment that we received therein. As we were thus turned to this light, so were our understandings informed, and a hope began to appear in us, and we met together often, and waited to see the salvation of God (which we had heard of) that he would work by his own power. Thus waiting, the wonderful power from on high was revealed amongst us. Many hearts were reached, broken, and melted before the God of the whole earth, and great dread and trembling fell upon many. The very chains of death were broken thereby, the bonds of sin loosed, and many souls set at liberty. The prisoners of hope began to come forth, and they that had sat in darkness to show themselves, and the promises of the Lord began to be fulfilled unto many spoken of by Isaiah, xlii. 7; xlix. 9; lxi. 25. Some taste of the oil of joy came to be witnessed, and a heavenly gladness entered the hearts of many who, in

the joy of their souls, broke forth in praises unto the Lord, so that the tongue of the dumb, which Christ, the healer of our infirmities, unloosed, began to utter the wonderful things of God. Great was the dread and glory of that power. One meeting after another it was graciously and richly manifested amongst us, to the breaking, tendering, and melting of our hearts and souls before the Lord. Then we began to delight in the Lord, and in his way that he had cast up. With great fervency and zeal then we began to seek after him, and to meet oftener together than before. Our hearts were so affected by the presence of his blessed power which daily broke forth among us in our meetings, that we were greatly comforted, strengthened, and edified; for it was that same Comforter our blessed Lord promised he would pray the Father for, and which the Father should send. John xiv. 16, 26.

"We came to be taught of the Lord, according to that new covenant promise, 'They shall be all taught of the Lord.' Is. liv. 13; John vi. 4, 5. Then were our hearts inclined to hearken unto the Lord, and our ears, which he had opened to hear, were bent to hear what the Spirit's teaching was, and what he said unto the church, who was the chief Shepherd and Bishop of the soul. Thus we were gathered into a right gospel exercise and gospel worship by him through whose name we had received remission of sins past, and whose blood had sprinkled our hearts from an evil conscience, and who gave the pure water that washed and made clean; so that with true hearts many began to draw nigh unto God, in the full assurance of faith, as the ancient saints did, and were accepted. We had access by that one Spirit, by which we came to be baptized into one body, and so came to drink into one Spirit, and were refreshed and greatly comforted, and grew up together in the mystery of the gospel fellowship, and so worshiped God, who is a Spirit, in the spirit received from him, which is the gospel worship, according to Christ's appointment. John iv. 24. Then we came to see over those worships set up by imitation, and saw it to be vain to worship God and teach for doctrines the commandments of men, as our Lord had said. Mat. xx. 9. Therefore we were constrained to withdraw from these, and many of us to go and be water-bathed against them.

"Being gathered by the Lord Jesus Christ, that great Shepherd and Bishop of our souls, we became his sheep. We learned to know his voice, and to follow him, and he gave unto us eternal life, and manifested the riches of his grace in our hearts, by which we were saved through faith, and delivered from that wrath and fear which had been so weighty upon our souls, and in measure from the power of that death that had reigned and made us miserable and wretched. We came to partake of that life wherein the gospel blessedness consists. The Lord becoming our shepherd taught us, and led us forth into green pastures, where we did feed and rest together with great delight. O the joy, the pleasure, and the great delight that our hearts were overcome with many times in our reverent and holy assemblies! How were our hearts melted as wax, and our souls poured out as water before the Lord, and our spirits, as oil, frankincense, and myrrh, offered up unto the Lord as sweet incense, when not a word outwardly in our assemblies has been uttered! Then

did the Lord delight to come down into gardens and walk in the midst of the beds spices; and he caused the north wind to wa and the south wind to blow upon his garden and the pleasant showers to descend for th refreshing of his tender plants, that th might grow more and more. Unto them th had known the night of sorrow was the joyful morning come, according to the experie of Psalm xxx. 5; and such as had been in de afflictions came to witness the fulfilling of th great gospel promise, 'O thou afflicted, to with tempest and not comforted, behold I lay thy stones with fair colors, and lay th foundations with sapphires; and I will ma thy windows of agates, and thy gates of buncles, and all thy borders of pleasant ston and all thy children shall be taught of th Lord, and great shall be the peace of thy ch dren. In righteousness shalt thou be establi shed; thou shalt be far from oppression, thou shalt not fear; and from terror, for shall not come near thee.' Is. liv. 11-13; Coming to be acquainted with the power our Lord Jesus Christ in our hearts, we ligh ted in the enjoyment thereof, having re ady counted all things but as dross in co parison of the excellency that we saw there. We were therefore willing to suffer the lo of all that we might win him.

"Blessed be the Lord, many found th Beloved, met with their Saviour, witness his saving health, by which their souls we healed, and became of his flock and fami and household of faith. We found the ancie experience of the church true, as testified Scripture, 'Because of the savour of thy go ointments, thy name is an ointment pour forth, therefore do the virgins love thee.'

"Growing thus into this experience of th goodness of the Lord, and of the sweetne glory, and excellency of his power in our s; embles, we grew in strength and zeal o our meetings more and more. We valu their benefit more than worldly gain. It w unto some more than our appointed food; ar thus continuing, we grew more and more in an understanding of divine things and heav ly mysteries through the openings of t Lord's Spirit and power, that was dai amongst us, and wrought sweetly in o hearts, which united us more unto himse and knit us together in the perfect bono love, of fellowship, and membership in hi so that we became a body compact, made of many members, whereof Christ himself t came the head, who was with us, ruling ov us, and gave the gifts of his Spirit unto us, l which we came to be enlarged and furth opened, that we might answer the end f which he had raised us up as a people, and far blessed us, and sanctified us through h word that dwelt in our souls. Keeping st to our zeal, and to our first love, keepin our meetings, and not forsaking the ass bling of ourselves together, the Lord's pow still continued with us, and was renewed dai in our meetings, enlarging our understandi in the mysteries of the divine life and hidde things of God. Many through the favor God grew in their gifts, and had their mou opened in the ministry, becoming witness unto the world, and instruments in the Lor hand to proclaim his gospel."

In this delineation we have evidence th the Friends of this period in their worshi ping assemblies looked away from man. The came together to meet with their Lord, ar

sit under his immediate teaching; his bap-
tism power and his felt presence being daily
manifested. We have also some remarkable
of that even their children were carefully
ined in a knowledge of Holy Scripture, and
ught in the same way to sit as at the feet
their loving Lord. Sewell declares in his
tory of these times of violent persecution,
at where the parents were imprisoned, mere
ldren were known in many instances to
re kept up their meetings.

(To be continued.)

For "The Friend."

Reports of Friends of Philadelphia Yearly Meeting for the Improvement of the Indians.

Notice has been given, for some time past,
at a Friend and his wife are wanted to take
charge of the Boarding School at Tennessee,
New York, under the direction of the Com-
mittee of our Yearly Meeting for the Improve-
ment of the Indians, who will also be expected
to render such advice and assistance to the
Indians as they may be enabled. The Friend
and his daughter who are now in charge of
the Institution, having been engaged in the
service a number of years, are desirous of
being released, and are waiting the appoint-
ment of their successors. No suitable Friends
were offered to take their place. Considering
the interest which has of late appeared to be
taken in Indian civilization, it is cause of
pride and regret there should be so much
inactivity in procuring those willing to engage
this interesting and useful work.

The concern for the welfare of these poor
people took strong hold upon the feelings of
our forefathers. A very short time after the
organization of the committee appointed by
the Yearly Meeting held in 1795, five Friends
entered their services, and for many years after
there was a constant succession of laborers,
both men and women. About 1809 there
were five men and three women Friends re-
siding among the Senecas on the Allegheny
reservation at the same time. The duties of
the pioneers in the work were arduous.

By the instruction of the Indians, they had
a land on which they settled to clear and
bring under culture. They had also buildings
erect, and subsequently saw and grist mills
were put in operation. They did not allow
a sacrifice incident to a residence in the
wilderness, to deter them from faithfully pur-
suing their benevolent object which, as stated
in the original appeal of the Committee, was
to instruct the Indians in husbandry and
useful trades, and teaching their children
necessary learning that they may be acquaint-
ed with the Scriptures of Truth, improve in
the principles of christianity, and become
qualified to manage their temporal concerns." A
considerable number of the Friends who en-
gaged in the work, spent several years in
a service, and when released and returned
their families, expressed much satisfaction
in the retrospect of their labors; being favored
to feel that peace which accompanies the
performance of required duty. They were
able to render very important assistance to
their brethren and sisters; their kind and
faithful labors were thankfully received, and
to a considerable extent appreciated. Many
of the Indians followed their advice and en-
deavored upon the cultivation of the land, and
soon abandoned a reliance upon hunting and
trading for procuring their subsistence. The

new mode of living thus introduced, furnished
them some comforts they had not previously
enjoyed, and their gratitude to Friends for
their instruction and help was very often
heartily expressed, and the progress made by
many of them in their new business was very
encouraging to the Committee. A deputation
who visited them about ten years after the
commencement of the efforts of Friends to
instruct them, state in their report of their
visit, that "the Indians of this settlement
(Cattaraugus) have enclosed with good fence
and cultivated several hundred acres of land
within three or four years past, a considerable
portion of which was in with corn, potatoes
and oats, and they generally looked well. A
number of families have raised wheat, and are
preparing to sow more this fall. Several have
raised flax, and about twenty-five of their
women have learned to spin during the last
summer. A number of the girls have attended
to this business under the care of Hannah
Jackson, and spun yarn sufficient to make
near 80 yards of cloth, which was woven and
divided amongst them. Considerable improve-
ment has also taken place in the mode of
building, many have good houses, and some
have barns—scarcely any of the old cabins
are now standing. They have wagons and
carts, also several yoke of oxen and ploughs.
Divers of them have planted fruit trees, and
some of the young men have manifested in-
genuity in several branches of mechanical
business."

Those on the Allegheny reservation were
represented as having increased "their stock
of cattle, horses and swine, quite equal to their
means of supporting them through the winter.
Many of them have good crops of corn, oats
and potatoes, and divers were preparing to
sow wheat. Many of their women have paid
some attention to spinning, especially in the
winter season. They appear more cleanly in
their persons and houses than they formerly
did, and their manners and deportment in the
general have become more assimilated to the
modes and practices of white people."

In reply to a written address the Friends
presented to them at this period, one of the
Indian chiefs said,—

"Brothers, as we said before, we feel joyful
and most think that you are our friends. We
looked upon ourselves as lost persons until
Friends came to instruct us. Every man in
this room thanks you and all the Council at
Philadelphia, and we thank the Great Spirit
above that he has influenced you to come to
enlighten us."

"Brothers, you know we told you we would
take up work and follow your instructions.
We desired you would have patience with us
and not expect great things at once. * * *
There are many of our people who have taken
your advice, and certainly will pursue the
things you have pointed out to us, having
found the advantage of them. About ten
years ago we were in a very different situa-
tion from what we are at present."

After enumerating the improvements they
had made, described in the report of the Com-
mittee, and also requesting them to inform
their old friends that they had put a stop to
the sale of spirituous liquors in their settle-
ment, and alluding to Friends' offer to grind
grain for them, toll free, he concludes thus:

"Brothers, we feel thankful for your kind
offer. There is not a man or woman among us
but will thank you for this kindness. We

are sensible you are a feeling people, and feel
more than others for us.

"Brothers, we feel thankful in ourselves
that you have given us your advice upon
paper. We will keep it to brighten our memo-
ries, and treasure it up for our children. All
in this room return you their thanks. We
press it into your breasts to carry home even
to your wives and children for giving you up
to come and see us."

Considering how short a time had elapsed
since Friends had been instructing them, the
statement of the Committee shows a rapid
and marked improvement, which must have
been viewed with great satisfaction by those
who were instrumental in producing it. Since
that period a steady advancement has been
made, so that a considerable number of the
descendants of those who were first benefited
by the labors of Friends now enjoy the com-
forts, and some of them even the luxuries of
life. There are, however, many others who,
from various causes, are slow to abandon the
habits of their forefathers, and for want of in-
dustry and economy have but few even of the
necessaries of comfortable living, and in many
ways need the assistance of their friends.

The boarding school belonging to the Yearly
Meeting is designed to give not only literary
instruction to the pupils, but also to acquaint
the female scholars with household duties.
It is situated on land adjoining the Allegheny
reservation, about four miles from Steamburg,
a station on the Atlantic and Great Western
Railroad. There are about 100 acres of cleared
land, and several hundred acres of timber in
the tract, and there are a saw and grist mill on
the premises. The dwelling house will com-
fortably accommodate about twenty-five chil-
dren and their care-takers.

For some years past the efforts of the Com-
mittee for the improvement of the Indians
have been mostly confined to those residing
on the Allegheny Reservation, which extends
about 31 miles along both sides of the Alle-
gheny river. The location of this reservation
is not so favorable for the improvement of
the Indians in agriculture as some others. A
large number of white people, of indifferent
character, are located in its vicinity, and many
of this class occupy a portion of their land,
and exert a prejudicial effect upon them. The
high wages received for rafting lumber down
the river, induces many of the young men to
engage in that occupation which draws them
off from the timely cultivation of the land,
and introduces them into the society of white
men of low character, whose example and in-
fluence are very corrupting. Such as are thus
enticed often imbibe a fondness for liquor and
other demoralizing practices which are com-
municated by their example to their asso-
ciates on the reservation, and thus their ad-
vancement is retarded. To the Indians on
this reservation there is, therefore, still need
of labor, and important aid can be rendered
to them by educating their children, inciting
them to industry, advising and assisting them
in the management of their business, as well
as promoting among them virtuous habits,
and as ability may be afforded, awakening in
them a sense of the obligations of religion.
It is very desirable that some suitable Friends,
influenced by sympathy with the condition of
these people, may be drawn to engage in this
labor of love, and that they will make known
their willingness to enter upon the service to
the Committee, who, it is understood, are dis-

posed to make compensation therefor to the full extent of the means at their command.

From "McMillan's Magazine."
The Suez Canal.

(Concluded from page 164.)

The whole scene along these six or seven miles was truly wonderful. Such a number and variety of men and animals were probably never before collected together in the prosecution of one work. Here were to be seen European gangs—Greeks, Albanians, Montenegrins, Germans, Italians, &c., generally working at the lower levels, and where the tramways and inclined planes carried away the *debris*. Their only animal helpers were mules to draw the wagons. Then would come groups of native gangs, the produce of their pickaxes and spades borne away in wheelbarrows or on the backs of camels, horses, donkeys, and even children. Of these animals the donkeys were the most numerous, as well as the most intelligent. It was curious to watch them. Seldom did the boy whose post it was to drive them think of accompanying them; he generally stood at the top of the embankment, and emptied the contents of their baskets as they arrived. Below, as soon as the basket was loaded, one of the fillers would give the animal a smack with the spade, and an emphatic "*Empshee, ya kelb*" ("Get along, O dog.") and it would quickly move off, and gradually make its way to the top; when, the basket emptied, it would be dismissed with another "*empshee*," and proceed down again. These donkeys would preserve an unbroken line in mounting and descending the tortuous and steep incline, and if a stoppage took place, a shout from the men was sufficient to send them on again. Their only trappings were the open-mouthed sacks made of shreds of palm-leaf, flung across their bare backs, forming a double pannier. The camels had a more scientifically constructed burden, consisting of a pair of open wooden boxes closed at the bottom by doors fastened with a bolt; on the bolt being withdrawn the doors opened, and the boxes discharged their contents. In many places blasting was going on; or the half-formed rock, composed of shells embedded in lime and sand, offering as stubborn a resistance to the pick as it had to the dredge buckets; at that rate blasting was the quicker process. Steam pumping-engines at intervals of a few hundred yards kept down the water which filtered in freely, and at the same time conveyed fresh water to cisterns placed at a short distance from one another on both sides of the canal. The Fresh-water Canal is about a quarter of a mile distant. The head-quarters of this busy scene was called the "*Campement de la Plaine*," and consisted of an agglomeration of wooden huts lying in the swamp between the two canals. A short distance beyond commence what are called the Suez lagoons, and there a dam marked the end of this animated dry-work section. On the farther side of the dam was water, and dredges were again to be seen at work. A first shallow channel through these lagoons had been dug by hand. This soon filled, partly with salt water from the surrounding marshes, partly with fresh water brought through a narrow cutting from the Fresh-water Canal. The dredges with long spouts were then introduced, and carried on the work; a dam just opposite what is called

the Quarantine station stopping the flow of the tide of the Red Sea.

Shortly before reaching the lagoons the canal takes a slight turn eastwards, leaving the town of Suez about a mile and a half to the west; and then, tending westwards again, enters the head of the Gulf opposite the roadstead, and rather more than a mile below the town. Its entire length from the harbor of Port Said to the roadstead of Suez is 160 kilometers, just 100 miles. The last few hundred yards of the canal follow in the narrow channel that runs up from the roadstead to the town, and are bounded on the west by a breakwater, which also serves as a protection to the new harbor at the head of the roads. The marshy ground behind the breakwater has been raised with the stuff excavated from the bed of the canal, and a dock and landing quays constructed on it. To the north are the arsenal and dry dock, and a railway station, destined to be the terminus of the Alexandria, Cairo, and Suez Railway. A branch line for goods already comes down to the dock, and the town will no doubt soon extend in this direction. Suez has increased wonderfully within the last few years, and from a few hundred inhabitants, in sheds scattered here and there on the sand, has become a flourishing town with a population of 17,000. It cannot be said to owe its birth to the canal, as Port Said and Ismailia do; but its recent rapid increase and development is due to that work and to its humble though most indispensable *ancilla*, the Fresh-water Canal, before the making of which all the water came to Suez by train from Cairo, as it did in more early days still on camels' backs from a distance of several miles.

A few words remain to be said on the tolls to be levied, the method of transport, means of lighting, &c., to be employed on the canal. The tariff has been fixed at ten francs per ton measurement and ten francs per passenger. There were at one time various plans as to the means of locomotion to be employed for getting vessels through. At first the idea was against their using their own propelling powers; they were to be towed either by tugs, paddle or screw, or working along an endless chain, or by locomotives running along a railway on the bank. Last year, however, a commission specially appointed of French engineers, contractors, ship-owners, naval and merchant ship-officers recommended that ships should employ their own means of propulsion, and that the mean rate of speed should be fixed at ten kilometres (6½ miles) an hour. It is intended to try some electric system of lighting for making the course through the Bitter Lakes at night; and should this prove successful, it will probably be applied along the whole length of the canal. Every ship will be obliged to take a certificated pilot on board. Besides Lake Timsah and the Bitter Lakes, there will be certain points at which ships can pass one another, the present width at the bottom, only seventy-two feet, being insufficient to allow ships of large tonnage to pass wherever they may happen to meet.

We have now gone over the whole of this great work. But, even though the accomplishment of the canal be no longer a possibility, or a probability, but a certainty, the grave question still remains, Will anything come of it? Will the result be at all proportionate to the energy, and ingenuity, and, above all, the capital expended? Though

these are problems which time and experience alone can solve, it may not be amiss to amine a little some of the points connect with them. With regard to the maintenance of the canal as a serviceable and navigable channel between the two seas, the means and appliances which served to create will suffice for keeping in a state of efficient Great stress has been justly laid on the fill up with sand both at Port Said and along canal, the falling in of the banks, &c.; and doubt all this will to a certain extent place: still the providing against it press no difficulty except that of expense. As thus the real question is, whether the traffic will be sufficient to meet this undoubtably heavy expense. On this there are two points to be considered. What was the object which the canal was constructed? Is it object likely to be attained? The practical object of the canal is to reduce the navigation distance between the West and the East, nearly 8,000 miles. From England to India, for example, the distance by the Cape of Good Hope is 15,000 miles; by the Suez Canal will be 7,500. From this closer approximation of East and West will result, first, an industrial and commercial revolution which the effects are incalculable. The hundreds of millions of Europeans who send their manufactured products to the East, and seven hundred millions of Orientals who consume those products, and send in exchange their raw materials to the West, will be brought into closer, less costly, and more intimate relations. In considering whether the result is likely to be attained, it may not be out of place to recollect that up to the beginning of the sixteenth century the commerce between East and West had all passed by either of the two branches of the Red Sea. The general insecurity of life and property which began to prevail when Syria and Egypt fell under the dominion of the Turks, and consequently increased difficulties of transportation from sea to sea, necessitated the employment of some other route; and Vasco da Gama having just at that time doubled the Cape of Good Hope and reached Calicut, the circuitous sea-route became the highway between East and West. A few years ago a partial return was made to the old route; I thought there was security, still the expense and trouble of transshipment and conveyance across Egypt was an effectual barrier to being employed for heavy goods. The contrast between the two routes stood thus: by the Cape, cheapness, but with length of time; by Egypt, shortness of time, but with expense and trouble. The canal secures shortness of time combined with cheapness and avoidance of trouble. As compared with the Cape route the saving of time will considerably more than compensate for the expense of the toll, and as compared with the land route through Egypt, while the time is nearly the same, it is trouble is *nil*, and the expense considerably less—the railway charge for conveying goods between Alexandria and Suez being more than double the ten francs per ton proposed as the rate for the canal. It must be borne in mind, however, that it is only by steam that the canal route can be used. The ancient navigation of the Red Sea, and the continued prevalence in it of the same wind, preclude the possibility of sailing ships being employed with any punctuality. Steamers will have to be employed, and commanded by

ss of captains superior to the general run
all merchant-commanders. The recent
ortunes of the P. & O. Company show
tremendous are the risks which the Red
presents even to the experienced com-
nders of their boats. Much time, there-
fore, inevitably elapse before anything like a
development of the anticipated traffic can
be realized; and this will be a crucial period
for the canal. For while its expenses will
nearly exceed its revenue, it must still be
in a state of perfect efficiency in order
to induce confidence in its safety and capa-
city, and prove beyond question the reality
of the advantages which it offers. Many
modifications and changes, all involving great
cost, will also have to be made during this
time. The sharp turns must be done away
with, the breadth and depth considerably in-
creased before it can really be serviceable for
steamships. No doubt the energy which has
heretofore so successfully overcome every ob-
stacle will be equal to these emergencies. Mr.
Cressop looks upon this canal as a sacred
trust which has been given him to accom-
plish, and the faith which he has in his mission
faith with which he has inspired all those
who have so ably seconded him in his task—
never yet faltered, nor failed to justify
itself by success. We in England should at
least wish him God-speed; for if he suc-
ceeds, we shall be, or we ought to be, the
greatest gainers by his success, though pos-
sibly Italy will be the country which will pro-
portionately profit the most.

For "The Friend."

Selected from William Evans' Journal.

351, 2nd mo. 3d. Having passed some
time with little sensible evidence of Divine
light, I went to the Quarterly Meeting for
ness much discouraged, and with little
hope that the quickening power of Christ
could be felt by me. Over the men's meeting
of renewed exercise was spread; and I
ought Samuel Beattie, Sr., was strength-
ened to call Friends back from the violations
of our testimonies, which, not a few had fallen
into, by their conformity to the changeable
fashions of the world. They were calling
attention to dress and language, the reading
of pernicious books, and others calculated
to bring on the mind with unsound principles
and to poll it through philosophy and vain deceit,
and things; he believed the testimonies main-
tained by Friends respecting them were
the basis of primitive Christianity. Departures
from them created false taste; excited and
unsettled the feelings; and these led to the
like of our silent meetings, and a desire to
have preaching and vocal or instrumental
music could be heard, which men were in-
duced to think they could use as the worship
of Almighty God. But it could have no effect
except on the animal feelings, to arouse and
excite them. He opened several of our testi-
monies, and pleaded with the young people to
be the privileges which they had offered
them in such a Society as ours, that watched
over them for good. My brother Thomas
spoke to several points, as well as some
of our Friends, with which others united. I
sought it my place to say I hoped we should
profit by the exercise spread over the meet-
ing; it was an evidence that He who raised
up had not forsaken us. How fearful were
we in the beginning of our heavenly journey
doing any thing against the Truth; and

how desirous to know the Divine will and to
receive strength to do it. Was there not now
a danger, after experiencing a little prosperity,
of putting forth the hand and appropriating
the blessings of a kind Providence, to purposes
of which we should have been afraid in those
days, especially in the furniture of our houses
and in our mode of living? Entering into
our own condition, and being favored to search
Jerusalem with candles after having been so
long contending against error without, and
among others, made this meeting additionally
satisfactory, and raised the hope that the
Lord was beginning to work for and among
us.

1856, 4th mo. 28th. Our Yearly Meeting
was held last week, in which I was again con-
tinued Clerk; and I thought I had never
passed through so much suffering from day
to day, as I did through the whole of its ses-
sions. Accompanying the reasons governing
a printed statement of its acknowledgment of
that meeting in its acknowledgment of the
separate meeting in Ohio; which, some wished
to have read. After it was deliberately read,
Samuel Beattie, Sr., expressed his dissent from
their conclusion to own that party in Ohio,
and bore a very decided testimony against
separations in our religious Society; as they
were no remedy of evils or difficulties. Our
place was to bear, and patiently suffer until
the Lord brought relief. He referred to
George Fox's epistle, written from Amster-
dam, against a spirit that was seeking to pro-
mote divisions and separations in the Society
at that day. I thought the manner in which
separations and their consequences were treated,
had a useful effect upon many minds.

Burlington county, 12th mo. 28th, 1850.

For "The Friend."

Friends' Freedmen's Association—Extracts from
recent letters.

Danville, Va., 12th mo. 27th, 1850.

Snow fell here on Fifth-day night about one
inch deep. It seemed the harbinger of cold
weather. The ground, brooks and ponds,
have been frozen, even the Dan River at this
place, was sealed over from one shore to the
other. Fowls and beasts have suffered, and
in some instances I hear have perished. I
hear of no poor that have perished, but I
know there must be intense suffering, for in
many houses, open to the weather, are large
families without any fuel except a little brush-
wood, and not clothing enough for person or
bed. It is painful to see the little children
shivering and trembling, their teeth chattering
with the cold. We are diligent in doing
what we can to make them comfortable, but
all we can do is comparatively little, where so
much is needed. * * *

ALFRED H. JONES, *Supt.*

Lineolnton, Dec. 27th, 1850.

I have been visiting many of the poor
Freedmen, and found large families in great
distress and in a truly deplorable condition,
without clothing, a cold winter upon them, no
shoes, very often no fire, exposed to the in-
clemency of the weather; aged people not able
to work without food; in *five* families all were
sick with pneumonia; I gave them some
money and left with a sad and aching heart.
Many of the children are kept out of school
on account of not having sufficient clothing,
still the school is very large indeed. Will you
please appeal to the Association on behalf of

Lineolnton, and oh, may they find it in their
hearts to send me a box of clothing! The
freedmen feel very grateful for what the
Friends have done for them from the first, and
many prayers are constantly ascending that
God in His wise providence would bless the
dear Friends for their liberality and kindness.

FRANCES COLVER, (*Teacher*.)

Danville, Va., 12th mo. 30th, 1850.

The "Women's Aid Association," in their
generous liberality for charity at the different
points, completely anticipated Frances Col-
ver's appeal sent to Philadelphia last evening.
It will be hard to tell which will be most
thankful, teacher or freedmen, for such unex-
pected and welcome visitation. It does me
good to see money put into the hands of those
who will be so faithful as F. Colver in its ap-
propriation. We all feel fresh stimulated to
diligence in widening our charities by this
unexpected beneficence, and will in due time
give our sisters an account of the purposes to
which it is applied. If the cold continues, food
and fuel will be the two largest draughts upon
it.

ALFRED H. JONES, *Supt.*

Salisbury, N. C., 12th mo. 28th, 1850.

Yesterday was spent in looking up children
to bring into school. I found many families
who would send if they had clothing for their
children, and many old people suffering with
rheumatism who needed it. I mean to make
the best possible use of the cloth sent; I think
it needs a square and compass to make every
thread tell, if I get out a garment for each of
the little rag bags that I saw yesterday.

A. BERNETTE BROWN, (*Teacher*.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a
Minister deceased.

(Continued from page 155.)

"7th mo. 1862. I was favored to sit with
Friends again in our meeting at West Chev-
er to my comfort; and the following Sev-
enth-day met with Friends in our select pre-
parative meeting, a small number. Here my
mind was impressed with the belief, that the
more unreservedly we endeavored to serve
the Lord, the more we should experience Him
to be a stronghold in the day of trouble.

"27th. I was favored to get to meeting,
though in much feebleness of body. Poverty
of spirit was my portion.

"My mind frequently, in the time of my
late sickness, was impressed with desires for
the welfare of my neighbors and those round
about, whom I feared were too much in the
practice of collecting and sitting about the
streets, especially at public houses, on First-
day afternoon, when probably their conversa-
tion was not of an improving kind. It arose
with me, I thought with a degree of freshness,
and in the remembrance of our dependent
state, to have some tracts of a religious na-
ture spread among them. On mentioning the
subject to my worthy cousin, James Emlen,
he expressed a willingness to select the
tracts, and hand them where he thought
suitable; which has afforded a comfortable
relief to my mind. Having about the same
time, from feelings tenderly interested in their
welfare, written a letter to my nephews—
and —, reminding them of the need we
have through Holy Help to be making pre-
paration for the solemn close of life; both
these little acts of dedication afford me a
peaceful retrospect.

"8th mo. 5th. For several months past some omissions of duty, which I thought had been passed over by the Searcher of hearts, have freshly revived with me, attended with painful feelings, doubts, and fears, respecting my state of acceptance with the Most High. But on waking early this morning, my mind became unexpectedly clothed with a comfortable feeling, and encouragement was felt from promises that seemed sealed upon my spirit, viz:—'I have graven thee on the palms of my hands,' &c. 'Thy name is written in the Lamb's book of life,' attended with a sweetness of feeling which no human aid could give. I write with fears and care lest I should say more than the Truth would allow; but may add my heart was raised in thankfulness, as on the banks of deliverance, to Him who alone is able to help us on our heavenward journey. Gracious Father! may neither heights nor depths, things present or to come, be suffered to separate me from thy love in Christ Jesus our Lord; who for the joy that was set before Him, endured the cross, despising the shame, and is now set down at the right hand of Thy majesty on high; there making intercession for poor erring man. The foregoing season of favor I desire to have in grateful remembrance to the Author of all our sure mercies."

After alluding to a season of indisposition, wherein she says, "my feeble strength was reduced, and my mind a part of the time closely tried," Hannah Gibbons writes under date of "8th mo. 27th. I was favored to get to Monthly Meeting in much feebleness of body. I had not sat long before my mind was clothed with the spirit of supplication, not only for myself, but also those assembled with me, that we might be preserved in this day of close proving; that our hearts might be so humbled, that we might be favored to know the voice of our heavenly Shepherd from that of the stranger; and so furnished with strength in our inner man, as to obey all His requirements; that the faith of the youth might be strengthened, and they be enabled to say, 'The things I know not, teach thou me.' The foregoing impressions felt renewedly solemn; but being enabled to yield to what I believed was required, my mind was afterwards favored with a calm, comparable to 'lying down beside the still waters.'

"31st. Desires were raised for preservation. It seems to me a day wherein the enemy of our souls is very busy, and the need of watchfulness and prayer, our standing being as on a sea of glass, is impressively felt. Gracious Father! be pleased to keep me from evil, and from all the by ways and crooked paths of the evil one. Thou alone art able to do it; for 'of ourselves we can do nothing.'

"9th mo. 21st. For some time past I have felt interested in the welfare of two individuals, not members of our Society, and with whom I am not much acquainted. — and — Having heard lately of their being in an afflicted situation, my mind was much drawn towards them in sympathy; so much that I thought of trying to go to see them, but was much discouraged on account of my feeble state. On mentioning my exercise to my cousin James Emlen, he kindly entered into feeling with me and said, 'perhaps thou couldst relieve thy mind by writing (or words to that effect) and I would willingly take it and read it to them.' On reflecting on the subject the proposal felt easy to me, and I was enabled

to express my feelings in writing; which J. E. took and read to them. It appeared acceptable to both, particularly to the mother, who was tender, took the visit kindly, and sent her love to me. Her son was unable to speak from the effect of paralysis. Thus my mind was relieved from the exercise; for which I think I may say a degree of humble thankfulness is experienced.

"25th. Being with some assistance favored to get to our week-day meeting, I think I may say a lively exercise was experienced for myself and those assembled, that in this day of trial, when war and rumors of war are often heard among us, we might know a building on the sure Foundation, Jesus Christ the Rock of Ages. Lord! be pleased to keep the little ones, who have no might of their own, as in the hollow of Thy Holy Hand. A comfortable degree of hope in the mercies of the Shepherd of Israel was renewed, and desires raised, that I might be preserved from the destroyer, who is going about as a roaring lion, seeking whom he may devour.

"10th mo. 17th. Yesterday we had the company of my beloved friend, William Evans and his daughter, from Philadelphia, at our Monthly Meeting, and a few hours at our house. William's humble walk and solid deportment were strengthening to my mind; and I doubt not his communication at meeting was acceptable to Friends. It seemed to me there was a solemnity spread over us which was comfortable to feel, and cause for thankfulness to the Author of all our blessings. Though my deafness for a considerable time past has prevented my hearing what has been said in our religious meetings, desires have been raised, that being thus much deprived of this outward sense, my inward ear might be increasingly attentive to Divine guidance.

"My dear sister E. E. having been with us a few days very acceptably, has just left us. I feel lonely and stripped as to the outward, but am favored with a renewal of hope in the Lord's mercies; and that he continues to regard the poor of the flock. Gracious Father, be pleased to preserve me from evil, in thought, word, or deed; and renew my strength in the all-sufficiency of thy power to heal our backslidings when they are repented of."

"Repentance towards God, and faith in our Lord Jesus Christ," is the order in which the Apostle Paul has placed these great and indispensable christian experiences. Moreover, it was just before the ascension of our blessed Lord, that He left the charge to his disciples, "that (firstly) repentance, and (secondly) remission of sins should be preached in his name among all nations, beginning at Jerusalem." Hannah Gibbons, had no doubt, in her measure, experienced through the saving strength of Him whom, "God had exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins," that godly sorrow which worketh repentance to salvation; and hence her allusion to "the all-sufficiency" of that Almighty "power to heal our backslidings when they are repented of." Thus it is; when the poor sinner is brought, through the convicting, convincing power of the Holy Spirit to have the eyes of his understanding opened, and to be sensible of his sin, and is grieved and humbled before the Searcher of hearts on account of it, then He who commandeth all men every where to repent, and causeth His light to

shine out of darkness for their guidance, in His condescending love and mercy, grant repentance to life. For, saith the Ape "the goodness of God leadeth thee to repentance." And again, "godly sorrow worketh repentance to salvation not to be repented. In connection herewith may the stirring, proof of the Spirit to the church of Ephraim due place with us in this day of false opinions, of strange disputations, of false beguiling liberty, and wherein "the ancient landmarks which our fathers have set being so removed: "I have somewhat agitated thee, because thou hast left thy first love. Remember therefore from whence thou art; and repent, and do the first works else I will come unto thee quickly, and remove thy candlestick out of his place except thou repent."

"10th mo. 19th. In our meeting at West Chester, my mind became early clothed with desires for our best welfare; and the language of one formerly weightily impressing mind, it felt as though I could not be without expressing it: 'Turn thou me, a sinner, shall be turned, for thou art the Lord my God. Love flowed freely to the gathered assembly and I was favored to return a little relief, and under no condemnation. Gracious Father, feed me with food convenient for me, learn me to be content therewith.

"25th. Attended our Select Preparatory and 26th, our First-day meeting for worship. Both were seasons of lowliness to me; y^t true desires were raised in both for a continuance of Holy Help.

"29th. Our Monthly Meeting was held at West Chester: in which my mind was repeatedly impressed with a sense of our dependence, and the need we have of Holy I^{ts}. Desires were raised for a renewal of strength from time to time to do the Lord's will: that our eyes might be anointed with eye-salve of His kingdom, that we might be enabled to see with holy certainty, the things which belong to the Lord's honor and our souls' peace in the day of trouble, and be able to do them. My mind being clothed with the spirit of supplication, I trust I say avfully so, it was yielded to on the bed of knee. After which our valued friend, vid Cope, was engaged in testimony, seemed to me a solemn covering was spread over us, which no human aid could give. This is cause for thankfulness to Him when He opens none can shut, and when shuts none can open."

(To be continued.)

Scientific Seraps.

Mount Washington Railway.—The depot 2,655 feet above the level of the sea, or 1 feet above the White Mountain House. It leaves a grade of 3,600 feet to be overcome the height of the mountain is 6,235 feet at the level of the sea. The length of the road is two miles and thirteen sixteenths.

The heaviest grade is thirteen inches to a yard, and the very lightest, one inch to a foot. A part of the course is over "Jacob Ladder," the zigzag portion of the old path lying just above the point where trees are left behind. The railroad is a generally straight line, however, curves slightly only to maintain a direct course.

The locomotive pushes the cars before it on the incline, and both run upon three rails, the centre one being a cog rail. The engine

re kept upon the track by friction rollers on the side of the cog rail, and the means for stopping the descent are ample. Means of atmospheric brakes either the engine could be sent down alone at any rate, fast or slow, and there are also brakes operating with equal directness the central wheels, together with other means of governing the machinery of locomotives.

Every competent person who has examined the road and the running machinery, unceasingly both as safe as they could possibly be made. The landing place at the top of the mountain is directly in the rear of the graph office, and but a few rods from the top of the Tip-top House.

Oscillation of Railway Cars.—There is so latent an idea that the unpleasant, and to nervous, injurious oscillation of railway cars is due to the axles being too wide for the rails, that the following explanation given in "Times," by Charles Fox, is of much importance, both to the public and the companies.

The oscillation of railway trains, more especially at high velocities, producing what is usually called gauge concussion, is a very serious source of wear to the permanent way, rolling stock of railways, and as a consequence, of great expense, to say nothing of discomfort it occasions to passengers, and my opinion, caused, in very great measure, by the use of wheels the tires of which are of cones instead of cylinders.

The question of passing with steadiness straight lines, seems to have been altogether overlooked in the introduction of iron wheels, for it will be obvious that with such play allowed between the tire and rails, unless one-half of such play be constantly preserved on each side of the way, wheels staked upon the same axle will run upon different diameters, and consequently, a struggle arises which cannot fail to result in oscillation, inasmuch as the motion of the flanges touches a rail, that rail, becoming larger than the opposite one, it is off from the rail, only to make the same error perform in its turn, the same error, when serious oscillation is the re-

sult, no advantage is found to arise in the use of iron wheels in passing round curves, and which evil results therefrom, on straight lines. I have constructed upward of 250 miles of railway abroad, in the rolling stock of which I have departed from the usual form of iron wheels, and have used only cylindrical ones, and, as I expected, been gratified with satisfactory reports I have received of the fitness of trains supplied with them.

Electricity and Railroads.—On the railroads of the United States, where electricity is taking the place of steam, a watchfulness. On many lines there are contrivances where the passing of a train is automatically announced to neighboring stations. The cars pass over connectors, and the train records itself before it is behind, so that its progress and appearance are alike indicated.

Wooden Car Wheels.—The directors of the York and New Haven Railroad have decided as an experiment, to use wooden wheels instead of the iron wheels. Quite a number of these wheels have been purchased and will be substituted for the present ones on some of the new cars. They are expected to cost nearly treble the price of

iron wheels, but are considered quite as cheap in the end. They are made of elm or teak wood, and bound with steel tires. Besides being less liable to break by the action of frosts, they make less noise.

Alarm-Bell for Locomotives.—A new alarm-bell was tested on the Detroit and Milwaukee Railroad lately. The invention consists of an ordinary bell, weighing about 100 pounds, placed on the platform of the locomotive, immediately over the cow-catcher. A rod attached to the eccentric shaft causes a clapper to strike the bell each turn of the driving-wheel. The bell is suspended loosely, and revolves from the force of the stroke it receives, so that all parts of the surface are equally exposed to wear. The advantages of this arrangement are a continuous sound, slow or rapid in proportion to the speed of the engine, each 15 feet producing a stroke of the bell. In case of an accident, the railroad company can always prove that their bell was ringing according to law; and owing to the position in which this bell is placed, the sound can be distinctly heard about three miles in daytime, and by night four miles or more, the ground and the continuous rail, both excellent conductors of sound, assisting in carrying the vibrations. The Detroit and Milwaukee Railroad have 24 of these alarms already in use, and intend to provide all their passenger engines with them.

Letter of John Thorp.

Manchester, 10th mo. 26, 1876.

To —,

My dear Friend:—I am obliged to thee for the particular account of the state of the church in —, though, alas! it is a very poor one; and I am afraid such is the case too generally amongst us everywhere. Why it is so, the cause is as obvious as are the effects;—the people have forsaken the Lord, and gone after other gods; and therefore it is that the Lord's heritage is become desolate, and "the daughter of Zion covered with a cloud." Yet, however discouraging the present situation of things may appear; however affecting the prevailing desolations, so that the standard bearers may be ready to faint, and like poor Elijah, may be ready to think and conclude that they only are left, and their lives also are in danger, I do believe there is not only left a "seven thousand" amongst us, "all the knees" of whom "have not bowed to Baal, and every mouth" of whom "hath not kissed him," but I do believe the Lord, in unfailing mercy, is bringing His work again upon the wheel, and that He will yet more and more effectually revive it, as "in the midst of the years." So that I would not have us to be discouraged; I believe the Lord would not have us to be discouraged, neither grow weary, nor faint in our minds; but rather, let the hands that hang down be lifted up, and the feeble knees confirmed; for the Lord is remembering Zion; He will rebuild her waste places, so that she shall yet become the "perfection of beauty, and the joy of the whole earth." "Therefore rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolation; that ye may milk out of her and be delighted with the abundance of her glory." "The cause is not ours; if thou dost well,

shalt thou not be accepted?" Let others do what they will; let them choose and worship what gods they please, "as for me and my house we will serve the Lord;" let us thus consider and resolve. What! though many are offended in Christ, and draw back from following him, shall we also go away? God forbid this should ever be the case with any who have known him, and that with him are the rewards of eternal life.

Oh that we might be encouraged to persevere in faithfulness, under every permitted dispensation, whether to ourselves or to the church of Christ! Leaving the effects and consequences of things to Him, who hath the control of times and seasons, let us be resigned to our various allotments, and not murmur at the cup which the Father hath given us. Remember, we are but servants and stewards; that it will be enough for us, if we be found faithful. What though that part of the vineyard be unpleasant to labor in; though there be not many mighty works to be done, because of unbelief; though the fields should not be white unto harvest, but rather the fallow ground want ploughing up, that the thorns and briars may be consumed; nay, though none should believe our report, and "though Israel be not gathered," those who have been careful to abide in their lot, who have been attentive to the voice of the true Shepherd, and given the people warning from Him, "shall be glorious in the eyes of the Lord, and their God shall be their strength."

I wish thee to let — see this; I may acknowledge he has been much in my view whilst I have been writing; for, though he is personally a stranger to me, yet my heart hath been filled with earnest prayer for his preservation in the right way of the Lord; that "neither things present, nor things to come, nor height, nor depth," may ever be able to beguile him of his reward, or frustrate, in any measure, the gracious intentions of the Almighty concerning him.

I wish for thee, my dear friend, careful, reverent attention, and humble obedience to every manifestation of duty; and that hereby thou mayst increase in true riches.

I am thy affectionate friend,

JOHN THORP.

THE FRIEND.

FIRST MONTH 14, 1871.

We trust that the communication in our present number, in relation to the care and labors of Friends of Philadelphia Yearly Meeting for the civilization of the tribe of Indians on the Allegheny river, and the need long existing of a suitable member to occupy the position of Superintendent of the School and Manager of the farm, will engage the attention of our readers. The work is of great interest to Friends generally, as well as to the natives, who are sensible they stand in need of just such help as the resident Superintendent, with the aid and advice of the Committee charged with the concern, is calculated to supply.

Public attention and feeling have been aroused on behalf of the Indians in the far west; and we rejoice to know that willing laborers have been found, to occupy the responsible positions of agents, teachers, &c., among different tribes there, even where they

are far separated from most of the comforts of civilized society. It is, we apprehend, an almost unprecedented circumstance, that the Indian Committee of Philadelphia Yearly Meeting has been *so long* waiting for some one to come forward to fill the station which would have been some time vacated, but that the present incumbent is unwilling to leave the Indians without any assistant and adviser. We cannot but believe that if the pointing to religious duty was more closely regarded, some one among our younger or middle aged members would find it their place to devote a portion of their time and talents to this benevolent work, and thus enable the Committee to carry out more efficiently the concern of the Yearly Meeting for the christian civilization of these aborigines of our country.

SUMMARY OF EVENTS.

FOREIGN.—A Madrid dispatch of the 3d says: Prince Ardenens, immediately after his arrival in the capital, paid a visit to the widow of General Prim, and in a feeling manner expressed his sympathy for her bereavement. He then proceeded to the chamber of the Cortes and took the oath as king of Spain. The enthusiasm of the people was universal. The king has counselled with Generals Riquelme, D'Alcazar and Olazoga on the formation of a constitutional ministry.

The Fenian convicts released by the British government have left Liverpool for New York in the steamer Cuba. The government pays their expenses to the United States. When the ship reached Queenstown, a conflictive dispute arose between the British and an outfit of 420. Their pardon is not complete. So long as they remain within the British dominions they are subject to the full penalties of the law under which they were sentenced.

It is announced that it is impossible to fix a definite time for the meeting of the Congress Powers in St. Louis, in consequence of the absence of the French representative.

The cable between Malta and Alexandria, which cost the English government over two millions of dollars, has been sold to the Malta and Alexandria Telegraph Company, together with all the stores on hand, for \$1,000,000.

London, 1st mo. 7th. Consols, 92½. U. S. 5-20's of 1862, 89½; of 1865, 89½; of 1867, 88½; of 1870s, 88. Liverpool.—Uplands cotton, 7½ a 7¾; Orleans, 7¼ a 8d. Winter wheat, 10c. 9d. per 100 lbs.

Field operations continue in France notwithstanding the severity of the weather and the consequent sufferings of the troops. Many engagements between the hostile forces are reported, the most important of which occurred at Bapaume, near Arras, in the North of France, on the 4th inst. The battle was sanguinary, but as usual the French and Prussian accounts differ greatly, each claiming the advantage. The Prussians on the 4th surprised the French in their offensive. At Ronen, capturing three stands of colors, two cannon, and 450 prisoners.

The siege of Belfort continues. By the surrender of Mezieres, 2,000 prisoners, 106 guns, and a quantity of stores, fell into the hands of the Germans. A telegram from Basle reports fighting on the Swiss frontier, in consequence of which two hundred French troops retreated into Switzerland, where they were disarmed by Swiss soldiers.

Bordeaux dispatches assert that Gen. Chanzy's army has been strengthened and increased to more than 200,000 men, and is now ready to resume the offensive. A portion of it is now strongly posted near Vendome. It is further said, the engagements along the Loire for a week past have all been successes for the French. Near La Chartre, 1,200 prisoners were taken by the French. A Prussian column recently lost 300 men by drowning, in an attempt to cross the Loire on the ice.

Versailles dispatches, on the other hand, report a series of successful engagements with the army of the Loire, near Vendome.

In the east of France the French claim more success for their arms.

It is reported that the French General Faidherbe has retreated with the main portion of his army, it is said to be crowded with wounded soldiers.

The French evacuated Havre on the approach of the Prussians. It is reported that the Prussians were pursued at Bolbec, a few miles N. E. of Havre.

The bombardment of the southern forts of Paris com-

menced on the 5th inst., and on the 7th, forts Issy and Vanvres were silenced. The bombardment of the outside defenses on the north-east side of Paris, continued. The loss of life on either side do not seem to have been large.

A correspondent of the *Tribune* sends letters and Paris papers to London, up to the 31st ult. He says: Coal cannot be bought as it has all been used for casting cannon, and by the railways and mills. Wood is going for good and the trees of the Bois de Boulogne and Boulevards are now being cut down. Bread is plentiful; it is not rationed, and is expected to last until the end of February. The deaths in Paris for each of the last two weeks was 2,700.

The French government informs telegraph companies that messages from Paris will be accepted and forwarded by pigeons at the sender's risk. The charge is ten cents per word, and must not exceed twenty words.

On the 8th inst., the King of Prussia telegraphed from Versailles to Berlin as follows: "Frederick Charles continues his victorious advance on La Mans. Everything has been quiet in the north since the 3d inst. The bombardment here is proceeding favorably. The barracks at Fort Vanvres are on fire."

Another dispatch says: "The advance columns of the German forces in the valley of the Loire, have reached St. Charles, near Sarge, Savigny and La Chartre. They encountered obstinate resistance along the whole line."

A detachment of the German army investing Belfort stormed a village south of that city on the 7th inst., and took seven hundred prisoners.

The government of Paris has issued a decree annulling the consolidation of all the military organizations of the city, and the re-estabishment of the city with the regular army for the defence of the city.

UNITED STATES.—The public debt statement shows a reduction during the Twelfth month, of \$2,240,701. The coin balance on the 1st inst. was \$107,802,280, and the total balance on the 31st, \$107,291,291.

The public debt of the State of Pennsylvania on the 30th of Eleventh mo. 1870, was \$31,111,662. The Governor states in his message, that the average reduction of the State debt, for the last four years, has been \$1,648,187, and that the whole of the debt, estimating the revenues and expenditures to continue as at present, can be paid off in the next year.

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The State Superintendent of Public Schools reports 14,212 schools with 17,612 teachers and 829,891 pupils. The increase for the year was 13,138.

The State debt of New York is \$32,409,144, having been reduced to \$14,590,000 in the last year.

The State debt of Maine is \$18,968,000. Of this sum \$34,000 falls due this year, and is provided for by a sinking fund.

The total debt of the State of Virginia, including interest, is \$41,393,000. Much of this debt is held by citizens out of the State, and foreigners.

The mortality in Philadelphia last week was 255, including 12 deaths from croup, 29 of consumption, 28 inflammation of the lungs, 10 scarlet fever, and 9 of old age.

The proceedings in Congress have not been important.

The Senate members of Congress have held a conference and decided unanimously to oppose the President's scheme for the annexation of the Dominican republic. As it is deemed objectionable by many of the Republican members also, it seems probable that the measure will not prevail at present.

It is stated that a heavy migration is now in progress from Tennessee and Georgia to Texas.

It is reported that many thousands, and are said to be composed generally of a better class than have gone hitherto.

The national House of Representatives has adopted a resolution requesting the Committee of Ways and Means to report a bill for the redemption of the national debt.

The House Judiciary Committee have agreed on a bill making the number of members of future Congresses 280, being an increase of forty members over the present appointment.

Mr. Markedakis, Wisconsin, has become a great market for wheat. The receipts last year were 19,060,991 bushels, and the shipments 22,154,471 bushels.

The number of letters, &c., sent from the Philadelphia post-office during the year 1870, was 24,869,723. Stamps and stamped envelopes were sold at the office during that period to the value of \$687,115.

The Markets, &c.—The following were the quotations on the 9th inst. New York—American gold, U. S. sixes, 1881, 110½; ditto, 5-20's, 1868, 108½; 10-40, 107 per cents. 107. Western superfine flour, \$5.85; S.80; finer brands, \$5.85. W. Western amber wheat, \$1.42; amber State, \$1.50; white Michigan \$1.50 a \$1.63. Canada barley, \$1.10 a \$1.12. On a 62½ cts. Western mixed corn, 77 cts.; Jersey Ye 82 a 84 cts. *Philadelphia*—Cotton, 15 a 15½ cts. uplands and Western, Superior flour, \$4.75 a \$4.75; finer brands, \$5 a \$5.50. Western amber wheat, \$1.60; Indiana red, \$1.54 a \$1.58; Penna. red, \$1.45. Western mixed corn, 75 a 76 cts. Oats, 51. Clover seed, 11 a 11½ cts. Timothy, \$5.25 a \$5.50 bushel. The sales of beef cattle at the Avenue Du Verdun, ranged 13,700 head. Hides sold at 81½ a 83½ fair to good, 61 a 73 cts., and common, 5 a 6 cts. l. b. gross. About 14,500 sheep sold at 5 a 6 p. cts. gross, and 3,500 hogs at \$9 a \$9.75 per 100 lb. *Cincinnati*—Family flour, \$5.60 a \$5.75. Red w. \$1.15 a \$1.17. Corn, 52 a 53 cts. Rye, 90 cts. O. 111 a 113 cts. *Chicago*—No. 2 spring wheat, \$1.11. Corn, 43½ a 44 cts. Oats, 39½ cts. *St. Louis*—No. 2 red winter wheat, \$1.10. 39½ cts. Barley, 80 a 85 cts. *Milwaukee*.—No. 1 sp \$1.12½. No. 2, \$1.10½. No. 2 Oats, 43 cts. N. corn, 47½ cts.

FRIENDS' BOARDING SCHOOL FOR INDY CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to

H. Chenevix-Trench, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelph Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSUAH H. WOTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 5th of Eighth month, 1870, at his residence near Columbus, N. J., in the 85th year of his age, PETER H. ELLIS, a much beloved member of Mansfield Particular and Upper Springfield Monthly Meetings. He was enabled to bear a protracted illness with composure and christian resignation, often evincing those around him, that his mind was staid upon Christ Jesus his Saviour.

—, on the 2nd of Twelfth month, 1870, ELIZABETH R., wife of Charles Wright, in the 62d year of her age a beloved member of Mansfield Particular and Upper Springfield Monthly Meeting. This dear Friend enabled to bear a suffering illness with patience, her mind stayed upon that unmovable Rock, Jesus.

Having not put off the great and important work of preparation until a dying hour, she peacefully and quietly away, leaving the consoling denance to her dear relatives and friends, that she entered that blissful abode prepared by the Lamb his Saviour.

—, on the evening of the 7th of Twelfth month, after an illness of two days, SARAH, widow of Foghill Ogborn, in the 71st year of her age, a member of Frankford Monthly and Germantown Particular Meetings.

Gently and peacefully her spirit passed away early shadows were revealed in Eddin, Michigan, favored to see clearly the dawn of a new day.

—, at his residence in Smyrna, N. Y., on the 6th of Twelfth month, 1870, BENJAMIN R. KNOWLTON, the 74th year of his age, a beloved and consistent member and elder of Smyrna Monthly Meeting.

His universal benevolence, and his loss will be deeply felt. —, at his residence in Eddin, Michigan, on the 27th of Twelfth month, 1870, ABRAHAM A. KNOWLTON, the 50th year of his age, an esteemed member of Eddin Monthly Meeting, and a firm believer in the principles and practices of Friends.

He has long been desirous to feel his brethren around him. His mind was clear to the last, and his resignation to the will of his heavenly Father.

—, on the 24th of Ninth month, 1870, STEPHEN A. ABRAM A. and Martha M. Knowles, in the 72d year of his age, a member of Rollin Monthly Meeting Michigan.

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The Sargasso Sea.

Collingwood, the author of the "Narrative on the China Seas," has lately published *The Intellectual Observer*, an interesting account of that widely extended but rarely traversed portion of the North Atlantic, called the Sargasso Sea," from which the following extracts are taken:

Among the many remarkable phenomena connected with the Gulf Stream, not the least remarkable is the existence of those vast low-lying meadows of sea-weed, commonly known as the gulf-weed, or Sargassum; whose accumulations, within certain parallels of latitude and longitude, have given to that area the name of the Sargasso Sea. These marine reefs, as they have been called, have attracted the notice of all navigators since the time of Columbus, who, in his first voyage, recorded his earliest check upon falling in with it. The great pioneer entered the Sargasso in lat. 26° N., and long. 48° W., and his shipmates at once took fright at the ghastly appearance, feeling assured that their ships would be entangled in the weed if they were starved to death, or that they would be about to strike on some unknown coast. On this part, he says, "the sea was covered with such a quantity of sea-weed, like little bushes of the fir-trees which bear the pistachio nuts, that we believed the ships would be aground for want of water." They could not understand how such vast quantities of vegetation could merely float on the surface, or the appearance of a lobster among the weeds confirmed their fears;—and deeming it necessary that they must be either in, or approaching, shoal water, they entreated the discoverer to turn the ship's head. But he never wavered, and on the tropic, long. 66°, the first vessel which had ever entered the Sargasso Sea emerged again into open water.

The extent of the Sargasso Sea is in doubt, but the vast natural agency to which it primarily owes its existence. It stretches from about 65° West longitude, and between the parallels of 20° and 45° is of considerable width, narrowing from 12° in its northern part, to about 4° or 5° where least extended; while the remaining 20° of westerly latitude takes the form of a narrow belt of

various detached tracts, influenced as to situation by local currents, and averaging 4° or 5° only in width. An idea may be obtained of its area by the comparison of Maury, who states that it is equal to the great valley of the Mississippi; or still better, perhaps, from Humboldt's estimate, that it was about six times as large as the Germany of his day.

"The earlier navigators often found the gulf-weed a serious impediment to their progress. Lærus mentions that for fifteen continuous days he passed through one unbroken meadow, sea-weed prairies, as Oviedo characteristically calls them,) so that he could find no way through for oars. On certain occasions it has been found that the speed of vessels through the Sargasso Sea has been materially retarded; and it has been described as so thick, that to the eye, at a little distance, it appears to be substantial enough to walk upon. James Barbot, Jun., voyaging to India in the year 1700, says,—'Twenty or twenty-five leagues west of Cabo Branco, we often see the ocean almost all over covered with a certain weed of a yellow-green color, called Sargasso, resembling that which grows in our wells, or samphire, bearing a sort of seed at the extremities, which have neither substance nor savor. No man can tell where these weeds take root, the ocean being there so deep; they are also seen thus floating on its surface sixty leagues to the westward of the coast of Africa, for the space of forty or fifty leagues, and so close and thick together in some places, that a ship requires a very fresh gale of wind to make her way through; and, therefore, we are very cautious to avoid them in our course.

"That this is not the condition met with under all circumstances, is proved by the fact that passing through this region in 1867, the writer made a seven days' voyage through its central portion, during which the sea was at no time covered with the weed, so as to form a continuous meadow. It made its appearance usually in large patches, generally upon the surface, but sometimes apparently sunk to some distance below it. It varied considerably in appearance—was sometimes dark-colored, dense, and compact, and covered with berries; at others, pale and attenuated, with few berries. The masses, on some days, were round and shapely, and usually scattered somewhat indiscriminately over the surface of the sea. Occasionally only a few small tufts appeared for many hours; and on one day the only sign of its presence was a long narrow streak, extending across the ocean as far as the eye could reach, in the direction of the wind. The fact, indeed, is that the Sargasso Sea, dependent as it is upon a great physical phenomenon, changes its position according to the seasons, storms, and winds; its mean position remaining the same as it has been ascertained by observations during many years past. The Gulf Stream is the great power which maintains these marine pastures—a current whose impulse and origin,

according to Humboldt, are to be sought to the south of the Cape of Good Hope—after a long circuit it pours itself from the Caribbean Sea and the Mexican Gulf through the Straits of the Bahamas, and following a course from south-south-west to north-north-east, continues to recede from the shores of the United States until, further deflected to the eastward by the banks of Newfoundland, it approaches the European coast. At the point where the Gulf Stream is deflected from the banks of Newfoundland towards the East, it sends off branches to the south near the Azores. This is the situation of the Sargasso Sea.

"Patches of the weed are always to be seen floating along the outer edge of the Gulf Stream. Now, if bits of cork, or chaff, or any floating substance, says Capt. Maury, be put in a basin, and a circular motion be given to the water, all the light substances will be found crowding together near the entrance of the pool, where there is the least motion. Just such a basin is the Atlantic Ocean to the Gulf Stream; and the Sargasso Sea is the centre of the whirl.

"The Gulf-weed itself has so peculiar a history, that it forms not the least remarkable point of interest in the description of the Sargasso Sea. It is one of the numerous species of the genus Sargassum, which is among the most natural and readily distinguished genera of the family of Fucoaceæ. The Spanish word Sargazo, or Sargao, meaning sea-weed, supplies its common English name.

"The integument is leathery, and the general color brown, of varying shades, sometimes light, and sometimes dark. The most striking peculiarity, on a cursory view, is the abundance of globular cells, which have been taken by the unlearned for fruit, but which are in reality merely receptacles of air, by means of which the plant not only floats upon the surface of the ocean, but also is enabled to support vast numbers of marine animals, which find shelter among its tangled fronds.

"It is not altogether a useless weed, for it is said to be eaten in China, and to be used as a pickle, and in salads, in some parts of the East. The quantity of soda it contains, in common with other sea weeds, renders it useful as a manure; and it is even in repute as a medicine in some countries, and among certain classes.

"There is one point in the natural history of the Sargassum which has excited the attention of all observers, and more particularly of botanists. It is the fact that the Sargassum is always found floating upon the deep sea, and is yet destitute of any apparent means of propagation. Agardh remarked that no fruit nor root could be detected; and expressed his belief that it grew in the depths of the ocean, and was torn up by the waves. This belief was very general at one time, and it was supposed that the perfect plant was unknown; but that the Gulf Stream collected together the torn-off masses of its vesicular summits.

"Meyen, in 1830, passed through a considerable portion of the great band of gulf-weed, and he ascertained, as he states, from the examination of several thousand specimens, that it was uniformly destitute of root and of fructification. He therefore concluded that the plant propagates itself solely by lateral branches; denying at the same time that it is brought from the Gulf of Florida, as, according to his own observations, it hardly exists in that part of the Gulf Stream, near the great band, though found in extensive masses to the westward. Robert Brown, however, was of the opinion that the shores of the Gulf of Florida had not been sufficiently examined to enable him absolutely to decide that it is not the original source of the plant.

"That the gulf-weed of the great band (says Robert Brown, from whose communication on this subject this information is chiefly derived) is propagated solely by lateral or axillary ramification, and that in this way it may have extended over the immense space it now occupies, is highly probable; and perhaps may be affirmed absolutely without involving the question of origin, which he considered still doubtful."

(To be concluded.)

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 166.)

"11th mo. 16th, 1862. Attended our meeting on First-day, wherein my mind was early drawn to our younger Friends, particularly the brethren, in this day of awful calamity,* that they might be brought into an humble state of mind, comparable to the passive clay in the hands of the Heavenly Potter, and experience a willingness, to be fashioned and formed according to His own good pleasure; and thereby be preserved from the many evils that surround us. After endeavoring to relieve my mind of the exercise, I was favored, I trust I may say, with a degree of holy quiet.

"20th. In our week day meeting my mind was rather unusually impressed with desires for the preservation of the dear children, several of whom came in near together, I suppose from school. As the exercise continued, I thought perhaps the school might be the place to express something of it; but on further weighing the subject, it seemed as though the present was the best time. After expressing a few words to the dear children particularly, my mind was renewedly clothed with desires for myself, to be enabled to leave the things that are behind, and press forward in the line of apprehended duty in simplicity and faith."

The following letter to her brother Jacob Pusey, is dated,

"12th mo. 19th, 1862.

"Dear Brother,—My mind being frequently turned towards thee in tender affection, particularly of latter time, I therefore felt inclined to put pen to paper and tell thee so, while time and opportunity are afforded, feeling encompassed with infirmities, and that my time in this state of mutability will not be likely to be much longer. I may say the nearer the approach of the end of all things here, the more awful it appears to me; and to endeavor with Holy Help to be ready for the solemn event, is daily, and oftener than the day, im-

pressively before me. Seeing we have no confining city here, my mind is at times drawn forth in solicitude for the welfare of others; and for thee, dear brother, I have desired that nothing appertaining to this world, may prevent thee from earnestly endeavoring to know the work of the greatest importance—that of the soul's salvation—going on with the day. We are by nature prone to evil, being the children of disobedience; and have need of the regenerating, cleansing influence of the Lord's Holy Spirit, the 'Holy Ghost and fire'; to cleanse us from the impurities of our nature, comparable to dross and tin. We read in Holy Scripture that 'Except a man be born again he cannot see the kingdom of God.' This of being born again is not agreeable to the natural part; but I desire for us that we may be willing to bear all the turnings and overturnings of the Lord's hand upon us in order for our refinement; that so all that is offensive in His sight may be removed, and we be brought into a childlike, teachable state, wherein a willingness is experienced to do the will of our Heavenly Father. Then we shall know Him to be our shield and strength in times of trial. We have an unwearied enemy, who will, if possible, frustrate every good word and work; that it is needful for us in the present day to remember the injunction of our blessed Saviour to His disciples formerly: 'Watch and pray that ye enter not into temptation.' Two spirits are striving within us, and we have need to be humble and watchful in order that we may know the voice of the true Shepherd from that of the stranger. But how encouraging is the language of the Saviour of men, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' A measure or manifestation of Divine grace we are all favored with. If this be yielded to and obeyed, it will enable us from season to season 'to put the armies of the aliens to flight,' our soul's enemies, and to press onward in the heavenward journey. That this may be thy and my happy experience, my dear brother, is the present breathing of my spirit.

Thy affectionate sister,

HANNAH GIBBONS.

After stating that she had been able to meet with her friends for the purpose of Divine worship but once in more than four weeks, she thus writes under date of

"1st mo. 8th, 1863. To-day I was favored to get to meeting; a privilege of no small value. My mind was impressed with a few words which seemed best for me to express. After which my dear friend L. K. appeared in solemn supplication. It felt to me to be a time of renewed favor, and cause for thankfulness to the Giver of every good.

"11th. I was enabled to attend our meeting again, wherein my mind was weightily engaged in tender concern for the welfare and preservation of the youth. Being strengthened to express something of it, I felt peace. But in the afternoon of the same day I was much exercised, without experiencing much relief. Gracious Father! be pleased to enable me to be faithful to all thy requirements.

"15th and 18th, I was also favored to get to meeting. Poverty of spirit was experienced; being renewedly made sensible that of ourselves, without Divine aid, we can do nothing. Oh that I may be enabled in my daily walk to show forth more of the meekness of wis-

dom; that wisdom which is profitable to direct aright.

"28th. I was favored to get to our Month Meeting. That for worship was a time labor without experiencing much of the presence of Heavenly good. That for discipline was a time of exercise also. In the answer to the eight queries from our own Preparatory Meeting (West Chester) deficiencies were: parent; and it felt to me there was little ability to labor for their removal, with a little zeal that is profitable to direct aright, even to the putting shoulder to shoulder order for the repairing of the waste places our Zion."

This of "putting shoulder to shoulder order for the repairing of the waste places our Zion," and a deep religious exercise, as for the salvation of his and her soul, is apprehend, much wanting among us. Is the not danger either of our looking too much one another for help, or of allowing supineness or worldly-mindedness to prevail over rather than in seeking to draw water out of the wells of salvation for ourselves. That spiritual sustenance can only be obtained waiting upon the Minister of the Sanctua and feeling individually after Him who shall call effectually help us, and in whom are all the treasures of wisdom, grace, knowledge and comfort, an unbounded store. Were we more greatly athirst for the living water, which holy Redeemer declared to the woman of Samaria should be in her a well of water springing up unto everlasting life, it is that though as a Society we might have many causes for trembling and for mourning, how would these seasons be truly those of humble joy and thanksgiving, and draw nearer unto Him in whose band our breath and whose are all our ways.

It is recorded by that able minister of Christ, John Burneart, who died in 1691, that the Lord's condescending goodness and me was very great to Friends, and to the meetings of Friends in that day: which would so no less to us, were we as inward and content in seeking after Him and His life-giving presence, whose Hand is not shortened. His mercy withdrawn, but who is the same yesterday, to-day, and forever. John Burneart writes: "O the joy, the pleasure, the great delight that our hearts were once with many times in our reverent holy assemblies! How were our hearts melted as wax, and our souls poured out as wax before the Lord, and our spirits as oil, fragrance, and myrrh, offered up unto the Lord as sweet incense, when not a word uttered in our assemblies has been uttered! Did the Lord delight to come down into garden and walk in the midst of the bespeices; and he caused the north wind to wa and the south wind to blow upon his gar and the pleasant showers to descend for refreshing of his tender plants, that t might grow more and more."

We have heard the allusion sometimes made to the want of a more baptizing minister. But is there not a need no less of baptizers or worshippers? By which we mean more of a hunger and thirst, with the heart's secret pleading in all those assembl after the bread and water of life; producing more manifest tenderness in our silent meetings. For if the Minister of ministers, whose overshadowing presence and baptizing power is not felt and known in our relig-

* No doubt in allusion to the war of the rebellion then raging.

semblies, causing not only "the hills to melt in at his presence," but the north wind, the south "to blow upon his garden that the spices thereof may flow out," vain will be every human effort. It was declared of some merely, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." So also reign, if we will not hear and heed the still all voice of the Lord's Holy Spirit, which sends as "the small rain upon the tender herb, and as the showers upon the grass," unless it would seem will we be baptized of humility and contrition of soul by the adings of the poor instrument. For well says the Poet written:—

"In vain thy creaturest testify of Thee,
Till thou proclaim thyself. Their's is indeed
A teaching voice; but 'tis the praise of Thee,
That whom it teaches it makes prompt to learn,
And with the boon gives talents for its use."

If we mistake not, the day calls for both sisters and hearers to dwell increasingly deeply under a humiliating sense of the state of things among us. That thence may cry mightily to the Father of mercies I God of all comfort, that though He "hath heard the daughter of Zion with a clond in anger," He may be impertuned to yet re His land and pity His people; even once to send forth His light and truth; that though His tender mercy, the Dayspring on a High may visit and revisit, and so enlighten and guide, that upon sanctified hearts, the acceptable sacrifices of broken spirits and contrite spirits may be rendered to Him, who delighteth therein, and who God of mercy,

(To be continued.)

The Ixite Fibre.—The following is a letter from J. McLeod Murphy to the Commissioner of Agriculture, accompanied with three skeins of the ixite fibre, *Bromelia sylvestris*, each produced from a single leaf, of which a single cord might average 20. We extract the substance of this letter from the "Report of Department of Agriculture" for May and June.

First of all, before I describe the plant and the method of its cultivation, I beg to call your attention to the extraordinary length and strength of the individual fibres, their capability of being divided almost infinitely without breaking, their flexibility without kinking, and the readiness with which they receive and hold vegetable or chemical dyes without being impaired. Since my return from Mexico, I have had little or no opportunity of testing this plant practically; but a few samples, such as I send you, were given in an old and experienced maker of fishing-line, and he does not hesitate to pronounce the ixite fibre as superior, in every respect, to the manufacture of trout and other fishing-line, not only on account of the readiness with which it can be spun, its extraordinary length, but its perfect freedom from kinks in wet. The only secret, if there is one, consists in the preliminary precaution of boiling the fibre (as you have it here) before tying it. In this one respect it will surpass the use of silk.

Apart, however, from its use as a thread, I find nothing in saying that it forms the paper stock that can be obtained, I speak in reference to the imperfect, withered, dried, and dried leaves, from which the cannot be conveniently extracted by the

indifferent mechanical means that the Indians employ. Although I have no samples of paper made from this source just now at hand, yet I can assure the department that several magnificent samples of paper for banking and commercial purposes have been made by manufacturers in the Eastern States, from the dried leaves of the ixite plant, brought from the neighborhood of Tabasco.

"The samples of fibre I send with this were obtained by the most primitive means, namely, by beating, and at the same time scraping the leaf of the plant (in a green state) with a dull machete. Then, after the removal of the glutinous vegetable matter, it is combed out and rubbed between the knuckles of the hand until the fibres are separated. The next step is to wash it in tepid water and bleach the skeins on the grass. This is the method pursued by the Indians on the Isthmus of Tehuantepec; and the average product for the labor of a man is from 4 to 5 pounds per day."—*Annals of Scientific Discovery.*

From the "British Friend."

John Burnyeat, and the Character of Friends' Meetings in his days; with a Notice of His Son, Jonathan Burnyeat.

(Continued from page 165.)

In illustration of this early piety, and in connection with J. Burnyeat's biography, a narrative is recorded of very early maturity in spiritual life and knowledge. In the records of Pardshaw Meeting we read of Jonathan Burnyeat, the only son of John and Elizabeth Burnyeat, although he is not mentioned in this journal. From an account drawn up and published in 1857 by our late valued friend Thomas Chalk, I extract the following particulars:—He was born in 1686, and left an orphan in his childhood, his mother dying in 1688, and his father in 1690. It seems therefore probable from these records, that after his father's decease he was committed to the care of his relatives in the locality of Pardshaw. No account has been transmitted from which we can trace the operations of divine grace in his early childhood. Yet the testimony given in the Journal of James Dickinson, who was a minister of deep and large experience, in an account of their first journey together in Scotland, would lead to the inference that this youthful minister had been under the sanctifying and preparing influence of the Holy Spirit for not a very brief period. The next account is from the manuscript referred to, J. B.'s private memoranda, written in a clear and elegant hand, but in an abbreviated style, when he was under seventeen years of age. He is thus introduced by James Dickinson when in his thirteenth year.

"In the forepart of the year 1699, I had drawings in my mind to visit Friends in Scotland, and proceeded on that service in company with Jonathan Burnyeat (son of John Burnyeat), who had the like concern. As he was very young, and had not travelled in Truth's service before, a concern fell on me for his preservation every way. The Lord was kind to us, and bore up our spirits in all our exercises. My companion was deeply opened in the mysteries of God's kingdom, and grew in his gift, so as to give counsel to young and old. He was very zealous against deceit and wickedness both in professor and profane, and often reproved such. We travelled together through the south and west parts of Scotland, to Douglas, Hamilton, and Glas-

gow, and had many meetings among the people; laboring to turn their minds to the Lord Jesus Christ, who is the Light of the world; warning all who professed the Light to be their way to be very careful to walk therein, that they might know their communion to increase with the Lord, and the blood of Christ to cleanse them from all unrighteousness. Then we travelled down into the north, and had many precious meetings. From thence we returned to the Yearly Meeting at Edinburgh, where we met with many brethren. Abundance of people came to the meeting, who were very rude and wicked, and labored to disturb us; but the testimony of Truth coming over all some among them were troubled, and chained down by the power of God. We were deeply bowed under a sense of the Lord's favor to us; yet under great sorrow to see the wickedness of the people. A concern came upon Jonathan Burnyeat that write a Warning to the inhabitants of that place, which was afterwards put in print to answer its service. Then we travelled to Kelso, and visited Friends there; so to Berwick-upon-Tweed; from thence to Northumberland, and had meetings at several places. Many hearts were reached by the power of Truth. Being clear, we returned home, and witnessed peace to flow in our souls."

In the year 1703, again in company with James Dickinson, there is a memorandum of another visit to Scotland, travelling 524 miles, and holding thirty-two meetings; in the autumn of 1704, then in his eighteenth year, to the Friends in Yorkshire and Lincolnshire. On their way they first stayed a night at George Bewley's, of Hatteliff Hall, near Calkebeck, Cumberland; and on the day following, First-day, they attended what is termed a General Meeting held at his house. In this journey they were absent seventy-one days, and attended eighty-one meetings. In order to attend two meetings in one day, they agreed to separate, of which we have the following brief but interesting notice. "With a young man I went to Bridlington, where we had a little meeting late in the evening at Joseph Smith's house, who is a prisoner at York, to which came several not of our profession; and although I was alone, yet Truth helped me through. Several of the people were very civil, and in some the witness was reached."

This journey closes with the following striking reflections as the experience of a mere youth. We believe there are few readers but will be impressed with a feeling of devout admiration of so bright an example of watchfulness, humility, and faithful dedication in a stripling minister in but the eighteenth year of his age.

"*Tuesday month 17th, 1704.*—Seventh-day. We got back into Cumberland. I got to Grey-southen this night, and found all our folks alive and well, through mercy; for there had been a great mortality in the time of our absence, and many of our Friends died. Thus that same providential Hand that drew us from our brethren and sisters at home, went along with us, opened our way and service for us in our outgoings and incomings, and brought us home again in due time. O let my soul reverence that dreadful Being, the majesty of heaven, who takes his dwelling with the humble! for he was with us in this journey, and carried us through hard and smooth places. And though our exercise was sometimes hard, being concerned in digging and

pruning work, and sometimes it came close upon me, [being] but young in my gift, to speak home to matters according to that understanding I had; and it was not always well taken by some that loved a fleshly liberty, [and were unwilling] to be told of some weak places; yet, as I gave up to the Lord, in obedience to speak or write [he helped me.]

"In particular, during this journey; it lay pretty much upon me for some weeks to write unto Friends in the Isle of Axholme, [as at the meeting there] I had not gotten myself fully clear. At last I acquainted James Dickinson with my concern. He was a true nursing father to me in this journey, as he had been from the beginning, and was as true behind my back as before my face. The Lord reward him for it! is the sincere breathing of my soul.

"He advised me to write what was before me. When I had done so he read it; and then read it to Joseph Richardson, who was a tender-spirited man; and yet, because the paper was sharp, and touched pretty closely on something which that meeting unto whom I wrote was guilty of, he rather disliked it, and showed his dislike to it, although tenderly. But, oh, the reasonings, fears, and dejection of mind that took place in me for a time! Methought I could willingly have languished away. My heart within me trembled for fear; my knees were ready to smite one against another; and I had liked to have despaired altogether. But this conflict with fleshly reasoning, although sharp, lasted not long. James Dickinson took the paper, and observed the contents of it; and understanding that the principal reason for which J. R. objected to it was, because he feared it would cause them to be over severe in judgment with a backslider, and would let their hands too far loose upon him, James pleaded [for faithfulness] before J. R., and laid things home upon the Friends; inasmuch as, when I had written the paper over the second time, and had polished it a little in some respects, Joseph approved of it extremely well, and said he would send it to them to whom I wrote it. I left it in his hand to do with it as he inclined, and in so doing I had abundance of satisfaction and ease of mind: my heart was filled with the joy of God's salvation, who was nigh to help my poor drooping soul, that had liked to have despaired. But, blessed be God! he never leaves nor forsakes him, in the nearest trials and exercises that he may suffer to come upon them. Although he may try their patience, yet, in his own due and appointed time, he will appear to the relief of his distressed, afflicted ones; my soul hath been a living witness of it. For he did, by his own divine power, make way for me through this exercise, and filled my heart (which had been filled with doubts, consultations, and fears) with divine gladness, in which my soul had cause to triumph over all, and to say, He is everlastingly worthy to be worshipped, followed, and obeyed, through all, and over all, for his goodness endures for ever and for evermore. Amen.

(To be continued.)

For our part, we seem (I mean the Society) to live in great union, but I fear the unity of the one ever blessed Spirit is not the source; but rather an agreement to let things go as they will or may, without much care about them; and if any are zealous for the testimony,

rather to single them out as turners of the world upside down, and troublers of the church's quiet.—*Cor. of S. Fothergill.*

THY WILL BE DONE.

'Tis hard when all around is gloom,
And through the darkness trials loom,
And seem to lend swift wings to fear,
And nought is left our hearts to cheer.
Oh! then 'tis hard the race to run,
And faithful say, "Thy Will be done."

Oh! when we feel the Tempter's power,
And see the clouds in darkness lower,
And anguish stern would break the heart,
When friend from friend is called to part,
'Tis then we weary of the race
Nor say, "Thy Will be done," with grace.

Oh, when our love is cast aside,
And we by hatred thus are tried,
Are fain to turn from all that's pure,
And glad receive the Tempter's lure.
Oh! then our Father's suffering Son,
Help us to say, "Thy Will be done."

Thy Will be done, above, below,
And may we be in thy favor grow,
And though the cross be hard to bear,
Remember we the crown shall wear.
Oh! let us never more repine,
But cheerful say, *Thy Will, and mine,*

Catawissa, Pa.

Morn hath brightened slowly;
Night hath passed away!
Calm, and sweet, and holy;
Be this a Sabbath-day.

All around is beauty,
All within is love,
Strong for every duty,
Fixed on things above.

There is good supernal,
There alone is rest,
Silence, sweet, eternal,
For Thy children blest.

"Ivy."

Selects.

—*Davis.*

For "The Friend."

Extract of a Letter from Emmeline Tuttle, who is engaged in teaching the Indians, to R. T. Haines, Secretary to the "Women's Indian Aid Association."

Indian Territory, 12th mo. 23d, 1870.

Dear friend, R. T. Haines,—We were happy as we always are to receive words of kindly greeting, and more especially were we made glad when we learned that a kind friend had sent to our care such things as we are now needing to supply the destitute. Only this morning when I awoke, and realized the severity of the weather, and the suffering that must be realized in this great Indian country, I wept long and earnestly over the sad state of things as they now exist. Oh! it is impossible for those in the distance to conceive for a moment the magnitude of this work. Truly thou well said, "were it not for the help and strength so mercifully promised and surely granted for the asking, vain would be the help of man;" we have experienced this in our extremity, during these long months of privation and want; and did we not believe that the hand of God was in it, surely we would long ere this have fainted by the way. Our physical wants have, the best we could do, been poorly supplied, but we are now in a condition to fare better, and leaving the past, hope for the future. We have been living in the school-house for the last six weeks—there was no other place where we could get

a shelter. Last Second-day, on account of severe snow storm, we found it would be safe for us to remain there longer, as the house is very open and uncomfortable, having been left for the Indians to finish, and they had not been able to furnish means to do it; we consequently were repaired to our little domicile which is nearly completed, where we live comfortably quartered, notwithstanding we have not a carpet, or any convenience of the house. We found when this cold weather set in, that charity demanded we should take some of the orphan children under protection. We feel that these children must be cared for, and kept alive until we have weather, and yet it is almost more than we can do; my heart often aches for them in this distress. I would ask for an immediate supply of women's and children's stockings, also few pair of shoes, and a supply of eog blankets. I have felt much in regard to women here, have encouraged them to prepare for home comforts, to take care of the selves to prevent disease, to prepare bedding and have encouraged the girls to bring their patch-work to school, which they love to do—but they have very few pieces. When I send a box, if you would put in some scribbles and remnants we could soon work them. Several of our best girls have married late and would assist me at any time in making clothing for the poorer children. Many the mothers can sew, but nearly all of them are poor housekeepers, and need encouragement in every way; and yet we need to preach them very cautiously in order to them good.

The chief's wife lives well, is an intelligent woman, and somewhat companionable, have been teaching them how to make bread and to-day have been teaching one of the girls how to patch—she is progressing finely, wish some of you could see the work she has just completed. Poor things, they like a dress, beads, rings, and so forth, but little about comfort. When we received of the girls, who is now with us, she had calico dress, but little under clothing; she succeeded in fitting herself quite comfortably. She cannot speak English, but watches closely, and tries to gratify every wish of mine. They never refuse to do what I bid them, and manifest a very strong attachment for us.

We have our hands full, but amid all the privations and trials, we feel that it is a privilege to work for degraded and suffering humanity. Our school continues to prosper. The temperance cause is gaining, and religious meetings increasing in size and interest. Truly thy friend,

EMMELINE H. TUTTLE

Contributions received by S. W. CORE, Treasurer, 1312 Filbert Street.

More Spiritual Mindedness.—I think I am not quite ignorantly prejudiced against intellectual progress; but I am jealous lest I should depart from under the yoke and of Christ; for what would then be the result? I long for christian believers, in our out of our own Society, to be more spirit-minded; bound together in true unity, and the peaceable fellowship of the gospel, in the holy Head. Every sacrifice of self-love and self-will, of the unsanctified part in us, have an abundant reward.—*Mary Cappe*

For "The Friend."

The Old Slop-gatherer.

It is interesting to notice how much we are sometimes helped to notice how much we are sometimes helped to notice with patience the troubles that assail us, by a comparison of our lot with that of others who are in greater calamities.

A friend of mine once related a chapter in experience, which gave a pleasant illustration of this principle. At the time referred to he was actively engaged in a manufacturing concern, which employed a number of workmen. One who was associated with him in business, and who attended to the details of the factory, had occasion to be absent from home, and the care devolved upon himself. Every thing seemed to work by "the rule of triars." A part of the machinery gave way, and the men struck for higher wages. A friend was standing at the street door, desirous to know what to do, and with some feelings of impatience and irritation struggling to find expression. Just then an old man drove up, with an old horse and cart, whose business it was to collect kitchen slops, and which he fed his two or three pigs. He

had known him years before, and supposed had passed away from the scene of his sorrows. He so saluted him, "Why, Jemmy, are you still alive?" "O yes, Mr. —," replied the old man, "I am in trouble." He went on to tell his sad story. He had purchased a lot of property some years before, paying \$1000 as part of the price, and leaving a mortgage on it for the balance. The curbing and paving of the streets in front of it had cost him about \$250, and he had spent \$150 in repairing up a stable. Hard times came on, and he being unable to pay the interest money which fell due, the property was sold from him, and he was deprived of his humble home, and hardly obtained earnings he had invested in. One of his daughters had married a man who became very intemperate, and soon died under the effects of hard drinking. At the funeral was over, his widow went to her sister's house for shelter, and worn out with sorrow, fatigue and anxiety, they threw themselves on the bed for rest, leaving a can-burning, which by some means set the clothing on fire, and one of the poor ones was so badly burned that she died the next day. In addition to all this, his horse, which had been turned out into a meadow where it was mired in a ditch, and it too died. One of the neighbors had kindly purchased her old animal for \$40, and given it to her, but he did not know where he had put his horse that night, and so he had to hastily added, "Mr. —, I am in trouble."

The old man's narrative brought a new set of feelings into the mind of my friend, and he compared the comparatively light trouble which had disturbed his equanimity, with the multiplied losses which had fallen to the lot of his humble acquaintance, he doubtless felt that there was one whose crosses were heavier than his own. So he gave him some good counsel, and tried to comfort him in his afflictions. As they were about parting, he was pleasant to observe the effort the old man made to look on the brighter side of the matter, and to hear his expression of gratitude to our Heavenly Father, that he had still been able to him "his old woman."

When next we are tempted to suffer our spirits to be unduly disturbed by the minor

trials of life, let us remember the old slop-gatherer's experience, and strive to suppress any disposition to murmur at our troubles; but wisely aim to preserve our minds in that quiet and settled condition, which will enable us most effectively to meet and overcome the difficulties we have to encounter. Even if severe calamities threaten or overtake us, we have an unfailing refuge, if we are struggling to do right. It gives a silver lining to every cloud, to know that our Heavenly Father, whose power and goodness are both unbounded, will not suffer more to befall us than will tend to promote our own best welfare. Under every affliction let us strive to recognize the chastisements of His hand, who does not willingly afflict or grieve the children of men, yet often administers the rod, so that we, being humbled and made submissive by it, may more fully bow to His wishes. He stains our pleasant pictures, overturns our plans of worldly pleasure or prosperity, and makes us familiar with disappointment and trouble, so that the heart may be led to seek for durable riches and treasures in those Heavenly mansions where nothing can disturb our peaceful enjoyment of them.

When a child at school is puzzled over a mathematical problem, the solution of which taxes all the mental ability he possesses, the wise teacher encourages him to persevering effort, by the assurance that the overcoming of such difficulties in his studies is one of the most effectual means of strengthening the powers of the mind; and that this object is even more important than the knowledge of the subject, which he acquires. Let us remember that our school days have not ceased, that this whole life is but a stage of preparation for the eternal world into which we shall ere long enter; and that it would be as unwise for us to shrink from the trials and troubles that are meted out to us, as it would be for the school-boy to throw aside, without effort, the task assigned him by his teacher. These things are the necessary parts of our intellectual, moral, and spiritual training, and furthermore they are assigned us by a perfectly wise and skillful Heavenly Teacher, who knows exactly what lesson each of us needs to learn. Let us, then, trust unreservedly to Him, of whom it has been said with equal truth and beauty—

"From Thee is all that sooths the life of man,
His high endeavor, and his glad success,
His strength to suffer, and his will to serve."

Management of Oxen.—The ox should be as little abused by threats and whipping, as by stinted feed and overtasked labor. Loud and continued hallooing, or the severe use of the lash, is as impolitic as it is cruel and disgraceful. We never witness this barbarity without wishing the brutes could change places, long enough, at least, to teach the biped that humanity by his own sufferings, which his reason and sensibility have failed to inspire. Clear and intelligible, yet low and gentle words are all that are necessary to guide the well-trained, spirited ox.

The stick, or whip, is needed rather to indicate the precise movement desired, than as a stimulant or means of punishment. The ox understands a moderate tone more perfectly than a boisterous one, for all sounds become indistinct as they increase.—*R. L. Allen.*

Scientific Seraps.

Narrow Gauge Railway.—The Portmadoc and Festiniog Railway, Wales, is now attracting much attention from railroad men. This is a little line in North Wales, which was originally constructed for the purpose of acting as a tramway for slate and stone from the hills of Merionethshire to the sea-shore. It is now being used as a regular goods and passenger line. The chief peculiarity in its construction is that the gauge is only two feet broad. Hence, though the line runs through a very difficult country, the expenses of construction and working are so small that the traffic yields the enormous revenue of 30 per cent. The reason is simple enough. It is because the proportion between the dead weight and paying weight is so much less than upon other railways. The engine and tender upon this line weigh about 10 tons, against 40 tons upon the wider gauge of other lines. Instead of a first-class carriage, weighing 7½ tons, to carry 32 passengers, and representing nearly 5 cwt. of dead weight for each passenger, the carriages on the Festiniog weigh only 30 cwt. for 12 passengers, or two and a half cwt. for each person carried.

Durability of English Locomotives.—The life of a locomotive boiler has been found to be about 350,000 train miles; but this may probably on some lines go up to 400,000, or even 500,000 miles, as its wear and tear would depend greatly on local circumstances, and particularly on the chemical qualities of the water employed. Assuming that the life of the engine is determined by the endurance of the boiler, and that if, under favorable circumstances, it will last 500,000 miles, then during that time the fire-box will probably require to be renewed at least 3 times; the tires of the wheels, 5 or perhaps 6 times; the crank-axes, 3 or 4 times; and the tubes probably from 7 to 10 times.

Briquettes.—The general use on the Continent of "Briquettes" as fuel for locomotives is a matter of deep interest to our railway companies, both as respects economy of consumption and room required for storage. They are composed of finely powdered, washed coals, cemented with a material which forms the refuse of starch factories, or with coal tar. The mixture is subjected to the pressure of a piston in a cylindrical or polygonal case, and then exposed to a current of hot air in a kiln for about 3 hours. The resulting blocks weigh on an average 8 pounds, and burn with a residue of from 4 to 7 per cent. of ashes. The experience of the Austrian railways is, that they evaporate 7.2 pounds of water per pound of coal.

Centrifugal Pumps.—The great Appold centrifugal pump to be worked in connection with Mr. Hawkshaw's important work, the Amsterdam Ship Canal, is to lift 2,000 cubic metres, or, say, 440,000 gallons per minute. The lift is not great, but for each foot of lift, the actual duty, irrespective of all losses of effect, is 133½ horse-power.—*Engineering.*

Inverted Siphon.—An iron-pipe, 11 inches in diameter, and 8,800 feet (one and two-thirds miles) long, has been laid in Tuolumne county, California. It runs down a mountain, under a creek, and up the ascent on the opposite side, under a perpendicular pressure at the lowest point of 684 feet.—*Journal Franklin Institute.*

A Rapid Change of Gauge.—In Missouri, the Missouri Pacific Railway—a road nearly 200

miles long—changed its line from the broad to the narrow gauge. Nearly 1,400 men were engaged in the work; and they labored with such celerity, that the task was accomplished in 12 hours, and without interrupting the business of the road.

Large Blast.—The operation of blasting off the rocky headland of Lime Point, opposite Fort Point, and forming the northern entrance to St. Francisco Bay, for a heavy water-battery, has been conducted under the direction of Col. G. H. Mendell, U. S. Engineers corps. Two blasts have already been made; one with about 10,000 lbs. of powder and a second with 24,000. This second blast is supposed to be the largest ever a tunnel had been run in a north-westerly direction into the base of the hill, a distance of about 30 feet, where a chamber was formed on the right to contain 3,000 lbs. of powder; thence the tunnel ran in a direction south of west 31 feet, where a chamber was formed on the left for 6,000 lbs. of powder; thence on the same line 45 feet, where the third chamber was formed to contain 7,500 lbs. These chambers were about 5 feet by 7 feet, to contain from 125 to 130 cubic feet. When all were chambered out, a board partition was put up in front of each chamber to hold the powder. The greatest care was used in placing the powder in the chambers; the men wore the French sabots, or bandaged their feet in bagging; the barrel of powder was opened at the mouth of the tunnel, and carried into the chamber in sacks, the men groping their way into the dark tunnel, and delivering their dangerous burden to the foreman, who emptied it into one immense bin in the chamber. At a certain stage of the filling up, 8 cartridges were distributed at different points in the mass, each cartridge having an electric wire leading to the central wire connected with the machine outside. As fast as these chambers were filled, they were sealed up with clay and the tunnel tamped with the same material, the wires for firing the mass leading through a small box at the bottom of the tunnel. These wires, two in number, were of copper, one an insulated wire to convey the electricity to the mass of powder, and the other a plain wire for the return current; one connected with the positive, and the other with the negative pole of a powerful "Beardslee" magneto-electric machine, located in a secure place outside, and several feet distant. On connecting the poles, the explosion took place with a heavy, dull sound, and an immense mass of earth and rock was thrown into the air about 70 feet, and the whole face of the cliff came crashing down to the base and tumbled into the sea. The cliff has been blasted off for about 200 feet along its base and tumbled into the sea, and about 175 feet in height with an average depth of about 60 feet.—*San Francisco paper.*

For "The Friend."

The evening preceding the decease of John Thorp of Manchester, England, he related to his family the following circumstances, which occurred in his youth, and which it is not known that he ever before communicated.

"When a boy, about 14 years of age, my attachment to music and singing was such, that when walking alone in the lanes and fields on an evening, I frequently gratified myself by singing aloud; and indulged therein, even after my mind became uneasy with

the practice, until, in one of my solitary evening walks, and when in the act of singing, I heard, as it were, a voice distinctly say, 'If thou wilt discontinue that gratification, thou shalt be made partaker of a much more perfect harmony.' Such was the powerful and convincing effect of this solemn and awful communication, that he added, he never afterwards indulged in the practice.

"After a short suspense of conversation, he related the circumstance of Luke Cock having been a great singer, prior to joining the Society of Friends; and that John Richardson said of him, 'he was the greatest singer in that part of the country where he resided, and that he sung then the songs of Babylon, by the muddy waters thereof; but having drunk deep of the brooks of Shiloh, which run softly into the newly converted soul, he could sing and rejoice in the Lord Jesus Christ.'"—*From a Memoir of his Life and Character, by John Bradshaw.*

FOR THE YOUTH.

Talk About War.

"Pray tell us something about the War, grandpa," said Betsy and Jane, running towards the old gentleman, as he sat silently musing upon the great events of the day.

"Oh, do, pray do, grandpa," added Robert, as he looked up into the saddened countenance of him who began now to be bowed down beneath the weight of years. "I long," continued the little fellow, "to hear of the great doings of the soldiers. Oh, how I should like to be a soldier!"

"And how I should like to see the troops, and the flags, and the banners, and hear the bands and the great cannons," said Betsy.

"Yes, to see the horses galloping and prancing, as pleased as their riders to take part in the scene. Oh, Betsy, don't you remember that a beautiful sight the review was? There was the splendid dress of the soldiers; and there was the gold lace, so beautiful!—on the officers' coats, and the waving feathers in their caps; and the saddle-cloths, or what was worked so beautifully on the cloth; and then there was the scabbard dangling, and the naked sword sparkling so brilliantly in the sun; and then there was the trumpet-call and the bugle-note, and the dashing here and there; and presently there was the roar of artillery, and then the sharp, shrill crack, crack, crack, of the infantry all down the lines."

"These utterances of the little folks were expressed, as it were, in a breath, and bespoke all the heartiness and vivacity of youth, as yet knowing nothing of the sobering, saddening influences of real life, to say nothing of military warfare.

"And so you think you would like to see a battle?" calmly added the elderly one, as he sat thoughtfully and painfully listening to the little group by whom he was surrounded.

"Oh, yes, yes, grandpa," they all exclaimed, as with one voice; "we should, indeed."

"I think you would be quite of another mind," said the old gentleman, "if you really knew what you were talking about."

"Do you, grandpa? Why, where could there be anything more beautiful?" said Robert. "Only think, grandpa, if it were so fine a sight at the review, with only fifteen hundred or two thousand soldiers, besides a

troop or two of artillery, what must it be of scores of regiments, and tens of thousand foot-soldiers, besides whole regiments of poons, with hundreds of artillery and g pieces? Oh! it must be a glorious spectacle, indeed!"

"Yes, that it must," exclaimed both girls.

"I am sure I should never forget the sight," said Robert.

"That's quite true," remarked the old gentleman, "you never would; and, having witnessed it, you would never wish the scene repeated."

"Why not, grandpa? I should think a scene were worth seeing every day, not once or twice merely."

"Well, now, my dear children, let me plain to you, that the little you have seen, soldierly is very different to what it really is. You have merely seen it upon parade or view—just a little practice, so far as it is adopted. Remember that, in all the displays of which you have spoken, you never saw a man fall! Not one was killed, why? Because it is merely what is called sham fight. It was only playing at it. The charges consisted of powder only; there was no ball in the cartridge, nor shot in cannon."

"Oh, we never thought of that, grandpa," exclaimed the children as with one voice.

"Ah, my children," said he, "had it been real, and not merely pretended fighting, would soon have witnessed a very different state of things. Had the cannon been used, and had the infantry been supplied other than blank cartridge, hundreds would have fallen, and the plain o'er which troops swept would have speedily been strewn with the dead and dying. The gle-note and trumpet-call would have responded to by the death-shriek or the rible cries and groans of the wounded."

"Oh, we never thought of that, grandpa," again exclaimed the children.

"I am quite sure you did not," said the old gentleman. "A single glance at such a scene would terrify you beyond measure, leave upon your minds never-to-be-forgotten impressions. Nothing would erase your memories such dire spectacles of a battle-field exhibits. It is something difficult to think of scores and hundreds of noble-hearted fellows being, as it were, piled down under the terrific fire of artillery beneath the charge of cavalry, or at the feet of the bayonet. Such things are dreadful, the extreme to think of. Men, in such circumstances, are maddened with rage; feel and act towards each other as so many demons; they are no longer human, but beasts; and yet, ere war was declared, the naught of anger or bitterness about them. They fight, not for themselves, but by the will and too often to serve the whims and fancies of others."

"This seems very sad, grandpa."

"It does, dear children; and what you think of soldiers and of warfare, if, by the sanction, and by the will of the King and the government, your papa were come to go and fight?"

"What, go against his own will, grandpa?" "Yes, snatched, as it were, away from your mamma, and all the peace and happiness of home, to go and take part in a war that he had nothing to say to."

THE FRIEND.

FIRST MONTH 21, 1871.

And suppose he were to be killed, grand-
said Jane, "wouldn't that be dreadful?"
It would, indeed, my child; but then that
it should only be sharing the fate that hundreds,
even thousands, do. Others, again, are
aimed for life, even if they do return to their
a happy home. Think of your poor papa
returning after many months' with perhaps
arm, or both, wanting, and perhaps minus
g as well?"

"Oh, that would be awful," said Betsy.
Yes, but I would sooner have him so,
n not at all," said Robert.
Oh, yes, and so would I," exclaimed both
girls. "But wouldn't it be dreadful for
y, thus to be taken away, and never to re-
y?"

"Ah," said grandpa, "and perhaps lie all
at upon the battle-field, wounded and
ding to death; there, in the dense dark-
and the silent gloom, except that si-
e were broken by the cries and the
ans of his fellow-sufferers. No friend at
to staunch the blood, bind up his wounds,
ive him so much as a cup of cold water to
ch his thirst, after all the horrors of the
ious awful day. Oh, how he would think
is own quiet home—of your mamma—of
y; and yet, none to help, and but sorry
pects of ever returning to you again,
then, if he did not die there, perhaps in
y or so he would be found by the enemy,
carried away to a foreign hospital, there
nger among those who probably would
alling down curses upon him and his
try for helping to bring them to a simi-
ate with himself."

"Oh, grandpa," said Robert, "I never
got of this when I talked about soldiers
war."

"I was sure you did not, my dear boy."
But now you have named it, grandpa,
it'd it be very awful for those that are
ned in the battle to lie helpless on the
nd; to see the troops come galloping
them, and they unable to help them-
s, or get out of the way."

"Of course it must, my boy; and these
natters which are little thought of. Not
there are hundreds who might recover
ullet wound, but who are trampled to
y by the horses, or perish under the
s of the artillery."

"Oh, grandpa, I have no wish to be a sol-
now," said Robert.

"No, nor do we wish to see a battle," ex-
ced both Jane and Betsy.

"I felt quite sure of that," said their grand-
"I knew you would feel very differently
you came to hear of the fearful slaugh-
terand upon war, as well as the hun-
dreds and thousands who were thus so sad-
and so cruelly deprived of husbands,
ather, and brother."

O. J.

selected.

und in almost every mind a secret dis-
ainst Friends who signed the Epistle*
tion and Advice; and fully expected to
ed by the Meeting for Sufferings, for
concerned in it. But innocently con-
of my own and Friends' integrity, and
ful of that which engaged us, I was quiet,
ret hold. I have this remark to make,
ugh subscribing that Epistle hath made

*Churchman's Journal, p. 235, Friends' Library

me the butt of professor and profane, I never
once repented it, I believe it was right, and
leave the effect to him, whose ways are un-
searchable, yet faithful, just and true.—*Cor. of*
S. Pothergill.

*Benevolence to Animals as a part of the Edu-
cation of Youth.*—Almost all boys are fond of
dogs, and yet nearly all will persecute cats,
rob birds' nests, and pelt frogs. There are ex-
ceptional boys, who delight in cruelty, and
they frequently grow up with their evil pro-
pensities strengthened by age and exercise.
There are also men of brutal disposition, who
have acquired their ruffianism, after passing
through the juvenile stages of their existence,
and they are at once the plagues and the puzzles
of society, defying its punishments and
resisting its benevolent endeavors.

Cruelty to animals is partly the work of
brutal natures, and partly perpetrated by well
meaning people under the influence of bad
habits; and if we could estimate the total
quantity of cruel infliction imposed upon birds,
beasts, reptiles, and fish, we should probably
find that by far the larger proportion resulted
from the ill-regulated action of good, and even
benevolent persons. Much ill-treatment of
animals comes out of the ordinary proceed-
ings of trade. It has been the custom to bleed
calves, to cram sheep and poultry into the
smallest possible apparatus of transport, to
drive cattle for long distances without per-
mitting them to drink, and to slaughter them
without sufficient avoidance of pain. Each
little circle in which these malpractices occur,
forms its own theory of cruelty and benevol-
ence, and laughs scornfully at outsiders who
object to its ways. The fox-hunter thinks a
man a fool who reminds him of the unben-
evolent character of his sport, and the fine ladies
who flock to aristocratic pigeon matches,
have no more compunction at witnessing the
sufferings of the maimed birds, than the Span-
iards have for the gored horses and tortured
bulls in their disgusting national recreation.
It may be affirmed that the cruelty of custom
or indifference does not lead to the demoral-
ization which inevitably results from a delib-
erate choice of action that inflicts unnecessary
pain, and yet all familiarity with needless and
useless suffering must tend to damage char-
acter, unless it excites strenuous resistance to
the evil, and efforts for its cure.—*Late Paper.*

Gov. Claflin of Massachusetts, in his annual
message, makes the following sensible re-
marks:—"We cannot deprecate too strongly
all attempts to arouse among us a spirit of
hostility toward other nations. The middle
classes of the people of Europe look to Amer-
ica as their refuge from tyranny, and as the
home of the poor. They were our friends in
the darkest days of the rebellion. In Great
Britain, even amid the extreme sufferings
caused by the continuance of our struggle,
they constrained their rulers to observe neu-
trality; and they in the end will compel their
government to render us the meed of justice.
Upon them would fall the horrors of war in
any contest with us, and we should be slow
to weaken their confidence in our magnani-
mity, or give to their opponents the long-
sought opportunity of attaining power, and
thus increasing the danger of war, by post-
poning the settlement of the questions in dis-
pute between the countries."

In reading a communication, not long since,
from a member of London Yearly Meeting,
we were struck with the complaint made that
it was now almost impossible to distinguish,
at sight, the members of that meeting from
other professors. The writer, we inferred,
had himself thrown aside the plain dress of a
Friend, but he confessed the loss sustained,
felt more sensibly on some occasions than
others, by not knowing whether those met
with, were members of the same society with
himself, and consequently bound to bear the
same testimonies. We can readily understand
this feeling of loss, and however blinded ma-
ny of our members may have become as to
the religious duty to adhere to that plainness
of apparel which is characteristic of the true
Friend, they must, we apprehend, be sensible,
that as this is departed from, and no distinc-
tion in dress or manners is observable between
them and other religious professors around
them, that peculiar feeling of brotherhood,
which has heretofore existed among Friends,
which warmed the heart with sympathy and
love towards others met with, who, though
strangers, by their dress and manners, at
once showed they were their fellow members,
and therefore bound to support the same spir-
itual religion, has been greatly weakened or
destroyed. Nor is this feeling of affectionate
interest in those making the appearance of a
consistent Friend, confined to Friends. Occa-
sions have repeatedly occurred, when other
religious professors have expressed the grati-
fication they felt on meeting unexpectedly
one who they recognized, by dress and lan-
guage, to be a Friend. At a crowded dinner
table in Geneva, at which a plain Friend was
sitting, a man walked up and threw his arms
around him. On the Friend expressing his
surprise, as they were strangers to each other,
the man apologized, saying that though not
a member of the Society, he knew the charac-
ter of Friends, and he was so rejoiced when
he unexpectedly saw in a foreign country, one
he recognized as a Friend, he had, without
thinking of its singularity, yielded to the im-
pulse of his heart to go and embrace him.

We have repeatedly expressed in these col-
umns our views on the subject of dress, gen-
erally, and on the plain dress of Friends. That
it is our belief all *our members* who are brought
under the government of the Holy Spirit—
from the requirements of which our plainness
of apparel had its origin—will, sooner or later,
as they experience their natural propensities
subjected to the restraints of the cross, find
themselves constrained to adopt it. That
where it is disregarded and held up as a mere
sectarian form, better cast aside than observ-
ed, it is evidence that the individual has not
yet attained a practical understanding of the
requisitions of the gospel, on which the testi-
monies of Friends rest, and that he or she will
be found indifferent in the support of some
others of those testimonies. But we are now
referring to the loss Friends sustain, in pro-
portion as they give up the garb by which
they have been long known, and which, in
the eye of others, is more or less a testimonial
of the cross-bearing religion they profess.
We are fully aware that a plain dress is val-
ueless as a substitute for regeneration and its

fruits. The cleanness of the outside of the vessel will be of little avail, unless the inside is clean also, but where a *Friend* experiences the inner washing, the outside will in time correspond.

—About the year 1826, Baltimore Yearly Meeting received a communication from a tribe of Indians, in which that body had been long interested. Among other things contained in it, were remarks on the changes which these children of the forest had observed even then, taken place in the Society; the substance of which that Yearly Meeting deemed of sufficient importance and weight, to transmit, through its minutes to its subordinate meetings, viz:

“We have recently received a solemn message from our Indian neighbors of the Shawnee nation, informing, that during a council lately held among them, while they were under a deep conceit on account of many deviations from their ancient simplicity, and were laboring to reform their own people, they likewise felt a concern for us; stating, that in former days they knew us from the people of the world, by the simplicity of our appearance; which in times of war had been a preservation to us; but that now they have to lament that they know us not (or many of us), by reason of our departure from our ancient plainness, and that they earnestly desire we would labor with our deviating members, in order, if possible, to bring them back to that simplicity which will again distinguish us as the children of the Great Spirit.”

There is sometimes an assumption of superiority so great as not to notice such “little things” as affect others. But so far from this being an evidence of true elevation of mind, it more frequently arises from contracted vision, incapable of estimating the consequences often flowing from what is slighted as being of small moment. What the world may esteem as little things the Almighty may look on as great, and it is not unusual for the proud spirit of man to be willing to make what are considered great sacrifices, if he may be allowed to follow his natural inclination in little things.

SUMMARY OF EVENTS.

FOREIGN.—The French army commanded by General Chanzy, offered determined resistance to the advance of the Prussians under Frederick Charles and the Duke of Mecklenburg, but was compelled to fall back upon Le Mans, a city 12 miles S. W. of Paris. Here a general engagement took place on the 11th and 12th inst., with severe losses on both sides, but ending in the defeat of the French, a portion of whom retreated on Alencon, and the rest toward La Val. Alencon is north of Le Mans, and La Val to the west. The Germans captured 16,000 of Chanzy's force between the 6th and 12th inst., and took twelve cannon and mitalraile. The Prussians occupied Le Mans, and subsequently moved to the north of that place.

Dispatches from General Borkbrak report that the French were still gaining ground in the east of France. Dijon, Gray and Vesoul had fallen into their hands. A Versailles despatch, on the contrary, states that Gen. Wender defeated Borkbrak on the 9th, south of Vesoul, and took 800 prisoners. Villers Exel has been taken by the Germans after a severe struggle in which the captors lost 2,000 men killed and wounded. A large number of German army is now formed by the eastern department of France. Gen. Manteuffel has been transferred from the north to a command in the east of France.

Peronne, thirty miles east of Amiens, has capitulated to the Prussians, with 2,000 French troops.

The bombardment of Paris continues with no intermission. During the last 24 hours the Prussians have gained some of the French positions, and brought their guns nearer to the city, the fire is said to reach all por-

tions of Paris from Porte Mailloth south and easterly to Fort Bicetre. The greater portion of the city was still out of instant danger. Many of the houses have been burned by the shells, and a considerable number of persons, including women and children, have been killed. The French foreign office has protested against the bombardment of Paris, on the ground that it was commenced without the formal notification required by the usages of civilized warfare.

The weather in France had moderated, to the great relief of the sick and wounded.

English travellers bear testimony to the generous treatment accorded to French prisoners of war in Germany.

The reinforcements now on their way to join the German armies in France, and those in readiness to go, amount to 200,000 men.

Writes for the election of members of the North German Parliament, will be issued during the current month.

A London dispatch says, that the European Conference of the great Powers will meet in London on the 17th inst., to consider the Black Sea question, and probably discuss continental politics generally.

A scheme for a direct cable from London and Liverpool to New York, has been brought out by Chadwick, Adamson & Co. of London. The capital is to be \$2,250,000, of which \$2,437,500 has been subscribed in London. It is estimated that the balance should be subscribed in the United States, in which case the cable may be laid the present year.

By an explosion in the Remshaw colliery, near Sheffield, twenty-six persons were killed and nine injured, and by another near New Castle, in Staffordshire, twenty persons were killed and injured.

The weather has been tempestuous, and serious damage has been done to shipping on the British coasts.

London, 1st mo. 16th. Consols, 97. U. S. 5-20's 1862, 90; of 1865, 89; ten forties, 88.

Liverpool.—Middling uplands cotton, *8d.*; Orleans, *8d.*; California wheat, *11s.*; red western, No. 1, 16s. 8d.; No. 2, 16s. 2d. per cent.

Versailles dispatches state that the recent battle near Le Mans was a decisive victory for the Prussians, and a crushing defeat for the French. The Prussians took 20,000 prisoners in that and the previous engagements with General Chanzy's forces.

General Chanzy has had a narrow escape from death. He was returning from a visit to the south-western batteries, when a shell burst close to his carriage, covering him and his aides-de-camp with mud, ice, and frozen dirt.

The protest of the Paris government to the foreign Powers against the bombardment of Paris, that it is proceeding wantonly upon hospitals, ambulances and churches, and is killing many innocent women and children. The usual notice to remove non-combatants was not given by the Germans. It protests against this useless barbarism, and declares that the inhabitants of Paris are unoffending.

Shells reach the hospitals of Val de Grace, and Trochu has informed Molke that the German wounded have been placed there.

Jules Favre declines attending the London Conference, and says that any settlement of questions in the conference which France would be bound, and adds that he is unable to attend, as there, being the Prussians are on flags of truce. The American Minister, Washburne, has been authorized to give him a pass through the German lines, but while the bombardment continues his departure is impossible.

Count Bismarck, in a note just issued to the North German representatives abroad, says the French authorities do not wish for peace, but gag the press, prevent the convocation of the national assembly, and force the people to continue the war.

UNITED STATES.—The late census gives the population of some of the principal cities as follows: New York, 928,000; New Orleans, 79,880; Milwaukee, 71,400; St. Louis, 310,864; Chicago, 298,985; Baltimore, 207,354; Boston, 250,526; Cincinnati, 216,230; New Orleans, 191,322; San Francisco, 149,482; Buffalo, 117,176; Washington, 109,204; Newark, 105,078; Louisville, 100,754; Cleveland, 92,946; Pittsburgh, 80,255; New York, 81,437; Detroit, 79,880; Milwaukee, 71,400. In 1850 the aggregate of the ten largest cities was 708,987, in 1870 the same cities show a population of 3,649,660, an increase of 34.7 per cent.

Philadelphia.—Mortality last week 296. Of consumption, 51; inflammation of the lungs, 28; old age, 8; cholera, 1. A bill has passed the House, and the Congress authorizing and encouraging a great national exposition of industry in Philadelphia in the year 1876. The resolution for appointing Commissioners to visit

the Dominion republic on a mission of enquiry investigation, passed both Houses with an amendment that the appointment of the Commissioners shall commit Congress for or against annexation. The resolution is of President White, of Col. University, ex-Senator B. F. Wade, of Ohio, and S. G. Howe, of Boston. The Secretary of the Commission is A. A. Buxton, of Kentucky.

The cotton crop of Mississippi is estimated at 725 bales.

The 133 savings banks in New York State have set amounting to \$229,000,000.

The second colored member of the National H. of Representatives, was admitted to his seat on the 1st inst. He is from the State of Georgia, and was congratulated by several of the leading republican members.

The Markets, &c.—The following were the quotations on the 16th inst. *New York*—American gold, U. S. sixes, 1881, 110; ditto, 5-20's, 1868, 108; 10-40 five per cents, 107. Superfine flour, \$5.86; fine, 5.65; extra, 5.45; white Michigan, \$1.60; No. 1 amber State, \$1.53; a \$1.54; No. 1 Chicago spring, \$1.20; 2 Milwaukee, \$1.49. Oats, 61 a 62 cts. We. Mixed corn, 80 a 83 cts.; yellow, 83 a 84 cts. Car. 73 a 74 cts. *Philadelphia*—Cotton, 15 1/2 for uplands and New Orleans. Superfine flour, \$4.17; fine, 3.98; extra, 3.79; white Michigan, \$1.58; a \$1.57; Penna. do., \$1.49; a \$1.45; amber, \$1.58; a \$1.57; Rye, 95 cts. Yellow corn, 73 a 74 cts. Oats, 57 cts. Clover seed, 11 cts. Timothy, \$5.50 a \$6 bushel. The arrivals and sales of beef cattle at the Avenue Drive-yard, reached about 1,750 head. 1 sold at 8 a 8 1/2 cts.; fair to good, 6 1/2 a 7 1/2 cts. 5 a 6, 4 a 6 cts. per lb. gross. Sales of 13,000 sals 5 a 6 cts. per lb. gross. Hogs sold at 89 a 97 100 lb. net for corn fed. *Cincinnati*—Family, \$5.75 a \$6. Wheat, \$1.20 a \$1.22. Corn, 50 a 51 Rye, 95 cts. No. 2 oats, 41 a 43 cts. Barley, 90 cts. 1st. Lard, 12 a 12 1/2 cts. *Baltimore*—Choice western flour brands, \$5 a 5 1/2 cts. Choice red, \$1.70 a \$1.80; fair to good, \$1.40 a \$1.50 common, \$1.30 a \$1.35. White corn, 82 cts.; yd. 78 cts. Oats, 46 cts. Hams, 17 a 18 cts. Lard, 1 Milwaukee.—Extra spring flour, \$5.37 a \$5.50; spring wheat, \$1.20; No. 2, do. 115c. No. 2 44 cts. No. 2 corn, 62 1/2 cts. Dressed hogs, 78.

RECEIPTS.

Received from Friends of Providence, Fayette Pa., per Jesse Cope, \$38, for the Freedmen.

AN APPEAL TO THE BENEVOLENT.

The “Germanian Employment Society” employs poor women, in making clothing, has on to sell, and give away, fair to prizes \$1.45, for which they are anxious to dispose of at less price. Application may be made to SARAH ANN MTLACK, Shoemakers Lane, LOUISA T. ANDERSON, 5216 Main St., German 1st mo. 16th, 1871.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TENNESSEE, NEW YORK

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached with it. Application may be made to Ebenezer Wistar, Marshalltown, Chester Co. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, 1010 Chestnut St., Philadelphia Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward), Philadelphia, Physician and Superintendent—JOSHUA H. W. NOTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, on the 12th inst., at Friends' Meeting, Germantown, Penna., JOHN E. CARTER to ANNA, daughter of Alfred Cope.

WILLIAM H. PILE, PRINTER.

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For "The Friend."

Excerpts from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 17.)

3d mo. 1st, 1863. Being poorly, I did not go to meeting to-day; which has been the frequently of late. Spiritual poverty has been much my portion, and is cause of my secret inquiry. The language of my last seasons is to our merciful Father.—Blessed to keep my eye single unto Thee; thus I may not go before, neither lag behind Thy guidance; and that I may, through goodness and mercy, be prepared for the close of this life: which, the nearer it approaches, the more solemn it often feels to me. I am now in the 93d year of my age." A near relative, she thus writes:

"3d mo. 10th, 1863. "

My dear —, on thinking over the words we spoke of when thou wast here, (a sister of business,) I feel best satisfied to express a few words in regard to it. Thou art very careful to ask advice of friends, and to judge of them as thou valuest no doubt, which is commendable. But as it is only individual counsel that will entitle us to the favor of God who seeth not as man seeth, I would commend Thy consulting the witness for Thy own mind, and to follow its voice which is the alone path of safety. I believe it is sometimes in the ordering of Thy wisdom that we are required to take the cross to that which is seen in the light, and to have too much place in the mind, and another might feel at liberty to do. I pray for Thy consideration and encouragement, feeling desirous that thou shouldst not give up to serve our Heavenly Father in this, but that thou may be enabled to yield up Thy requirements. When this comes to be Thy will, I surely believe, feel strengthened from time to time equal to the day; Thy peace of mind at seasons far transcend worldly enjoyment. That this may be more and more Thy happy experience is the earnest breathing of my spirit. With desires for preservation, with that of my own, and the need, even at this advanced age, of turning unto prayer, I conclude.

H. G."

"3d mo. 16th. I was favored to get to meeting yesterday, and also last Fifth-day. Each of these seasons seemed to me much like toiling all night and catching nothing. Gracious Father! wilt thou be pleased to keep me in the patience, waiting on thee for a change of dispensation; being renewedly sensible that it is from Thee alone that good cometh.

"22d. This morning my mind was clothed with a degree of solemnity; under which covering I went to meeting, where I had not sat long before the state of the Apostle Paul near the close of his life, was brought to my remembrance, viz., "I am now ready to be offered, and the time of my departure is at hand," &c. This so impressed my mind with desires that we might individually strive to know the day's work going on with the day; that it seemed best for me to endeavor to express something of my exercise, that we might so improve the time while it is mercifully afforded, as that none when the solemn summons comes, might have to utter the lamentable language, "The harvest is over, the summer is ended and I am not saved;" but that through humble obedience to the will of our Heavenly Father, we might be prepared to receive the welcome salutation of, "Well done, good and faithful servant, enter thou into the joy of thy Lord"; which should be more desirable to us than anything we could possibly attain to, relating to the present life.

"In the afternoon my mind was favored with quiet.

"4th mo. 19th. I was favored to get to meeting though in much feebleness of body. It seemed to me a time of labor, watching against intruding thoughts. I was renewedly made sensible that when we are favored with a little of the dear Master's presence, it is indeed heavenly treasure in these earthly vessels. Several of our Friends have gone to attend the Yearly Meeting.

"23d, and Fifth of the week I also got to meeting, and it felt to me there was early a solemnity spread over the few who gathered.—Friends not having returned from the Yearly Meeting. After a time of waiting, the promise to those who hunger and thirst after righteousness was impressed on my mind: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." It seemed as though it was best for me to mention it, for the encouragement of some whose eyes might be ready to fail with looking upwards, and the tongue to cleave to the roof of the mouth. Though I felt no condemnation on account of the little offering, yet it was a time of searching of heart, and that part of the prayer of Jabez, "Keep me from evil, that it may not grieve me," was impressed on my mind. Gracious Father be pleased to keep me from dishonoring Thy precious cause of truth and righteousness, poor and unworthy as I am.

"26th. I think I am often made sensible of

the need we have of the baptismal influence of the Lord's Holy Spirit, in order that that which is offensive in His sight may be consumed, and the strong will of man made to bow as at His footstool. Upon going to meeting with my mind clothed with desires for preservation, after a time the query of our Divine Master to Simon Peter, impressed my mind with so much weight, that it seemed best for me to endeavor to mention it: Simon, Simon, lovest thou me? Yea, Lord, thou knowest that I love thee; and again, lovest thou me more than these? Yea, Lord, thou knowest all things. Thou knowest that I love thee. Upon which the command was, Feed my lambs. It seemed with me to endeavor to encourage us not only to love the Lord, but to manifest our love by obedience to His commandments. After which my mind was solemnly impressed with the spirit of supplication; and being enabled to bend the knee in awfulness and fear, my mind became much relieved of its burden; and a little strength was experienced to journey forward in the tribulated path. Gracious Father! be pleased, I pray Thee, to keep me as in the hollow of Thy holy hand, from the by-ways and crooked paths which the enemy of our soul's peace is frequently presenting.

"5th mo. 7th. Yesterday the remains of our valued friend Charles Downing, and our cousin Richard Oakford, were laid in the silent grave; also two of our citizens, viz: J. T. and C. K. It was a day of mourning, and of doubts and fears respecting my own standing in the sight of Him who seeth not as man seeth, but looketh at the heart. But on waking this morning my mind was mercifully favored with more comfortable feelings; and the language seemed impressively and encouragingly spoken, "I will be with thee." Gracious Father! wilt thou be pleased to preserve me from doubting again, and keep me humble and watchful, and under Thy holy guidance.

"I was enabled to get to meeting to-day; which was a confirming season in silence. May I be favored sufficiently to praise Thy holy Name.

"24th. On looking over my past life, I impressively feel that many baptisms and close-proving seasons have been my portion, wherein faith and patience have been ready to fail; and I have had to say with David, "Are his mercies clean gone forever?" Notwithstanding this, the Lord, in His own time, hath been pleased to afford a renewal of strength to journey forward in fear and trembling. I was enabled this day in our meeting, to bend the knee in solemn supplication, that the great I Am might be pleased to give us to see with undoubted clearness, the things that belong to His honor and our soul's peace; and furnish with strength to do them. That we might be enabled from time to time to say, thanks be to Thee who hath given us the victory through our Lord Jesus Christ. The youth were also suppli-

ated for, that they might be given to see the beauty there is in holiness, and the excellence of a possession in the unchangeable truth. That by yielding obedience to the cross of Christ, testimony-bearers to His excellent name might be continued. My mind is now favored with peaceful quiet; may I be sufficiently thankful. Our friend M. A. L. was at meeting and appeared in testimony.

"27th. I was enabled to get to our Monthly Meeting. The first part of it was a time of silent exercise, my mind being impressed with a prospect of getting into the men's meeting for discipline. After an excellent Epistle was read among us from our Yearly Meeting, the desire to sit a little time with our brethren was so impressed upon me, that I mentioned it; and the concern being united with, our friends E. S. and S. S. accompanied me. I was favored to express what arose; being more especially impressed with desire that the minds of those, whose age subjected them to the draft for war purposes, might be strengthened to uphold our Society's peaceable christian testimonies. Remembering that the gospel dispensation, under which we live, was ushered in with, 'glory to God in the highest; peace on earth, and good will to men.' After this little sacrifice, I was renewedly strengthened to trust in the Lord, and hope in His mercy."

(To be continued.)

From the "American Naturalist."

The Chinese in San Francisco.

The Chinese form from a seventh to a fifth part of the entire population of San Francisco, and are seen in considerable numbers in all parts of California. They mingle with no other race; they learn or profess to know enough and only enough of the English tongue to transact their necessary business with their employers; and in San Francisco they live almost wholly in their own crowded quarters, which constitute in all respects a city by itself.

In the street they are the cleanest and neatest of people. Every man and boy has his *queue* of hair, as long as himself, nicely wrapped in silk braid, and generally rolled round the head. Their principal garment is a dark blue, close-fitting frock. Their shoes are of silk or cloth, with felt soles.

Their houses are dirty beyond description. Scores and even hundreds of them are sometimes huddled together in the same building, with blankets for their only beds, and almost their only furniture. In these houses their simple cooking is performed in the long halls into which their apartments open, over furnaces, with no legitimate outlet for the coal-smoke, which leaves its black and greasy deposit half an inch thick on the ceiling and walls. I went into several of their fashionable restaurants, and found them hardly less filthy than their lodgings, yet with a marvellous variety of complicated and indescribable delicacies, which a year's income of the establishment might have tempted me to touch, but certainly not to taste.

Their provision-shops contain little except pork, and that, seldom in a form in which it would be recognized by an unpractised eye. Every part of the swine, even the coagulated blood, is utilized; and the modes in which the various portions of the beast are chopped, minced, wrapped in intestines, dried almost to petrification, commingled with mauseous

seasonings, pique the curiosity as much as they offend the nostrils of the American observer.

Their theatres offer an amazing spectacle. Their performances commence early in the forenoon, and last till midnight. Their plays are said to be historical, and they are often continued for several days. The scenery is simple, cheap, and gaudy, and is never changed. The costumes are splendid, with a vast amount of gilding and of costly materials, but inexpressibly grotesque, and many of the actors wear hideous masks. The orchestra consists of a *tom-tom* (which sounds as if a huge brass kettle were lustily beaten by iron drumsticks), and several of the shrillest of wind-instruments. The noise they make may be music to a Chinese ear, but it consists wholly of the harshest discords, and each performer seems to be playing on his own account, and to be intent on making all the noise he can. This noise is uninterrupted, and the actors who are all men (men playing the female parts in costume), shout their parts above the din in a falsetto recitative, monotonous till toward the close of a speech, but uniformly winding up with a long-drawn, many-quavered whine or howl. The performance is for the most part literally acting. A crowned king or queen is commonly on the stage, and almost always comes to grief. Parties of armed men meet on the stage, hold sham-fights, kick each other over, and force the sovereign into the melée. Then a rebel subject plants both his feet in the monarch's stomach, knocks him down, and himself falls backward in the very act. Thus the fight goes on, and gathers fury as its ranks are thinned, till at length the whole stage is covered with prostrate forms, while lie for a little while in the semblance of death, then pick themselves up, and scud off behind the scenes. The actors live in the theatre, though they might seem to have no living-room. I went into the principal theatre one morning, before the actors, who had been performing until a late hour, had arisen; and I found them lying in one of the passage-ways in several tiers of holes, so nearly of the size of the human body that they could only have wormed themselves in feet first.

Gambling is one of their passions. There are numerous gambling-houses where the playing goes on through the whole day and night, with an orchestra like that of the theatre, enriched by a single female singer, whose song seems a loud, shrill, ear-piercing monotone, so horrible as almost to compel the belief that the Chinese ear must have as unique a structure as if it belonged to a different species from ours.

The Chinese exercise, with marvellous skill, all the mechanical arts and trades, and have as large a variety of shops as the Americans, with wonderfully rich assortments of goods, including works in wood-carving, ivory and filigree, which can nowhere be surpassed in delicacy and beauty.

Their temples or josh-houses, are small upper rooms, with hideously grinning idols, overlaid with tinsel, and covered with tawdry ornaments, on an elevated platform at the extremity of the apartment. Before these idols a dim lamp is always burning, and a table is spread for votive offerings, which are generally cups of tea or fruits. These apartments are in the buildings maintained by the Chinese Emigrant Aid Societies as reception-houses

and hospitals,—vile dens as we should deem them, but it is said, fully level with a Chinaman's notion of repose and comfort.

These people are by no means unmettling. It is said that there are none of them who cannot read, write, and cast accounts; there are among them some men of high education, polished manners, large business, friendly, yet never intimate relations with their brother-merchants.

There is a mission-house, with a school a chapel; but the missionary, an intelligent man and an indefatigable worker (by the way my guide and mentor among the theatres gambling-houses, in which he seemed very much at home, on the principle of becoming all things to all men), told me that he gained a firm hold on very few; that he found it almost impossible to keep a small congregation together through a very short service, though many came in to listen for a little while; and that the slightest disturbance the street, even the passing of a hand-organ, would instantly empty his chapel.

These Chinamen are generally without families. The men come to this country for the purpose of remaining but a few years; and if they die, their bodies are embalmed and sent home for burial, Chinese or sometimes forming a vessel's entire freight.

The Chinese question I cannot undertake to discuss here. Suffice it to say that, in opinion, all that can be hoped from the Chinese is the supply of cheap labor which is necessary for the rapid development of a new country. As to making these people citizens who even prize their rights, still more exert them judiciously, or changing their older to them satisfying type of civilization into Anglo-Saxon Christian type,—this is still beyond probability or hope. If the Chinese are to be Christianized, it must be on their own soil, and with no invasion of their central habits, except the engraving upon them of the morality of the New Testament.—A. P. Peabody.

For "The Friend."

Just by Imputation.

The attention of the readers of "The Friend" is called to the following extract wherein the writer distinctly grants justification by Faith *first* as a gift of love, does not say that sanctification follows justification, but on the contrary expressly sanctification a "making man just by that who was *before* just by imputation." He says of the believer, "he that was accounted just not having sin imputed, through repentance and faith in the love of God declared in by Christ, is *now inwardly made* more just &c., &c. The italics, which are mine, do alter the meaning.

It may not be amiss now that these doctrines, surely in accordance with the Divine will, the subject of renewed thoughtful consideration among us, thus to revive some of the statements of the first Friends.

But far be it from me to encourage the position to build our faith upon our forefathers of two hundred years ago. If we can only, "The early Friends were sound, agree with the early Friends, therefore we sound;" we have need to examine anxiously to see if we are not slipping insensibly from the one true Foundation. Surely generation must for itself apply to the ever-flowing infinite Fountain of Truth,

foundations of true Church unity are laid out broad, where this is done in sincerity mutual condensation.

J. W.

* "Though we grant (as before at large) issue of sins not to be the effect or purchase of inward righteousness or holiness, for impossible; but the free love and mercy of God; yet without the holy, sanctifying or meriting work of God in the heart, by operation of His eternal Spirit, whereby He wills of God as it is in Heaven, it is possible to have access into God's Tabernacle and holy Hill, much less to be justified Him. And indeed, as true repentance, which is the beginning of the work of sanctification, opens the way for the remission of that are past, which I call the first part of justification; so is regeneration or sanctification throughout in body, soul and spirit, as the completing of justification as sanctification—consequently it is the second part of justification; because it is a making man by nature, who was before just by imputation; that is, he that was accounted just by having sin imputed, through repentance faith in the love of God declared in and Christ, is now inwardly made more just as made "Holy, as God is holy." (Lev. 7.) "Perfect, as his Heavenly Father is." (Matt. v. 48.) "Righteous, even as is righteous," (1 Jho. iii. 7.) through the actual working of the Holy Ghost.

WILLIAM PENN."

I know not from which part of William's works the above extract is taken, but undoubtedly sets forth the faith ever held by Friends on the points mentioned. Where terms sanctification and justification are in their full signification, the former as *being holy*, and the latter as *making just*, we see that it is a matter of importance which is employed to express the condition in, or to be attained. Friends have not "that sanctification follows justification" in this sense; but where a distinction is made in terms, that justification in the sense of being made just by nature, or his becoming "partaker of the Divine nature," follows justification, or keeps pace with it. See the Philadelphia Yearly Meeting of months last, page 6.

There is another sense in which the term is used, denoting remission of past through the forbearance of God, purchased by the atoning sacrifice of Jesus Christ. (Ibid page 5. What Wm. Penn means by it by imputation) is in this sense, and he more fully sets forth his own views, and the views of Friends on this point, viz:

Fourthly. We cannot believe that Christ's death and sufferings so satisfy God, or justify us, as that they are thereby accepted of; that they are, indeed, thereby put into a state capable of being accepted of God, and that, *through the obedience of faith, and sanctification of the Spirit*, are in a state of acceptance: for an ever living man *justified before God*, is self-condemned; or that any man can be in Christ who is not a *new creature*; or that God looks upon men *otherwise* than they are.

We think it a state of presumption, and of salvation, to call Jesus Lord, and not the work of the Holy Ghost: Master, and not yet master of their affections: Saviour, yet not saved by him from their sins: Redeemer, and yet they not redeemed by him

from their passion, pride, covetousness, wantonness, vanity, vain honors, friendships, and glory of this world: which were to deceive themselves; for 'God will not be mocked, such as men sow, such they must reap.' And though Christ did die for us, yet we must, by the assistance of his grace, 'work out our own salvation with fear and trembling;' as he died for sin, so we must die to sin, or we cannot be said to be saved by the death and sufferings of Christ, or thoroughly justified and accepted with God.

"In short, justification consists of two parts, or hath a twofold consideration, viz, justification from the guilt of sin, and justification from the power and pollution of sin, and in this sense justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too general an unhappiness among the professors of christianity, that they are too apt to cloak their own active and passive disobedience with the active and passive obedience of Christ. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores. It is the power and efficacy of that propitiatory offering, upon *faith and repentance*, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God." For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state; condemnation and justification being contraries: so that they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion; and for crying out against this singular imagination, not to say doctrine, we are staged and reproached as deniers and despisers of the death and sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's sufferings, and crucify to themselves afresh the Son of God, and trample the blood of the covenant under their feet, that walk unholily under a profession of justification; 'for God will not acquit the guilty,' nor justify the disobedient and unfaithful."

Primitive Christianity Revived, chap. viii.

The truths of the gospel are the same in all generations. As our early Friends were sound in their understanding and application of them, so those in the present generation who maintain them in the same understanding and application, are sound in christian faith, and are true Friends. They must indeed come to the Fountain of living waters to do so. Friends run into confusion and danger so soon as they deviate from the well-marked footsteps of that band of Christ's companions who labored to gather and establish our religious Society.

It appears to have been for this same purpose that the Philadelphia Yearly Meeting issued its last epistle.—*Errors.*

Selected.

On Blessings.

How varied is the estimation we place upon our blessings! How different the aspects in which we view them! Health is often spoken of as among our greatest blessings, and does really deserve a place among them. But to how many of us has sickness proved even a greater! That which most tends to purify the heart, and draw it unto God—the Fountain and Source of all good, must surely be the greatest. But of all the gifts bestowed by the bountiful Giver there is none for which my heart has so often poured forth the tribute of thanksgiving and praise, as for that gift of gifts, a grain of living faith; that faith which looks up to the great Disposer of events with calm, confiding trust. This to me has been the richest of all gifts, the sweetest of all consolations. How often have I said in the secret of my soul, "take what Thou wilt, only grant me this." Health, home, or friends are nought compared with it, since, though surrounded by all these enjoyments we are miserable without it. How precious is its influence in times of trial or danger! How cheering in seasons of affliction! And how like an anchor to the soul when tossed as with a tempest and not comforted! Happy is he who is enabled so to walk in that pure and perfect way, as to preserve this child-like confidence unbroken. A consciousness of doing well gives life and sweetness to all our enjoyments, and when this consciousness is wanting, terrestrial things can afford no comfort. How beautiful are those lines of Cowper:

"From Thee is all that soothes the life of man,
His hind endeavor, and his glad success,
His strength to suffer, and his will to serve.
But, Oh! Thou bounteous Giver of all good
Thou art of all thy gifts, Thyself the crown
Give what Thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away!"

Animals that Chew the Cud.—Ruminating animals gather their food rapidly, give it a few cuts with the teeth and swallow it. It goes to an interior receptacle, where it is moistened; this is very essential if it be dry hay. When the animal has filled himself, he masticates the food thus stowed away in his stomach, raising it cud by cud. When a portion is completely masticated, it passes to another receptacle, and the progress of digestion goes on. Thus an ox, if left to himself, will raise and masticate all his food thus stowed away in his stomach. If he be pushed and worked hard, and does not have time to masticate, he falls off in flesh, his health is poor, his digestion incomplete.

The horse, on the contrary, however much in a hurry he may be, must masticate each mouthful before he swallows it. A hungry ox, let into a meadow, will fill himself in twenty minutes, while a horse would want at least an hour and twenty minutes to take the same amount of grass. The ox, deer, sheep, goat, chamois and rabbit, being the natural prey of ferocious beasts, are endowed with the extra stomach in which hastily to stow away the food without mastication. This may, perhaps, be regarded as a wise provision of Nature, enabling them to sally forth where the food is plenty, and in a short time fill themselves and retire to a place of safety to ruminate their food at their leisure.—*Late Paper.*

Selected.

THE FLOWERS OF THE FIELD.

Sweet nurslings of the vernal skies,
 Bathed in soft airs and fed with dew,
 What more than music in you lies,
 To fill the heart's fond view!
 In childhood's sports, companions gay,
 In sorrow, on life's downward way,
 How soothing! in our last decay
 Memorials prompt and true.

Relies ye are of Eden's bowers,
 As pure, as fragrant, and as fair,
 As when ye crown'd the sunshine hours
 Of happy wanderers there.
 Fall'n all beside—the world of life,
 How is it staid'd with fear and strife!
 In reason's world what storms are rife,
 What passions range and glare.

But cheerful and unchanged the while
 Your first and perfect form ye show,
 The same that won Eve's matron smile
 In the world's opening glow.
 The stars of heaven a course are taught,
 Too high above the human thought;
 Ye may be found if ye are sought,
 And as we gaze we know.

Ye dwell beside our paths and homes,
 The paths of sin, our homes of sorrow,
 And guilty man—the world of woes,
 Your innocent mirth may borrow.
 The birds of air before us fleet,
 Cannot brook our shame to meet—
 But we may taste your solace sweet
 And come again to sorrow.

Ye fearless in your nests abide—
 Nor may we scorn, too proudly wise,
 Your silent lessons, unmedic'd
 By all but lowly eyes:
 For ye could draw the alarming gaze
 Of Him who worlds and hearts surveys;
 Your order wild, your fragrant maze
 He taught us how to prize.

Ye felt your Maker's smile that hour,
 As when he paus'd and o'erd' you good;
 His blessing on earth's primal bower,
 Ye felt it all renewed.
 What care ye now, if winter's storm
 Sweep ruthless o'er each siltken form,
 Christ's blessing on your heart is warm,
 Ye fear no vexing mood.

Ah! of thousand bosoms kind,
 That daily dart you and your cares,
 How few the happy secret find
 Of your calm loveliness!
 "Live for to-day! to-morrow's light
 To-morrow's cares shall bring to sight,
 Go sleep like closing flowers at night,
 And heaven thy mourn will bless."

The Sargasso Sea.

(Concluded from page 170.)

Wherever there are large accumulations of seaweed, it necessarily follows that there should be a population of some kind supported by them. Speaking of the kelp (*Macrocystis purifera*), which, though rooted to the bottom, extends perhaps 60 fathoms from its anchorage, Darwin says: "The number of living creatures of all orders, whose existence intimately depends on the kelp, is wonderful. I can only compare these great aquatic forests of the southern hemisphere with the terrestrial ones in the intertropical regions. Yet if in any country a forest were destroyed, I do not believe nearly so many species of animals would perish, as would here from the destruction of the kelp." And intelligent navigators have remarked the same of the gulf-weed. Capt. Grey, in his voyage from Australia, remarks: "In lat. 29° north, we entered a portion of the sea covered with patches of seaweed, around which swarmed numerous eel-like fish, crabs, shrimps, and little blue-fish. These last swarm under those floating islands,

sometimes leaving them for a little distance—but they always returned, or swam to another. The crabs crawled in and out among the seaweed, and other fish of a large size came to these spots to deposit their spawn; so that we were in an archipelago of floating islands, teeming with busy inhabitants and animal enjoyment." These masses of floating weed, indeed, serve as the retreat of an innumerable host of marine animals, of which some live in the midst of their inextricable labyrinths, and others, having been once entangled in them, cannot escape, and are forced to abandon themselves to the current of these immense sea forests, in the midst of which they are enclosed.

On returning from China in 1867, it was my fortune to cross the Sargasso Sea early in July; and moreover, having several days of calm weather, I spent some time upon the chains, armed with a grapnel, by means of which I, from time to time, was able to raise bunches of sea-weed upon deck, for examination. Nearly every bunch of weed, so obtained, was found to be peopled with similar creatures, Polyzoa, Polyps, Annelids, Crustacea, Molluscs, and Fish. Though not absolutely connected with the weed, yet as occurring side by side with it in the same latitude, I may mention magnificent specimens of Physalia, or Portuguese man-of-war, which sailed by in the beautiful calms of that region—their blue-tinted bladders were eight inches long, and nearly three inches above the water—their long threads trailing beneath, and giving shelter to a number of little banded fishes, which seemed to find protection in this equivoical position.

An interesting Crustacean is the *Neptunus pelagicus* or *Lupea pelagica*, so called from his splendid swimming capabilities, which render him, like Neptune, the master of the sea. I had been told of a large crab seen swimming by the ship in the open ocean, and shortly afterwards had its existence verified, by taking the above-named crab in a towing net in this region. This species swims with great ease and quickness, usually near the surface, and can rest not only upon the drifting seaweed, but even upon the top of the water, remaining suspended motionless at pleasure. Its form is well adapted for speed, the carapace being remarkably flattened and extremely wide, terminating on either side in a long spine, and having its anterior margin strongly serrated. Its anterior legs are robust and armed with spines, and the claws are furnished with long sharp pinners, of a singularly trenchant character. It is a very shark among crustacea, swift, certain, and deadly; graceful and tiger-like in its movements, never tiring, or needing the rest which most other swimming animals seem to require. Swimming to a patch of Sargasso, it would seem to prey upon its numerous inhabitants, and then swim to another, which in turn it depopulates—a very scourge of these floating colonies.

It is a circumstance well worthy of remark, that all the animals I found harboring in the Sargasso weed were of the same general tint as the weed itself, assimilating themselves so closely, indeed, in color, that it was often difficult, at once, to distinguish them. The gulf-weed is usually (as has been observed) of a rich lightish brown color, with certain parts, as the stems, of a darker brown. The most numerous animals, the Scyllæes, were also of a general light brown tint, and the crabs, al-

though prettily marked, were all a light bro- so that when they got into a mass of weed, it was no easy matter to find them again. Various little shrimps were also the same color, and the Antennarius, although exquisitely marked and mottled, blended tint beautifully with the weed in which it sided. Even the *Neptunus pelagicus*, though usually described as grayish-green, with low spots, was here of a clouded reddish-bronze tint, little differing from that of the Sarg. The object of such assimilation one can imagine to be otherwise than protection; although the enemy was equally protected, its prey received the benefit of concealment from it, as it did in its turn from larger enemies, to which it was doubtless animal while in its relation to the small creatures which it fed, its size and activity would be sufficient to counterbalance any advantage they would lose from the concealing color of their enemy.

I met with a curious instance of prevail tint also in the Indian Ocean, where the had an intensely deep blue color, of which every animal captured partook. Not one were the Janthinas of their character violet color, but there were small violet erich blue Physalæe with violet threads; a beautiful crystalline Crustacea (*Phyllosoma Scylleriopsis*, &c.) almost transparent, but all more or less tinged with violet. As it was impossible to see these animals in the sea from above, doubtless, their color must be a great concealment from their enemies, in an ocean where this color prevails.

There can be no doubt that the presence of the Sargasso Sea, by affording harbor and pasture for these animals, even the least of them, owing to their abundance, must be an important influence upon the Fauna of Atlantic Ocean. For so inextricably are fortunes and lives of races of animals bound up with one another in the struggle for existence, that this vast feeding-ground must be a great supplies of food to predaceous fish which do not need the protection it affords. We are informed that the pilchards have the Cornish bays, where they formerly abounded, on account of the sea-weed being cut off the rocks for manuring purposes,—thus destroying the small Crustacea, which form the intermediate feeders between the weeds and the fish. And so we may imagine that in the event of any change in the elements of the Gulf Stream which should materially diminish or alter the position of Sargasso Sea, the effects would be felt through the great fish population of the Atlantic in widening circles, which would probably not leave unscathed the vast banks of cod, herring which so largely supply our markets with wholesome food.

When an unavailing anxiety has possessed my mind, about the situation of things among us, and the wilderness state of the church have been led to conclude that it is not consistent with the Divine will, that we should ever impatiently inquiring, "What wilt thou do for thy great Name?" but that we should rather centre deep in our own minds, and signedly and faithfully co-operate with the work on the earth; feeling our minds so directed as only to pray for that which is the mind of the Spirit, even if it requires the petition, "feed thy people with thy rod."—S.

For "The Friend."

Although considerable time has elapsed since the dates of the following letters, we think our readers will be interested in their perusal. It is not often that such an excursion into the "wild west" is made by our female Friends.

Seneca, Mo., 8th mo. 16th, 1870.

TO THE FRIENDS:

Perhaps a letter from this wild, uninhabited country, might interest some of the readers of "The Friend." On the 13th, a party left Ashland on a little exploring tour. We were on the train at 8 1/2 A. M., passing through one of the most wild, picturesque country I ever saw. "This said this was once a vast prairie, lying even to the Rocky Mountains; but some parts of it are densely wooded with tall timber, and is bid fair to be valuable some day. Pearce city is 90 miles from Marshfield, which is the present terminus of the South-Western Railroad, and is a town of only four thousand inhabitants and over one thousand inhabitants. A man there informed us, that months ago there had never been a nail on in that place. They now have a bank, wool, several stores, and it is quite a trading place. Here our hack, sent from Seneca, arrived us, and we were soon on the road, driving our way through dense forests, and extensive prairies, apparently as boundless as the ocean. Our driver was a good natured, gentlemanly person, and allowed the ladies to take turns in driving. There was no monotony to make us dull, but everything was new and beautiful, and called forth continued exclamations of pleasure, till our list of objectives were nearly exhausted, when an accident changed the scene. One of the girls was driving, had just given up the lines as the driver, when the hind wheel struck a stump and shattered it, and we got out, I do not know, for we were well packed in. The first thing I knew, some one had me by the arm, trying to pull me out at the side of the hack, while the driver was holding or trying to hold the spirited animals. Fortunately, the men came along just in time to help me up the broken limbs of the vehicle, and started off to walk to a town three miles away; leaving the men of our party to get out with the wreck. Soon a man with a horse overtook us, and asked us to ride, saying, "You black cloud will bring a storm." We packed in, and soon the rain did pour. The first house we saw we bid adieu to our friend and took shelter. There was no shelter in the shanty, and we had it to ourselves a little time. The rain abating, a woman made her appearance and offered us clothing that might dry our own, which we did as soon as possible, wishing to be ready to join the party when they came along. The driver went to go to the nearest town to get another horse, in which we were soon seated and drove to Neosho, the county seat of Newton county. The principal hotel was kept by a German, and as we were informed, he could not have no accommodation for ladies. As we never stopped, had our horses fed, &c., and were ready to start again at 10 p. m. The driver was very dark and threatening, but had to go. There was a ride of 21 miles to Pearce city; but we were all brave and ready to do almost anything. After we were comfortably seated in our no-top, trying to nerve ourselves for the rout, a man on the porch said,

"What will you do if three or four wolves come down from the bluffs to you to-night?" But all this did not alarm us; we had heard much of western life, and this was knowing it. We were soon on the road, and the rain descended in torrents. I had one umbrella, and we had borrowed the only one in Neosho (beautiful water) and we must do the best we could with them; but the best was bad enough. Five hours brought us to Seneca, and not only were we thoroughly drenched but our baggage also. One other and myself had to empty the contents of our valises into a tub of water, and this morning is favorable to dry them. We are now at Seneca and two of our party have taken a ride on horse back, and the rest footed our way over the beautiful bluffs to watch the Indians come into town. To-morrow we start for ten days tour through the territory and Kansas. We take provisions along and tent out.

Sulphur Springs, 8th mo. 18th, 1870.

Well here we are in the land of the Aborigines. Our company consisted of eleven, six females and five males. The American caravan left Seneca at 8 A. M., winding its way among the beautiful wilds of mountain and prairie, until we reached the Indian council-house. Here all the chiefs of the many tribes meet to transact business for the nation. This council-house is to the Indians, what our capitol at Washington is to us, but not like it in architecture. It is a frame house with a door in one end, propped up with a stick of wood; is neither lathed nor plastered; has no chimney, only three openings in the top of the roof for the smoke to escape. The furniture consists of a row of benches, formed by the sills, and three copper boilers, in which they prepare the food for these grand occasions. This is the season for the green corn dance. They cut the corn from the cob, put it in these copper boilers and make a kind of soup which they serve around. After which they decorate themselves with false faces, ingeniously made of corn husks and pieces of gay ribbon and flannel. The ankle decorations consist of strips of bells (as they term them) which are pieces of leather, two inches wide, thickly set with deer's hoofs, that are fastened on by strings run first through the hoof, and then through the leather. A strap goes twice around the ankle, above the moccasin. The head chiefs wear neck and shoulder ornaments made of cloth and beads. Paint and feathers complete their costume. The women wear, on these occasions, dresses trimmed with yellow and red, and a red silk handkerchief on their heads. The dance is merely a hop around, and thanking the "Great Spirit" for the plentiful crops with which He blessed them.

Another dance is the dog dance. The Indians and all others who wish to attend, go up to the capitol, taking with them a white dog, which they decorate with many colored ribbons, for a sacrifice. They then hang the dog and dance round, chanting and making strange noises to the "Great Spirit," after which they cut it down and burn it. The ashes they place in an urn and bury, chanting praises all the time to the "Great Spirit." Except on these occasions, and when under the influence of liquor, the Indians are a quiet people. We found them very kind and glad to entertain strangers. Their houses are mostly log and daubed with mud, with dirt floors,

like their capitol. There are several tribes that meet at this capitol—Delawares, Pools, Senecas, &c. They can all speak our language, though each tribe has a language of its own. These tribes are only half civilized; some of them have married whites, which is the only means by which the whites can gain a permanent residence in the territory. Any white man marrying an Indian woman is entitled to 160 acres of land, and each successive one the same. If he has six wives he gets 960 acres. Some of the Indian women are very beautiful. All pure Indians have long, heavy, straight black hair.

Four o'clock, p. m. found us at Sulphur Springs on the Grand river. There is no hotel at these Springs. Persons come with tents and camp out, so as to enjoy the medicinal properties of the water. There were a dozen or more families of invalids here when we arrived. We pitched our tents on the banks of the Grand river, some two or three hundred yards from the others, and here we were, in the midst of wolves and deer; but the great camp fires kept them at a distance, and we had one that illuminated the whole surroundings. Here we took our meals and slept. The men of our party fished, hunted and shot game. We all enjoyed ourselves in various ways. The Indians presented us with melons, &c., also let us have the use of their canoe. There is only one house at the Springs; that is occupied by an Indian family. The Grand river is rightly named. Its palisades are nearly equal to those of the Hudson. The strata are beautifully blended and shaded. We very much enjoyed the echo. It repeated every word we said perfectly. But I must leave you for the present, toorrow we start for the 20 mile prairie.

Marshfield, 16th mo. 6th, 1870.

If not too late, I would like to tell the readers of "The Friend," something more about our tour through the Territory. The illness of one of our party, and my own sickness has prevented my writing sooner. The hour arrived when we must bid adieu to the Grand river and its surroundings. Yes, lovely scenes, we have enjoyed your quiet beauty; and will now leave you to the protection of Him who formed you.

On leaving the Springs we entered the twenty mile prairie, an extent of land, the prospect over which is bounded only by heaven's blue expanse. How we luxuriated in this labyrinth of ocean-like grandeur. O, the beautiful clouds that wound themselves about the shoulders of the distant hills! How lazily they floated along! But 'tis mockery to attempt description. Only think of traveling twenty miles without seeing a house, tree or drop of water, except the dew grains. But few travelers tent out on these prairies, on account of the scarcity of water. The grass is high; on some parts, it measures four or five feet. The Indians burn these prairies every winter, which drives the wild game into the forest, where they hunt them. On ascending one of these proud looking elevations, a flock of wild turkeys called forth the energies of the men, and we were left alone to guide the caravan. We very much enjoyed their eagerness to get game. Miles and miles did they stealthily creep through the tall grass—sometimes with little success; then again they would come richly rewarded. The dogs seemed to be weary of "well-doing,"

and refused to do their master's bidding. The consequence was, they were badly stung with powder, which reminded them of their duty. We drove on till we reached about the middle of the prairie, and whilst waiting for the gunners, a wagon and several travelers stopped and inquired, "Where are you going and where are you from? Do those men yonder belong to these wagons?" I answered "yes, all this train belongs together;" to which one of them said, "Are you going to Texas?" I replied, "no, we are traveling to see the country and learn something of the habits of the Indians. They did not seem to be in a hurry, but questioned us extensively till the gunners of our party turned their steps towards us; then they moved on, as doubting our truthfulness. The sun is very hot on the prairies, yet the air was pure and we could see the distant hills rise before us like mountains capped with snow clouds. Arrived at the Neosho river, which is a beautiful stream uniting with Spring river and emptying into the Grand. Here we pitched our tents and enjoyed the scenery till time to journey on towards Seneca. Every thing seemed to welcome us now. We had our trials in the beginning. Our trip home was fraught with many pleasantries. We had a stage ride with an Indian editor, who gave us much information about the tribes at Tallaqua; their manners of living, their school, &c., &c. We parted at Marshfield, our starting part, highly delighted with the trip.

H. H. B.

For "The Friend."

Amid the trials which during the present day are permitted to overtake the Society, it is somewhat encouraging to observe, that our various and peculiar testimonies are gradually obtaining the notice and serious attention of the reflecting part of the community, let them belong to what religious denomination they may, or to none. The writer's attention was recently arrested by an article on the subject of "Civil Oaths," the arguments in which are so in accordance with the views ever held by Friends on the subject, although written by a person of another denomination, that it was thought it might be interesting to the readers of the Friend.

That all of the various testimonies which distinguish the Society of Friends from other religious professors, and which undoubtedly have their foundation in the everlasting Truth, will yet prevail, and will cover the earth as the waters cover the sea, there can be no doubt; and seeing that these things are so, and that instead of losing ground, they are steadily increasing in importance and value, why should any be discouraged, give up the warfare, and cast away the shield of faith, as though it had never been anointed, but let us rather "gird up the loins of our mind, and hope to the end."

W. P. T.

The Theory of the Civil Oath.

Dr. Webster defines an oath to be "a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed." To this he adds the following explanatory observations: "The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favor, if the declaration is false; or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to keep it." John Mil-

ton, in his "Christian Doctrine," says: "An oath is that whereby we call God to witness the truth of what we say, with a curse upon ourselves, either implied or expressed, should it prove false."

Such a definition at once raises the question in every thoughtful mind whether any man can, without the greatest presumption, take an oath, and especially whether the State has any right to compel him to do so. If it be a mere form, having no mental reality, as is often the case, then it is an act of sacrilegious trifling with God—indeed, a species of religious hypocrisy. Upon this supposition the man who professes to swear, does not in reality swear at all. He simply goes through the form prescribed by law.

If, however, the oath be mentally real, then the person who takes it asks God to curse him upon an hypothesis which is not only possible, but considering the infirmities of human nature, more or less probable, and in too many instances a fact. Where, then, is his authority for invoking the penal curse of God upon himself on any supposition—for asking God to become a judicial party to the case, armed with the thunderbolt of his wrath, and beseeching him to hurl it upon him in the event of his not being absolutely truthful? Where is the man who, in the character of a witness sworn to speak the truth, or in that of a public officer sworn to discharge the duties of his office to the best of his ability, can so guarantee to himself his own integrity as to justify him in imprecating upon himself the divine vengeance in the event of failure? It would seem to be much more sensible to ask God to forgive him, should he fail to speak the truth or keep his promise. If the oath be a mere form, then it is not only an act of sacrilege, but has no power to dispose one to the utterance of truth. If it be mentally real, then it involves a very questionable presumption, while it makes a most unnatural prayer. In either aspect of the question the omission of the oath would seem to be better than the practice. Clearly the State has no right to compel one, by swearing, to imprecate the curse of God upon himself against his own consent. It would be an absurdity and an outrage to make an oath compulsory.

The ordinary plea for swearing men is that of *practical utility*. We are told that it increases the certainty that witnesses will speak the truth, and that public officers will faithfully perform their duties; and hence that, as means to this end, it is both allowable and proper. This is a question of fact; and the fact is that we have the result, in multitudes of cases, perjured witnesses, and in a much larger number of cases, perjured officers of law. As a preventive of falsehood the civil oath is a failure; and it may well be doubted whether it has ever added any considerable influence in favor of truth. If one has no fear of God before his eyes, swearing him that he will speak the truth or discharge his official duties is not likely to increase the certainty that he will do so. The oath is not a process of reformation, but an appeal to moral sentiments already existing; and if these sentiments are not present, then the oath has no power to secure the utterance of truth. If, on the other hand, one be a man of habitual veracity, he will speak the truth, and discharge his official duties, whether sworn or not. Either then the oath is *useless*, and for this reason it may well be omitted; or it is

unnecessary, and for this reason we should come to the same conclusion. Those we need to be sworn in order to make truthful will not be made so thereby; those who are already truthful do not need to be sworn. Sworn witnesses or sworn officers are not regarded as any more credible reliable than those who simply affirm, but cline on conscientious grounds to take an oath.

The manner in which, and the men whom the civil oath is usually administered add very little, if anything, to the solemnity and solemnity of truth. There is nothing in the usual form of swearing to impress the mind or awaken in it any special sense of responsibility to God. If it be anything but empty and meaningless form, it is an immensely solemn thing; and yet the ordinary process of administration is so stereotyped, much a mere matter of routine and usage, that probably not one person in a hundred has any increased sense of the presence of God, or the sanctions of truth as arising from his government and attributes. Those who administer the oath are not necessarily religious men; they may be, religiously considered very bad men; and the same may be true of those who take the oath. The mockery of the amazing solemnities involved in the ceremony of swearing men, if there be anything in it beyond the mere form, is enough to stand one who thinks soberly upon the subject. The idea and the practice are so antagonistic, and the results are so little in accordance with the idea, that one may well hesitate to the expediency of the oath at all. The farce of the form is in painful contrast with the assumed solemnity of the theory. It makes sacred things so commonplace, handles them with such unthinking carelessness, that they really cease to be sacred. The administrator swears the witness or officer with about as much solemnity as would have in eating his breakfast or writing his name on a piece of paper; and the witness is in about the same predicament, so far as the religious sanction is concerned. Either the oath ought to be abandoned altogether, or we ought to have an entirely new dispensation for its administration.

We believe, moreover, that the civil oath so far as it makes any impression, has a tendency to make a false impression on men's minds. It proceeds upon the supposition that one who is under oath is in some way the subject of an *increased* obligation to speak the truth beyond what he would have if he were not thus sworn. If this be not the idea, then there is no use in swearing anybody, and if it be the idea, then it is manifestly false one, since no one can increase the obligation of veracity by any act on his own part. To imply a distinction in the obligation to lie under ordinary circumstances, and to lie under oath, is virtually to lower general obligation of veracity, and so to pair the law of truth in the consciences of men as to educate them to swear falsely. To believe that the civil oath in this respect defeats its own end, by implying a false distinction; and that, on the whole, it rationalizes the sense of truth than promotes it. Those who are under special obligations to be truth-tellers only upon extra occasions are in danger of regarding themselves as licensed to lie at other times, and forming habits of falsehood, from a diminished sense of obligation, as will impair their scrupulousness.

lying when under oath. The way to men to lie is to have two standards of honesty—the one particularly solemn, and used occasionally, and the other not so solemn, in constant use. Educate men under the one as a sort of *lower* law, and they will be to think common lying comparatively small offense, and thereby learn how to violate uncomon lying, so far as the religious sanctions of an oath have any power to them. The man most likely to speak truth is just the man whose sense of the violation of truth is not, and cannot be induced by the oath. So also the person least liable under oath is the very one most addicted to lying at ordinary times. It is the *oath* previously established, and not the created by the swearing process, which rimes this question of credibility.

For these reasons we think that it would enter for the State to dispense with the oath altogether, and require witnesses or jurors of law simply to affirm, making falsehood a penal offense and official unfaithfulness a ground of impeachment. This is right for the State, without attempting to insist a religious rite. Let it punish testimony as a crime against the State, impeach unfaithful officers; and it will do the only motive which it can successfully wield in favor of truth. This we regard as simple and proper. It is just the sanction which falls within the province of the State. The fact that the State permits others to affirm without being sworn is a natural admission that they need not be sworn to. The exceptional case provided for had rather be the general rule. Society would in our judgment, lose anything by sustaining a usage which answers no good end, to which there are certainly very serious objections.

It is the opinion of some religious sects that oath is expressly forbidden by the teaching of the New Testament; and this opinion is inclined to regard as correct. Jesus said, "Again, ye have heard that it hath said by them of old time, Thou shalt not swear thyself, but shalt perform unto the Lord thine oaths. But I say unto you swear 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 shall thou swear by thy head, because thou canst not make one white or black. But let your communication be Yea, yes, Nay, nay; for whatsoever more than these cometh of evil." James says: "But above all things, my brethren, swear not, neither by Heaven, nor by the earth, neither by any other oath; but let your yea, yea, and your nay, nay, be lest you fall into condemnation." These seem to be very exclusive as well as emphatic prohibitions of all forms of swearing accompanied by the direction that we should confine ourselves to simple affirmation or negation, and are no other passages in the New Testament which restrict their application, and do not allow the civil oath an exception. The argument against swearing in private conversation is just as good against swearing in official forms. The practice is as useless in one case as in the other; and the same limitations are equally applicable in both.

Many of the Christian fathers understood the Saviour's word as condemning all oaths, but with exception. Tertullian says: "I say

nothing of perjury, since *swearing itself* is unlawful to Christians." Chrysostom says: "Do not say to me, I swear for a just purpose; it is no longer lawful for thee to swear, either justly or unjustly." This is the view of the Quakers—a set of religionists who decline to be sworn, and than whom no class of men is better attested for truth and veracity. If Quakers need not be sworn, then why swear any one? If we swear any, then why not swear all? If the oath in the hands of the State be a lawful power to make more certain the utterance of truth, then why not use it in private life? What authority has the State to use it which the individual does not equally possess? There can be no pretence that the State is required to impose the civil oath by any law of God; and, so far as we can see, it has no exclusive right to use it which would not be common to itself and all other parties. We object to the use altogether, believing it to be morally unlawful for any man to take an oath; and, hence, equally so for any earthly power to impose it.—*N. Y. Independent.*

Reptiles in England.—The number of reptiles is so small, that there is no temptation for a boy to begin a collection in that department, or for a man to devote himself to the study. Therefore, while Great Britain has produced many botanists, conchologists, and ornithologists, she has never produced a single herpetologist. But the state of things is different in Australia, which is the very paradise of snake collectors. From six to ten specimens, belonging to different species, were captured some years ago, under a single stone, not many miles from Sydney; and to go snake hunting has been for years a pastime with the boys, and the collecting-bag often forms a part of the outfit of the hunters, who have not forgotten the tastes of their boyhood. What adds zest to the pursuit is the fact that two-thirds of the species and fully nine-tenths of the individuals are venomous. About 80 species are described and figured in a work on Australian snakes, by M. Krefft, curator of the Australian Museum.

Motion in the Leaves of Rhus toxicodendron.—Botanical writers tell us that sections of a leaf of *Schinus molle*, thrown in water, have a peculiar jerking motion. Under the name of "Austral Myrtle," I have received seeds from California, which prove to be this plant. The leaves have the motions described. I thought perhaps our own representatives of this order (*Anacardiaceae*) might present the same phenomenon. I find that this is the case with *Rhus toxicodendron*. Small sections of a leaf leap about in water, but not with the same force as do those of the *Schinus*. *Rhus aromatica* though so nearly allied, presents, to me, no motion. I have tried *Rhus glabra*, *R. copallina* and *R. typhina*, but find no motion in any but in the one before named—the common "poisoning." A friend to whom I have suggested it, however, tells me that his gardener finds that at "some hour in the day" these also will leap about. The *Schinus* and *Rhus toxicodendron* with me exhibit their saltatorial feats at any and at all times.—*Thos. Meehan.*

In some men the most important parts, the prime faculties, are never subdued; and, even while persons talk of faith in God and christianity and religion, there are those unsubdued

faculties that have all the essence of the spirit of the world.

THE FRIEND.

FIRST MONTH 28, 1871.

The pleasures and benefits of social and religious society must be greatly prized by every one capable of estimating how much we are individually dependent, one on another, for the means of self-gratification and improvement. It is, however, important to our welfare to be, in one sense, our own master; that is to be so brought under the government of what we know to be the Truth, as not to be unduly influenced by the opinions or example of others, or rest satisfied merely because we are in accord with those around us. Thus, though we cannot be independent, we may be free, for true freedom has its source within. If this is desirable in the more momentous concerns of external life, it is indispensable in the all important work of salvation. In this solemn engagement there can be no partnership, no release from personal accountability, no division of labor, or lessening the necessity, for its thorough accomplishment by co-operative association; no escape from the terms laid down by our alseeing Judge by pleading the example of others; but every one must work out his own soul's salvation with fear and trembling, under an humbling sense that God is working in him to will and to do of his own good pleasure.

There are few things in business, in science or literature, that cannot be communicated by one mind to another; but true religion must spring forth in every individual soul, it cannot be imparted by human means; and however much we may be versed in the *recorded* truths of the *gospel*, unless the newness of life required by it is experimentally known, our talk about them is empty sound; the true knowledge of heavenly things cannot be conveyed through an un-sanctified medium. Thus the work of regeneration must be begun and carried on between each individual soul and its Redeemer and Sanctifier. In the warfare against evil in all its forms, every one awakened by that measure of Divine Grace which alone can bring salvation, finds that his greatest enemies are those of his own household, and that the contest against the foe abroad will not be effectual, until the traitorous enemy within is in good measure brought into subjection. Where Satan's seat is there must the battle be carried on, in order that his strongholds may be pulled down, before the kingdom of Christ can be set up, and the peace and joy attained that accompany his government. However others may speak or act, each one must know for him or herself the strong man who has kept the heart to be bound, to be cast out, and his goods spoiled, by the stronger than he, the Holy Spirit, working in secret there, before Christ will take up his abode with the soul and permit it to eat and drink with Him.

We have our individual characteristics. Every one does not inherit the same propensities in equal force, nor does every one find pleasure in the same indulgences. It is therefore in our own hearts only, unconnected with others, that we can become duly sensible of our sinfulness, through the illumination of the Light of Christ, shining there as in a dark

place. By this, however our sins may be even concealed from others, or from our own unaided vision, they are searched out, and the conviction raised that they must be abandoned. As it is in the heart we must combat with the lusts and infirmities of the flesh, so it is from it the effectual fervent prayer: must arise to Him who is Omnipotent and yet touched with a feeling of our infirmities, to grant us his aid to strive against the wicked one, and there it is we must know our petitions answered.

In proportion as we are thus shown our sinfulness, we become conscious of our helplessness, the impossibility of our atoning for past sins, and our inability to contend against the strong propensities of our fallen nature, or to guard ourselves from the stratagems of Satan. We feel that the indispensable but mysterious work of a new birth, cannot be effected by any power we naturally possess, but that the Author of all good alone, can create us anew in Christ Jesus, by his quickening Spirit. A literal belief alone of the propitiation made by Christ on Calvary, we find will not avail, but that we must know the blood of sprinkling to be applied in our own hearts, through that faith in the Lamb of God, which is the operation of the Holy Spirit.

Thus the whole work of salvation, from conviction and conversion to sanctification and perfect redemption, if experienced at all, must be wrought out in each individual soul, regardless of the conflicting opinions of men, or the cries of lo here! or lo there! is Christ. A solemn consideration! which in this day of much talk and dispute about the way and work of religion, it behoves every one often and seriously to ponder.

SUMMARY OF EVENTS.

FOREIGN.—The London Conference of the European Powers, to consider the Black Sea and other questions, met on the 17th inst. and adjourned on the 24th, at which time it was hoped Jules Favre, the representative of France, might be present. The Germans have consented to his leaving Paris for that purpose. In regard to the rumors of peace propositions being made at the conference, the Prussian Minister, Count Bernstorff, is under strict orders from his government to oppose any introduction of the subject, or to withdraw from the Convention unless the overtures proceed directly from France.

Earl Granville has accepted the indemnity offered by the Prussians for English vessels sunk in the Seine.

French agents in Ireland are purchasing all the available serviceable horses that are for sale.

According to an English Parliamentary report, thirty-one slaves were captured in 1859, on the eastern coast of Africa, by British vessels, and 1,102 slaves sent to liberty.

Parliament has been prorogued until the 9th of next month.

O'way, under secretary for foreign affairs, in an address to his constituents expresses the belief that the dispute with the United States would be settled by the new American Minister. England, he said, was averse to a quarrel, and any ministerial policy would be conversant with the view to renew negotiations looking to a peaceful settlement.

The contest in France continues without material change in its general features. The French army of the north, under General Faidherbe, having been recruited and reorganized, made another attempt to move to the relief of Paris. His march was unopposed from Lille to the northern frontier, to St. Quentin, but at this place he was met by a German army. After a severe and sanguinary battle the French were defeated and compelled to retreat to Cambrai.

The French army of the east, commanded by General Bourbaki, made a strong effort to raise the siege of Belfort, but in this unsuccessful engagement took place south of Belfort, in which the French were defeated with a loss of 7,800 men killed and wounded. The German loss was 4,200. No guns were captured by the

Germans, and but few prisoners. The French retreated southward.

The position of the recently defeated army of the Loire, under General Chanzé is not definitely stated. At the date of the last dispatch the Duke of Mecklenburg was moving in the west from Mayence towards Rennes, as was supposed with a view of flanking the French army. On the retreat the Germans took 2,000 more prisoners. Tours has been occupied by the Germans.

On the 19th inst. King William, of Prussia, was proclaimed Emperor of Germany, at Versailles, in presence of all the German Princes and representatives of regiments of the army.

The Prussian Governor of Alsace has issued an order excluding all the members of the Province from the city. The bombardment of Paris continues. Many houses have been destroyed, but the loss of life is said to be comparatively small; the deaths from this cause average only about eighteen daily. The greater portion of Paris is not reached by the German batteries.

All the members of the diplomatic corps remaining in Paris, with the exception of the U. S. Minister, have applied for permission to withdraw, but their request has been refused. Bismarck in a letter replying to the foreign ministers in Paris, denies the reasonableness of their demand that their compatriots might be allowed to leave the city. Neutrals, he says, had abundant notice before the siege, and the only outlet for them is capitulation.

The Parisians claim that they have provisions to last until the middle of the Third month, but such facts as transpire show that the crisis was approaching. A dispatch of the 13th, to the *New York Herald*, says, that bread in Paris is made of a faith in quantity of flour mixed with rice and other ingredients. The troops are supplied with biscuits in order to save bread for the inhabitants. There was enough horse feed to last thirty days longer. Horse meat sold at 10 francs per pound; dog flesh 8 francs; a rabbit 35 francs; a chicken 55 francs, and eggs 2 francs each. The conservatory of the city, which cost 600,000 francs, has been destroyed by the bombardment, with its rare specimens of exotic plants.

On the 19th, the French made a sortie in great force from Mont Valerien, on the west side of Paris. The result was not fully developed on that day, as the French retired from the walls, and would probably reappear at the attack next day.

Later dispatches report that the sortie of the 19th was made with a force of 100,000 men, and desperate efforts were made to break the Prussian lines. General Trochu, in his report says, "The day which commenced the sortie, the 19th, was one of our best, and we wished. The enemy were at first surprised, but subsequently concentrated great masses of artillery and infantry, and at three o'clock in the afternoon our left retreated. We recommenced at night-fall the offensive movement, but were unable to hold the height we had taken. The struggle was sanguinary. We have asked for an armistice." Other dispatches state that the French lost heavily in killed and wounded. The armistice asked for was not granted.

Advices of the 21st say that great dissatisfaction and despondency prevailed in Paris in consequence of General Trochu's failure in the last effort to break through the Prussian lines. At a meeting of the Council held on the 20th, General Trochu announced the opinion that if the hope of assistance from outside should be disappointed, it would be his duty to surrender before the Germans destroyed the public buildings and fired the centre of the city. The civil members of the Council disagreed with Gen. Trochu and he resigned, but afterwards consented to continue in command.

A London dispatch of the 23d says, that Jules Favre will not be permitted to attend the Conference as was expected. Bismarck in a note says, "It is now impossible to give Favre a safe conduct, because of his declaration of his unwillingness to take cognizance of the conference would be a recognition of the Republic."

A Brussels dispatch of the 23d says, "The details which are to hand of the defeat of Faidherbe, show that the French army of the north suffered a terrible blow which it will find hardly recover. The entry of the retreating army into Cambrai was a sad scene of disorder, the troops shoeless and in rags, and the army fragmentary to a great degree."

A dispatch from the German Emperor to Berlin, states that the Germans have again occupied Cambrai. The army of the north, unopposed, captured at St. Quentin is 9,000, besides 2,000 prisoners and 100 guns. The total loss of the French is 15,000.

The French Minister, Gambetta, was at Lille on the 22d, and in reply to the popular call made a speech,

the substance of which was that France prefers to yield to the surrender of any territory.

The Bavarian Chambers have sanctioned the Fed treaty by a vote of 118 against 10.

London, 1st mo. 23d. Consols, 97. U. S. 5 of 1862, 90; of 1865, 93; ten forties, 88.

Liverpool.—Uplands cotton, 7 1/2; Orleans, California white wheat, 12s. per 100 lbs. Red

wheat, 2d. No. 2 red western, 10s. 10d.

At a meeting of the House of Representatives in Congress to vote on territorial government for the District of Columbia. A governor is to be appointed by the President with the advice and consent of the Senate, and shall hold his office for four years, with a concurrent members and house of representatives of two members, with a delegate in Congress. The 10th of the next session of the assembly are to be subject to re-organization or modification by Congress.

The House has passed an amendment to the Legislative appropriation bill, increasing the appropriation of the Board of Education from \$14,500 to \$26,500, salaries of the Justices of the Supreme Court have increased to \$8,900 and \$8,600.

The Senate have agreed to the bill abolishing grades of Admiral and Vice-Admiral in the navy; the deaths of the present incumbents. The army appropriation bill, as reported, amounts to \$29,475,000. *Philadelphia*.—Mortality last week 325. Consumption, 47; inflammation of the lungs, 42; old age, 15; cancer, 11; fevers, 24. The funded debt of the city on the first inst. was \$4,654,229. The indebtedness was \$48,264,325.

The Exports from the United States for the ten months ending 10th mo. 31st, 1857, consisted of merchandise valued at \$260,464,625, and bullion \$60,359,211. The Imports for the same period amounted to \$405,794.

The Markets, &c.—The following were the quotations on the 23d inst. *New York*.—American gold, 110 1/2. U. S. sixes, 188 1/2; ditto, 5-20s, 1868, 110 1/2. U. S. 10s, 1880, 110 1/2. Peruvian, 50. S. G. brands, \$6.50 a \$10. Illinois, white Genesee wheat, \$1.15 white Michigan, \$1.67 a \$1.70; amber State, \$1.15-1.57; No. 2 Chicago spring, \$1.50 a \$1.52. W. Canada barley, \$1.06. Oats, 62 cts. State rye, \$1.50 Western mixed corn, 81 cts.; yellow, 85 cts. Middling cotton, 15 1/2 cts. Orleans, 10 1/2. *Philadelphia*.—Wool, fine, 100 lbs., \$5.50; finer brands, \$5.25 a \$6.00. Indian wheat, \$1.55 a \$1.58; Penna. do., \$1.45 a \$1.50; W. do., \$1.75 a \$1.85. Rye, 95 a 98 cts. Yellow corn, 77c. Oats, 58 a 60 cts. Clover seed, 11 a 11 1/2 cts. Timm 50 a 62.5. Beef cattle, 8 a 8 1/2 cts. for extra, a choice at 9 cts.; fair to good, 6 1/2 a 7 1/2 cts., and common at 5 1/2 cts. per lb. gross. About 13,000 sheep sold at 6 cts. per lb. gross, and 4,300 hogs at \$9 a \$9.75 100 lb. net for corn fed. *Chicago*.—Spring extra 1 50 a \$6.75. No. 3 wheat, \$1.26 1/2. No. 2 corn, 50c. No. 2, oats, 44 cts. No. 2 barley, 85 1/2 cts. Lard, 10 1/2.

RECIPTS.

Received from Friends of Raceons Prepar Meeting, per Samuel Williams, \$20, for the Freed

AN APPEAL TO THE BENEVOLENT.

The "Germantown Employment Society," w employs poor women, in making clothing, has on file to sell, garments suitable for Indians and Freed who are anxious to dispose of at less than price. Application for more information, send to SARAH ANN M'ALACK, Shoemakers Lane; or LOUISA T. ANDERSON, 5216 Main St., Germantown, Mo. 16th, 1871.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge the school. The gross amount of the school connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia, Samuel Morris, Olney P. O., do. Joseph Scattergood, 418 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward.) *Philadelphia* Physician and Superintendent—JUSTICE H. W. WATSON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

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For "The Friend,"

The British Museum.

The following items in regard to this interesting Institution, are gleaned from a recent work entitled "Lives of the Founders of the British Museum," &c.

As an organized establishment the British Museum is but little more than a century old, the history of its component parts extends over three centuries. In a degree of which there is elsewhere no example, the British Museum has been gradually built up by the unification of open-handed collectors, rather than by the public means of the nation, as administered by Parliament, or by the governments of the day. Every part and almost every age of the world have contributed something; and that something includes the most characteristic productions and choicest specimens of every part.

At the outset the Museum was divided into two departments only: manuscripts, printed books and natural history. In 1870 the entire Museum is divided into twelve departments, comprising three several groups of four nations each; the natural history group being comprised of zoology; paleontology; botany; mineralogy; the literary group comprising printed books; manuscripts; prints and drawings; maps, charts, plans, and topographical drawings; and the department of antiquities, comprising the following subdivisions, viz: Greek and Roman antiquities; Oriental antiquities; British and Mediaeval antiquities and numismatics; and coins and medals.

In the great national museums on the continent of Europe had their origin generally in the liberality and wise foresight of a sovereign of a prime minister. In Great Britain the public collection of literature and science due to the public spirit of private persons among the gifts of private individuals which formed the nucleus around which other collections accumulated, was that of the museum of Sir Hans Sloane, bequeathed by him in 1753. To this are added other things, 32,000 coins and medals, 2,635 other objects of antiquity; 5,822 specimens of minerals and fossils; 500 botanical specimens, and large collections in various departments of natural history, numbering in all, it was said, 200,000 different articles.

In the old Royal Library, acquired by the British Museum about the same period, was the famous manuscript copy of the Holy Scriptures, known as the Codex Alexandrinus, which, with that in the Vatican Library at Rome, and the lately discovered Sinaitic manuscript in the possession of Russia, occupy the first place in the estimation of biblical students as authoritative standards. It is justly regarded as one of the most valuable possessions of the Museum.

Other additions which together formed the foundation of the present museum, were the Cottonian manuscripts, coins, medals and other antiquities, and the Arundelian and Harleian manuscript, which, originally collected and increased by private individuals at great expense, were obtained previous to the year 1762. By bequest and purchase, other cabinets and libraries were added to its multitudinous possessions before the end of the century, by which time it had become of national interest, and was fostered with great liberality. Many of the voyages of discovery made throughout a long course of years, enriched its stores by the specimens brought home of the productions of foreign countries.

The large grants which are now annually made by Parliament, have enabled the Museum to increase its collections with great rapidity of late years. In mammals, birds, and shells, the British Museum, in 1855, had placed itself in the first rank. Only in reptiles, fish and crustacea could Paris claim superiority. In insects the museum collection vies with that of Paris, and excels it in point of arrangement. Not less conspicuous has been the growth of the several departments of antiquities, which has sufficed to double within the last twenty-five years its previous scientific and literary value to the public, including among others the deeply interesting series of monuments from ancient Assyria.

Among the multifarious objects of interest in these great collections, the objects of natural history appear to be the most popular. From statistics taken during fifteen days about the middle of the year 1869, it appears that at a given hour in the day 2,557 persons were in the galleries of antiquities, 1,056 in the king's library and manuscript rooms, and 3,378 in the natural history galleries. The total number of general visitors to the museum in 1856, was 361,714. In 1866 it was 408,279. The largest number of visitors ever recorded in any one day was on the 'boxing day' of the Londoners, 26th of 12th mo. 1858, when more than 42,000 persons were admitted.

The care which is taken to maintain its high reputation as a national institution, is illustrated in the following notice of the efforts which have been made to increase the collection in but one department—that of printed books.

In the year 1837, Thomas Watts, one of the under librarians of the Museum, and a

man remarkably qualified by his extensive knowledge of the languages, began making a systematic examination of the deficiencies of the collection of foreign books, with a view of supplying what appeared to be valuable by judicious purchases. Charged with the duty of examining the Museum catalogues, and of obtaining from all parts of Europe and Asia, and from many parts of America other catalogues of a similar kind, he began with making lists of Russian books that were *desiderata* in the Museum library; then of Hungarian; then of Dutch; then of French, Italian, Spanish and Portuguese; then of Chinese; then of Welsh; then of the rapidly growing but previously (at the Museum) much neglected literature of the Americas and the Indies. Between the years 1850-69, inclusive, it is believed that this single enthusiastic bibliographer marked for purchase not less than 150,000 foreign works; and in order to select these, must have examined almost a million of book titles in at least eighteen different languages. The object in view, as expressed in a report on the subject in 1861, was "to bring together from all quarters, the useful, the elegant, and the curious literature of every language; to unite with the best English library in England, or the world, the best Russian library out of Russia, the best German out of Germany, the best Spanish out of Spain, and so with every language from Italian to Icelandic, from Polish to Portuguese." During the fifteen years from 1836 to 1851, the collection of books increased at the average rate of 16,000 volumes a year. In the year 1847, owing to the bequest of the Granville library, the additions reached the enormous amount of 55,000 volumes. Since 1851 this vast accumulation of books has grown at the rate of 31,000 volumes annually, and now numbers not less than one million six thousand printed volumes. A copy of every book published in the kingdom is required by law to be deposited in this library.

From the "Public Ledger,"

Home Nursing.

A paragraph in a recent number of the *Public Ledger* is suggestive. An invalid lady, writing from the South, speaks of the sad inconveniences, and worse than inconveniences to which invalids are exposed who go among strangers in search of health, or of a more congenial climate. Following up the subject, it may be added that attention would be much better given to producing or inventing the desired amenities of condition here at home. Where an invalid can go to an establishment expressly prepared for such cases; and where the attention given is, if not entirely unmercenary, at least accompanied by the existence of sympathy and generous attention; or where friends accompany the person whose health is in question, keeping up the atmosphere of home, removals may be beneficial. But the cases we have supposed are exceptional. Re-

moval almost always involves separation from those whose presence is one of the very best curative agencies. The sufferer, no matter how well cared for, has to support in addition to the trials of pain and disease, that of anxiety for the absent. Homesickness, dignified with the scientific name of *nostalgia*, is itself a disease which, more than most others, baffles the efforts of physicians. And even if change of climate were a universal cure, there are thousands upon thousands who cannot avail themselves of it.

As an evidence that the amelioration of condition to which we have referred is not a mere chimera, facts may be presented. If we do not mention names in the relation, it is only that we do not care to invite or answer the questions of patentees and rival dealers. A large degree of the comfort of our houses in the winter season is due to the experiments of a gentleman prominent during his life in the literary world. With him science was a private and cherished pursuit, and the radiation and control of heat was a special study. His attention was directed to the subject of heating and ventilation by the ill-health of his wife. He devised a stove which gave to her room the benefits of a tropical clime, without its disadvantages, being under such perfect control that he could increase or reduce the heat at pleasure, without any violent or sudden transitions. Most if not all of the peculiarities of our many excellent parlor stoves were found in this—heat at the base, radiation, a moist atmosphere in the apartment, and long retention of the fire. With this apparatus under his command, he brought into his wife's apartments the Florida climate which she would not seek without him, and to which he could not leave an important position to attend her. The whole community is to-day enjoying the benefits of his experiments. Before he died he had the pleasure to hear that the hospice of St. Bernard was presented with one of his stoves by a grateful guest.

With ordinary care, and with a due attention to the principles of heat and ventilation—principles which may be learned by any body—our Northern winters may be made tolerable to any person whose pocket can command the necessary expense. And as to that, the remaining at home has vastly the advantage in economy. Moderate means will secure for the sick at home advantages which the wealthy may seek in vain abroad. The whole subject of home comfort and health is worthy of much more attention and enlightened attention than it receives. The old theory that the races most exposed are the longest lived is exploded. The Highland chieftain who kicked a pillow of snow from under the head of one of his sleeping clan, because he would permit no such inefficiency, is no guide for the present day in hygiene or therapeutics. The fact is demonstrated that the more comfortable people live, the longer they can live, and the more they can accomplish.

To return to the subject of "Home Nursing," what is most needed will be found in sensible medical advice, and in rigid attention to the rules which experience shows should govern the management, not only of the sick room, but of invalids before they are compelled to confess themselves unable to go abroad. The laws of health should receive the careful study of all persons for themselves, and of householders for the families for whose health they

are responsible. Fashion, the search of amusement, the unremitting pursuit of business, and the habit of negligence, all lead to practices which are more fatal to health than any single epidemic. The means of reform are in the reach of any person who is disposed to seek them.

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 175.)

The following letter to —, is thus subscribed by our friend: "Copy of a letter which I thought for a time I might be excused from sending, but the impression reviving, it was sent.

H. G."

"West Chester, 6th mo. 1863.

"Dear young relative,—It may be unexpected to thee to receive a letter from me, but my mind having been unexpectedly drawn towards thee, the short time thou wast with us a few months ago, in tender solicitude for thy preservation, and a like desire having frequently impressed my mind since, I feel inclined to express something of it to thee. In doing this, while I wish not to be an intruder, nor forgetting that thou has worthy, religious parents, qualified to counsel thee aright, I have nevertheless not felt my mind relieved from the desire that thou may 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.' when thou canst no longer find pleasure in those outward pursuits which the youthful mind oftentimes pursues with earnestness, notwithstanding they often find in them disappointment and trouble. In this world, and the things of it, we do often meet with sorrows and disquietudes, but in obedience to the teachings of the Lord's holy Spirit in the secret of the heart, there is peace. That thou may so yield to the visitations of heavenly love which I have no doubt thou hast felt, as to experience more and more of this peace, which the world can neither give nor take away from the humble obedient mind, is what I crave for thee. I well remember in my youthful days when some small sacrifices seemed required of me, it was suggested to my mind, that if I gave up to be religious, the way was so narrow that I should see no more pleasure! If thoughts of this kind are presented to thy mind, believe most assuredly they come from him, who is the onemy of our soul's happiness, and who was a liar from the beginning; and who will, if possible, frustrate every good word and work, yea even every good desire; and whereby also the poor mind is brought into much secret conflict. In this situation, if it ever be thine, it is well for us steadily to endeavor to keep our eye single to our Heavenly Father, 'who knoweth our frame, and remembereth that we are dust;' and who graciously condescends to be with those who love Him and fear to offend Him. He alone can enable us to overcome the temptations of the evil one, and afford that peace which far exceeds any worldly enjoyment. We live in a day of peculiar trials. A warlike spirit is so prevailing that—truly grievous—brother is engaged in hostile feelings against brother, too much forgetting the injunction of our blessed Saviour, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven,' &c. Friends, as a religious Society, profess peaceable principles; and feel earnest and tender desires, according to my ability, that our beloved young men, as well as those who are older, may in this time of excitement and trial, be enabled, through holy help, to maintain our Christian testimonies against all wars and fightings. We have great need both older and younger, to attend to the injunction of our Saviour to disciples formerly, 'Watch and pray that ye enter not into temptation.' He also said 'Without me ye can do nothing.' But let's remember, dear —, that with His holy help we can, if faithful, do all things He is pleased to require of us. Then may thou be enabled to take up the good resolution that Joshua old did, 'As for me and my house we will serve the Lord.' Remember we are accountable beings, and where much is given much will be required. Thou hast had a religious guarded education; hast had parents who would have no greater joy than to see the children walk in Truth. These are favors and opportunities surpassing many, yea, we many others; and those thus favored are believe more looked for for example, than those who have not had equal privilege. Thus may'st thou, dear youth, be encouraged and increasingly willing to take up thy cross, and follow thy Heavenly Father in the way of His leadings. Thereby thou wilt an example to thy contemporaries, and enable to hold forth the encouraging language them: 'Come, let us go up to the mounts of the Lord, and to the house of the God Jacob, and He will teach us of His ways, a we will walk in His paths.'

"I feel my mind clothed with desires; thy encouragement in the way that leads peace; and remain thy affectionate aunt,

HANNAH GIBBONS."

The Diary continues: "8th mo. 7th, 18. After a season of close exercise, which seem almost too weighty for me, in the prospect paying a visit to the soldiers who were camped not far from us, the liberty of Select members of our Monthly Meeting was obtained. I went, according to appointment with James Emlen, W. K. and my daughter J., to-day, and saw such of them as were willing and at liberty to gather round us. Although sadness covered my spirit in beholding thee, yet I was favored to get through the weighty service to my humbling admiration. May the praise be given to Him to whom alone belongs.

"8th mo. 19th. Feeling my mind exercised and tried with doubts and fears, lest I might through inadvertency have cast a stumbling block in the way of any, the secret breathings of my spirit is that more carefulness, watchfulness, even unto prayer, may be maintained; that so more purity of heart may be experienced. Mayest Thou, O Father, who art in Heaven! condescend to be a light to my feet, and a lump to my path, and enable to lead Thee whithersoever Thou art pleased to follow; and cast me not off in the time of age, nor forsake me when my strength fails. The foregoing was written in my chamber, having been indisposed for more than a week.

"9th mo. 17th. Fifth-day. Went to morning in poverty of spirit, which is much a portion. I had not sat long before a few words weightily impressed my mind, and

ing us to faithfulness; believing that those ho are so, would be enabled to say, from time to time, "Thanks be to God who giveth the victory through our Lord Jesus Christ," after expressing what arose, my beloved sung relative S. E. appeared in solemn supplication. It felt to me a time of renewed favor, and cause for thankfulness to the Author of all our blessings.

"20th. My mind being exercised in meeting to-day with the apprehension that there were some present who were endeavoring to understand spiritual things in their own will and wisdom, I became impressed with the language of the Most High through his prophet: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." After expressing the foregoing with the desire which accompanied, that there might not be a looking outward, but looking inward, as spiritual things were only spiritually known, &c., my mind was favored with a comfortable degree of quiet trust."

Perhaps there never was a time, when such an exercise as the above of our dear friend, could seem to be more called for, or when there was more danger of our religion resting in the rational powers, rather than seated in the heart; where, it may be first but as a little avert, but still that which, as it is allowed to operate, leaves the whole character; bringing it into willing and sweet subjection to the Lord our righteousness. In the parable, it is as not in the wise and knowing head that is the good seed of the kingdom or "word of God" was sown and brought forth fruit, but in an honest and good heart." Neither in another New Testament record, though their hearts burned within them, could the disciples be crucified and risen Master understand the things concerning the kingdom; nay, their eyes were holden that they should not know the Lord of life and glory Himself, until *opened* *of Him*. As it is written, "Then opened he their understanding, that they might understand the Scriptures;" and "expounded unto them in all the Scriptures the things concerning himself." How true it is, that the understanding may be informed, while the heart remains unenlightened and unchanged. For 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." Hence it is "Not by might nor by power; but by my Spirit, saith the Lord of hosts," that what is one can be done to any purpose.

"9th mo. 27th. To be able to assemble with my friends in order to perform Divine worship, is a privilege of no small value. Feeling my mind drawn into sympathy with some who might feel poor and needy, and ready to say with David, "Are his mercies clean gone over?" a few words were spoken by way of encouragement to such; for which I felt no condemnation.

"30th. I was favored to get to our Monthly Meeting. Our friends H. W., and P. W. R. attended. They both appeared in testimony, and the latter in supplication in the first meeting. It felt to me a time of renewed favor and cause for thankfulness. In that for Discipline, there were two cases which gave rather more cause for exercise than usual; after meeting my mind became low and discouraged, faith being at a low ebb. In the

evening, as I sat musing, with my mind turned towards the Lord, I was renewedly and unexpectedly favored with strength to believe, that if I was faithful to His guidance, He would condescend to be with me the few remaining days of my pilgrimage: which was cause of rejoicing, and the renewal of trust and hope in Him who never said to the wrestling seed of Jacob, "Seek ye my face in vain."

"10th mo. 4th. This day it felt to me our meeting was favored with a comfortable degree of solemnity in silence.

"Having at different times through the day felt thoughtful, and I believe I may say exercised respecting sending some tracts on religious subjects to a public-house, where there may probably be more company than usual to-morrow, this evening I feel my mind much relieved from it, lest it may be said, "Who hath required this at thy hand?"

Hannah Gibbons often quotes the aphorism of her dear Saviour and Lawgiver, "Without me ye can do nothing." It is very observable that though she had been so long acquainted with the voice of the good Shepherd, yet with what scrupulousness and care she waits His bidding, when, and as He is pleased to manifest Himself, lest even in what are accounted little things, she should gradually slide from watchfulness unto prayer; lest she should in any wise turn from His holy will inwardly revealed; lest she should compass a mountain in the wilderness, or should bring upon herself the fearful interrogation and rebuke, "Who hath required this at thy hand?"

(To be continued.)

For "The Friend."

Opium and the Opium Appetite, by A. Calkins, M. D., is the leading subject of a work which has recently issued from the press. The book is evidently not designed for professional readers exclusively, and it is therefore the more to be regretted that its usefulness should be curtailed by the excessive use of unusual words and forms of expression, which sometimes involve the subject in a degree of obscurity. Yet the effort at fine writing, and the display of erudition, which offend the taste of the reader, should not blind us to the lessons taught by some of the facts and statistics which the author has collected.

One of the most remarkable points is the vast increase in the consumption of opium by the Chinese during the present century. The main supply has been derived from those parts of Hindustan which are under English rule. The importations into China from India, between the years 1800 and 1810, averaged about 330,000 lbs., in 1867 they had grown to the enormous amount of 10,000,000 lbs., and making a moderate allowance for the quantities smuggled, and that raised on the soil of China itself, the whole consumption probably reached to 14,750,000 lbs. per annum! Even so far back as 1854, when the quantity used was probably one-fourth less than at present, the Chinese paid the British East India Company for opium alone, a sum exceeding in valuation the total export of their teas and silks together. There is a saying current among the people of China, that "During the opium-war the English gave their Chinese acquaintance cannon-balls of iron, and after the war, cannon-balls of opium; so that our people had the desperate privilege of choice as between being shot to death and poisoned to death."

In China, opium is principally used by smoking. In the bowl of the pipe is a chink for transmitting the smoke into the stem. The smoker assumes a recumbent position, and with the pipe in one hand, and a small lamp for flame in the other, makes one full inspiration.

The brain, stomach and liver are all injuriously affected by the continued use of this powerful substance, and sad indeed are the descriptions given of the condition of some who have become slaves to the habit of taking it. The moral effects are even worse than the physical. In extreme cases it seems almost impossible to arouse the mind to any vigorous effort to throw off the chains that bind it; the sympathies become strangely blunted to the sufferings of others, even of those most nearly related and dependent; and the worst propensities of the man show themselves with less power of restraint. "The days of the opium-eater," says one writer, "pass along divided between sloth and remorse, and when night with its pall shuts in the day, again he falls, palsied and unresisting, into the trail of the sorceress that mocks with her finger as she beckons him on." An indifference to truth, and an apparent absence of conscientiousness as to the statements uttered, is mentioned as one of the results. The Medical Mission at Pekin assert, that "opium smoking is the great barrier to all progress, spiritual as well as temporal, among the Chinese."

The increasing use of this drug is not confined to the East. The statistics show a very marked advance in the imports of it into the United States. Here it is principally used in the form of pills or extracts, but its evil effects when long indulged in, are substantially the same as those experienced by the devotees of the opium-pipe—and the same deterioration of the moral character is observable. It is greatly to be hoped that the numerous cases cited by our author, and the fearful results which he details, may have the effect of arousing public attention to the need of caution in the use of this insidious and dangerous article; and may stimulate some, who are in danger of becoming enslaved, to a timely, earnest, and successful effort to throw off the rigid chains of habit ere it is too late.

The Civilized Indians.—At the recent meeting of the Indian Council at Ocmulgee, Indian Territory, the Committee on Education reported the following interesting statistics: The Choctaws are between 16,000 and 17,000 in number, and have an annual school fund of \$20,000, supporting forty-eight public schools, at which 1460 children attend. Twenty youths are at high schools in the neighboring States. Two boarding schools, one for males and the other for females, are to be established. The Cherokees number 17,000, and have an annual school fund of \$50,000, supporting forty-eight public schools, at which 1925 children attend. Of the above schools three are for colored children exclusively. In this tribe there are several private schools, and one mission school under the charge of the Moravians. The orphans of the Cherokee Nation are boarded and clothed out of the interest of an orphan fund. The Creeks number 13,000 and have an annual school fund of \$25,000, supporting twenty-two public schools, at which 700 pupils attend. Six of the public schools are for colored children. Nine additional schools are to be opened. One boarding school, ac-

commodating eighty pupils, is now in operation, and a second school of the same size is nearly completed. The salaries of the superintendents of these schools are paid by the Methodist and the Presbyterian missions, and the other expenses by the Creek Nation. The Chickasaws number 5400, and have an annual school fund of \$50,000, supporting eleven public schools, at which 440 pupils attend. Fifty children are attending boarding schools in the neighboring States, at an annual expense to the nation of \$650 each. The Osages number between 3000 and 4000, and have an annual school fund of \$3000, supporting fifty pupils at the Catholic mission schools. The Seminoles number 2500, and have an annual school fund of \$2500, supporting a few public schools, at which 225 pupils attend. A new mission school accommodating fifty pupils will soon be opened. The Peorias number 170, and have an annual school fund of \$3000, supporting one school with twenty-five pupils. The Ottawas have one school with fifty-two pupils.

Selected.

Nothing ornaments and ennobles you, like walking in purity and humility before the Lord. No enjoyment is worthy of comparison with the incomes of Divine peace, as the reward of well doing, and nothing else can give true happiness. The spirit and example of young christians powerfully attract others to the love of virtue; and if they hold on in the path of dedication to their Saviour, they become established in his service, and will flourish in the house of our God; and when the solemn close comes, their Saviour will confess them in the presence of his Father and all the holy angels.

Habits of the Red-headed Woodpecker.—In the spring of 1869 some *Melanerpes erythrocephalus*, began pecking a hole for a nesting place, at about sixty-eight feet from the ground, in the steeple of one of the churches that is situated in our village. One of our citizens, J. C. Gibson, in order to put a stop to their operations and prevent the farther disfiguration of the edifice, undertook to kill all the birds he saw engaged in pecking at the hole thus commenced; he kept up his deadly assaults upon them until this spring, when his absence from home stopped his attacks upon them; he informs me that he killed in all twenty-two or twenty-three birds that had been engaged in the work; during his absence a pair took possession of the unfinished work, completed the nest, and are now engaged in rearing a brood in it. Is not such persistency of purpose worthy of admiration, notwithstanding it is exhibited by a harmful bird?—*American Naturalist.*

Plasticity of Rocks.—The old cobble-stone pavement in Waverly Place, between Broadway and Mercer street, being now in process of removal, my attention has been drawn to the forms of the stones, especially the harder ones, quartzites, &c. The coarser granulated paving stones have generally crumbled, but the compact stones have been modified—convex surfaces in one case fitting into concave in another; none of them retaining a normal form. Now, although the crown of these stones has been worn by the attrition of constant and heavy travel, no such wear can have taken place on their perpendicular surfaces,

and I am therefore convinced that they have been moulded into one another by pressure only. On conversing with the workmen, they all concurred as to the fact, and the foreman stated that his attention had been called to it before. Very probably I am myself only repeating what is already well known to others.—*American Naturalist.*

KINDNESS.

Selected.

The blessings which the weak and poor can scatter
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juices
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourning 'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
Above the honored death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.

Tofourd.

Selected for "The Friend."

BE KIND TO THE POOR.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."—Psalms of David.

O thou, who art blest with plenty
Of the goods of earth in store,
Know thou, 'tis thy bounden duty
To be kind unto the poor.

There are thousands who are toiling,—
Toiling for their daily bread,
Who are oft in secret mourning,
Thinly clad and poorly fed.

Canst thou not assist that spirit,
Which may sorrow on its way;
God has caused thee to inherit,
That for which thou didst not pay.

That for which thou'lt have to tender
An account unto thy Lord;
And of time and talents render
A true reckoning to thy God.

Let thy left hand be a stranger,
To the act thy right may do;
Be a steward for thy Master;
Use thy wealth as 'twere his too.

Clothe the bare and feed the needy,
By so doing thou shalt know,
Living bread to be returned thee
In thy pilgrimage below.

Thou shalt know the promised blessing
To be unto thee and thine,
Like a halcyon spirit resting
On the troubled wave of Time.

And, when gathered to thy kindred,—
To the just of every age;
And with those who here had hungered,
And whose grief thou didst assuage.

Such shall stand and be thy witness
When thy Lord shall speak with thee,
And when they say: "Thy acts of kindness
Done to them, were done to me."*

Eider Ducks and Eider Down in Iceland.

The greatest favorites and the most valuable of all the feathered tribes in Iceland are the eider ducks. Their down is the lightest and softest of animal coverings, probably the worst conductor of heat, and therefore the warmest clothing that is known. The eider down has

long been one of the most important products of Iceland. The increased products, the various manufactures, and the widely-extended commerce of the world have brought into other materials more conducive to comfort and health than the eider down; and as the consequence has been, the price has greatly fallen so that now the poor peasant can sleep down.

The eider duck (*Somateria mollissima*) is large and fine-looking bird. The male is over two feet in length, and weighs six or seven pounds. Its back, breast and neck are white inclining to a pale blue; the sides white; the lower part of the wings, the tail, and the top of the head, black. On the water he is graceful as a swan. The female is much smaller than the male, and differently colored. The female is pale yellowish brown, mottled with both white and black. The tips of the wings are white, the tail a brownish color. But a poor idea is given, however, of the looks of these birds by an enumeration of the colors. The down is a sort of brown or moucolour.

These singular birds have both the character of wild and domestic fowls. In winter they are so wild that it is difficult to come near them; but in the breeding season—the month of June—they are tamer than barn-door fowls. On the islands all round Iceland, and on parts of the main shore, they cover the land with their nests. When left to themselves the brood of the eider duck does not exceed four; but remove the egg daily, and she will continue to lay for weeks.

They build not far from the water, making the nest of sea-weed and fine grass, and lining it with the exquisite soft down which the female plucks from her breast. If you approach the nest—which is always near the water—the drake will give a hostile look, you, then plunge into the sea with great violence; but the female stands her ground, in a gentle humor, and used to seeing company, she will let you stroke her back with your hand, and even take eggs and down from under her. Sometimes she will fight at a strike with her sharp beak, and she gives blow in earnest. On finding down gone from her nest, she plucks off more; and when this supply fails, the drake assists in furnishing.

We have been told if their nests are robbed of the down more than twice, they abandon the place and will not return there the following season. Half a pound is the usual quantity taken from a nest, and this seems a great deal for the domestic goose, at a single picking rarely yields more than a quarter of a pound of feathers. A greater quantity of down is gathered in wet seasons than in dry. In immense quantities of these birds come around Reykjavik and spend the breeding season, particularly on the island of Engey and Vithe in the harbor. Around the houses, and frequently all over the roofs, their nests are thick that you can scarcely walk without treading on them. The inhabitants get egg enough to half supply them with food.

The eggs are the size and about the color of hen's eggs, though not quite so white, rather inclining to a yellow. They are nearly equal in quality to those of barn fowls. After the young are hatched their education commences immediately. They graduate after two lessons. The old duck takes them on her back swims out into the ocean, then suddenly dives leaving the little mariners afloat. The fies

* See Matt. xxv. 40.

ese birds is excellent, better than any sea-fowl.
 Iceland their value is so great for their and down that there is a law against them. For the first offense a man and a dollar, and for the next he forfeits us. They are greatly alarmed at guns, often fired among, they quit the coast. With kind treatment, they give a good rest but treat them unkindly, and they will turn at all.—*Late Paper.*

For "The Friend."

A following weighty document is recommended to the serious consideration of the readers of "The Friend." In it are pointed out causes of weakness which still exist in the Society, and, in many places, are lamentable evidences that their smiting, blinding effects have not ceased to appear, by their presence. The names appended to it will call to mind, in many, men who are deeply versed in things pertaining to the church of Christ, and whose devotedness has given evidence that, under the use of the exercise with which they were clothed in preparing it, it was then the language of the Spirit to the churches, and we appreciate it remains to be so in our day.

TO THE YEARLY MEETING.—The Committee last year to visit the Quarterly Meetings, report: That we have at times met and conferred together, part of our number has visited all those

ings. With much concern the weak state of the Society in most places, we have felt a need there is of more inward dwelling with the Light of Christ, by the members, more generally, would be likened to a just sense of their own state, of the meetings they belong to, and the will of the Lord concerning them.

A want of keeping more closely to the principle of our religious profession, the spirit and love of the world, in its delusive presentations, have gained ascendancy; so that the love and unity which characterize the followers of Christ are, in many places, but little felt, and in some places are entirely laid waste; hence a religious and concern for the guarded education of youth, and in keeping them to plain dress and simplicity of manners, are wanting among us; for it may with safety be acknowledged, that if parents and heads of families were themselves living in the daily cross, the weight of their example and influence of their example would be made to rest upon their children. A powerful invitation: "Come, taste, and see that the Lord is good." But when they have that the primary desire and bent of their minds of those advanced in years are of an inferior and debasing nature; their precepts, if at all extended to subvert religious obligation, not being enlivened by the humbling operation of the Spirit upon their own minds, are the effects of formality or imitation, they are restrained and turned away from the restraints and duties of true religion; and, usually prepared to disregard the tenor of visitations of the love of God to their hearts, and through the various allurements of the world, frequently become involved in the same. Hence outgoing in every age is frequent in most parts; and the

ready acceptance of papers of acknowledgment, soon after the accomplishment of this object, seems to strengthen the parties in their transgression, and set them down at ease as members of this Society, when, in reality, they have not experienced that conversion manifested by a consistency of life and conduct which unites the sincere members of the church in the bond of true Christian fellowship.

The discipline set up in divine wisdom and designed as a hedge about us, is often managed under the influence of the mere reason and wisdom of man. Some who are active in political affairs, and who are frequently associated with various popular assemblies in their designs and plans on subjects relating to civil government, being at times engaged or employed in our meetings for discipline, it introduces a degree of the same spirit and disposition among us; and from this and other causes weakness and faltering in the maintenance of our religious testimonies take place, and a palliation for wrong things and practices becomes, in many instances, common among us. If those who are active in meetings for discipline are not sincerely engaged to wait upon the Shepherd of Israel, renewedly to qualify and put them forth for service in this weighty work, but with unclean hands and unsanctified spirits are forward in attempting to put these wholesome rules in practice against offenders, it is a natural consequence that the restoring spirit of gospel love will not accompany such; a veil is drawn over the discipline, and true judgment is thereby turned backward.

In answering the queries, there is generally too much looking out for a form of words that will in some way serve as an answer to the proposed question, instead of deep, inward retirement of spirit, waiting upon the Lord, in order to be favored with a sense of our respective conditions as in his sight, that thence an explicit and true communication might be made to superior meetings, and the body be fully acquainted with the situation of its subordinate branches. Flatness and deadness is often the consequence; and the answers, when weightily pondered, do not accord with the painful feelings of exercised minds, nor do they convey a just description of the real state of society.

Several in different parts, for want of keeping within the bounds of moderation in their trade or business which they have been educated in, or have been fully acquainted with, and which with honest industry would, with contentment and frugality, have afforded a comfortable subsistence, have let out their minds after the accumulation of wealth; and through the temptations with which our country has abounded, have been drawn into speculative schemes of various kinds, which in numerous instances having failed, they have thereby become greatly embarrassed, violated their engagements, involved their families in distress, and brought trouble and exercise on their friends. And when some such cases have been before the Monthly Meetings, many of the members, for want of keeping in a humble, watchful guard over their own spirits, and against the influence of selfish attachments, have been betrayed into disputations, heats, and parties, which have unfitted them for maintaining that authority and dignity that ought to preside in all our solemn assemblies.

In other places cases of a similar nature have been extenuated or slightly passed over, and thus those instances of swerving from a conscientious fulfilment of promises and contracts, whereby the reputation of our religious Society has been much affected, have frequently terminated without weightily descending into a search of the original cause, and laboring to bring the individuals to see and feel the spot or place whence they departed from the safe and salutary guidance of the blessed truth.

Notwithstanding the affecting sense and feeling we have had of the state of religious society within our Yearly Meeting, there are, in most places, through the mercy and goodness of the Lord, a remnant who are preserved and secretly pained under a serious consideration of the prevalence of wrong things. And the view of some of the subjects which have exercised our minds, and which are now exhibited, is not with a design improperly to lay open the deficiencies and backslidings of any, but from a desire to discharge, impartially, the trust reposed in us, and that the living members of the body may, from a feeling of our present situation, get to the alone sure foundation, and with a holy fervor, under the direction and all-sufficient help of the blessed Head of the church, labor for the removal of the great deviations and blemishes existing among us, that, being purged from every defilement, Zion may indeed arise and shine, conspicuously clothed with her beautiful garments of righteousness and truth.

WILLIAM JACKSON,
 RICHARD JORDAN,
 JOHNATHAN EVANS,
 JOHN COX,
 HINCHEMAN HAINES,
 SAMUEL BETTLE."

Printed Extracts Philadelphia Yearly Meeting.

Egyptian Mummies.—The most curious of the arts of Egypt was that by which they disposed of their dead. It was the will of the Egyptians to have their bodies, or the principal portions of them, preserved as long as possible from decay; and this was effected so successfully, that the sight of to-day may examine the corpses of men and women over whom thousands upon thousands of years have rolled, without bringing them to corruption, or depriving them of the human form. Indeed, we know of no limit to the endurance of the mummy if left in Egypt, the climate for which it was prepared. The processes, (for there were three processes,) of embalming required from two to three months to complete them. The body was never embalmed whole. Some portions were always removed, and not always, there is reason to suppose, preserved; but commonly the separated portions were preserved by themselves and placed in jars. The exterior body was then filled with myrrh, cassia, and other gums, and after that saturated with natron. Then there was a marvellous swathing of the embalmed form, so artistically executed, that professional bandagers of the present day are lost in admiration of its excellence. According to Dr. Granville, "there is not a single form of bandage known to modern surgery of which examples are not seen in the swathing of the Egyptian mummies. The strips of linen have been found extending to 1000 yards in length. Rosellina gives a similar testimony to the wonderful variety and skill with

which the bandages have been applied and interlaced." The exclusion of the air from the surface of the body was the object of this patient labor, and every proper expedient was resorted to to make the cerements fit tightly. Not the large limbs only, but the fingers and toes, have been separately bandaged in the more elaborate mummies. The body was generally labeled, having its card, so to speak, placed within the linen folds, and generally on the breast. The identification was usually a plate of metal engraved, but sometimes it was a small image of a god or an animal, with the name of the mummy on it, and this has been found sometimes within the body. Beads, ear-rings, and necklaces are frequently turned out from among the wrappings. The bandaging effected, the next thing was to fit the mummy's *sarcophagus*, which was made of cloth, pasted or glued together till they formed a pasteboard. Before it could be called a board, however—that is to say, while it was yet moist and pliable—it was placed about the wearer, whose shape it was made to take accurately. As soon as the artist was satisfied with the fit, the garment was sewn up at the back and then allowed to harden. A mask representing the features of deceased, was put over the head, and continued some way over the shoulders. Male mummies wore a reddish brown, and females a yellowish green mask, as a rule; but the faces of some mummies, and sometimes their whole surfaces, were gilded over. Commonly the pasteboard case was painted in bright colors, whose brilliancy was as lasting as the mummy itself. Hieroglyphs were emblazoned on it, and it was in some instances stuck over with beads and spangles. The legend would describe the departed, or include a prayer or invocation. The mummy was thus complete; but it was boxed up afterward in three coffins, made to follow its shape as nearly as could be.—*Blackwood's Magazine*.

Ninth Annual Report of the Women's Aid Association.

Many doubtless have supposed that the time had arrived when the Freedmen might be left to take care of themselves; but owing to the excessive drought shortening their crops, the scarcity of labor and general poverty of the country, they are now in many localities in a very suffering condition, poorly clothed, poorly housed and often nearly destitute of food and fuel.

The main object of this Association has been to provide clothing for children, to enable them to attend school, but during the present season it has been found very important that others beside the children should be cared for. Goods and money have been sent to Beaufort, S. C., Goldsboro, Lincolnton, Charlotte, Salisbury and Lexington, N. C., and to Danville, Clarksville, Christiansburg and Richmond, Va.

In nearly all of these localities, Industrial Schools have been organized by the teachers, in which clothing is cut out and made up by the scholars, and afterwards sold or donated to them.

During the year more than three hundred garments were made in this city, and sent to responsible individuals in the South for distribution; the amount of comfort afforded by those few articles is wonderful.

Probably many of our Subscribers have

heard of the two crippled boys that were furnished with artificial limbs by our Association. Since that time they have been educated at the expense of the Society at Hampton Normal school in Virginia. One has given good satisfaction by his studious habits and desire for advancement; he is now engaged teaching at the South. As the other does not appear to possess the necessary qualifications for a teacher, it has been deemed advisable that he should turn his attention to some other means of livelihood.

The Orphans' House at Richmond is still continued, and is now partially sustained by the city, and is assisted in clothing by this Association.

We have abundant evidence that the aid we have been enabled to extend has, by Divine blessing, been seasonably and suitably bestowed.

SARAH LEWIS, *Secretary*.

Report of the Treasurer of the Women's Aid Association. Paid for relief of Freedmen in North Carolina and Virginia, \$695 00
Paid for clothing, shoes, &c 963 00
Paid for educational purposes, at Hampton, Virginia, 150 00

First mo. 19th, 1871. SARAH W. COPE, *Treasurer*. \$1838 00

National Duels and their Remedy.

Sumner was quite right when, in his Boston lecture on the Franco-Prussian war, he declared war to be a duel between nations, more terrible than private duels, because it involves larger numbers in the conflict, and produces vastly greater evils. It arrays two or more nations against each other for the purpose of mutual destruction. While it sets aside all the common rules of morality, and embodies in its means the direst form of violence, it settles nothing except the mere question of brute force. The nation that can fight best wins the victory; and the same is true between two pugilists who pound each other in a ring, or two duelists who stand up and shoot at each other on a question of honor. If war has its code, which the public sentiment of civilized nations enforces, so also private duels and the pugilistic art have their codes of fair fighting. There is no essential difference between the two in either the principles involved or the means employed. The only difference is one of degree; and this surely forms an overwhelming argument against war as a method of settling disputes among nations.

It is a singular fact that, while modern civilization, borrowing its best inspirations from the benign principles of Christianity, has to a large extent superseded the ancient barbarous custom of individual combat, and substituted therefor the peaceful process of redress by law, nations as such still defy their influence, and keep up the practice of still resorting to the sword. They rush into the conflict of arms about as readily as they did a thousand years ago. Even those nations most enlightened, and most advanced in all the arts and refinements of life, conduct their intercourse with each other with an implied menace of war, if either party shall be dissatisfied. They make their demands, and negotiate their treaties, with the mutual understanding that they are fully prepared to fight at their own option. The nations of Europe, even in time of peace, have about four millions of men in their standing armies, taken from the productive industries of life, and requiring an annual tax of more than a billion of dollars to support

them. They look at each other with in hand, and upon the slightest provocation and often with no provocation, march armies into the field to try the quest skill and strength in killing war. I have thus been kept in a state of chronic for centuries, fighting a part of the time always prepared to resume the fight, even the condition of apparent peace. The perors, kings, and cabinet of Europe are responsible to God and the public sentiment the world for this attitude of barbarous ligency, so long maintained, and so frequent resulting in actual hostilities.

The great struggle now going on between Prussia and France, so exhaustive andrible to both nations, and withal so unjustifiable in its causes, leads to i whether there be no remedy for these nations? Is there no way to prevent it? Is there no other method by which we whether republics or monarchies, can be persuaded to settle their differences? Must be the final judge in its own case, and mine every unsettled international dispute the barbarous trial of strength? Hun civilization, and Christianity have long answered these questions by suggesting, of arbitration among nations, in which ent nations shall be represented, and to shall be referred for final decision all disputes that may arise among them. Such a would be occupied only with interim questions; and, if sustained by the publication of those that are parties to it, no duels would either become entirely ob or greatly decrease in number, and in case the interests of humanity would belong to the gainer. The appeal would then be to reason and conscience and public opinion and not to brute strength. The tendency such a court, even if it did not wholly prevail, would be to lessen its frequency largely dispense with the necessity for fighting armies.

The common objection, that this is but impracticable idea, because nations not consent to its adoption, is a terrible ment against their public character. refusal to adopt the idea would be a confession of their barbarism. We believe in the ability of so educating the general conscience of the civilized world that it will den court of arbitration for the settlement of international disputes; and, if it should century to accomplish the result, it would abundantly compensate for the labor. The idea is practicable; and, as believe, will ultimately so far prevail as come a great pacificator among nations must prevail at last, or Christian civilization and biblical prophecy will prove a failure.

If, under the progressive influence of i light, the barbarism of private combat as a means of redress, has given place peaceful forms of judicial trial, why m the more awful barbarism of national duels compelled to yield to the same influence believe in the final triumph of moral especially in its Christian form, however may be the steps to victory; and, if this has already reduced the number of war mitigated their severity, by changing sentiment of Christian nations, it may further, and at length inaugurate the when these nations shall substitute arbitration for fighting in the adjustment of questions that arise between them, and

annot themselves adjust. Let the puld the press of Christendom plant them-broadly and squarely upon this ground, ngs and cabinets will be compelled to t utterance. The day would not be stant when nations would by express stipulation provide for a reference of air international disputes to a court of ation, as a permanent substitute for war. *Y. Independent.*

For "The Friend."

idents in the life of Edward Wright.

is the title of a book recently issued the English Press, giving an outline of e of a degraded and brutal London thief, y the power of Divine Grace, was turn darkness to light, and from the power n into God. It contains many inter- details, and furnishes evidence of a true of grace, in which all who love the glo- use of truth and righteousness can re- Yet the usefulness of the work would en greater, if the writer had more fully at to view the necessity of that contin- uence to the monitions of the Holy without which the benefit of all former ences will be lost, and the unfaithful ll be in danger of sliding back into that of pollution from which he had been out. The manner in which some per- peak of salvation as a finished work, accomplished by believing in the atoning e of the Saviour of men, is either erro- r liable to be misinterpreted. For o our salvation is altogether of the free of God in Christ Jesus, and the true n would not desire it to be otherwise, e language of our Redeemer remains to e, that he that will be His disciple, must ip his daily cross and follow him; and is not every one who saith Lord, Lord, all enter the kingdom of heaven, but doeth the will of "my Father, who is n." And again "He that endureth n end shall be saved."

father was a journeyman barge builder, e and honest, and his mother was a e table woman. As a child, Edward was for insensibility to danger, and soon a propensity for fighting. From fight- advanced to other feats of juvenile dar- d craving money, he leagued with other o rob the till of a small shop. This was one winter's evening, and the stolen e was spent in baked potatoes, fried fish wed cuts. He thus acquired a taste iring, and his success encouraged him e a second venture. It was in vain his watched over him, and endeavored to m in better ways. His disposition to increased. He was reprimanded for nduct, and ultimately expelled from school into which he entered. His fac- eeded in getting him into the Blue n in Southwark; but before he had been ng enough to entitle him to the quaint e of the school, he decamped, stealing e of the bright badges the boys then pon the breasts of their coats, and sel- for old brass. He was then sent to ol connected with York Road Congre- d chapel; but at the beginning of the quarter, instead of taking the fees to ster, as requested, he spent them with nupans upon curds and whey, and

father finding employment in Batter-

sea, the family removed thither; and the young pilferer found many opportunities, in passing some plots of garden ground on his way to and from school, to steal the produce grown by the labouring men. So incorrigible and hardened was he, that the schoolmaster found it impossible to keep him any longer, and once again he was expelled. His father thereupon resolved to find him a little employment at home, and send him to a night-school. Accordingly, an old barge was bought, broken up, and carted home, and Ned was left to chop it up, and dispose of it in penny and twopenny lots. The sight of the money proved too great a temptation, and he fell a victim to it. Again he was punished; but, undeterred, he continued his evil practices, until he was recognized by the neighbors as 'a pest of a boy.'

"He only required a little stimulus to make him a skilful and habitual thief, and this he found one evening at a theatre in the south of London. It was his first visit to a theatre. 'I was not a little startled at the glaring gas and scenery,' says Ned; 'and as I watched the performance, I well remember how often I fancied I could have got over the top of the walls of that house as well as Jack Sheppard did, and I am sure I was taught that night a way to thief, and escape without being caught, that I was not acquainted with before.' He did not leave the theatre until twelve o'clock, and it was not until one in the morning that he reached home, where he found his mother sorrowfully watching for him. Not being able to muster sufficient courage to meet his father at the breakfast-table on the following morning, he did not go to work all day; but before tea, and while suf- fering from hunger, he fell in with some lads who were known as 'shore wreckers,' and they invited him to go with them. He did so, and was appointed by the gang of five to act as sentry outside the door of a sweetstuff-shop, and to watch how cleverly the money was abstracted from the till. This was done without observation, and the amount, which was only twenty farthings, was divided among the five thieves. The money was soon spent, and half an hour afterwards Ned was called upon to become the hero of the next adventure of a similar kind. Although trembling for fear of detection, he succeeded in his purpose, and not only abstracted from a till the sum of five shillings, but also stole a box of sweetmeats. Losing his situation through in- attention to his duties, he ran from home, and spent three weeks in robbing summer-houses of spades and shovels and similar implements, and living upon the money realized by his sale. His anxious mother, who had indeed sought him sorrowing, was greatly rejoiced at finding and persuading him to return to the paternal roof. His father had concluded that he had gone to sea, and so had let his bed to a single young man, with whom it was now arranged that he should sleep. A fortnight, however, had scarcely elapsed before Ned sought his opportunity to effect a petty pilfer. This time he robbed his bed-fellow of a shilling, with which he bought an egg chest, which he rendered water-tight, and covering it with pitch, he put his extemporized boat into the river at the back of the garden, and found her capable of holding two and a half hundredweight. When the boat was finished, and it became dusk, the young voyager pro- ceeded with it along the river, to some or-

chards, where he obtained a large quantity of apples and pears, and other fruit, part of which he ate, and the remainder sold to a green- grocer, who afterwards engaged the adven- turer in his shop: this arrangement was soon broken in consequence of his thieving propen- sities. Again he ran from home, sustaining himself as before by committing petty thefts."

(To be continued.)

The City of Books.—Leipzig, though always an important citadel of the book trade, did not enjoy its present metropolitan dignity till the year 1765, when Nicolai and a few other booksellers agreed, on account of certain vexatious restrictions at Frankfort, to remove the central mart from that place. At the same time they laid the basis of a bookseller's association at Leipzig, which not successful for a time, was afterwards, in 1825, consolidated and extended, and now numbers about 1,000 members. The handsome building called the Booksellers' Exchange, opened in 1836, is the financial head-quarters of this association. Here, at the time of the great fairs, especially of the Easter Fair, a lively spectacle may be witnessed. Hundreds of booksellers throng the great hall discussing and disseminating literary intelligence, while in the lesser hall, counters are laid out displaying specimens of new works in German and foreign literature. The strictly financial business, which used to be the chief motive for the reunion, is now managed through the medium of the "commissioners," and the principals themselves thereby obtain more time for the cultivation of social and other amusements on the occasion of their periodical visits than in former days. The "commissioners," in the Leipzig book trade are an institution of great importance. They are the general agents for distant firms. At the Great Eastern Fair the commissioner receives or disburses the requisite sums on behalf of his employers. It is stated that in 1867, as many as 130,000 cwt. of books were dispatched from Leipzig, and probably as many came in. Since then the number has considerably increased.

As to the amount of actual publishing work done in Leipzig, we learn, from the German statistical account before us, that it amounts to about one-sixth of that done in all Germany, including Prussia and Austria. Thus, in 1868, 12,000 works were published in Germany (4,300 was the number for England in the same year); of these, about 2,900 would be the number emanating from Leipzig. Berlin stands next to Leipzig in publishing importance, and claims about one-eighth of the annual contributions to German literature. In the number of newspapers and journals published, Berlin exceeds Leipzig; this is natural considering the political importance of the former as the Prussian capital.

All the branches of industry auxiliary to the making of books flourish in Leipzig. Forty-seven printing establishments now exist in Leipzig and its suburbs, employing 1,000 journeymen, 300 apprentices, and 450 women. Within the last ten years, too, there has been a great improvement in the book binding trade.

Leipzig is the principal centre for musical publications, not only in Germany, but throughout the musical world. There are twenty-nine publishers in this department. The second-hand or "antiquarian" business is very important. There are six leading second-

hand firms, well known far beyond the limits of Germany, to each of which appertain immense warehouses, sheltering something like a million volumes. The classical catalogues issued by these six firms form a feature of great interest in the literary world.

Leipzig counts at the present time about 258 bookselling firms, having connection with 3,500 houses out of Leipzig. The personal staff they employ amounts to from 800 to 900 persons.

There are two other institutions connected with the trade which deserves mention, and which are localized in the precincts of this Booksellers' Exchange. These are—1, the school for booksellers' apprentices, which was attended by seventy-nine scholars last year. It is designed to give scientific and technical training appropriate to the objects of the trade. 2. The business post office of the Leipzig book trade; a *chef d'œuvre* of practical organization and unremitting activity.—*Late Paper.*

Life of American Vessels.—At the meeting of the American Association, at Salem, Professor E. B. Elliott, of Washington, gave a Life Table of American sea-going sailing vessels, derived from the career of 26,737 vessels, of which 4,165 were known to be extant. The table shows that out of 1,000 vessels 584.4 survive 10 years, 219.5 20 years, 82.2 30 years, 11.1 40 years, and none 50 years. The average duration of ships is 18.8 years; of those which have been built 10 years, 9.3 years longer; built 20 years; 7.2; 30 years, 6.2; 40 years, 2.7.—*Annual of Scientific Discovery.*

THE FRIEND.

SECOND MONTH 4, 1871.

SUMMARY OF EVENTS.

FOREIGN.—The London Conference reassembled on the 24th ult., but adjourned till the 21st, in consequence of the continued absence of a representative from France, one of the parties to the original treaty which it is now proposed to revise.

A letter from Guizot to Gladstone, argues at length the question of proper conditions for peace between Germany and France. He urges England, at least, to protest in favor of peace, and expresses the belief that such action on her part would not be in vain.

Sir Roderick Murchison has received a letter from Africa, giving positive intelligence of the safety of Dr. Livingston, the African explorer.

Froua Vienna it is stated that there is reason to believe a willingness will soon be shown by France or Prussia, or both, to admit the interposition of the neutral Powers in the interest of peace. While the Austrian government appreciates the duty to strive to restore peace, it is still deemed advisable to await a favorable opportunity.

The ambassadors of Austria and the North German Confederation, in compliance with instructions received from their respective governments, have inquired of Cardinal Antonelli what guarantees the pope would regard as sufficient, on the part of the Italian government, to remove the distrust at present existing between the civil and religious authorities. The reply, by order of the pope, intimated that the court of Rome wished no guarantees other than pure and simple restoration of the territories of the church from the German frontiers to the Po, and would accept of no arrangement not based on those conditions.

The early surrender of Paris became inevitable after the disastrous failure of the sortie of the 19th ult., and the decisive defeats suffered by the great armies to which the Parisians looked for success. Jules Favre and his colleagues accordingly opened negotiations with the besiegers at Versailles, the result of which is briefly stated in the following dispatch of the German Emperor

to the Empress at Berlin: "Versailles, Jan. 29, 2 p. m.—Last night an armistice for three weeks was signed. The regulars and Mollies are to remain in Paris as prisoners. The National Guard will undertake the maintenance of order. We occupy all the forts. Paris remains invested, but will be allowed to revictual as soon as the arms are surrendered. The National Assembly is to be summoned to meet at Bordeaux in a fortnight. All the armies in the field will remain in their positions; the ground between our positions and the Rhine to be neutral. This is the reward of patriotism and great sacrifices. Thank God for this fresh mercy. May peace soon follow.

Another Versailles dispatch announces that the German troops occupied the forts around Paris at ten a. m. on the 29th. The entire garrison of Paris, except the National Guard, surrendered their arms.

A special dispatch to the New York *World* says, that strong influence is at work favoring the restoration of the Imperial family, under a regency composed of the Empress, Trochu, and Favre. The Emperor of Germany will not enter Paris, but will return to Berlin immediately, leaving the Crown Prince in command. Provisions for Paris are being forwarded via Dieppe. Great numbers of cattle had been collected by the Germans at Rouen and other places, to be driven into Paris on the capitulation taking place. It does not appear that the capitulation and armistice settled the conditions of peace—they must be determined by the National Assembly. The Germans, it is believed, will demand indemnity for the expenses of the war, and the cession of some French territory along the Rhine, perhaps the whole of Alsace and Lorraine, which, but for their conquest by Louis 14th, belonged to Germany.

The deaths in Paris for the week ending 1st mo. 20th, were 4,465, in the previous week 4,078.

The number of French prisoners in Germany at the commencement of the year was 11,160 officers, and 533,285 privates.

The French harbor of Cherbourg is crowded with captured German ships.

An official dispatch from Versailles of the 24th, says the French loss in the sorties of the 19th was 6,000 killed, wounded and missing, while the German loss was only 655.

Conroy, a strongly fortified town and citadel of France on the Belgian frontier, surrendered recently after a long siege. Four thousand prisoners and two hundred guns fell into the hands of the Germans.

A line of ten million francs has been imposed upon the citizens of Nancy and the surrounding district on account of the destruction of the railroad bridge near Tonl by franc-tireurs. In the event of its non-payment, the military authorities will adopt the most stringent measures of punishment and confiscation.

The small pox is gradually increasing in London. The deaths from this disease in the first week of last month were 79, in the third week they had increased to 184.

There is no prospect now that Favre will come to London, and no other person has been accredited to represent France in the Conference. It will probably be postponed for a time.

The bill removing the capital of the kingdom of Italy to Rome, has passed the Italian Senate by a vote of 94 to 39.

A revolt has broken out among the Tartars in China, and at last accounts it had reached alarming proportions. The rebels had seized many points of importance.

The latest Cuban advices represent the insurrection in that island to be confined within very narrow limits, and practically at an end as a revolutionary agency.

Dispatches of the 30th have the following additional information from Paris. The occupation of the Paris forts was unattended by any incidence of interest. A total of fifty-three millions of francs is imposed upon Paris by the articles of capitulation. A cordon is drawn around the city, and no person allowed to enter or leave without a permit from the German authorities. The revictualing of Paris will proceed under German supervision. The German troops are chagrined at being prohibited from entering the city, and are angry in consequence, the people generally receiving the intelligence of the surrender with mournful joy.

The London *Times* strongly endorses the proposal of the Lord Mayor to send supplies to the Parisians at once.

An official dispatch to the Baden Ministry states that General Bourbaki has entered Switzerland. Many of his troops have also taken refuge in that country. London, 1st mo. 30th. Consols, 92½. U. S. 5-20's of 1862, 90½; ten forties, 89½.

Liverpool.—Uplands cotton, 81-16 a 84d.; O 8½c. California white wheat, 12s. 2d. Red W.

UNITED STATES.—Miscellaneous.—The U. S. by a vote of 26 to 25, passed a bill for the total of the income tax, but the House of Representatives desired the bill to be returned to the Senate with interest on the ground that the Senate has no constitutional power to originate a measure relating to the Treasury when the Treasury opposes the repeal of an income tax.

The mortality in Philadelphia last week was 2; consumption, 50; inflammation of the lungs, 3 age, 18.

The New Jersey Legislature has re-elected Frederick Freyhaughen to the U. S. Senate for another six years.

The census of Utah shows a total population territory of 66,786, of whom 11,782 live in Salt City. About one half the inhabitants are foreign born. The total number of passengers that arrived in United States during the year 1870 was 413, which 354,169 were immigrants. The net immi in 1869 was 387,287, the decrease in 1870 being bably caused by the war in Europe.

The shipments of gold and silver from California, were \$82,983,140, against \$37,777,417 the year before. The receipts of wool aggregated 18,410,986 lbs. and the exports were 17,578,311 pounds. The value of floor last year were 243,336 barrels, and of 421,560,900 lbs. or over seven millions of bushels.

On the night of the 28th ult., the steamer Arthur, on her passage from New Orleans to New York, exploded her wood accretions at 170 miles from shore. The boat subsequently took fire, and 87 passengers were burnt or scalded to death.

The U. S. Senate Committee on Territories reported in favor of an enabling act for the admitted States of New Mexico and Colorado. The late figures of the former a population of 86,122, and 39,678.

The valuation of real estate in Virginia for comparison with that of 1856, shows, the Richmond says, "a very great decrease in the value of real estate in the large slave-holding counties; while valley counties have a marked increase."

The Markets, &c.—The following were the quotations on the 30th ult. New York—American gold U. S. sixes, 1881, 113; ditto, 5-20's, 1868, 105 10-40, 5 per cent, 100½; Superfine flour, 56.10 finer brands, 56.75 a 510.45. No. 1 Chicago wheat, \$1.60; No. 2 do., \$1.50 a 1.58—yellow, 100 2/3. No. 3 do., \$1.45 a 1.50. No. 4 do., \$1.40 a 1.45. Western mixed corn, 89 cts; Jersey, 90 cts; Middling uplands cotton, 15½ cts; Orleans, Philadelphia.—Cotton, 15½ a 16½ cts for upland New Orleans. Cuba sugar, 91 a 93 cts. Superfine S. 25 a 3.45; finer brands, 3.50 a 3.90. No. 1 Western wheat, \$1.45; do. Ohio and Indiana, \$1.56. Western mixed corn, 79 cts; yellow, 82 cts. No. 1 do. Clover seed, 11½ a 11½ cts per lb. 1.56 a 66.25. Extra beef tallow, sold at 81 a 9 c to 7, 8 cts, and common 5 a 6 cts per lb. About 14,000 sheep sold at 5 a 7 cts per lb. 5,000 hogs at \$16.50 a \$15.50 per 100 lb. net. No. 2 timothy, \$1.84 a 1.91. No. 1 do., \$1.86. No. 47½ cts. No. 2 rye, 86 cts. Lead, 12½ a 12½ cts. Choice white wheat, 82; fair to prime \$1.80. Choice red wheat, \$1.90 a \$2; fair, \$1.55 a \$1.80; common, \$1.40 a \$1.50. Hay 90 cts; yellow, 80 a 82 cts. Oats, 52 a 54 cts.

FRIENDS' BOARDING SCHOOL FOR 1 CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted charge of this Institution, and manage the F. nected with it. Application may be made to Ebenezer Worth, Marshalltown, Chester; Thomas Wistar, Fox Chase P. O., Phila; Samuel Morley, Olney P. O., Joseph Scattergood, 413 Spruce Street, New York.

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WILLIAM H. PALE, PRINTER, No. 422 Water Street.

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Age, when paid quarterly in advance, five cents.

For "The Friend."

TO THE EDITORS:—I send the following copy, taken from a manuscript in my possession; and also some account prepared of its history.

Letter from Richard Smith to a Priest of the Church of England, written about the year 660.

Friend;—I being willing to hear thee teach congregation that was assembled at the fall of W. S., it hath been much upon me to signify to thee how I do approve of thy teaching, and how I through the movings of the eternal Spirit of God, through the love of the Father could dearly desire, that not only thou, but all that hear thee might come to witness the resurrection of Jesus in their mortalities, so that you all might be freed from the second death,—(for blessed and happy are they that have part in this resurrection—on the second death hath no power),—if it stand with the will of my God. And also how thee what it is in thy worship I dislike, so that if thou be able by plain Scripture arguments to uphold them; or if thou have immediate command from the Lord for to do and practise them, well; if not, search and upon sight of this whether the Light of Lord Jesus in thy conscience, which I now leads thee to the performance of many things acceptable in the sight of God, bear witness with me for God, that thou oughtest likewise to disown them.

And so for the scripture thou didst choose to speak from, being the 13th and 14th verses of the first of Thessalonians,—it was very material and fitting for such an occasion, and thy words and observations thereupon very many seem dearly to be owned in their places, as they came from thee; inasmuch that I, when sent from place to place after the ministry ran, could even have had great desire, love and affection to such a teacher: but now, see the Lord in his endless love hath gathered from under the ministry of man and man's thing, so that I can truly say in the presence of the Lord, without boasting, I have received the anointing, and need not that any man should teach me, but as the anointing that is in me, which is truth and no lie, I apprehend, so here I say that thou mayest

learn to be such a teacher as brings people to my Teacher, whose teachings are such as do not keep people ever learning, and never able to come to the knowledge of the truth; but doth bring to the way wherein the way-fairing man, though a fool, cannot err; because that thereby, and therein, [is fulfilled] the Covenant and Promise of God spoken of in Jeremiah xxxi. 33, and Hebrews x. 16, which is the second and New Covenant made with man, wherein no man shall need to teach another, saying, "Know the Lord!" because all shall know him from the least to the greatest, who enter into this covenant with him. So I say unto thee, that thou mayest be a teacher to bring people hither, thou must come to know Jesus, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death, and all by the power of the Spirit in thee; for he that hath not the Spirit of Christ is none of his; and the time is come Christ spoke of in the scripture, that neither at Jerusalem nor any other mount must the Father be worshipped, but by them that worship in spirit and in truth.

So if thou comest here, thou comest to Christ the way; here if thou enter in, thou enterest by Christ the door; here if thou walk, thou walkest by Christ the light, and there is no occasion of stumbling in thee. But if thou be not here, and if thy followers and hearers be not here,—if the Lord have occasion to say unto thee and thy hearers as he said by his servant David in the Psalms: "But unto the wicked saith the Lord, 'what hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth, seeing thou hastest instruction and castest proof behind thee?'—then good texts of scripture, and good words in any other form or way, (will fit as little either thee or them, as they did me and many of my brethren and sisters in the Truth of God, whilst our minds were unconverted and our inward man returned, or not brought to believe in the light which shines in every conscience, which is Christ the Light of the world, which enlightens every one that cometh into the world; though where the light shines in the darkness, the darkness comprehends it not.

So to the light, the measure of God in thee, I leave thee, and to the true rule or line of measuring by scripture, to search and try my spirit, whether from a true measure of the Spirit of the living God, whose badge or mark is love; and in that love, whether or no, I have written this to thee, to signify to thee of how large extent the love of God which is shed abroad in my heart through his free grace, is to thee and thy followers, which is not only to you, but also to my greatest enemies. Yea also! search the scriptures and see, examine them and try whether this worship I speak of, to wit, the worship in spirit and no other, be left unto Christians; whether any other way but Christ the way, who said of himself, "I am the light of the world, that

doth enlighten every one that cometh into the world;" and whether any that are saying, "Lo! here is Christ;" or "Lo! there is Christ," in this form or that form, bring themselves or their hearers to be partakers of this blessed Covenant I have here mentioned.

And now what I dislike in thy worship, which I was an eye-witness of, was: 1st, That thou didst not preach from the spirit of prophecy, to the best of my understanding; but hadst what thou didst deliver written to look at, and seemed to be able to deliver little without looking thereon: so that I did not judge that thou preachedst what God had done for thee according to the order of the holy men of God, as David said: "Come and I will show thee what God hath done for my soul;" or as Paul exhorted the Corinthians, bidding them to desire spiritual gifts, but rather that they might prophecy; and that they might all prophecy, one by one, that all might hear and all might be edified. And the spirits of the prophets were to be subject to the prophets, which is also the order of the truly spiritual worshippers, which is largely treated of in the 14th of the 1st of Corinthians. Yea! and the scripture notes a cloud of witnesses who all witness to the Spirit's teaching, and were taught by its movings. So that where I find any to teach what they study and write down from the letter of the scriptures, or from other books, their teaching can in no wise be a rule for me to walk by, nor their worship for me to join withal, who can receive no other teaching but that which flows from Jesus, the life of men, and the light of the world, and from the Spirit of Truth, the true Teacher of every one that cometh to the Father. Nor can any worship the Father in any other way than in the Spirit of the Son, and in the movings and order of the Spirit's ministrations.

2dly,—In that thou choicest a part of a Psalm, saying to this purpose, "Let us sing to the praise of God;" such a part of such a Psalm; and so read it in metre, and thyself and most or all the others with thee, sung it. In that worship I cannot join with you, and this is my reason: If I should undertake to sing David's conditions, as his watchings, fastings, prayers, tears, confessions of his failings, his overcomings, or the condition in which he said he was not puffed in mind, nor had scornful eyes; or that in which he cried for judgment on his enemies, or his roarings wherein he said he was like a pelican in the wilderness, or as an owl in the desert, with all such like his conditions, not being in the same spirit and condition that he was in; instead of singing to the praise and glory of God, I should sing lies in his name to his great dishonor. And this was my condition many a day, mourning many a day before I did leave it, or could be brought to disown it; but in his own due time the Lord brought me to see that I was not to sing to his praise and glory any other Psalms but by the Spirit, and by a good understanding, according to that of Paul:

"Sing with the spirit, and sing with the understanding;" so that singing in rhyme and metre according to Hopkins, Sternhold, and others, which giving sound only to the outward ear proved a burthen too heavy for me to bear, and David's spirit in me was thereby wounded, so that I could not then sing David's psalms with David's spirit; the good spirit of God, which guided David in singing, being grieved.

I could speak of some other things in which I disliked thy worship at that time, but shall at this time forbear; and, as I said, if thou canst by plain Scripture testimony prove thy worship to be the true worship God doth require of thee—well; if not, and I have reached something in these which thou canst not silence or keep quiet, and if my testimony against these points of thy worship be answered by the witness for God in thy conscience, be not found fighting against God, but submit to the Light and it follow, and thou shalt be brought into the Lamb's innocent nature, in which thy worship shall be built upon the Rock of Ages, which the gates of hell shall never prevail against; and to be a teacher that shall turn many from darkness to light, and from the power of Satan unto God; and God will make thee shine as a fixed star in his firmament. So, in love to thy soul, I have written this unto thee, leaving the effect thereof unto my God; because a tender love is begotten in me toward thee, and several other of thy adherents, particularly that old man who is fled unto you, being persecuted for conscience sake, as also to all the rest of your family.

R. S.

(To be continued.)

For "The Friend."

Improved Ventilation.

I propose to point out for the benefit of the readers of "The Friend," an important error in an article on the subject of ventilation, recently published in that Journal; and also to endeavour to set forth the true theory of ventilation, and prove its correctness by citing a few facts.

This writer says, "The best way to ventilate is to introduce warm air on one side of the room, near the floor, and ventilate by an opening on the opposite side near the ceiling." If this plan is adopted, and the ventilating flue is of sufficient power and capacity, the room will neither be ventilated nor warmed in a reasonable time. This can be proved by introducing sufficient smoke into the air-chamber of a furnace to make the current of warm air visible as it passes through the room. It will be found that as air when heated becomes lighter, it will rise rapidly toward the ceiling and pass out through the ventilating flue, without spreading much over the room, leaving the air in the corners and near the floor but little disturbed, and consequently that the heating and ventilating will both be but poorly accomplished.

The most scientific and effectual mode is to have the heating and ventilating flues both near the floor, and on the same side of the room. They may either be placed side by side; or the heating register in the front of the fireplace and the openings to the ventilator on each side of the chimney. The proper place for building a chimney for the purpose, is to start from the cellar and run it up as high as can conveniently be done, above the top of the house; having in it one or more

flues, according to the number of rooms to be accommodated. To make them complete, the inside of these flues should be made circular, and plastered smooth. In the centre of this large flue place an iron, or terra-cotta—iron is better—pipe of sufficient capacity to carry off all the smoke and gases arising from the consumption of the fuel. Leave an opening in this brick flue near the heating register, or on the side of the chimney, as directed above, being very careful to place it near the floor.

We will now examine, by the well known laws which govern the motion of hot and cold air, the effect of such an arrangement. Upon lighting a fire in the furnace, the smoke first passes up the pipe, warming and rarefying the air in the brick flue, causing it to rise and escape from the top of the chimney. The vacancy thus created in the flue will necessarily be replenished with air from the room; thus drawing out the foul air from the room. As soon as the air-chamber becomes heated, the pure warm air rises and escapes through the register into the room, and being light it immediately ascends to the ceiling, and being thrown against the cool walls it descends, as it cools, carrying with it the impure air and all foul smells to the floor; where it is both forced and drawn into the ventilating flue, and escapes at the top of the chimney. To prove the correctness of this theory I will cite a few cases, showing the practical operation, and some of the important results from this plan.

At the Philadelphia Hospital, Blockley, ventilation from near the floor was first introduced by a Friend about ten years ago. To trace its history and recount a few of the effects upon the inmates of this Institution, may prove useful and interesting. Before its adoption all the wards had ventilators near the ceiling, and when cholera, ship and spotted fever, and other infectious diseases were introduced, they generally spread more or less through the wards, and affected, not only other patients, but many of the nurses sickened and some died. When gangrene, erysipelas or pyemia were either introduced or propagated in the surgical wards, many of the inmates were affected and some died of the disease. Even infants and their nurses in the nursery, to the number of twenty or thirty at one time, were inoculated with ophthalmia, brought in by a single patient.

One of the women's large medical wards has a chimney in the middle, with walls extending a short distance on either side, only partly dividing the room; yet leaving more than one-third open between this chimney and each of the side walls. On one side of this chimney an opening for ventilation was made near the floor; on the other side about four feet above the floor. On the latter side a patient in bed, was attacked with cholera, and other patients lying in bed were soon affected with the disease; but it was observed, no patient on the other side of the chimney—although in the same room—nor any of the nurses or others walking about this apartment, were affected. This high ventilator was brought down to the floor, and the disease immediately ceased spreading. The spread of these diseases was prevented or arrested in every ward when the ventilation was removed to the floor; although they continued their ravages while the ventilator remained near the ceiling. After the opening in the children's nursery was brought to the floor, ophthalmia

entirely disappeared; but after a time it broke out severely again, and on examination it was found the flue had been obstructed with rubbish from alterations made in the room above. This was removed and the disease disappeared and has not returned.

From the foregoing it is evident a full supply of fresh and pure air is vitally important to life and health—especially in hospitals. A large amount of warm and wholesome air can be obtained from a well constructed furnace in the cellar, provided it is never overheated has sufficient evaporation of water in the chamber, and there are good ventilators near the floor, in each of the rooms intended to be warmed. Although the "low down grate" makes a cheerful and pleasant fire, and as a ventilator, yet the upper part of the opening is so high it is not equal to one drawn air from near the floor only. It also has, some extent, the same objection as the old-fashioned, large, open fire-place, viz: it does not remove the cold and impure air which always near the floor; and while you suffer from heat in the face, you suffer from cold at the back. Open fire-places always require a large supply of air from some source; and unless supplied in some other way, it is necessarily drawn through the cracks and chinks around the doors and windows, creating cold unhealthy draft on the back and shoulders. But if a room is heated by the introduction of a sufficient supply of warm air there is but little pressure of cold from without.

By experiment it has been found a room can be warmed by heated air, sooner—especially near the floor—with a well constructed ventilator open, than when it is shut.

J. C. A.

Incidents in the Life of Edward Wright.

(Continued from page 191.)

"In all this he was not happy. Fear times seized his buoyant spirits, and as heard of the imprisonment for twenty-odd days of a companion, he trembled lest such fate might happen to him. Hungry and weak he repented of his unfeeling conduct toward the parents who had made numberless efforts for his reformation. Without food the whole of one day he was glad to pick up a meal of old nails from the shore to obtain one penny, with which to purchase dry bread. The baker filled his cap with pieces of bread, some of which were quite mouldy; and sitting down upon a doorstep, he ate with tears, but not with relish, the dry bread he had purchased. He resolved to wander to some place where, in the dull light of the evening, his mother would be sure to pass; and when the poor women met her ragged and deplorable son, she burst into tears of deepest grief. Daring to take him home, she arranged for staying all night at a neighbor's house; and in a few days his father prevailed upon a pilot to get his unruly son into a ship in the trade."

After his return from this voyage he fell into bad company, "the restrictions of home became increasingly irksome: his father's admonitions and prayers made him wretched and he longed to get away from those who sought so earnestly and persistently to restrain him in his evil courses. His mother's heart continually vibrated between hope and fear; at one time she was buoyed up with

pe that prayer would be answered; at an-
ter, she sank into despondency and sorrow.
Then did she creep out of her bed-room in
small hours of the morning to let her pro-
gen son in at the window, when his father
locked him out; and hour after hour, in
soloneliness of her grief, would she lie awake,
listening for the sound of the footstep she
saw so well, and had yearned to hear so long.
When he was out, she feared he would be
locked up, and if he did not return during the
night, she would make inquiries early in the
morning at the police-station, in order that if
he had got into mischief, she might be present
at the court, should a fine be inflicted, to save
the humiliation of gaol-life."

Having failed in an attempt at burglary,
stole a coil of rope, but was detected and
sentenced to twenty-one days imprisonment,
and course from this time onward was gener-
ally in the broad road that leadeth down to
the chambers of death. Burglary, robbery
and imprisonment, varied with prize fight-
ing, and occasional intervals of honest labor,
marked his experience. He enlisted in the
navy, but was flogged for general carelessness
and inattention to his duties. The kindness
of his parents, though grossly abused, never
came entirely exhausted, and often relieved
him when brought to the lowest depths of
anger and distress. He married a respect-
able woman, but his wife was often brutally
beaten. Sometimes he would resolve to lead
a better life, but the influence of bad com-
panions, his own wicked propensities, and
especially the love of strong drink, to the use
of which he was greatly addicted, soon led
him into his former evil courses. One inci-
dent, which is related of him, illustrates in a
striking manner the effect which intemper-
ance often exerts on its victims.

He was standing on the steamboat pier,
the River Thames, when he heard the cry,
"A boy overboard." Hastening to the spot,
and looking carefully into the water, he ob-
served bubbles; "and in a moment the thought
entered into him that these bubbles were prob-
ably caused by the last breathings of the
drowning lad. Instantly, with the quickness
of an apparition, he plunged into the river,
and, beneath the surface, and while the crowd
at the shore and pier were awaiting in breath-
less suspense his reappearance, he dived to
the bottom, and there lay the body, as if dead.
Issuing one arm under the lad, and with the
other raising himself and his burden to the
surface, Ned was seen with his prize above
water, and was greeted with a simultane-
ous shout from the spectators. A boat was
enwhiled sent to his assistance, the boy put
on board, and conveyed to a public-house, and Ned,
amid such plaudits as nearly bewildered him,
ran safely to the pier.

"As he was going away, the captain of one
of the steamboats cried out, 'Hold on! we
are going to make a collection for you.' 'All
right,' was Ned's response; 'while you are
doing so, I'll just run up and see how the lad
is getting on.' The boy had been so long
under water that he appeared as one dead;
and although stimulants were freely given,
and every appliance obtained for restoring
animation, it was feared for some time that
his case was hopeless. The means were at
last successful, and the frantic mother, whose
loud shrieks of sorrow had been heard from
outside, pushed her way into the room, clasped
her child fondly to her bosom, and having re-

lieved herself by a flood of tears, inquired,
'Where is the man who saved my child?' The
brave rescuer was pointed out, and falling at
his feet she thanked him repeatedly, asking
what she could do to reward him for his
bravery. Ned laid his hand on her head, and
said, 'All right, mother; I've a little one of
my own.'

"Returning to the pier, he found that the
collection had been made by the captains of
the two steamers and the man in charge of
the pier, and his jacket pockets were filled
with coppers, and his trousers pockets with
small silver. Of course, he could not resist
the temptation to drink too much rum, and
the consequence was that he spent all he had
that night in the public-house, going home
drunk and penniless! He could expose his
life to danger, to rescue a drowning child; but
he could not be brave enough to resist the
temptations of drink. He could sympathise
with a mother's sorrow and a child's suffering;
but in the midst of these allurements to drink
he could forget his young and hungry wife,
and neglect the wants of his infant child."

He is described at this period of his life as
"running foot and boat races, and getting
drunk on the proceeds, fighting with friends
and foes, ill-treating his wife, and starving his
children, and committing thefts either of a
petty character or on a large scale." Certain-
ly this was a most unpromising character,
and nothing short of the power of Divine
Grace could effect the

"Transformation of apostate man,
From fool to wise; from earthly to divine."

Disappointed in his other efforts at obtain-
ing money, he accepted a challenge to partic-
ipate in a prize-fight, which he hoped would
relieve his wants. He put himself in train-
ing for the combat, and fearing lest some of
his companions might call and persuade him
to drink, which would interfere with his pro-
spects of success, he one evening asked his
wife to take a walk with him, that he might
get out of the way of temptation. Finding a
place open for religious worship, and being
invited to go in with the assurance "All seats
free and no collections," they went in to pass
the time. The sermon had but little effect
upon him, and being rather weary by it, he
thought of leaving the building, but his atten-
tion was arrested by an earnest prayer which
followed. He says of it: "Whilst praying for
all runaway children, I could not help believ-
ing that he meant me; and here came an ur-
gent appeal that God would save the young
men who were sending their father and moth-
er's gray hairs with sorrow to the grave;
after this prayer, he cried with a loud voice,
'Young man, where will you spend eternity?'
This he repeated six times, causing an interval
of solemn quiet to pervade the meeting be-
tween each cry of 'Eternity.'

"During these awful moments all my past
history rose up before my mind, even from my
boyhood. Then came the thought as to whether
I was prepared to die, and I remember what
the preacher had been saying, 'The wicked
shall be turned into hell, with all the nations
that forget God.' This all tended to harrow
my feelings, until at last I swooned."

Whilst in this partly unconscious state, the
intellectual faculties were still awake, and to
his strongly excited feelings the realities of
the day of judgment seemed actually present.
His conscience being greatly stirred, he felt

himself standing as a wretched sinner before
the great Judge, without anything to say in
his own defence. In this awful condition,
feeling his guilt, and with broken heart seek-
ing for pardon and forgiveness, he was im-
pressed with the conviction that there was
hope for him through the mercy of God in
Christ Jesus. When he was restored to con-
sciousness, he found himself sitting on a back
seat, the perspiration streaming from his brow,
and tears channelling his cheeks.

His wife also was deeply impressed on the
same occasion, and they returned home fully
determined to walk hand in hand on the
heavenly journey.

The next morning brought with it a test of
the sincerity of his newly formed resolutions.
He felt that he could not fulfil his engagement
to take part in the prize fight. So, the first
thing after breakfast he went to the friend by
whom the matter had been arranged, and an-
nounced his intention. Of course he was met
with many bitter reproaches: called a cur,
and a fool; and one remarked, "Poor Ned,
he's gone off his chump (*i. e.* mind) at last."
Ned overheard the free criticism and observed,
"No, I was never in my right mind before;
but I am now, thanks be to God."

He spent some time in seeking employment,
and at last obtained a situation as a light-
erman. "Unfortunately, however, a man who
had long known him as a rogue, informed his
employer, and although Ned had been by that
time, through sobriety, ability, and general
good conduct, promoted to the post of fore-
man lighterman, he was thrown once more
upon the world. It was a hard trial, but Ned
felt called upon to bear it cheerfully. By
doing odd jobs he succeeded in gaining bread
for himself and family; and in the evening he
and his wife went to a night school. Mean-
while, he sought constant employment, but
was discouraged by frequent refusal. One
person whom he asked, shouted out, "No, you
vagabond, certainly not; but if you're not out
of that gate in double-quick time, I'll have
you locked up; for we know now who it was
that stole our bales of indigo and barrels of
tobacco."

Poor Ned ran away as quickly as possible,
conscious that he had been guilty of the ro-
bery, crying out as he went along, with his
heart full of grief, "Guilty, Ned, guilty." Yet
he did not murmur. After so dishonest a
career he did not expect better treatment.

(To be continued.)

For 'The Friend.'

Tennessee Freedmen's Schools.

Some account is maturing for publication,
of what has been done, and remains to be
done in respect to a few of these schools. It
is thought best not to delay the following
notice; as any one looking this way, would
want time to weigh the matter, and obtain
statements beyond what may appear in the
account above referred to.

Being desirous of returning to my family,
and not willing to leave unimproved so good
an opportunity of serving the cause of hu-
manity in behalf of the downtrodden race of
Africa, the opening is proposed to the con-
sideration of such Friends as feel religiously
drawn to the work of education among the
Freedmen. Full information will be given to
those who may communicate with the sub-
scriber; but, after the consideration of duty,
the main question for one, thinking of the

work, would be "what has he done" in the line of teaching? grading schools? managing mixed schools? and especially in forwarding pupils in the practical, essential and elementary branches?

Y. WARNER,
Maryville, Tenn.

First mo. 25, 1871.

♦♦♦

Selected.

THE FALLEN LEAVES.

We stand among the fallen leaves,
Young children at our play,
And laugh to see the yellow things
Go rustling in their way;
Right merrily we hunt them down,
The autumn winds and we,
Nor pause to gaze where snow-drifts lie,
Or sunbeams gild the tree;
With dancing feet we leap along
Where withered hedges are strown;
Nor past nor future checks our song—
The present is our own.

We stand among the fallen leaves
In youth's enchanted spring—
When hope (who wearies at the last)
First spreads her eagle wing,
We tread with steps of conscious strength
Beneath the leafless trees,
And the color kindles in our cheek
As blows the winter breeze,
While gazing towards the cold gray sky,
Clouded with snow and rain,
We wish the old year all past by,
And the young spring come again.

We stand among the fallen leaves
In manhood's naughty prime—
When first our pausing hearts begin
To love "the olden time";
And, as we gaze, we sigh to think
How many a year hath passed
Since neath those cold and faded trees
Our footsteps wandered last;
And old companions—now perchance
Estranged, forgot, or dead—
Come round us, as those autumn leaves
Are crush'd beneath our tread.

We stand among the fallen leaves
In our own autumn day—
And tottering on with feeble steps,
Pursue our childless way,
We look not back—too long ago
Hath all we loved been lost;
Nor forward—for we may not live
To see our new hope cross'd;
But on we go—the sun's faint beam
A feeble warmth imparts—
Childhood without its joy returns—
The present fills our hearts!

For "The Friend."

Selections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 187.)

To her friend and relative Hannah Rhoads,
she writes,

"10th mo. 7th, 1863.

"My dear friend and cousin.—I have often thought of replying to thine of Sixth month last, but frequent indisposition of body and poverty of spirit have been so much my portion that I seemed to have no ability for it; and now may not have anything to communicate worth thy notice; but may say in reading thy very acceptable letter, I was comforted in finding that I was so kindly remembered by those who love the Lord Jesus, often feeling low and discouraged, and not forgetting the language of David, 'Surely I am a worm and no man.' These humiliating feelings are not agreeable to our nature, but no doubt are designed for the furtherance of the Gospel, and to make us feel the verity of the dear Master's declaration, 'Without me ye can do nothing;' and surely we cannot without His

aid do anything that will promote the blessed cause of truth and righteousness, or our own soul's peace. Thy expression of feeling me as a mother seems as though it does not belong to me, often feeling myself far behind many of those who are younger in years, thyself being one of that number. I am frequently humbled under a sense of my own shortcomings. The mention of thy own exercises was so far from burthening me, that it seemed like face answering face in a glass. I have often felt very tender sympathy with thee and thine, when about leaving your former home and since; having experienced a similar trial. I now remember afresh how it was with me when sitting by the remains of my dear departed one in solemn silence, the earnest petition of my heart was to the Father of mercies for myself and dear children, that as He had been pleased to remove from us our outward stay and counselor, that He would be pleased to condescend to be with us, be our guide and leader, and that we might through His help be enabled to follow Him. And I may say, that although many trials, besetments, and discouragements have been my experience, only known to Him who appointed or permitted them, yet He has been pleased in matchless mercy, from season to season, to bear up my head above the billows that seemed almost ready to overwhelm; and I trust I may add to be 'as the shadow of a great rock in a weary land,' sustaining the weary traveller also as with a brook by the way. Thus we have cause to say with the Psalmist, 'Thy rod and thy staff they comfort me;' and to trust in the name of the Lord, who I verily believe, regards the poor of the flock with tender compassion, and continues to be a Father of the fatherless, and a Judge of the widow in his holy habitation.

"I was comforted in hearing that our late Yearly Meeting was a time of renewed favor; a time wherein more of the cementing influence of heavenly love was experienced than for some years before it. Such seasons are cause of humble gratitude to the Author of all our blessings, and times, I doubt not, of renewing the faith of those who have none to look to for help but the Lord alone. 'I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord;' and now, poor and unworthy as I often feel myself to be, yet the encouraging language of our Divine Master flows towards thee, my precious cousin, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness.' It was affecting to learn that thy dear brother William's sight continues declining. Himself and dear children are oftentimes remembered in tender sympathy.

"Please give my love affectionately to thy dear daughters; we should be pleased to see thyself or any of them here. In a measure of that love which I trust waxeth not old, I bid thee affectionately farewell. Thy cousin,

HANNAH GIBBONS."

"10th mo. 15th, 1863. I went to meeting in rather more infirmity of body than usual, and much exercise of mind. I had not sat long, before the spirit of supplication was, I believe, experienced for myself and those assembled; and after our friend M. A. L. from Philadelphia, had appeared in testimony, I ventured to bend the knee, and to intercede

with the Father of mercies, that he would be pleased to enable us to keep our eye single unto Him in this day of calamity and such trial. But not feeling my mind as much relieved and peaceful as at some other time the language arose: 'Ye have need of patience that after ye have done the will of God, may receive the promise.'

"16th. This morning before I arose it was to me the offering of yesterday was an acceptable one, and a degree of peaceful quiet afforded. May I be thankful for every crumb that falls from the Master's table.

"21st. Feeling much proved and tried, I think I can adopt the language of Jane Peeson in the first stanza of a poem she composed, which I think is recorded in the account of her life,* and is as follows:

'In age, assist me, dearest Lord,
In faith my spirit stay.

And if I've err'd through slavish fear,
Forgive me, Lord, I pray.

No other foes assail me now,
Nor prey upon my peace.

But false alarms and slavish fears:
Oh! cause those fears to cease.'

"I crave right direction, and that Thy Father of mercies, may be pleased to keep in a safe path, free from all the wiles of unwearied enemy.

"11th mo. 8th. I was favored to sit with Friends in our meeting. My mind was excited in desire for myself and those gathered that our spiritual eye might be kept single our Holy Head. After expressing what arose and bending the knee in supplication, I felt little strengthened to trust and hope in the Lord's mercy.

"12th. As I lay in bed, I trust I may say humble intercession to our Almighty Father for right direction, the situation of Abraham when about to offer his son Isaac, came impressively before me, which afforded such relief to my mind, that I believed it was of Divine nature. Holy Father, wilt thou be pleased to preserve me from doubting against the enemy prevail against me. Keep I beseech Thee, as in the hollow of Thy hand, that neither heights nor depths may be able to separate me from Thy love in Christ Jesus our Lord.

"26th. During our sitting together in meeting my mind was sorrowfully impressed with fears, lest a dividing spirit might be suffered to creep in among us; and desires were, and vocally expressed for our preservative. The language of our Divine Master arose: 'He that is not with me is against me, and he that gathereth not with me scattereth abroad.' I felt renewedly concerned that I might each one, by looking inward, be enabled to build over against our own house, favored to see eye to eye, and to walk by the same rule, and mind the same thing. Behold solemnly impressed with the spirit of supplication, it was yielded to, whereupon my mind was favored with a degree of sweetness which was precious to feel.

"12th mo. 8th. Having been poorly body, and often low in mind, I was encouraged this morning by reading the memorandum of my dear friend Jane Bettle; with whom was acquainted in early life. Her pious example, with, as she expressed, the need we have of watching unto prayer daily against the assaults of our soul's enemy, is indeed worthy of our close attention. Dearest Father

* See Friends' Library, vol. 4, p. 460.

ceased, I beseech Thee, to enable me to near Thee in faith and hope; lest they prevail against me. For Thou alone art able to preserve.

3d. Before I arose this morning, my being turned inward to the Lord, being able it is only through His help that we are enabled to make straight steps to our desires were raised that I might be freed from bringing dishonor on the blessed God, and enabled to fight the good fight of life; for 'Without faith, it is impossible to be God.'

(To be continued.)

Plants absorb Moisture through their roots?—Two French botanists, Prillieux and Duchartre, have recently turned their attention to this question, and their experiments led to the conclusion that it must be answered, contrary to the belief of all the older botanists, in the negative. Duchartre's experiments were made for the most part on potatoes, plants having no direct communication with the soil, and which are yet found to contain potash, soda, alumina, and other elements which plants whose roots grow in rain derive from that source. If these plants derive their sustenance from the moisture by which they are surrounded, it is difficult to understand how they can procure their nutriment. But if they absorb not aqueous nutriment, but water itself, we can at once account for the possession of these inorganic materials. To ascertain how far this account is just, Duchartre placed several of these epiphytes, detached from their aerial roots, in closed vessels filled with moist vapor; the result was to confirm the observation of Prillieux, that under these circumstances the plants lost weight. If, however, from any cause the plants came in contact with liquid water, it was absorbed readily, and the plants increased in weight. When leaves, flaccid from undue evaporation, are suspended in moist air, they recover their freshness, though they do not increase in weight; hence the inference is drawn that the renewed vitality of the leaves is due to the absorption of vapor, but to the absence of fluid from one branch to another. When leaves, however, are actually immersed in liquid water for a considerable time, they do absorb it in considerable quantity.

A good account of these experiments is found in the *Gardener's Chronicle* for the 17th.—*Living Age.*

The Borrowing of Jewels.—When the Orientals go to their sacred festivals they always wear their best jewels. Not to appear before the gods in such a way they consider would be disgraceful to themselves and displeasing to the deities. A person whose clothes and ornaments are indifferent will borrow of his richer neighbors; and nothing is more common than to see poor people standing before the temple engaged in sacred ceremonies, well adorned with jewels. The poorest pauper or bridegroom at a marriage may often be decked with gems of the most costly kind, which have been borrowed for the occasion. It fully accords, therefore, with the idea that is due at a sacred or social festival to the adornment in their best attire. Under these circumstances it would be perfectly easy to borrow of the Egyptians their jewels, as they themselves in their festivals would doubtless wear the same things. It is also recorded

that "the Lord gave them favor in the sight of the Egyptians." It does not appear to have been fully known to the Hebrews that they were going finally to leave Egypt; they might have expected to return; and it is almost certain that if their oppressors had known that they were not to return they would not have lent them their jewels.—*Roberts.*

For "The Friend."

The Late Earthquake in Northeastern America.

The last number of Silliman's Journal contains an article by A. C. Twining of New Haven, respecting the earthquake of Tenth mo. 20, 1870; and inasmuch as this disturbance of the earth's crust was the most considerable both in extent and amount, that has in our time visited this part of America, we propose to make copious extracts from the interesting article referred to:

"Notices of this earthquake collected from the newspapers, and received from other sources, display an area of disturbance extending from New Brunswick in the East, to the State of Iowa in the West, and from the Lakes and the River St. Lawrence in the North, to Cincinnati and Richmond, Va., in the opposite direction. No doubt the actual area of disturbance was far more extended, especially in the East and North; for the manifestations were at least as strong in degree at the utmost bounds of our information in these last directions, as in those parts with which we are most immediately familiar. The same conclusion is confirmed by the circumstance that, even where the motions were most fully developed, they were not obvious to persons not favorably situated for receiving impressions from them. It is easy to believe that they escaped public attention over large regions where they took place sensibly, although but feebly.

At this place—New Haven, Connecticut—the movements, both in the precise time of their occurrence and in the attendant circumstances, were immediately and critically investigated by the writer, from the testimony of many intelligent citizens. Independently, and in their various situations and positions, the witnesses agreed in describing an oscillatory movement, to and fro, in the general direction of N.N.E. to S.S.W.,—not level but rocking. This last sensation is plainly indicative quite as much of a vertical displacement, combining irregularly and oppositely with the horizontal, as of any alternations of inclination in the earth's surface, after the manner of a wave, and a consequent vibratory condition of persons and objects. Still, that the latter did take place is a conclusion that seems to be made inevitable, by the invariable fact that the oscillations were by far the most perceptible in lofty situations,—for example, in the ascent progressively from the lower floors of edifices to the upper stories. In the latter, at least, objects were both felt and seen to be in motion; and suspended objects, as lamps and pictures, were set into vibration with a range of three or four inches and, when free, in the direction already specified. There were two distinct shocks. In estimating the duration of these and of the interval between them, and also in estimating their component oscillations, these durations and intervals were in no case recorded from mere verbal statements, but means were employed to ascertain the informant's mental impressions and recollections, applying to them my

own measurement, as to time. These impressions and recollections would often give durations more than double, in some instances, of the like in other instances. Taking, however, the most trustworthy, and allowing to the others a weight proportioned to their value, under the circumstances, the first shock was found to have continued through about nine seconds, the second through about eleven seconds, and the interval about five—making, altogether, twenty-six seconds. The time of each double vibration—that is both to and fro—was concluded to approximate to a second and one-third,—although so far as mere numbers were concerned, the witnesses more generally approved not more than one second, or even less. The precise time of day will be referred to farther on. It is remarkable that motions which were not even noticed, ordinarily, by persons in basement stories or in the streets, should have produced in most of those who felt them nausea or dizziness or other affections, according to the temperament of the individual.

A careful comparison of the various newspaper paragraphs which have come to hand—nearly forty in number—makes it clear that the general phenomena were everywhere the same. Every-where there were two shocks experienced of a few seconds each, and a brief interval. These are about as variously stated in duration by the newspapers as the same were stated by different observers at New Haven. On the whole, the entire duration—26 seconds—at New Haven, is confirmed as having been about the duration in all other places observed—a uniformity probable in itself.

Respecting the relative amount of disturbance at different places, the sensations experienced by individuals would be but a fallacious test, because so much influenced by temperament, as well as by situations and positions. Persons sitting, for example, were far more sensitive than persons standing. Again, while operatives in upper rooms often rushed down—as here at New Haven—in a panic, persons standing or walking in the immediate vicinity below did not even perceive the phenomenon. The same remark applies to the reported swaying of walls and buildings ten inches to a foot, which is no doubt exaggerated in amount. But a vague conclusion may be derived from specific occurrences such as the displacement of objects, the cracking of window panes or of ceilings, and the falling of chimneys, as well as from the degree of public notice which the event excited. All that in the present instance, can be rationally deduced from such indications would seem to be that the amount of disturbance at New York, at Cleveland, at Milwaukee and Detroit was about the same as at New Haven; that it was greater at Boston, at Brunswick, at Montreal and at Quebec; that it was less at Cincinnati, at Chicago, and at Dubuque, and was but just distinctly perceptible at Richmond, Va. In other words, the movement was more remarkable in the East and North, and less in the West and particularly in the South. It is also believed that no like occurrence comparable in the aggregate with this one has been experienced in New England during the present century, nor since November 18, 1755—supposing the newspaper quotation, relative to that event, made by a Boston correspondent, from 'a book published in 1786' to be correct and authentic.

It only remains to compare the times noted at the various places concerning which our information is sufficiently authentic. At this place there were two among the observers who separately noted the time by reference to standard time-pieces. By each the same time of beginning was given, within a few seconds;—that is, 11h 19m 46s. The average of three other observations by time-pieces whose errors could not be ascertained except on the day after, proved to be very nearly the same. The same conclusion was farther confirmed, with sufficient exactness, by the average of three clocks which had stopped, as observed upon their dials."

From observations of the time of the commencement of the shock made with some aim at correctness, at twenty-two places, the author has constructed a table showing the gradual progress of the disturbance from the East toward the West. The places referred to were (commencing with the easternmost and taking them in the order of their longitude) St. John's, New Brunswick, Bangor, Me., Lewiston, Me., Boston, Mass., Harvard College Observatory, Quebec, L. C. Province, R. I., Norwich, Conn., Montpelier, Vt., Hartford, Conn., New Haven, Conn., Montreal, L. C., Dudley Observatory, N. Y., Hudson, N. Y., Schenectady, N. Y., New York City, Warsaw, N. Y., Toronto, U. C., Owen Sound, U. C., Cleveland, O., Cincinnati, O., and Chicago, Ill. No account is taken in the table of observations, which do not purport in the notices themselves to be near approximations, or which are adopted from the railroad time-pieces without supplying the proper correction, or which are found by comparison with the mass of observations to be grossly in error. To one or the other of these categories belong the notices from Brunswick and Portland, Me., Burlington, Vt., Warrensburg, Saratoga, Cooperstown, Cornell University, and Auburn, N. Y., Scranton and Titusville, Pa.

An inspection of this table discloses no considerable north-and-south movement. A nearly east-and-west progress is that which appears most consistent with the aggregate of times. Indeed it presents itself as the only one at all consistent with a uniform and regular progress. Nor is there discovered in the table any decisive indication of a change of direction as between the east and the west of the Alleghenies; but the various accounts, so far as they go, indicate the very reverse.

The best approximate result appears to be that the earthquake made progress from about E. 6° N. to about W. 6° S., at the rate of one hundred and sixty miles a minute, being six minutes and a half from St. John to Chicago; while surprisingly, the ordinary direction of the subordinate undulation was about N. by E. But there was not absolute regularity of rate in any single direction.

It appears by observations of Prof. Hough at Dudley observatory, obligingly furnished me by him, that the principal shock was observed at 11h 15m, being a few seconds in duration, but that a tremor continued for at least a minute. No doubt there exist, at various localities not heard from, many observations recorded or distinctly remembered. It is desirable yet to have them communicated to this place, or to some elsewhere, by whom they will be made available.

In fact while this article is in press, I am furnished through the favor of H. Paton, Esq.,

of the Montreal Telegraph Co. at Quebec, with the following important statements by Robert McCord, the operator who made inquiries immediately after the cessation of the earthquake at that office, and received replies from Montreal. His condensed statements are: 'All perceptible motion was over here by the time I had finished telegraphing to Montreal—do you feel earthquake. It would take about eight seconds to telegraph the words used. The operator's immediate reply was—no. About fifteen seconds after, he said—here it is. The gentleman at Montreal afterward explained that, although he said no, he did experience a slight movement at the time, but was not aware that it was caused by an earthquake. He telegraphed—here it is—on the instant that the shock became sensibly evident. He cannot say how long the vibration lasted after that period, accurately, but is of opinion it continued for nine or ten seconds. The following further particulars may be of interest. The shock passed over this district from a northerly direction,—a rumbling sound accompanied the shock, resembling that produced by ponderous machinery,—noise and motion increased steadily for some seconds, and gradually passed away. Buildings were violently shaken. Our office being in the upper part of a high brick building, the trembling was powerfully felt—the clock in the office was stopped by it at 11:25, but am not certain if the time by it previous to the shock was correct. Some observers say the shock was first felt here a few seconds before 11:24, and lasted forty seconds—others state fifty or sixty seconds. I am of opinion it lasted sixty seconds. No two opinions agree as to the commencement and duration.'

'At Bay St. Paul and Les Eboulements—places about ninety or one hundred miles northeast of Quebec—the ground opened in several places, and water was thrown up. Slight elevations of land in some places were produced. The country in the vicinity of St. Paul's Bay is of volcanic formation, and slight shocks are of frequent occurrence. A gentleman from that vicinity informs me that they had twenty or thirty slight shocks within the past two weeks. The shock on the 20th, here, did not appear to have an undulating, upheaving motion, but to partake of a tremulous nature.'

'The operator at Richmond, a place ninety miles southwest of here, says the shock was just passing away there at the period when I made the inquiry of Montreal.'

R. McCord does not refer to specific authority for the convulsive effects at Bay St. Paul and Les Eboulements, some 55 to 62 miles in a direct line from Quebec; but they are in general conformity to what has long been known to British geologists respecting the volcanic character of the region specified. In that region, very probably, lay the initial spot of the disturbance. The subject in this view of it, merits a more extended investigation, and it is hoped, that the statement here brought out will induce new communications relative to the facts.

The interpretation of R. McCord's interesting statements relative to the telegraphic communications, seems to be as follows: He occupied the last eight seconds of the motion at Quebec with a question put to Montreal. That question, together with the answer 'no,' I find by careful trial at the American Tele-

graph office, require not less than eight seconds for transmission and reception. There are estimated fifteen seconds of fall. Then there was the second reply—less than eight seconds; then there were ten seconds to the end of the vibra. In other words, there transpired not less forty-two seconds between the end of message and of the tremors at Quebec the end of the same at Montreal, ninety miles distant in longitude, and one hundred and fifty-nine in a line N. 51° E., and in the table above had been and still recorded with the empirical interval of thirteen seconds,—showing a near accuracy between these and the other facts, an miles per minute of east-and-west progress.

Again, the Montreal 'no' was given just as the tremors there began, and after—says the end of the shock at Quebec that is to say, the beginning traversed city to city in some six seconds more than the duration of the shock. Consequently latter, in consistency with the above, have continued about thirty-six seconds place of the twenty-six seconds ascertained at New Haven. Still again, the shock Montreal began with the 'no,' which have occupied four seconds. Then there fifteen seconds of interval; then eight reply; then nine to ten of estimated course; in all thirty-six or thirty-seven seconds for the duration of the shock. The prim movement at Montreal did not come till fifteen seconds after the beginning the testimony of the Richmond operator shows that the violence of the shock had passed, while the tremors at Quebec still in faint continuance."

Thou for You.

For "The Pri

William Penn on nonconformity to the respecting our simple and plain speech, for You, concludes his essay with the following exhortation to the reader.

"The eternal God, who is great as his power is known, 'will root up every that his right hand hath not planted.' W fore let me beseech thee, reader, to con the foregoing reasons, which were m given me from the Lord, in that time, y my condescension to these fashions w have been purchased at almost any rat the certain sense I had of their contrarie the meek and self-denying life of holy J required of me my disuse of them, and a ful testimony against them. I speak truth in Christ; I lie not; I would not brought myself under censure and disad them, could I, with peace of conscience, keep my belief under a worldly behaviour was extremely irksome to me, to decline expose myself; but having an assured repeated sense of the original of these customs, that they rise from pride, self and flattery, I dared not gratify that mi myself or others. And for this reason that I am earnest with my readers to be tious how they approve us on this occa and do once more entreat them, that would seriously weigh in themselves, wh it be the spirit of the world, or of the Fa that is so angry with, (or disposed to away from) our honest, plain, and har Thou and Thee; that so every plant God, our heavenly Father, hath not pl

sons and daughters of man, may be
 up."—No Cross no Crown.

For "The Friend"

Kamchatka and its People.

interesting account of the scenery and
 of this lonely peninsula, and of North
 Siberia, is given by George Kennan
 recently published volume, entitled "Tent
 in Siberia," &c. This work, like that of
 Dall on Alaska, is a production of one
 of small band of earnest and intelligent
 who in the employment of the Russian
 Telegraph Company, in the years
 7, traversed the almost unknown coun-
 through which the proposed line of tele-
 was to pass; and in the course of two
 explored nearly six thousand miles of
 open wilderness, extending from Van-
 der's Island on the American coast to
 ng's Straits; and from Behring's Straits
 Chinese frontier in Asia.

on the ultimate success of the Atlantic
 project of erecting a line of telegraph
 this overland or western route had fin-
 to be abandoned. The surveys and ex-
 cisions which were made are not however
 at their value, irrespective of the object
 which they were originally designed, while
 enterprise and energy under great hard-
 with which they were performed, adds
 additional interest to this narrative of the
 cution of a remarkable undertaking.

the peninsula of Kamchatka, through
 we were about to travel, is a long tri-
 tongue of land lying east of the Okhotsk
 between the fifty-first and sixty-second
 es of North latitude, and measuring in
 length about seven hundred miles,
 almost entirely of volcanic formation,
 the great range of rugged mountains by
 it is longitudinally divided, comprises
 now five or six volcanoes in a state of
 uninterrupted activity. This immense
 of mountains, which has never been
 named, stretches from the fifty-first to
 xth degree of latitude in one almost
 nous ridge, and at last breaks off ab-
 into the Okhotsk Sea, leaving to the
 ward a high level steppe called the 'dole-
 sert,' which is the wandering ground of
 einder Koraks. The central and south-
 parts of the peninsula are broken up by
 ours and foothills of the great mountain
 into deep sequestered valleys of the
 st and most picturesque character, and
 scenery which, for majestic and varied
 y, is not surpassed in all Northern Asia.
 climate everywhere, except in the ex-
 north, is comparatively mild and equan-
 and the vegetation has an almost tropi-
 calness and luxuriance totally at variance
 all one's ideas of Kamchatka. The popu-
 of the peninsula I estimate from careful
 vation at about 5,000, and it is made up
 ree distinct classes—the Russians, the
 hadals or settled natives, and the Wan-
 g Koraks. The Kamchadals, who com-
 the most numerous class, are settled in
 log villages throughout the peninsula,
 the mouths of small rivers which rise in
 entral range of mountains, and fall into
 khotsk Sea and the Pacific. Their prin-
 occupations are fishing, fur trapping,
 the cultivation of rye, turnips, cabbages,
 potatoes, which grow thriftily as far north
 as 58°. Their largest settlements are in
 fertile valley of the Kamchatka River,

between Petropavlovski and Klache. The
 Russians, who are comparatively few in
 number, are scattered here and there among
 the Kamchadal villages, and are generally
 engaged in trading for furs with the Kamchadals
 and the nomadic tribes to the northward. The
 Wandering Koraks, who are the wildest, most
 powerful, and most independent natives in
 the peninsula, seldom come south of the 58th
 parallel of latitude, except for the purpose of
 trade. Their chosen haunts are the great
 desolate steppes lying east of Penjinsk Gulf,
 where they wander constantly from place to
 place in solitary bands, living in large fur tents
 and depending for subsistence upon their vast
 herds of tamed and domesticated reindeer.
 The government under which all the inhabi-
 tants of Kamchatka nominally live is ad-
 ministered by a Russian officer called an
 'Ispravnik' or local governor, who is sup-
 posed to settle all questions of law which may
 arise between individuals or tribes, and to
 collect the annual 'yassak' or tax of furs,
 which is levied upon every male inhabitant
 in his province. He resides in Petropavlovski,
 and owing to the extent of country over
 which he has jurisdiction and the imperfect
 facilities which it affords for getting about,
 he is seldom seen outside of the village where
 he has his head-quarters. The only means of
 transportation between the widely separated
 settlements of the Kamchadals are pack-
 horses, canoes, and dog-sledges, and there is
 not such a thing as a road in the whole penin-
 sula."

The following extract describes the au-
 thor's first impressions of the wild scenery of
 this mountainous region on a clear day in
 early autumn:

"Day was just breaking in the east when
 I awoke. The mist, which for a week had
 hung in gray clouds around the mountains,
 had now vanished, and the first object which
 met my eyes through the open door of the
 tent was the great white cone of Viloo-chin-
 ski gleaming spectrally through the grayness
 of the dawn. As the red flush in the east deep-
 ened, all nature seemed to awake. Ducks and
 geese quacked from every bunch of reeds along
 the shore; the strange wailing cries of sea-
 gulls could be heard from the neighboring
 coast; and from the clear, blue sky came down
 the melodious trumpeting of wild swans, as
 they flew inland to their feeding-places. I
 washed my face in the clear, cold water of the
 river, and waked Dodd to see the mountains.
 Directly behind our tent, in one unbroken
 sheet of snow, rose the colossal peak of
 Korat-skoï, ten thousand five hundred feet in
 height, its sharp white summit already crim-
 soning with the rays of the rising sun, while
 the morning star yet throbbled faintly over
 the cool purple of its eastern slope. A little
 to the right was the huge volcano of Avatcha,
 with a long banner of golden smoke hung out
 from its broken summit, and the Rosel-skoï
 volcano puffing out dark vapor from three
 craters. Far down the coast, thirty miles
 away, stood the sharp peak of Viloochinski,
 with the watch-fires of morning already burn-
 ing upon its summit, and beyond it the hazy
 blue outlines of the coast range. Shreds
 of fleecy mist here and there floated up the
 mountain sides, and vanished like the spirits
 of the night-dews rising from earth to heaven
 in bright resurrection. Steadily the warm,
 rosy-flush of sunrise crept down the snowy
 slopes of the mountains, until at last, with a

quick sudden burst, it poured a flood of light
 into the valley, tinging our little white tent
 with a delicate pink, like that of a wild rose-
 leaf, turning every pendent dew-drop into a
 twinkling brilliant, and lighting up the still
 water of the river, until it became a quiver-
 ing, flashing mass of liquid silver.

(To be continued.)

What to Pray for.—No man knows what to
 pray for, that prays not by the aid of God's
 spirit; and therefore, without that Spirit no
 man can truly pray. This the apostle puts
 beyond dispute; "We know not," says he,
 "what we should pray for as we ought, but
 the Spirit helpeth our infirmities." Men un-
 acquainted with the work and power of the
 Holy Spirit, are ignorant of the mind of God;
 and those, certainly, can never please him
 with their prayers. It is not enough to know
 we are in want; but we should learn, whether
 it be not sent us as a blessing; disappoint-
 ments to the proud, losses to the covetous,
 and to the negligent stripes; to remove these,
 were to secure the destruction, not help the
 salvation of the soul.—*Wm. Penn.*

Fire in a Coal Mine.—One of the most curi-
 ous phenomena in connection with coal mining
 is exhibited at the Bank colliery, near Rother-
 ham. This pit caught fire one hundred years
 ago, and all the efforts of the workmen at the
 time and subsequently have been quite ineffec-
 tual to extinguish it. A short time ago it
 was ascertained that the flames were approach-
 ing the bottom of the shaft, and it was then
 resolved, if possible, to stay their progress, so
 that they might not extend to other parts of
 the workings. At length the superintendent
 of the collieries conceived the idea of building
 a wall to shut in the fire, and in order to as-
 certain the best site for this wall, several of
 the officials crept on their hands and knees
 through the dense stifling smoke, as far as
 possible into the workings. Their efforts
 were successful, and a wall is now completed
 nearly 1000 yards in length, and varying from
 9 inches to 5 feet in thickness. At distances
 varying from 30 to 50 yards metal pipes have
 been inserted in this wall, which are securely
 plugged at the end, so that at any time, by
 removing the plugs, the state of the air on
 the side of the fire, and even the position of
 the fire itself, can be ascertained. So intense
 is the heat arising from this fire that people
 possessing gardens above the colliery declare
 that the growth of plants is materially affect-
 ed, and that they are enabled to obtain two
 and three crops every year.—*London News.*

Substitute for Tea and Coffee.—We observe
 in a late number of the "Pharmaceutical
 Journal," a paper by Mr. Cooke on Guaranae,
 the seeds of a tree termed the Paulinia sorbitis,
 and which does not appear to have hith-
 erto entered into European commerce.

The guarana-yielding tree is found abun-
 dantly in the Amazons. The fruit is scarcely
 as large as a walnut, and contains five or six
 seeds, which are washed, then mixed with
 water, and moulded into a cylindrical form
 resembling a large sausage, and finally dried
 in an oven. Before being used it is grated,
 and then resembles cacao. Two spoonfuls of
 this powder are mixed in a tumbler of water,
 and this drink is regarded as a stimulant and
 nervine tonic. Like strong tea or coffee, it
 is said to take away the disposition to sleep.
 The active chemical principle is an alkaloid,

that Dr. Stenhouse has shown to be identical with theirs. Guarana contains more than double as much of this alkaloid as good black tea, and five times as much as coffee, the proportion being 5.07 p. ct. in guarana.—*Lancet.*

A Fearful Responsibility.—Raboo Chunder Sen, the leader of the Brahma-Somaj in India, in his recent visit to England arraigned the British Government for the crime of introducing intemperance among his countrymen, whom he pronounced remarkable for sobriety, temperance, and abstinence, till they were interfered with by a Christian nation and a Christian Government. He said, "In India you will see how hundreds upon hundreds, ay, thousands upon thousands of enlightened, energetic, and promising young men and women are dying month after month and year after year, as the necessary and inevitable consequence of that iniquitous system of liquor traffic which the British Government, to its shame, introduced into India." Is it a wonder that he called that "Christianity a mockery, and that civilization a solemn sham?"

True Nobleness of Soul.—To act uniformly as the true servants of God, satisfied with his approbation, under the regulation of his will, and for his sake cheerfully to bear whatever hardships a compliance with duty may expose us to, enduring grief, suffering wrongfully, and acting in the spirit of benevolence and meekness, not only to the good, but also to the froward; this indicates a true nobleness of soul. And to this we are called by our profession: for thus Christ suffered. He did no sin, neither was guile found in his mouth; yet he was reviled, but he reviled not again.

THE FRIEND.

SECOND MONTH 11, 1871.

SUMMARY OF EVENTS.

FOREIGN.—The members of the Conference on the Eastern question met again in London on the 3d inst., all the great Powers, except France, being represented. After a session of several hours the conference adjourned to the 7th inst.

The armistice between the French and Germans did not go into effect in the eastern departments of France, until the first inst. During the three days immediately preceding, the Germans had a series of engagements with the rear guard of Bourbaki's army and captured nineteen cannon and mitrailleuses, and 15,000 prisoners. The main portion of the French army, finding that escape was impossible, crossed the frontier into Switzerland, and surrendered to the Swiss authorities. A Berlin dispatch says there are now 66,000 French soldiers in Switzerland. The men are very badly clad, and the Swiss government has asked the French authorities to send clothing for their use.

The agreement between Bismarck and Jules Favre, providing for a temporary cessation of hostilities, the calling of a Constituent Assembly, &c., is published in full. By the 11th and 12th articles the city of Paris is obliged to pay "a municipal contribution of war," amounting to 200,000,000 francs, before the fifteenth day of the armistice, and the French during its continuance are prohibited from taking away any public objects of value which may serve as a pledge for the recovery of war contributions. The German army is not to enter Paris during the armistice. The garrison are to lay down their arms. "At the expiration of the armistice all combatants belonging to the army confined in Paris will have constituted themselves prisoners of war to the German army, if peace has not previously been concluded." The number thus held as prisoners in Paris is stated to be about 180,000, the national guards, gendarmes and 12,000 other armed men, being exempted in order to preserve peace and quiet in the city.

The destitution in Paris was found to be extreme. The Germans immediately sent in some supplies, and limited quantities have arrived from other quarters, but several days after the capitulation there was great want of food, and many persons were dying from actual starvation. The government at Bordeaux has issued a decree ordering elections for the National Assembly to be held on the 8th inst.

It disqualifies for election to the Assembly the members of families reigning over France since 1789: all persons who have acted as imperial or official candidates in past elections, or held office as ministers, senators, or members of the State, and the empire, and prefects who have accepted office between the 2d of December, 1851, and the 4th of September, 1870. This proceeding is disapproved by the Paris government. Jules Favre insists that the electors shall be free and untrammelled in their choice of members of the Assembly. There is consequently an open rupture between Gambetta and the more moderate members of the French government. The election has been ordered for the 8th inst. throughout France.

The Emperor of Germany does not intend to return to definite treaty negotiations, but has been concluded. In view of the possible rejection of the German demands by the French Assembly, the Emperor has issued a call for 300,000 more men between the ages of 27 and 47, to be ready to march into France at short notice.

A special telegram to the London *Times* from Berlin says the conditions of peace prescribed by Bismarck to Favre embrace the cession of Alsace and Lorraine, with Belfort and Metz, the payment of ten millions of francs as indemnity for the expenses of the war, the cession of the colony of Pondicherry, and the transfer to the German navy of twenty first-rate frigates. Favre reserves these terms to the National Assembly, to meet at Bordeaux.

At the latest dates gold was rising rapidly in Paris on account of the heavy money imposition made by the Germans. The price of provisions had not yet lowered. The prospect of the success of the peace negotiations is succeeding the exultation caused by the fall of the Empire. Funds are depressed, and there is no confidence felt that the terms of peace will be accepted by the Bordeaux Assembly. Incessant exertions are making for the resumption of the war, the plan being to re-equip the army, to take the whole of the country, and reduce it to submission by a relentless campaign.

The Italian Chamber of Deputies, by a vote of 232 against 29, has resolved to transfer the capital of Italy to Rome.

London, 2d mo. 6th. Consols, 92. U. S. 5-20's of 1862, 90; of 1863, 90; five per cents, 80.

Liverpool.—Uplands cotton, 7½ a 7¼; Orleans, 7½ a 8d.

UNITED STATES.—*The Public Debt.*—On the first inst. the total debt, less amount in the Treasury, was \$2,225,026,807, which is \$4,010,987 less than on the first of the previous month. Of this debt \$428,669,039 bears no interest.

Congress.—The House of Representatives, by a vote of 102 to 84, has referred the bill extending the time to construct a railroad from the St. Croix river to the west end of Lake Superior, to the Committee on Public Lands. The Senate, by a vote of 23 to 17, referred to the Committee on Public Lands will not be called during the present session of Congress. The House has passed the act modifying the disabilities act of rebels that had previously passed the Senate. The effect of the new act will be to increase largely the number of rebels who can sit in Congress. The act also introduces a large class of men of ability and means, who were incapacitated by their participation in the rebellion.

The Senate has passed a joint resolution authorizing the President to station at the port of New York one or more vessels to the Pennsylvania Hospital, and to be contributed by people of the United States to France and Prussia for the destitute and suffering people there.

Philadelphia.—Mortality last week 328. Of consumption, 65; inflammation of the lungs, 38; crop, 10; scarlet fever, 14. The mean temperature of the First in the 7th year of her age was a member of the Sanitary and Plymouth Monthly Meeting. She a tender parent, and a sympathizing friend of poor and afflicted. During her last sickness, which severe, she was favoured with calmness and resigning, remaining entirely sensible to the last, and we will trust she is gathered into everlasting rest.

—, on the 12th of Third month last, Wil Motz, an esteemed member of Southland Park and Plymouth Monthly Meeting, Ohio, in the year of his age. This dear Friend became a member of our religious Society by conviction, about twenty-five years ago, and ever since has been therein. He was sound in doctrine, and faithful support of the testimonies of the gospel as upheld by religious Society. He was also concerned for the support of our discipline, and was usually employed in the exercise thereof. His removal is much to be regretted by his friends. During the latter part of his life, he frequently visited the poor and afflicted residents in his neighborhood, to mutual satisfaction. Thru out his sickness, which was of short duration, he expressed a desire to go home; and said that he comfortable hope that through redeeming mercy he might be accepted; leaving his friends the consolation that his end was peace.

three of which are steamers, were loading at New York, for Cork, &c., for France.

Pennsylvania Coal and Iron.—The Anthracite Bituminous coal, mined and sent to market in 18 stated at 21,242,025 tons. Nearly three-fourths of amount was anthracite. The quantity of anthracite iron made last year is stated to have been "appreciated" nearly 680,000 tons of cast iron, 60,000 tons, and made with coke and bitum coal 290,000 tons—total 1,030,000 tons, being an inc of 158,000 tons over the production in 1869.

The Markets, &c.—The following were the quot on the 6th inst. New York. American gold, U. S. sixes, 1851, 113½; ditto, 5-20's, 1302, 111½; 1868, 1090; ditto, 10-40, 5 per cents, 109½. S. flour, \$5.50 a \$6.45; shipping Ohio, \$6.80 a \$7 brands, \$7.25 a \$10.00. No. 1 Chicago spring w. \$1.56 a \$1.57; No. 2 do., \$1.52; amber western, \$1.50 Michigan, \$1.70; white Genesee and Fall \$1.80. Ohio, \$1 a 95 cts. Eye, \$1.12. Western corn, 82 cts.; yellow, 86 cts. *Philadelphia.*—Cotton a 16 cts. for middling uplands and New Orleans, 8 fine flour, \$5.25 a \$5.50; extra, \$5.75 a \$6.25; brands, \$6.50 a \$9.50. Indiana red wheat, \$1.82-84. Rye, \$1. Yellow corn, 80 cts.; western M. 77 a 78 cts. Oats, 57 a 60 cts. Clover seed, 11 cts. per lb. Timothy, \$8 a \$6.25. The arrival sales of beef cattle at the Avenue Drove-yard re about 1900 head. Extra sold at \$8 a 8½ cts.; choice at 8 cts.; fair to good, 7 a 8 cts., and comm 6½ cts. per lb. gross. Sales of 60,000 sheep at 100 lb. net. Hogs, and 4,500 hogs at \$10. \$1.25, 100 lb. net. Chicago.—No. 2 wheat, \$1.34, 1½ corn, 50½ cts. No. 2 oats, 47 cts. No. 2 rye, 8 Barley, 74 cts. Lard, 12½ a 12½ cts.

RECEIPTS.

Received, for the Freedmen, from Friends of cord Monthly Meeting, per John Trimble, \$10; Friends of Greenwood Preparative Meeting, per Hancock, \$11.

FRIENDS' BOARDING SCHOOL FOR INFANTS (CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm needed with it. Application may be made to

Ebenezer Worth, Marshallton, Chester Co.,
Thomas Wistar, Fox Chase P. O., Philadé
Samuel Morris, Olney P. O., do.
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSAN.
New Frankford, (Twenty-third Ward), Philadé

Physician and Superintendent.—JOSHUA H. W. KERRIS, M. D.

Applications for the Admission of Patients in made to the Superintendent, or to any of the Board Managers.

DIED.—At the residence of her son-in-law, in Wilton, Clinton Co., Ohio, on the 27th of First mo. SARAH LITZKEY, widow of the late John K. Litz in the 78th year of her age, a member of the Sanitary and Plymouth Monthly Meeting. She a tender parent, and a sympathizing friend of poor and afflicted. During her last sickness, which severe, she was favoured with calmness and resigning, remaining entirely sensible to the last, and we will trust she is gathered into everlasting rest.

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For "The Friend."

Account of Richard Smith, author of "A Letter
Priest of the Church of England," A.D. 1660.

(Continued from page 184.)

Richard Smith, author of the foregoing letter, was the son of Richard Smith, of Ham, a member of the established church of England, and possessor of a fair estate at Ham, West Riding of Yorkshire, where he was born A. D. 1593, in the reign of Queen Elizabeth. The subject of the present sketch was born A. D. 1626, in Charles I. reign, and educated, as he himself has recorded, "for my own," that is, for the profession of the law, but "the civil dissensions" between the king and the Parliament, which finally resulted in Charles' deposition and death, reaching a crisis by his close imprisonment in 1647, converted, says Richard Smith, "my profession." He was now in his 21st year, when he died, and he succeeding to the profession, continued to live quietly in the seclusion, without other cares than those of a lawyer. He married in 1653, Anne, daughter of William Yeates, of Alborough, who, as well as his son-in-law, Richard Smith, was a Friend and "an early sufferer from the persecution as professed by the people called Quakers." "He" (W. Y.) "was set in the stocks in the year 1655, for being present at a meeting held there. In the year 1660 he was set in the stocks for the like cause in York Castle, and upwards of five hundred of his fellow-professors, where five of them died of the unhealthiness of the place in which they were thronged together. The rest part of them were discharged in about two months, without either accusation or punishment, though a number were arbitrarily detained some time longer."—(Taken from "Sufferings of the Quakers.")

In the existence of a family Bible, said to have formed part of the furniture of the manor house, or "hall," and which is one of the rarest editions known as the "Bagges" edition, printed in gothic or "black letter" by the martyr Tindal, in the year 1530, mention of which only two copies are said to exist in England, there is some ground for opinion of some descendants in the last century, that Richard Smith, the father and grandfather of Bramham, were of the lineage of that

associate of Tindal's of whom "it is recorded in the third volume of Fox's Acts and Monuments of the Church, under date 1555, in the reign of Queen Mary, that one of the servants of God of the name of Richard Smith, died a prisoner in the Lollard's Tower, through the cruel usage of Bonner, Bishop of London, for his conscientious testimony against the idolatrous inventions of Antichrist." It is at all events probable from the possession of the Tindal Bible, that our subject's ancestors were Lollards at that early period, and thus, in advance of their times in matters of religion and freedom of conscientious opinion in that day, as was Richard Smith, their descendant, in his.

We learn from Sewel's "History of the Rise, Increase, and Progress of the Christian people called Quakers," (edition of 1725, p. 43,) where he speaks of George Fox's first visit to Yorkshire in 1651, that "William Dewsbury was one of those that had already been immediately convinced, as G. Fox himself was, who coming to him, found himself in unity with him." And again, in this visit, he records (p. 53) that G. Fox "went to a meeting at Justice Benson's, where a people met that were separated from the public worship," and where his preaching gave "general satisfaction." It appears from these instances that in Yorkshire the rise of the Society of Friends was independent of the teaching of G. Fox, having its origin in immediate conviction similar to his own. Such an independent or immediate conviction must have been that of Richard Smith, for we find in his verses called "A Poetical Epistle, or Christian Directory," by Richard Smith, 1650, written a year before G. Fox's first visit to Yorkshire, a clear exposition of Friends' cardinal principle of the indwelling of the Holy Spirit as a guide in every heart.

Joseph Sansom, writing in the latter part of last century, says of him, "Richard Smith was possessed of very good natural parts, improved by an attentive observation of men and things." He then speaks of a M.S. of R. S.'s, as containing "some curious specimens of his skill in law, physic, and divinity," and adds that he publicly "embraced the religious principles of the people called Quakers shortly after his marriage in 1653, and afterwards suffered grievous persecution and imprisonment, both under the protectors and after the restoration, for the public testimony which the Lord gave him to bear amongst that people, although he lived to see liberty of conscience permitted to Dissenters of all denominations by a Popish Prince, about the year 1685." (This was King James II.) "Samuel Hopwood, who visited this continent in the service of the Gospel, early in the present (18th) century, said he had frequently heard Richard Smith preach in his chimney corner, to the little audience of Friends and neighbors, who were neither afraid nor ashamed to worship God according to their consciences, in that

persecuting age, when the most devout performance of preaching, praying or silently waiting upon God, except under the forms of national worship, not only rendered a man obnoxious to the laws, but left his person at the mercy of the rabble, and his property a prey to constables and informers. The fines imposed on these occasions were frequently levied with such inexorable severity, that the poorer classes of people were stripped of almost every necessary of life; and in many instances those things which had been lent them by their charitable neighbors were also seized upon to many times the value of the demand. Incredible outrages were committed upon these innocent and patient sufferers. Some of them actually died of the wounds they received in their peaceable meetings, but no notice was taken of their deaths, and the murderers repeated their cruelties even in the presence of the officers of justice; yet they remained immovable in their resolution to confess Christ in that despised and persecuted way into which he had called them, wherein he wonderfully supported them against all opposition."

It appears from the above account of Samuel Hopwood, that the Friends' meetings of that neighborhood were held in Richard Smith's house, where he exercised his ministry, preaching from the "chimney corner" to those assembled in the room. It is interesting to figure to oneself what kind of house this old mansion, in which these early meetings were held, may have been. It was probably a substantial middle-class house of the "Tudor" style of architecture, and there is no doubt but that the "chimney-place" must have been one of those great fireplaces which were built in those days, as large as a small room, with space for a large fire of logs in the middle, and a chimney-corner settle or bench on each side, which seats, as the warmest, were considered the places of honor, and reserved for persons of age and dignity. The room in which these meetings were held would probably be the "hall" which gave name to the house; these halls were generally large rooms with a height often extending through more than one story; the main stairway opened from them, and they were used as dining-rooms and places of general assembly. There was an old house existing some years back in Barlington county called Bramham-hall, and understood to be named after this old English house.

Richard Smith's name appears in Sewal as one of several who became security for Thomas Salthouse and Miles Halhead in 1655. In "Besse's Sufferings," "Richard Smith of Bramham," is mentioned as assessed £10 2s. 0d. for tithes. This was not our Richard, however, but his youngest son, of the same name, as our subject's death occurred 1st mo. 26th, 1688, and this assessment was in 1690. It thus appears that our Richard Smith made no report of his losses, which were, however,

heavy. On the 13th of 5th mo. succeeding his death in 1688, his newly made widow, Anne Smith, is mentioned by Besse as "committed to York Castle at the suit of William James, priest of Bramham." In 1690, the year of the above assessment on her son Richard, we find "Anne Smith, widow, of Bramham, Yorkshire, tithes taken in kind, corn, hay, lambs, &c., of value of £13. 15s. 0d." Richard Smith, the father, we find, on 12th mo. 9th, 1660, "taken out of a meeting at Market Wighton," near Bramham. The name of William Smith precedes Richard's in the list of Friends taken on this occasion. As William Smith, the eminent minister and friend of George Fox, was convinced in 1658, it is not improbable that it was he who was taken in company with Richard Smith on this occasion, and they may very likely have been related.

The elder Richard Smith's own frequent sufferings from persecution have left their traces even in his memoranda of the births of his children, copied into the family Bible aforesaid, which, as curious and interesting in themselves, are subjoined in the original spelling: Eldest.—Hannah, signifying merciful, taking rest, or gracious. * * * * *

Second.—Mary, * * * * *
Third.—John, signifying the grace or gift, or mercy of God; born the 27th day of March, 1657.

Fourth.—Sarah, signifying a lady, same or mistress (or princess). * * * * *

Fifth.—Deborah, signifying a word, or a bee.

Sixth.—Benjamin, signifying the son of my right hand (or a son of sorrow) because at that time I was prisoner for the testimony of truth; borne the twenty-sixth day of November, in the year 1662.

Seventh.—Elkanah, signifying the zeal of God; because then the king and parliament had newly put forth an act of persecution to banishment; borne the ninth day of the month called August, 1664. Dyed the 28th and was buried the 29th of the same month.

Eighth.—Daniell, signifying the judgement of God; because at that time the plague and other high judgements of the Lord, was in an high manner stretched over this nation; borne the 14th day of the 11th month, 1665, about 5 or 6 at night (being the second day of the week) which day I was set free, having been prisoner one month for being at a meeting.

Ninth.—Joseph, signifying increase, encreasing, or perfect; because at that time the truth was in a peaceable, flourishing, encreasing, or perfect posture, unmolested of the Enimyes thereof, so drawing into perfection; borne the fourth of March, 1667, between 9 and 11 in the morning.

Tenth.—Samuell, signifying appointed, established, or heard of God; borne the 11th day of the 3rd mo. 1672, about 10 or 11 o'clock in the forenoon; because at that time the truth was established, being the king had tolerated liberty to all, and truth flourished in a peaceable posture in all places.

Eleventh.—Richard, (without signification,) borne the 25th of the Second month, 1674, between 9 and 10 o'clock, truth being honorable everywhere.

The entry of the tenth child, Emanuel, is out of the book.

Quaint in expression and spelling as this old family record appears to modern eyes, it has

its admirable points; of which one is, that no more impressive mode of fixing in the children's minds the most important events of church, national, and family history could easily have been devised by the father than this of giving them the Hebrew names, the recorded meanings of which illustrated the "posture" of church and state affairs, and the personal experiences of their parent at the periods of their respective births.

(To be continued.)

For "The Friend"

Kamchatka and its People.

(Continued from page 199.)

"The vegetation every where, untouched as yet by the autumn frosts, seemed to have an almost tropical luxuriance. High wild grass, mingled with varicolored flowers, extended to the very river's brink; Alpine roses and cinquefoil grew in dense thickets along the bank, and dropped their pink and yellow petals like fairy boats upon the surface of the clear still water; yellow columbine drooped low over the river, to see its graceful image mirrored beside that of the majestic volcano; and strange black Kamchatkan lilies, with downcast looks, stood here and there in sad loneliness, mourning in funeral garb some unknown flowery bereavement.

"Nor was animal life wanting to complete the picture. Wild ducks, with long outstretched necks, shot past us continually in their swift level flight, uttering hoarse 'quacks' of curiosity and apprehension; the 'honking' of geese came to us, softened by distance, from the higher slopes of the mountains; and now and then a magnificent eagle, starting from his solitary watch on some jutting rock, expanded his broad-barred wings, launched himself into air, and soared upward in ever-widening circles until he became a mere moving speck against the white snowy crater of the Avatchinski volcano. Never had I seen a picture of such wild primitive loneliness as that presented by this beautiful fertile valley, encircled by smoking volcanoes and snow-covered mountains, yet green as the vale of Tempe, teeming with animal and vegetable life, yet solitary, uninhabited by man, and apparently unknown.

"The inhabitants of these native settlements in Southern Kamchatka are a dark swarthy race, considerably below the average stature of Siberian natives, and are very different in all their characteristics from the wandering tribes of Koraks and Chookchees who live farther north. The men average perhaps five feet three or four inches in height, have broad flat faces, prominent cheek bones, small rather sunken eyes, no beards, long, lank, black hair, small hands and feet, very slender limbs, and a tendency to enlargement and protrusion of the abdomen. They are probably of Central Asiatic origin, but they certainly have had no very recent connection with any other Siberian tribe with which I am acquainted, and are not at all like the Chookchees, Koraks, Gakoots, or Tungoos. From the fact of their living a settled instead of a wandering life, they were brought under Russian subjection much more easily than their nomadic neighbors, and have since experienced in a greater degree the civilizing influences of Russian intercourse. They have adopted almost universally the religion, customs, and habits of their conquerors, and their own language, which is a very curious one, is

already falling into disuse. It would be tedious to describe their character by negatives. They are not independent, self-reliant, or of a combative disposition, like the northern Chookchees and Koraks; they are not avaricious, dishonest, except where those traits are the results of Russian education; they are suspicious or distrustful, but rather the contrary; and for generosity, hospitality, simple good faith, and easy, equable good-nature under all circumstances, I have never met their equals. As a race they are undoubtedly becoming extinct. Since 1780 they have diminished in numbers more than one-half, frequently recurring epidemics and famines soon reduce them to a comparatively weak and unimportant tribe, which will finally be absorbed in the growing Russian population of the peninsula. They have already lost most of their distinctive customs and superstitions, and only an occasional sacrifice of dog to some malignant spirit of storm or disease enables the modern traveller to catch glimpses of their original paganism. They depend mainly for subsistence upon the salmon which every summer run into these northern rivers in immense quantities to spawn, and are speared, caught in seines, and trapped weirs by thousands. These fish, dried without salt in the open air, are the food of the Kamchatkals and of their dogs through the long, cold northern winter. During summer, however, their bill of fare is varied. The climate and soil of the river bottoms in Southern Kamchatka admit of cultivation of rye, potatoes, and turnips, and the whole peninsula abounds in animal life. Reindeer and black and brown bears rove every where over the mossy plains and through the grassy valleys; wild sheep and a species of ibex are not unfrequently found in the mountains; and millions upon millions of ducks, geese, and swans, in almost endless variety, swarm about every river and litt marshy lake throughout the country.

"It is astonishing to see in what enormous quantities and to what great distances salmon ascend the Siberian rivers. Dozens of small streams which we passed in the interior of Kamchatka, seventy miles from the sea-coast, were so choked up with thousands of dying, dead, and decayed fish, that we could not use the water for any purpose whatever. Even in little mountain brooks, so narrow that a child could step across them, we saw salmon eighteen or twenty inches in length, still working their way laboriously upstream in water which was not deep enough to cover their bodies. We frequently waded in and threw them out by the dozen with our hands. They change greatly in appearance as they ascend a river. When they first come from the sea their scales are bright and hard, and their flesh fat and richly colored, but as they go higher and higher up stream their scales lose their brilliancy and fall their flesh bleaches out until it is nearly white, and they become lean, dry, and tasteless. This reason all the fishing stations in Kamchatka are located, if possible, at or near mouth of some river. To the instinct which leads the salmon to ascend rivers for the purpose of depositing its spawn, is attributed the settlement of all Northeastern Siberia. If it were not for the abundance of fish, a whole country would be uninhabited and uninhabitable, except by the Reindeer Koraks. As soon as the fishing season is over,

ntchadals store away their dried 'yout' in 'bologans,' and return to their winter-ters to prepare for the fall catch of the es. The number of sable caught in the ntchatkan peninsula annually, varies from 30 nine thousand, all of which are exported Russia and distributed from there over then Europe. Nearly all the inhabitants entral Kamtachatka are engaged directly irectly during the winter in the sable e, and many of them have acquired by it mfortable independence."

For "The Friend."

o THE EDITORS:—I forward a selection e Journal of our late beloved friend . Evans, for publication in "The Friend." views therein expressed seem to me so e accordance with the truth, as well as able to many in our day, that I should them very generally read by Friends.

In the course of my short pilgrimage, g now in the fiftieth year of my age, I encountered some difficulties, and passed gious seasons of deep discouragement on ous accounts. On commencing business myself, I fully believed that my life, and talents, should be devoted to the service y Heavenly Father. Though it was neces- to make suitable provision for myself, for those who might be dependent on me, in my view, this was secondary to the oject of serving Him; and through the of his blessed spirit, taking part in the in- ts and concerns of his church and people, earily I had the promise, that if I devoted lf to his service, I should never want o raiment. But though I fully believed certainty of the promise, and have never e permitted to doubt its fulfilment; hen things in the outward have worn a y aspect, and my business was very l, and an increasing family looking to e their daily supplies, my faith at times has e closely proved. This has had a very hum- e effect; and while I have been wearied e desire after outward things, both s and temporal enjoyments, it has tended e me many times, in a prostrated state ind, to my footstool, and to lay all before e, and ask for the continuance of his counte- e and mercy toward me, a poor unworthy e before Him. Herein I have experie- e the renewed extendings of his unmerit- e regard; the load under which my mind e been laboring, was for the present, ead; and ability was received to feel with e for the afflicted, and to hold forth to them e language of consolation, in their secret e bitter conflicts. Under the discipline of e Cross of Christ, I have been convinced e much too great a part of the time, and e energies of body and mind, are absorbed e pursuit of worldly things. A great part e kind miss of the true enjoyment of the e isions of a beneficent Providence, even e they gain them, for want of living to e, and not to themselves. They are kept e in a constant hurried frame of mind, ead, or in doubt what to lay hold of to e happiness, or they settle down in the e of money; hoarding it, and husbanding e of a sordid attachment to it. They are eads; unable to enjoy, or to see in what e enjoyment consists. The work of religion e they overlooked, rarely attended to, e orned to a future day, when they think e suit their inclination and convenience.

I am convinced that it is in our power, as we live in obedience to the Divine will, to find time for all our duties, social and religious. Even the poor, with common industry, as their desires and expenses are circumscribed by the Divine will, may through his blessing, procure sufficient food and raiment; and when it is proper to leave their outward business, in order to perform their religious duties, they may confide in his superintending providence over their affairs, and their families, so that they shall not suffer from their faithfulness. How simple, and how few are the wants of such! They do not envy the rich nor covet their possessions. Their delight is in the law of the Lord, and therein they meditate day and night. They eat their bread with gladness and singleness of heart. Their labors and their rest are sweet; and as they seek first the kingdom of God and the righteousness thereof, all those things necessary to their accommodation, will be added. Here the devoted follower of Christ experiences the right use of his time and talents; and the true enjoyment of the various blessings which his Heavenly Father provides, and bestows upon him. As time and the energies of body and mind are wasting away, he is growing in grace, and in the knowledge of those things which pertain to life and salvation; he is laying up treasure in Heaven, where his heart centres, and he becomes more and more established upon that Rock, against which death, hell, and the grave cannot prevail."

Harrisville, Ohio.

For "The Friend."

Incidents in the Life of Edward Wright.

(Continued from page 195.)

For more than thirteen weeks poor Ned tramped the streets of London, seeking work, and finding none. During this time some Christian friends gave a little assistance, and his wife labored day and night at the washing-tub, until she fell ill through over-work. Ned describes this as one of the most trying seasons in the whole course of his life; for, having parted with nearly everything in the house that would realize a halfpenny, he and his wife sat one evening gazing at the few embers in the firegrate, without any articles that could be pawned, when in came the little ones from the street, in which they had been playing, crying out, both at once, "Mother, give us some bread; I am so very hungry." The saddened parents were unable to answer, and, after looking at one another for a few minutes, Ned broke the silence by asking, "Isn't there any bread in the house, mate?" when, walking to the cupboard, she produced a piece about the size of a penny loaf from the shelf, and having asked the Divine blessing upon the frugal meal, she divided the bread between the two children.

Ned very touchingly describes his emotions: "At this moment there began a most terrible struggle between my soul and Satan; the Enemy suggesting that I should get bread for my children anyhow, either by fair means or foul, since even an infidel would do that. Here I buried my face in my hands, and cried bitterly; at which my dear wife exclaimed, as she fell down upon her knees and tried to comfort me, 'Oh, Ned, don't cry, but cheer up; remember that a crust with Christ is better than all the world without Him.' Feeling a little encouraged by these words of comfort, I knelt down by the side of my wife, and

asked God to help me; and within an hour after this prayer we received the intelligence that a Christian man was prepared to give me twenty-five shillings per week to sell Bibles and Testaments among my old companions; and although this appeared too good to be true, yet we had faith in God to believe that He had thought fit to answer our prayers; and, indeed, that very day, I received a sovereign to enable me to redeem my clothes from the pawnbroker's, and to procure some substantial food."

During the time he was in such great poverty from want of employment, "he wandered down to the waterside between Blackfriars and Waterloo bridges, and observing several vessels waiting the tide to go up through the bridges, the thought struck him that if he could get off to some of these craft, he might obtain the job of navigating some of them up the river. A waterman who knew Ned, and who was rejoiced to hear from him that he had given up all his dishonest practices, lent him one of his boats to endeavor to get a job. Ned thereupon rowed towards Waterloo Bridge, and as it was nearly low water, he saw, just above the bridge, something black, lying half-concealed in the mud, and having the appearance of a dead body. Rowing his boat aground, and stripping off his shoes and stockings, he waded through the mud, and found the black substance to be a large tarpauling, used for protecting the cargoes of barges navigating the river. Having washed the mud off his prize, and hauled it into his boat, he found the tarpauling to be new and valuable.

"While thus occupied, he was observed by the captain of a billy-buoy lying close at hand, who seemed somewhat vexed that he had not picked up the prize, as he had seen it before Ned had arrived. The captain called out, 'Don't take that away, young man; I'll give you ten shillings for it.' Ned was confounded; he looked first at the prize, then at the man; he had found the article, he wanted his breakfast, and so did his children, and ten shillings were worth having in his poverty-stricken condition. What was he to do? Something seemed to say to him, 'Ned, it is not yours to sell.' So he washed off the mire, and discovering the name, 'J. Hasler, Paul's Wharf,' he resolved at once to return it to its proper owner. The enraged captain, when told by Ned that he 'was converted the other day,' and could not sell the article, all the more as the owner's name was upon it, remonstrated with Ned for being a fool; but he insisted that God has said, 'Let him that stole, steal no more,' and rowed away from the tempter, only, however, to be troubled by another, who seemed to say to Ned, 'What a fool you are to refuse that half-sovereign! if you return the tarpauling to the owner, perhaps he will only give you the price of a pot of beer, or a glass of grog, for all your trouble, and yet your wife and little ones are starving at home. You have been asking God to supply your wants, and now He has put this thing in your way, and you refuse the gift. If God had not intended you to benefit by it to the amount of ten shillings, you would never have seen it.' To Ned, unaccustomed as he was to specious reasoning, these injections of Satan seemed very plausible. He rowed a little reluctantly down the river; 'Satan,' as he puts it, 'seemed to clog the sculls,' and the boat appeared as disinclined as himself to leave the ten shillings

behind. And yet Ned felt convinced he was only acting rightly in refusing the captain's offer, and was glad that he had had sufficient courage to resist the temptation. Having reached the shore opposite Paul's Wharf pier, he went at once to the owner of the tarpauling, and informed him of the recovery of the lost article. Mr. Hasler was glad, looked over his purse as if searching for some small coin; and Ned, fearing that a sixpence might be offered him, was surprised to hear the gentleman say, "Young man, I have no smaller change than half a sovereign; I dare say you have had a deal of trouble with the tarpauling, so take that, and I'm much obliged."

"Was it possible! He looked first at Mr. Hasler, and then at the gold coin, in blank astonishment. 'Half a sovereign—honestly obtained—the very same sum the captain had offered him! He rowed with speed to the other side of the river, and hurried home, and showed his wife the half-sovereign, and told her how God had enabled him to resist the temptation, and had rewarded him with His goodness. And they both knelt together in prayer, with hearts full of gratitude, for 'grace to help in time of need.' Blessed is that man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love Him."

"Ned had not long entered upon his 'new life' before he was surrounded by temptations of still greater potency than the one we have just described. His old companions sought by cunning devices to bring him again under subjection to evil. While he was seeking their best welfare, they laid traps to undermine his integrity. His little sermons to them about the love of Jesus Christ were ridiculed, although their power was really felt. The barge-men, with whom he had so frequently been intoxicated, tempted him with drink and laughed with scorn when he told them that, although not a pledged teetotaler, he had given up all alcoholic drinks. "I'm more of that for me," he cried, as they offered him a full pot to drink; "I've had my share of it, and now I have turned it all up; for God has pardoned my sins, and I am a different man now."

(To be concluded.)

For "The Friend."

While striving to maintain in our religious Society a sound and free gospel ministry; let us also endeavor to keep it so that it may be most effective by guarding it from those habits and tones of expression that raise in the minds of hearers an instinctive repugnance. Much pains has been lately bestowed in our schools in order to make correct and agreeable readers, and in this way the taste becomes cultivated and the ear grows sensitive. Shall the most important messages for an assembly be given in an unnatural and painful manner, without any effort being made to help the sincere and devoted laborer in his Master's harvest field? Our discipline advises against "affectation of tones and gestures and everything that could hurt their service" more frequent than affectation is an unconsciousness of such defects, and no doubt a loving care on the part of Friends would remove or lessen them. Far be it from us to discourage in the least degree any who are called to speak publicly in the name of the great Head of the Church, or to excite a spirit of criticism;

but the purity and sacredness of their office ought to be preserved from everything that can lessen their force.

Selected.

THE SEA-SIDE WELL.

"Waters flowed over mine head: then I said, I am cut off." Lam. iii. 54.

One day I wandered where the salt sea-tide

Backward had drawn its wave,

And found a spring as sweet as e'er hill-side

To wild flowers gave.

Freshly it sparkled in the sun's bright look,

And 'mid its pebbles strayed,

As if it thought to join a happy brook

In some green glade.

But soon the heavy sea's resistless swell

Came rolling in once more;

Spreading its fitter o'er the clear sweet well

And pebbled shore.

Like a fast, dark burial in a cloud,

Or life in the grave's gloom,

The well, enwrapped in a deep water shroud,

Sank to its tomb.

As one who by the beach roams far and wide,

Remnant of wreck to save,

Again I wandered when the salt sea-tide

Withdrew its wave;

And there, unchanged, no taint in all its sweet,

O'er anger in its tone,

Still I thought some happy brook to meet,

The spring flowing on.

While waves of bitterness rolled o'er its head,

Its heart had folded deep

Within itself, and quiet fancies led,

As in a sleep.

Till when the ocean loosed his heavy chain,

And gave it back to day,

Calmly it turned to its own life again

And gentle way.

Happy I thought, that which can draw its life

Deep from the nether springs,

Safe 'neath the pressure, tranquil 'mid the strife

O'er surface things.

So, 'neath the sources of the nether springs

Up in the far hills lie;

Calm—for the life its power and freshness brings

Down from the sky.

So, should temptations threaten, and should sin

Roll in its whelming flood,

Make strong the fountain of Thy grace within

My soul, O God!

If bitter scorn, and looks, once kind grown strange,

With crushing chillness fall,

From secret wells let sweetness rise, nor change

My heart to gall!

When sore Thy hand doth press, and waves of Thine

Afflict us like a sea—

Deep calling deep—infuse from source divine

Thy peace in me.

And when death's tide, as with a brimful cup,

Over my soul doth pour,

Let hope survive—a well that springeth up

For evermore!

Above my head the waves may come and go,

Long brood the deluge dire,

But His lies hidden in the depths below

Till waves retire—

Till death, that reigns with overflowing flood,

At length withdraw its sway,

And life rise sparkling in the sight of God

And endless day.

American Gas Wells.

At present no one can tell the number or the location of these gas deposits. Still more is it impossible to determine the nature of the mysterious process going on in nature's subterranean laboratory, by which these gases are generated. This much, however, seems probable, that the generation of the gases in question is continuous, rather than the result of some former chemical action, by which accumulation has been stored up, and now the supply is now obtained. This view

is based on the fact that the flow seems increasing rather than diminishing in volume even from wells that have been delivering for years.

The most important of these natural deposits yet discovered, seems to be at Erie Pa.

The first well at Erie was discovered 1859. In this year an adventurous oil-seeker commenced boring for oil at a point near w. is now called Eighteenth street, and a boring to a depth of about two hundred relinquished the undertaking, although there were strong indications of oil, and abundant flow of gas.

In 1864 a well was sunk by the "Erie Oil Company," to the depth of 750 feet. oil was obtained, but a very large flow of gas has issued ever since from the boring. The well being abandoned by the company, enterprising soap manufacturer caused it to be tubed, and has used the gas for five years as fuel and lighting material for his factory and also now heats and lights his dwelling house, near by, by the same gas. He has six large kettles in his factory besides lighting and warming it, and uses no other whatever. The flow of gas from this well is stated to be on the increase. A considerable surplus over what is used for the above mentioned purposes escapes.

In 1865 another well was sunk, which the depth of 640 feet, yielded a supply of sufficient to light a number of manufacturer establishments, and to generate steam at "Erie City Iron works."

There are now no less than eighteen completed gas wells, five in progress, and the shortly to be commenced.

Among these may be specially mention the "Water Works Well." Of this well the "Erie Daily Republican" says: "Its depth is feet. For the first five weeks the gas sufficient to make all the steam necessary pumping 500,000 gallons of water per (the amount then used in the city). At present time the amount of water used 1,000,000 gallons per day, and it is found necessary to use some coal. The present supply of gas is equal to from two and a half to three tons of coal per day. The derriek and turbines for a second well are now being put and it is proposed to go down at least thousand feet, or far enough to thorough test the question of both oil and gas."

The "Hopedale Flouring Mills" obtain enough gas from their well to drive a three horse power engine, and to light and warm the mill. Of this well the paper above quotes remarks:

"It was first used about the first of October, and has not been relieved of any way since that time, and the flow has been uniform. When the engineer first commenced, he marked the cock that supplies boiler, so that he might determine the pressure. The result is, that there has not been the thirty-second part of an inch difference one way or another. The furnace under boiler is supplied entirely with gas, the warmed and lighted, the proprietor, and lights his house, his miller does the same, and a brewery is furnished with an amount sufficient to run one fire, several lights, at ten horse-power engine. After supplying these it is estimated that there still remains a surplus of from 35 to 40 per cent, which allowed to escape.

The gas company put down a well last fall, which has been in use about six weeks. Its depth is 700 feet, and it is estimated to produce 1,000 cubic feet per day, which proves to be so profitable to the company that they have commenced a second well on Seventh street, east of the large gasometer.

It seems that this gas may be obtained anywhere in the vicinity of Erie, by boring for it, and if, as the prolonged tests already made indicate, the supply is a permanent one, must add greatly to the resources (already large) of that city, as a manufacturing center. *Scientific American.*

For "The Friend."

Selections from Memoranda concerning Hannah Gibbons; a Minister deceased.

(Continued from page 197.)

With the last number closed the memoranda of our dear friend as kept by herself I propose some further selections from an agenda by her daughter, who was her constant faithful attendant and companion, and which are thus introduced by her, viz: "Some impressions of Hannah Gibbons during attacks, severe illness in the years 1857, and 1862." And lastly, notes taken "at the last few years of her life, in which she was mostly confined her bed."

On the 19th of 1st mo. 1857, our dear mother is prostrated with a chill followed by feverish symptoms of pneumonia. After suffering between two and three weeks, the disease yielded so far as to enable her to sit up occasionally, and a few times to walk with assistance into the entry adjoining her chamber. But about the 18th of 2nd mo. she became increasingly ill, caused by inflammation of the mucous membrane of the stomach, and suffering for many weeks was great attacks, inducing the belief with herself and those around her, that the period of her release drew nigh. But the healing Hand was tendered, so that on the 25th of 6th mo. she is able to come down stairs.

Being now so debilitated, as well as so aged, I never attended a Yearly Meeting again; but but once a Quarterly Meeting. But for several succeeding years she mostly got to her own, it being very near.

2d mo. 1st, 1857. Having read at her request a part of the second chapter of Luke, (some verses of the 23d Psalm, she said as follows: "I think I feel no condemnation. I've had many struggles, many secret contritions, known only to Him who knoweth the secrets of all hearts. My way of getting along has been a little way, a one talent; but as that has been improved, the penny has been given. I think I feel an assurance that the Arms of mercy are open to receive me."

14th. It is the hidden life the enemy seeks to destroy, and is unwearied in his endeavours for this end. But what a mercy it is that "He that is in you, is greater than he that is in the world." I have lived many years, and experienced many conflicts, and though I have done but little for the Truth, I have been preserved from marring it, it is His mercy in whom is all strength. Many visions and some commissions I have to acknowledge; but I think I can appeal to the archer of hearts, that it has been more owing fear of putting a hand to the work, than from wilful disobedience. There are many passages of Scripture that are at times as a sealed book, which at other

times open with encouragement. I have been thinking of the passage in Revelations, "The wonder in Heaven—the woman clothed with the sun, and the moon under her feet;" and commented with interest on most of the chapter, and though she did not wish at all to compare herself to the woman, and it was a great thing for her to say it, yet she thought she had known a being helped when floods of discouragement seemed ready to overwhelm. I want you, my dear children, to be faithful; though trials attend, which may seem at times as the blast of the terrible one, yet as we put our trust in the Lord alone. He will put the armies of the aliens to flight, and we shall know a coming off victorious: to these He will give a white stone and a new name. It was brought to my remembrance, she continued, at a time of deep exercise, that the candlesticks in the Lord's house were to be made of beaten gold, implying that the work of preparation for His service must be thorough.

On the morning of Second month 10th, she requested her children to sit down in her chamber, and after a little silence, she said, "My aspirations on your behalf have been frequent and fervent,—indeed I may say you are the children of many prayers; but, as 'no man can redeem his brother, or give to God a ransom for him,' I want each of you to seek the Truth for yourselves. If you live, you will have many conflicts, many trials, and may at times be ready to conclude you are forsaken. Seasons of this kind are permitted for our refinement, and self-abasement; but 'He who knoweth our frame, and remembereth we are dust,' will not suffer his seeking children to be tried about what He will enable them to bear. His name is a strong tower, whereunto the righteous run, and find safety."

3d mo. 27th. When suffering from extreme sickness and headache, she said, if it would please my Heavenly Father to release me, what a favor it would be; but I desire to bear it with patience and resignation. The belief being expressed that the everlasting Arm was underneath for her support, she replied, "though I have passed through seasons of poverty, of strippedness, and conflict of latter time more than in the early part of my sickness, yet I desire not to let go my confidence and trust; but, as my dear father said, I hope through adorable mercy I shall be admitted within the gate."

31st. A friend with one of her daughters being in the room, she said, I desire you may be of the truly humble-minded. These true Shepherd enables to distinguish between His voice and that of the stranger.

4th mo. 15th. Being very ill, she said, "I should be glad my dear children were here. Give my love to them if I do not live to see them again; my heart is expanded in love to the whole human family. Heavenly Father! wilt Thou be near me. Through thy adorable mercy I feel nothing in my way! Holy One! be pleased to receive my spirit. I sometimes query why my sufferings are thus prolonged. But oh! enable me to bear with patience all thy varied dispensations."

18th. "Oh! that I might be permitted to join the heavenly host; and that thou, my dear child, in due time may follow me. I trust thy Heavenly Father will care for thee and keep thee as in the hollow of His Holy Hand; and He will do so if thou continue to live in His fear."

19th. On hearing of a Friend being exercised in the Select Yearly Meeting on the subject of silent, reverential waiting, and recommending it as one of our peculiar privileges, she said, "It did me good to hear it! *this is what we want as a Society, even silent waiting before the Most High.*" This worthy spirit which is among us, I don't know what it will come to; and yet I would not check the lisping of a babe in Christ Jesus. A few words fitly spoken are compared to apples of gold in pictures of silver."

On the same day she said, "I think it was Samuel Emlen who expressed on the bed of death, 'Hark ye! it is an awful thing to die! The invisible world, how awful!' I think I may say the same; but what a mercy it is to have a well-grounded hope of a happy immortality. How many encouraging passages," she continued, "there are in the Scriptures of truth; such as 'One is your Master, even Christ,' &c., and, 'God is no respecter of persons,' &c. On the same evening she said to her daughter, "Thy unwearied efforts for my comfort are grateful; but I want thee to let me go."

26th. In allusion to the late Yearly Meeting, she said, "I think I saw on Seventh-day morning with undoubted clearness, that if Friends gathered under feelings of reverence and holy fear—fear to offend—and if anything was expressed, if it was under the same precious influence, it would have a tendency to gather; but if the wisdom of man got up, striving to do a great deal, it would make scattering work;" adding, "it is only that which comes from above can gather there. Oh! that the great 'I Am' may thence." On being informed it was thought a better feeling prevailed, she said, "this is what we want;" and seemed greatly comforted. Near this time she repeated,

"I thank Thee for Thy mercies past
And humbly hope for more."

Soon after when extremely sick, the language was feebly uttered, "Lord, be with me," and immediately fainted; on reviving, she said, "what a holy solemnity!"

28th. When very weak, she said, "Oh! that I might depart and be with Christ." During the day some white violets were brought to her. On smelling them, she said, "How sweet and beautiful! I thought some time ago, if I should live to see the beautiful flowers again, I should enjoy them more than ever. The thought arose, all things are possible; and I have lived to see them." Near this time, she said, "I have often in the feeling of my long continued weakness, thought of the passage, 'Hath this man sinned, or his parents, that he was born blind?'" and repeating the answer, continued, "I think my being sustained in so much suffering, is to show forth the power of the Almighty. I often see thou looks sad, my dear child! But I trust the Lord will sustain me to the end; and thee when I am gone." At another time she thus expressed herself: "When I awoke last night, the language presented, 'In all their affliction He was afflicted, and the angel of His presence saved them.' I believe it was said in reference to Christ's church; but I thought then, as at other times, it might be applied to individuals. I have passed through much weakness, but have been wonderfully sustained. I think it has been my concern to live in the fear of the Lord from my youth up; and now, unworthy as I am, He does

not forsake me." And again, "What an unspeakable favor it is not to have a guilty conscience at such a time as this. I trust my sins have gone beforehand to judgment; and, through adorable mercy, I have an abiding hope that my heavenly Father will receive my spirit."

5th mo. 2nd. In the night, when suffering, and unable to sleep, she said, "I have desired if anything remains for me to do, it may be shown me." And again, though desiring to be released, she craved patience to wait the Lord's time. On reading to her a letter from a friend, who spoke of her (H. G.'s) christian example, she said, "I wonder why my friends should think thus of me, unworthy as I feel. I sometimes fear it may have a tendency to settle me in a false rest, without trying the ground for myself: but I have endeavored to examine, and am favored to feel nothing in my way—an unspeakable mercy. Though many passages of Scripture occur, I do not feel worthy to apply them to myself: such as, 'I have graven thee on the palms of my hands,' &c. I sometimes fear I may be deceiving myself and others; but I have a hope. The hope of the hypocrite faileth, but mine does not fail."

To her daughter A., she said, "It is remarkable how things occur to me since lying here, that happened long ago. I now remember when Rebecca Young and Deborah Darcy were at my father's, and about to leave, they did not feel easy without having us children called into the parlor: when one of them addressed me as follows: 'Be thou faithful in the Lord, and thou wilt be a blessing to many; be thou faithful in the Lord, and thou wilt be a blessing to the church.' I have often thought of it since, and as often have felt my own weakness. I remember she also said, 'Who are fit for the Lord's service, but those who feel their own unfitness?'"

(To be continued.)

For "The Friend."

Mount Washington in Winter.

The summit of Mount Washington is usually cold and stormy enough, even in mid-summer, as nearly all who have visited it can testify from personal experience; and some forty cords of wood are annually consumed at the "Tip Top House," in the warmest part of the year during the three or four months that this unique house of entertainment is kept open. Until the present season the summit has very seldom been visited in winter, even for a brief stay of an hour or less: but now a scientific party are regularly sojourning there, chiefly for the purpose of making meteorological observations, the results of which they transmit by telegraph to the world below. The following account of the expedition and of the experience of the party, is copied with some verbal changes from the *Boston Journal*:

"Twelve years ago Professor C. H. Hitchcock and J. H. Huntington, independently of each other, conceived the project of spending the winter upon the summit of Mount Washington, but the project did not take shape till the organization of the geological survey of New Hampshire in 1868. They found it impossible to make the necessary preparations for occupying the summit during the winter of 1869, chiefly for want of a dwelling. Hence they sought for a less elevated summit, where a single winter's experience might prepare

the way for a greater adventure. That peak was Moosilauke, nearly 5,000 feet above the ocean. The lessee, D. G. Marsh, of Warren, N. H., obligingly placed his house at the service of Professor Huntington and his comrade, A. F. Clough, of Warren, photographer. Their three months' occupation of Moosilauke was full of adventure, and experiences were acquired of the highest importance. The scientific results were important, disclosing the knowledge of violent winds there accurately measured and remarkable forms of frostwork never before described or photographed. Attention was called to this mountain, and a carriage road was in consequence constructed in the following summer. In the Ninth month, 1869, the Mount Washington Railway Company generously tendered the use of their depot upon the summit to this meteorological party during the winter, and the necessary supplies were immediately purchased and forwarded to the mountain. The enterprise, though of a meteorological character, has been adopted by the geological survey of the State, while the expense has been assumed by the State geologist, relying upon a sympathizing public to provide the funds by subscription. Nearly enough has been subscribed to meet the amounts already paid out, and it is hoped that friends will not allow the adventurous observers to suffer any pecuniary loss in return for their labors. They expect no remuneration for services, only their necessary expenses. While some were busily engaged in transporting supplies to the summit and preparing the building for comfortable occupation, others were occupied in the less agreeable task of soliciting subscriptions. In the midst of the preparations, the acquaintance of S. A. Nelson, of Georgetown, Massachusetts, was made. He had been for several years one of the Smithsonian meteorological observers, and had, independently of the others, conceived the idea of spending a winter among the Arctic hills of New Hampshire for science. After an interchange of views S. A. Nelson became identified with the expedition. Congress recently appropriated funds for the establishment of a 'Bureau of Telegrams and Reports for the Benefit of Commerce.' After some correspondence with the efficient officer in charge of this bureau, General Myer ordered an insulated telegraph wire, with suitable instruments, to be sent to the mountain in order to facilitate the transmission of the meteorological reports, both to the public and to the office of the bureau in Washington. The wire has been laid, and the summit is now in telegraphic communication with the world. The chief signal officer, also detailed for special service upon the mountain, is an experienced telegrapher and meteorologist, Sergeant Theodore Smith, of the United States Army. The photographers of the expedition are A. F. Clough, of Warren, of Moosilauke fame, and Howard A. Kimball, Concord, N. H., both eminent in their profession. The latter gentleman spent much time in providing photographic material for the mountain, and in soliciting subscriptions. Their views of the peculiar phenomena of the mountain will soon be on exhibition. Thus the party consists of six persons: Professor Hitchcock, whose office in Hanover, N. H., is connected by telegraph with the summit; Professor Huntington, and S. A. Nelson, observers; A. F. Clough and H. A. Kimball, photographers; and Sergeant Smith, tele-

grapher and observer. All of them are up upon the mountain at the same time. They relieve each other to a considerable extent the work, and the company will be kept informed of their whereabouts.

"From the Mt. Washington Railway, in summer, the ascent on foot, if a person is accustomed to walking, is quite easy. Although the ties are three feet apart, and there is a foot in three a part of the way, yet, person with muscles strong from exercise, walk to the very summit of the mountain without sitting down to rest. [?] But suppose it is winter. The snow has accumulated to a considerable depth, even in the ties; but then it is no great hindrance; should it, however, be attempted the second time, you would find that the snow that was compressed beneath the feet has changed to ice, and that oval forms give a still less secure footing; it is thawing, and the ice is almost ready to slip off as you tread upon it, every one will see that walking is somewhat dangerous, as soon of the trestle work is thirty feet high, and walk down is a feat from which even a most expert acrobat would shrink. If at the depot we take snow shoes we can walk with comparative ease half way up, and then the snow is so compact that they are no longer needed and as there are few irregularities in the surface the walking is better than in summer. Above the limit of the trees the railway covered with ice of very fantastic shape, and the frame work of the Gulf tank is now ornamented that one can hardly believe it is the rude structure we see in summer. The Lizzie Bourne monument, which we have been accustomed to see only a rough pile of stones, is now an object of architectural beauty such as no sculptor can carve from marble. Immediately above the monument the timber trestles are completely covered with deposits of frozen mist, extending two or three feet horizontally from the timber on which the track is laid, and every piece of timber which forms the trestle is ornamented with beautiful forms of 'frost work,' deposited in graceful curves as the wind sweeps through the trestle. On the summit the buildings, t piles of rock and stone, so rough in summer are now completely covered with frost, which the snow fills the spaces between the jagged rocks. On the sides of the buildings toward the northwest the frost has accumulated that now it is more than a foot in thickness. Although the 'frost work' on the depot everywhere the same general appearance, it points show exactly the direction of the wind as it came into every nook and corner of the building. The frost on the braces and timbers that extend outward seem like one triangular mass, and on the chains it is often two feet diameter.

"During the last two weeks in the Eleven month the average of the thermometer was 16. The wind was northwest nearly the whole time. The weather was generally veiled, and the number of clear days was much greater than the usual average."

A later account says: "A gentleman who left the winter observatory on Mount Washington, a day or two since, reports that when the thermometer at the Crawford has fallen as low as twenty-four degrees below zero, the minimum point on the summit as yet is 14 fifteen [below zero we presume]. During the stay no one has been indisposed, even for short time, and those suffering from col-

on ascending recovered on the succeeding day. After being out for a moment one was frosted over, and eye-winkers rapidly one weighted down with ice. As for askers and hair, they are Santa-Claus-like a trice. The wind comes so stiff at times that it is necessary to lie down and wait for all in its force; and in taking views the men has to be guyed up like a derrick, the negative secured in the twinkling of an eye. In Tuckerman's Ravine there lies a th of loose snow of some two hundred feet, and in order to reach it about a half mile steep crust has to be descended. A slip will send a man on a breathless slide to the bottom.

For amusements, plenty of books are provided, and after eight o'clock P. M., Prof. Cheock, from the headquarters in Hanover, is accustomed to telegraph work and for news to the isolated adventurers. The latest report we have seen was transmitted from the summit at 7 o'clock in the evening of the 26th inst. Our readers will remember that on that day, we had a great storm and that the weather was very variable, the thermometer early in the morning being at 5° in Philada., at noon 8°, and in the night about 13°. The dispatch just referred to informs us that on the top of Mount Washington that evening the thermometer was 5° above zero, barometer 23.58, wind S. Velocity of wind 25 miles per hour. At 1 A. M., the wind was north from one point, and veered that directly opposite, a common occurrence there. It commenced snowing at 2 P. M. being the first time they had ever had snow when the clouds were not resting on the mountain.

month 30th, 1871.

The Wreathing Action of the Sea.—The last landing slip at Whitby, occurred in 1787, the present one is only the continuation of a process which has been going on for hundreds of years. The sea is steadily rising on the land of the east coast of England, especially where the geological formations are not of a kind that offers great resistance. But in its attacks on high rocks, such as Whitby presents, after long periods of gradually undermining, a sudden catastrophe ensues. The land cracks at the base, and on it slip down, and the rock above it topples over or sinks abruptly by a vast fissure or depression. From nearly up to Flamborough the coast is a bank composed of sand, pebbles, &c., the village after village has been silently taken away. According to Professor Phillips, waste has been calculated as going on at the rate of about "two and a half yards in the hundred which upon thirty-six miles of coast amount to thirty acres. One mile in length has been lost since the Roman occupation, and two miles since the Romans occupied the coast." Kilsness finally disappeared in 1665. Ranspurn and Outhorne, with its tower and burial ground, with its tower, on the Orkshire maps the words are still to be seen—"Here stood Auburn, which was taken away by the sea;" "Hartburn, taken away by the sea;" "Hyde, lost in the sea." In ancient documents mention is made of other places. Frismersk, Thactesthorpe, Hydray, Pennysmak, Upsal, Pottersdall, &c. of them are to be seen at the present day. The sea, which now overlooks the sea, was

once, according to tradition, ten miles distance from it. At Bridlington, the gradual waste and break down of the cliff are very apparent. When we reach the chalk base nearer to Flamborough the rock decays and crumbles; nevertheless, it is certain, that the sea gains. The small islands or isolated columns of chalk which stand up in the sea off Flamborough Head, have no doubt once been joined to the mainland. Spurn Point, or Head, on which stands the light-house, owes its safety to a curious balance of forces. It stands at the mouth of the Humber, at the extreme south-east extremity of Yorkshire, and is a long, narrow, crescent shaped bank. On the south side it is often washed by the currents; but fresh materials are continually brought to it from the cliffs further north, as they gradually crumble away into the sea. To quote Professor Phillips, "It is out of the River of Holderness that the spurn is constituted and maintained." On the other hand it is stated that the sea is receding on our western coast. If this double action continues, it may be in the future that Liverpool will find itself an inland town, with a dried up harbor, when Hornsea, Bridlington and Whitby are only names of the past.—*Pull Mall Gazette.*

Refinement from the Divine Presence.—Such long persecution, met as it was by such Christian zeal and immovable resolution in maintaining their right of publicly assembling for the worship of God, is an indication that in those assemblies they were made partakers of that *solid comfort and celestial sweetness which attend the true and evangelical worship which they valued above all the delights, pleasures, and enjoyments of this world, and which* * * * enabled them cheerfully to undergo not only the spoiling of their goods, but imprisonments, banishments, and even death itself. * * * May their constancy stir up those who now freely enjoy what they so dearly purchased.—*Besse's Sufferings of Friends.*

An English writer who advocates the dropping of the letter v from the termination *our*, as is the universal practice in the United States, says that the needless retention of this letter in a single copy of the London Times costs £10, and that in English books and periodicals alone, it increases the cost of publication fully £10,000 a year, without yielding any practical good.

THE FRIEND.

SECOND MONTH 18, 1871.

Beautiful is the description by the evangelical prophet of the redeemed and sanctified church of Christ, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us."

How great and radical must be the change effected in man, before he can become a member of this glorious church "without spot or

wrinkle, or any such thing." Yet that change has been effected in thousands, is now going on in thousands, and the power to produce it is inexhaustible, and freely offered to all.

Why then are not more, why are not all, surrendering themselves to the glorified Head of this church, to be made members of it? The response of every one speaking the truth, must be, the cross is in the way, the terms are hard for flesh and blood, the natural man shrinks from having the yoke of Christ laid upon, and kept upon his self-gratifying propensities.

But there is no becoming a member of this church, a citizen of Zion the city of the saints' solemnities, where Christ is judge, lawgiver and king, but by submitting to his preparation, and being introduced by him. The only valid evidence of citizenship cannot be counterfeited. The love of the world must be renounced, and each one must show by practical example, that he admits the truth and force of Christ's words, "That which is highly esteemed among men is abomination in the sight of God," and acting in the spirit of this far-reaching declaration, he will have Christ's spirit bearing testimony with his own, that he is his.

So far as we have knowledge of the lives of those in our own religious Society, who, in their day, were lights in it and in the world, attaining to the stature of strong men in Christ Jesus, and becoming pillars in his church, we find that, as a cloud of witnesses, they give uniform testimony that they had to sell all to purchase the pearl of great price. They made no half way work in denying self and bearing the daily cross. For Christ's sake they became fools, relinquished the treasures, the pleasures, friendships and the maxims of the world, refusing to be conformed thereto. Thus dying daily, nevertheless they lived, yet not they, but Christ lived in them; and the life they lived in the flesh was by the faith of the Son of God. They became, and continued to be what they were, by Divine Grace; and this is the only way any among us, in the present day, can walk as they did in that path which the vulture's eye hath not seen, nor the lion's whelp trodden in, but which leads to the heavenly Jerusalem, the general assembly and church of the first born which are written in heaven. This Grace is unchangeably the same; the compassionate regard of the glorified Head of this church is undiminished; his gifts and graces are inexhaustible; and all that is wanting to bring the members of our poor Society into "a quiet habitation, a tabernacle that shall not be taken down," is to submit to the unalterable terms of discipleship, maintaining the watch in that holy Light purchased for us by redeeming love, and in it taking up the daily cross and following Christ step by step in the regeneration. Thus would we become detached from the love of money or popularity, esteeming the reproaches of Christ greater riches than all the treasures of Egypt; the love of Christ and the spread of his kingdom would be our absorbing delight, and He would be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.

SUMMARY OF EVENTS.

FOREIGN.—Queen Victoria opened the second Two Houses of Parliament in London, on the 9th inst. There was a full attendance of members. The Lord

Chancellor read the royal speech, and at its conclusion the Queen left the House of Lords.

Gladstone has given notice of a bill altering religious tests, and Cardwell of a bill for the reorganization of the army. In the budget about to be submitted to Parliament, the expenses of the army amount to £15,581,700, an increase of £1,700,000 of last year. The increase of the regular army is to be brought up to 133,200 men, an increase of 19,800. New fortifications are to be built at Dover and Harwich, and on the island of Malta.

On the 11th a violent gale prevailed on the British coasts, causing great damage and loss to shipping. Numerous wrecks are apprehended.

The proceedings in the conference for the settlement of the eastern question, have not reached their final stage, but await the conclusion of a formal treaty, to which France must be a party.

Favre, in a dispatch to Granville, thanks England for the success sent to Paris, and for other proofs of sympathy and friendship.

Odo Russell, the British representative at Versailles, has been instructed to sustain the demand made by France for an extension of the armistice.

A Havre dispatch says that the Prussians have made a contribution of 4,000,000 francs on Rouen, which must be paid to-day, and another of 2,000,000 francs payable to-morrow. They have also exacted 640,000 francs from the people of Fecamp.

A Berlin dispatch says that the contribution of 200,000,000 francs exacted from Paris has been apportioned 150,000,000 to North Germany and 50,000,000 to South Germany.

Count Bismarck has refused to negotiate with Switzerland for the return to France of French prisoners detained in that country, because, as he says, experience had shown that returned soldiers would not again take up arms against Germany. He asks Switzerland to continue its exercise of the duties of loyal neutrality, and thereby hasten the return of peace.

The Swiss government has ordered the sale of the horses belonging to the French cavalry detained in Switzerland. Sixty-two railway wagons laden with provisions for the French prisoners, had arrived from France.

The siege and bombardment of Belfort have continued during the armistice, and some of the outposts have been carried by the Germans.

On the 8th, the Emperor Napoleon issued an address to the electors of France. He denounces the present Republican government as having sprung from insurrection and mob violence, and says all its acts are illegitimate. There is only one government, he says, resides the national sovereignty able to heal the wounds, bring hope to the resister, and reopen profaned churches for prayer, and to restore industry, concord and peace.

The delivery of the cannon and small arms of the army of Paris to the Germans, commenced on the 7th and continued on subsequent days. There was great suffering and distress in Paris, and the city is in considerable quantities. The routes to Paris are all open. It is said that the present winter has been the coldest in France since 1830, when elaret and other light wines froze in the vats.

The chief elections in France now centres in the result of the election held on the 8th for members of the National Assembly. The German officials in France were instructed to abstain from the exercise of a vigorous censorship over the French press while the elections were pending, and many journals which had been suppressed, resumed their publication. The Republicans seem generally to have elected their candidates in the large cities, but throughout the country the conservatives were in the majority. Official returns from the Department of the North show that monarchical candidates polled 195,000 votes, and the republicans 147,000. A Brussels dispatch of the 12th says the report of the suffrage in fifty-four of the eighty-nine Departments is up to 370 Bonapartists and Orleansists, and 80 Republicans. The Assembly is to meet at Bordeaux on the 15th, and its first duty will be to consider the terms of peace which may be offered by the Germans. The result will be variously published. It will not be certainly known until the day are laid before the assembly.

Bordeaux dispatches of the 13th state that a preparatory sitting of the National Assembly had been held that day, at which about 300 deputies were present. The session was formally opened, and the secretary appointed. The day was chiefly devoted to twenty departments which were still unknown. Most of these departments are occupied by German troops. Thiers is elected by eighteen departments, and Trochu by seven. Garibaldi

was chosen by several of the departments, but declines serving.

Hostilities continue in the departments of Jura and Doubs, on the eastern frontier, the French refusing to accept the armistice. It is reported that the armistice will be extended to the 28th inst. On the 13th, provisions were arriving in Paris in large quantities. The French government has ceased buying food for the inhabitants. A Versailles dispatch says that the German Emperor will enter Paris on the 19th, and proceed to the Tuilleries, where he will hold court. The general officers of the army will then inspect the army of investment as it marches over a designated route through the city. The French forces have completed the delivery of their arms to the Germans. A correspondent of the Times, at Berlin, telegraphs to that paper that it is not certainly expected at present that the general officers will be arrested. Nevertheless military and financial preparations continue.

The Prussian Parliament has been asked to advance fifty millions of thalers to the empire, which will be refunded by the Parliament of Germany. The Germans continue to levy heavy contributions on the cities and towns to the north of France. It is said the department of the Seine-Inférieure has already paid 25,000,000 francs.

The city of Paris has been authorized to contract a loan of 200,000,000 francs, and to levy a municipal war tax.

The steamship Cuba, which sailed from Liverpool on the 11th inst, took out among her passengers Earl de Grey, Lord Tenterden, Montague, Bernard and Viscount Goderich, of the joint high commission for the settlement of the fishery question between Great Britain and the United States, and also of the Alabama and other claims in dispute between the two nations.

London, 2d mo. 13th. Consols, 92½. U. S. 5-20's of 1862, 91½; ten forty's, 87½.

Liverpool.—1 Plands cotton, 7½ a 7¼; Orleans, 7½ a 8d. Red western wheat, 10s. 9d. a 11s. 2d. per 100 lbs.

UNITED STATES.—The income tax, which is now in force, with the exceptions of Georgia, Mississippi and Texas.

The Railroad Journal says the number of miles of railroad opened in the United States, at the end of 1870, was 54,453, made at a cost for road and equipment of \$2,573,726,109. The increase in the year 1870 was 10,000 to 3,574 miles, at a cost for road and equipment of \$234,910,000. The largest increase has been in the States of Illinois, Iowa, Missouri, and Kansas.

The number of internations in Philadelphia last week was 280. The deaths from consumption were 47; inflammation of the lungs, 25; and debility, 25; old age, 11. There were 1637 marriages.

The recent Septennial enumeration of taxable inhabitants in the State of Pennsylvania, shows a total of 856,097, of whom 158,622 reside in Philadelphia. Allegheny has 65,995 taxables; Luzerne, 43,022; Lancaster, 28,525; Schuylkill, 23,142; Berks, 25,093. The State has 24 counties. The smallest is Forest with only 749 taxables.

The government of Great Britain having indicated a willingness to appoint a high commission to settle all existing differences between the two countries, the measure was approved by the Senate of the United States. The names of five commissioners on the part of the United States, viz: the Secretary of State, Hamilton Fish, the newly appointed Minister to England, Gustave Schenck, ex-Ambassador General Hoar, Associate Justice Nelson, of the Supreme Court, and Senator William H. Seward, were named.

The Joint Commission is to meet in Washington at an early day.

According to the annual statement of the chief mercantile agency in this country, the number of business failures in 1870, which have been made public, was 3,551, representing liabilities to the amount of \$88,722,000. In the same number in the city of New York, with liabilities amounting to \$20,575,000.

Last year 4,800 vessels arrived in the port of New York, including 789 steamers. Of the entire number 2,184 vessels were American, 1,979 British, 910 North German. No other nation had more than 100 vessels. The number of letters sent to the New York post-office for 1870, shows that the whole number of letters sent to foreign countries was 6,164,434, the number of foreign letters received was 5,757,174.

The Markets, &c.—The following were the quotations on the 13th inst. New York, 111½; London, 111½; 1881, 114½; ditto, 5-20's, 1862, 112; ditto, 1868, 110½; ditto, 10-40, 5 per cents, 110½. Superfine flour, \$5.95 a \$6.40; western shipping, \$6.75 a \$7; finer brands, \$7.15 a \$10.60. Amber western wheat, \$1.60; No. 2 Chicago spring \$1.54. Canada barley, \$1.07.

Oats, 67 a 69 cts. Yellow corn, 86 a 87 cts.; west mixed, 82 cts. Philadelphia.—Superfine flour, \$5.25 a \$5.50; finer brands, \$5.75 a \$9.00. India red wheat, \$1.55 a \$1.60; ditto, \$1.45 a \$1.55. Penna. red, \$1.45 a \$1.45. Yellow corn, 75 a 80 cts. Oats, 59 a 61 cts. The arrivals and sales of beef cattle at the Ave Drive-yard reached about 2250 head. Extra sold \$3 a 9 cts.; fair to good, 6 a 8 cts., and common 5 cts. per lb. gross. Sales of 14,000 sheep at 53 a 64 cts. per lb. gross, and 4,500 hogs at \$10.50 a \$11.50 per lb. net. Baltimore.—Choice white wheat, \$1.90 a fair to prime, \$1.60 a \$1.85; prime to choice red, \$1 a \$2; fair to good, \$1.50 a \$1.60. Yellow corn, 80 a 85 cts. Oats, 60 cts. Chicago.—No. 2, white, \$1.23, 2 corn, 51 cts. No. 2, oats, 48 cts. Barley, 82 cts. 1 1/2 a 1 1/2 cts.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction will be held at Philadelphia, on Seventh-day month the 25th inst., at 10 o'clock.

CHARLES J. ALLEN,
Clerk

WEST-TOWN BOARDING SCHOOL.

Wanted a Teacher for the Boys' first mathematics school. Application may be made to

Thos. G. Conard, West Grove, Chester Co., I
D. Charles Evans, 702 Eace St., Philadelphia
Geo. J. Scattergood, 413 Spruce St., "

FRIENDS' BOARDING SCHOOL, TUNNESSA, NEW YORK.

A Teacher is wanted in this Institution. Application may be made to
Samuel Morris, Olney P. O., Philadelphia.
James E. Rhoads, Germantown.
Geo. J. Scattergood, 413 Spruce St., Philad.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to
Ebenezer Worth, Marshallton, Chester Co.,
Thomas Wistar, Fox Chase P. O., Philadeph
Samuel Morris, Olney P. O., Philadelphia.
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE

New Friends, (Twenty-third Ward) Philadelphia. Physician and Superintendent—JOSIEA H. WOODS, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the morning of the 25th of Eleventh mo 1870, at her residence in Amity, Berks Co., Pa., M. D., wife of Thomas E. Lee, an overseer and old Exeter Monthly Meeting of Friends, and a member of the Yearly Meeting of the Friends in 1740. In the removal of this dear Friend Society and her bereaved family and friends have attained a great loss; but have the consoling belief it is her eternal gain, humbly trusting that through mercy and merits of her Redeemer, she has entered that rest which remains for the just of all generations.

—, at her residence near Morrisville, Bucks Pa., on the 28th of 12th mo. 1870, JANE, wife of Mr Moon, in the 50th year of her age, a useful and beloved member of Falls Monthly Meeting of Friends, and a member of the Yearly Meeting of the Friends in 1740. She was mercifully preserved from alluring follies and vanities in the world; by v Satan seeks to destroy the immortal soul; and by g heaving to the still small voice, she grew in grace a good knowledge of our Lord Jesus Christ. Obtrusive worth, and a self-seeking disposition, conspicuous traits in her character. Her end was p

—, at her residence in Upper Darby, Delaware Pa., on the 1st of 2d mo. 1871, PHILEE E. GARD wife of the late Isaac P. Garrett, a valued elder-offer Monthly Meeting. From early life she endeavored to walk as a loving follower of the Lord Jesus, an experienced the fulfillment of His promise, "Lo, with you away, even unto the end of the world." Her last illness she expressed a belief that a ma was prepared for her, and her frequent prayers f Divine presence and support were graciously answered.

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It should have been stated in our last number, that the letter of Richard Smith a priest of the Church of England, was taken from a manuscript Biography of the person and Smith families, written by Joseph Gosson in the year 1788.]

For "The Friend,"

an Account of Richard Smith, author of "A Letter a Priest of the Church of England," A.D. 1660.

(Continued from page 202.)

The "peaceable posture" of Truth as held by Friends, which the latter portion of these series refers to, as then established in England, was due in part to the court influence of William Penn, and in part to the Popish denials of King Charles the Second, and the actual Romanism of King James the Second. Roman Catholics in England are of course "Dissenters," and in order to spare the life, it became necessary to remove the heavy load of oppressive power from Dissenters in general, including Friends. Credit, unfortunately, cannot be given to the Established Church for having become more noble-spirited, more Christianly tolerant, or liberal. Subservience to a Romanising court was, alas! the cause of the change in her entreatment of "Dissenters." It seems to be a trait of human nature, that no sooner has a sect escaped under the heel of persecution for non-conformity of opinion and practice in religion, than it turns round and seeks to compel conformity to its own "non-conformist" views by the same methods to those lately used against itself.

Not being disposed to trust implicitly to a manerence of the improved order of things, which began in the latter half of the seventeenth century to look towards the colonies of America as a haven of more assured rest and religious liberty. Without referring to Pennsylvania, I will take up the history of New Jersey, as connected with the subject of this paper, who was one of the earliest proprietaries of the Province of Nova Caesarea New Jersey.

I am indebted for the following sketch of the primitive history of West New Jersey to several papers read before the West New Jersey Surveyor's Association at sundry times, and to the fundamental law of New Jersey,

Learning and Spicer's Laws, and Smith's History of New Jersey, &c.

The early settlers upon the Hudson and Delaware rivers were Dutch and Swedes, who established governments of their own. But about 1663-64, the British government claiming right by discovery, reduced the whole country under their control; and King Charles II., by letters patent bearing date the 12th March, 1663, (from the authorized Books of Grants, &c.,) granted unto his brother, James Duke of York, his heirs and assigns, "All that Part of the main Land of New England beginning at a certain place called or known by the name of St. Croix, next adjoining to New Scotland in America; and from thence extending along the Sea Coast unto a certain place called Petaquine or Pemaquid, and so up the River thereof to the furthest head of the same as it tendeth Northward; and extending from thence to the River of Kenebecque, and so upwards by the shortest Course to the River of Canada, Northward; and also all that Island or Islands commonly called by the several Name or Names of Matowacks or Long Island situate lying and being towards the West of Cape Codd and the Narrow-Higansetts abutting upon the main Land between the two rivers there, called or known by the several Names of Connecticut or Hudson's River; together also with the said River called Hudson's River, and all the Lands from the West side of Connecticut to the East side of Delaware Bay. And also all those several Islands called or known by the names of Martin's Vineyard and Nantukes or otherwise Nantucket."

The limits of this grant are quite problematical, though interpreted as including New York, New England and New Jersey; but the terms of the next, from the Duke of York, define the boundaries of the present New Jersey quite accurately. The Duke by his deeds of lease and release, dated 23d and 24th of June 1664, "in consideration of a competent sum of good and lawful Money of England" grants and conveys unto "John Lord Berkeley, Baron of Stratton, one of the King's Privy Council, and Sir George Carteret of Saltrum, in the County of Devon, Knight, and one of the Privy Council, and their heirs and assigns forever, All that tract of land adjacent to New-England, and lying and being to the Westward of Long Island and Manhitas island and bounded on the East part by the main Sea and part by Hudson's River and hath upon the West Delaware Bay or River and extendeth Southward to the Main Ocean as far as Cape-May at the Mouth of Delaware Bay and to the Northward as far as the Northernmost Branch of the said Bay or River of Delaware, which is forty-one Degrees and thirty minutes of Latitude, and crosseth over thence in a strait line to Hudson's River in forty-one Degrees of Latitude; which said Tract of Land is hereafter to be called by the Name or Names of New Caesarea or New

Jersey; and also all Rivers, mines, minerals, woods, fishings, hawkings, huntings and fowlings, and all other royalties, profits, commodities and hereditaments whatsoever to the said lands and premises belonging or in any way appertaining.

(Signed) JAMES." In the same year the new Lords Proprietors, Berkeley and Carteret, promulgated a document by way of constitution and fundamental law for the Territories just acquired. From this document, entitled "The Concessions and Agreement of the Lords Proprietors of the Province of New Caesarea or New Jersey to and with all and every of the Adventurers and all such as shall settle or plant there." I extract the following, as showing a strong contrast with the spirit of the constitution adopted by the Friends who ultimately became Proprietors. Every free settler who should receive a grant of land was required to come "arm'd with a good Musket, bore 12 Bullets to the Pound, with 10 pounds of Powder, and 20 pounds of Bullets, with Bandiliers and Match convenient," and "every able Servant that he shall carry with him arm'd and provided as aforesaid." They were to "constitute trained bands and companies, with the number of soldiers, for the safety, strength, and defence of the said Province, and of the forts, castles, cities, &c., to suppress all mutinies and rebellions, to make war offensive and defensive, with all Indians, strangers, and foreigners, as they shall see cause; and to pursue an enemy as well by Sea as by Land." These concessions make no provision for purchasing the rights or conciliating the feelings of the Indians, but Governor Philip Carteret, appointed on the day of the date of the concessions, on his arrival late in the summer of the next year, 1665, thought it prudent to purchase their rights.

Berkeley and Carteret held the Province for over ten years. During this period Richard Hartshorne, "a Friend of high standing," settled in East New Jersey, having purchased land from former patentees of the Duke of York. The Indian claims not having been satisfied by the Duke, nor by the patentees under him, Richard found his rights called in question by the natives. "The Indians," says he, "came to my house and laid their hands on the post and frame of the house and said that house was theirs, they never had anything for it, and told me if I would not buy the land, I must be gone. But I minded it not, thinking it was Davis's land, and they wanted to get something of me; they at last told me they would kill my cattle and burn my hay, if I would not buy the land nor be gone; then I went to the Patentees, which were James Grover, Richard Stout, John Bound, and Richard Gibbons; they told me it was never bought, nor had the Indians anything for it. * * * I told them I would not live on those terms, and not only so, but it was dangerous, for the Indians threatened to

For "The Friend"

kill my cattle." Richard afterwards repurchased his lands from the Indians; it may well be doubted, and was doubted by the primitive settlers, whether the natives had any more real intrinsic right to desert and undivided lands than the English; but following the golden rule, "whatsoever ye would that men should do to you do ye even so to them," proved in this case as in so many others, the best worldly wisdom as well as the best religion. While New England and Virginia were scenes of violence and cruelty, and insecurity of life and property to both Indians and English, in New Jersey as afterwards in Pennsylvania, the two races lived side by side in mutual goodwill, and "the Indians," to use the language of Samuel Smith, "became, of a jealous, shy people, servicable good neighbours."

An account of the country written by Richard Hartshorne and circulated among Friends, is perhaps entitled to the credit of having given the first decisive impetus to the emigration movement among them.

Passing over the temporary repossession of the Province by the Dutch in 1673, its retrocession by them to the English in 1673-4, and the new grants thereby rendered necessary from the king to the Duke of York, and from the latter to Berkeley and Carteret to confirm their title, we arrive at the period, (A. D. 1675,) when Lord Berkeley, becoming weary of his Proprietorship, offered it for sale at a low price. At that time John Fenwick, of London, a Friend of considerable means, and acting as Trustee for Edward Byllinge or Byllinge, a gentleman of large though encumbered estate, conceived the idea of purchasing, conjointly with Byllinge as chief, the proprietorship, and of removing with his own family to the "land of promise." Thus not only would Fenwick himself and such Friends as might choose to join his venture, attain the coveted religious freedom and security from persecution, together with the advantages which the virgin soil of America offered to planters, but a large pecuniary profit would, he believed, be reaped by Byllinge and himself from dividing and retailing the immense tract, so bought at wholesale. Edward Byllinge, also a Friend, appears to have been sincerely anxious to promote the removal of such Friends as desired to join the proposed religious colony, while not intending to remove himself. The proprietorship was to be in his name as chief, and Fenwick was to receive one tenth of the lands for acting as his Trustee. In accordance with their mutual understanding, Fenwick and Byllinge now proceeded to make their bargain with Lord Berkeley, which was consummated in the same year, by his conveyance to Fenwick in trust for Byllinge and his assigns, of his moiety or half part of Nova Caesarea or New Jersey. The purchase money required, even allowing for the manifold greater value of money in those days, was comparatively small; and yet the situation of Byllinge's affairs was such, that even this small sum of one thousand pounds had to be advanced by Fenwick. The peculiar circumstances of the case gave rise to misunderstanding and disagreement between Byllinge and his trustee, and they concluded to refer their dispute to William Penn as arbitrator; who, after carefully examining the case, gave his award. This not being satisfactory to Fenwick, the latter refused to comply with it.

(To be continued.)

There is a very striking coincidence of feeling and sense of judgment in the views held forth in the Epistle of Caution and Advice, to which the readers of "The Friend" were referred in a note under an article of correspondence by Samuel Fothergill, in the issue of the 21st of last month, and those contained in Mary Peisley's letter to John Pemberton, written near the same time, on the subject of paying a tax for the support of war: the reading of it may be of use to the members of our religious Society, and especially to such as are standing in the position of justifying themselves in the payment of a tax for the like purpose. We think the former is well worthy of a place in the columns of "The Friend," and it is sent for insertion in that journal, should it be deemed proper; and we would refer the letter to the perusal of Friends: it will be found on pages 113 and 114, of vol. 11 of Friends' Library. Both holding forth the united belief and sense, that the Lord was about to exalt the blessed day foretold by the prophet, that "Nation shall not lift up sword against nation, nor learn war any more."

The signers of the Epistle say, "It is his determination to exalt this blessed day in this our age, if in the depth of humility we receive his instructions, and obey his voice.

The expression used by Mary Peisley is: "Though I have not the least intention to derogate from the real worth of those honorable sons of the morning, who were made instrumental in a good degree to break down the partition walls which carnal, selfish men, had raised between the people and the Sun of Righteousness; yet I am not afraid to say, and give it under my hand, that it was and is the design of God, that his people in future ages should make an improvement on their labors, and carry on the work of reformation even further than they did: and notwithstanding a night of apostasy has come over us as a people, (as day and night succeed each other in their season, and God keeps his covenant with both) yet am I of the judgment, that day has begun to dawn, in which the Sun of Righteousness will rise higher and higher, and with greater lustre than heretofore. But if those who are called of God to be the sons of this morning, look back to the night, and to them who have slept, and been drunken in the night, (by sipping of the golden cup of abomination) or even to the latter day—they will frustrate the designs of Providence respecting themselves, but not respecting his own work. For it is his sacred determination to be glorious in heaven and glorified on earth, though those who would be called *His Israel* be not gathered."

Mary Peisley and her companion in the bonds of the gospel, Catherine Payton, and their fellow laborer, Samuel Fothergill, paid an extensive religious visit in America between the years 1753 and 1756: through the exercises attending, they were introduced into a lively sense of the state of the churches at that period; when not a few of the members opposed the reformation pointed to in the before mentioned documents. The former of them states the cause as arising from a state of worldly mindedness, saying, that "divers parents of this age, have bent their thoughts and desires too much to earth, to have a clear and distinct discerning of the times and seasons in a spiritual sense, and of the sacred purposes of Him, whose wisdom is

inscrutable, and whose ways are past finding out, by all the penetrations of finite understanding, unassisted by His own eternal light."

About the middle of the last century, the blessed Head of the church raised up an qualified band of faithful Friends—the Peabertons, Churchman, Woolman, Benezet, Eyles, Dylwin, and not a few other lively spirits, and exercised members of our religious Society, who dwelt under the weight of the cocern already alluded to, and also as regards the state of the church in relation to slavery until 1774 and 1776, when, on both these subjects, such disciplinary arrangements were adopted as those which now exist for the excluding of members for countenancing military services, either by the payment of a tax levied for the support of war, or in any other manner giving encouragement to the unstable spirit of war.

Thus, through the faithfulness of our predecessors, is transmitted to us and succeeding ages, an inheritance "to hold fast that no man may take our crown." It does not become a of their successors in religious profession to throw down any of the altars the Lord has raised in his church. But if any have paid tax levied for warlike purposes, whether advertently or otherwise, let them not stand in justification of the act, or be placing a candle under a bed, and saying, Friends have always paid a war tax; or throwing forth doubts concerning the testimony, or the propriety of the faithful observance of the whole some rules already decided on by the church, presuming that if the concern for such be right one, it will make its way. Are we not admonished by an apostle, "to contend earnestly for the faith once delivered to the saints." This exercise, the christian traveller often finds needful in his own particular, and we equally apply to his exercises in the church as divine ability is afforded.

Second month, 1871.

Iceland.

Was there ever such an anomaly as the land of Iceland? Geographically it belongs to the Western continent, and yet, historically and politically, it is a member of the Eastern. It lies close under the Arctic circle, where winter prevails during three quarters of the year, and is surrounded by seas filled with bergs; and yet boiling geysers and fountains of heated steam burst everywhere from the surface, while great volcanoes pour down in its valleys and upon its plains streams of molten lava. The nearest neighbors of the Icelanders are the Eskimos of Greenland; yet while the Eskimos are sunk to the most level of ignorance, the Icelanders have raised themselves to an elevated plane of enlightenment. And so the wonderful island lies like a link between the two hemispheres; a sphere where the most opposite elements, heat and cold, are constantly contending for sovereignty; the seat of a race of the highest civilization in close contact with a race of the lowest barbarism. Nor does this end to a chapter of contradictions. Lying almost beyond the range of either animal or vegetable production, the island still yields commodities which many more favored localities cannot furnish. It rivals semi-tropical Italy in the value of its sulphur mines, temperate Germany in the variety of its mineral waters, Scotland and Norway in the fertility of its salmon fish-

ies, and annually produces, in proportion to population, three times the number of rses and sheep raised in our own State of w York. It exports several articles which are either found nowhere else, or, if found, of greatly inferior quality, such as the w of the eider duck, which makes its way every palace, and upon which the heads of the kings of the earth easily or uneasily the feldspar so largely used in optical eximents, and that semi-carbonized wood, own as surlubrandur, which, as a material in the manufacture of furniture, equals the nous ebony of the tropics. A land of glars, and suffering keenly from the chill winds at blow off the icy shores of Greenland, land's chief harbors are open all the year and, while those of the Baltic, far to the uth, are frequently closed. A treeless couny, its inhabitants often burn the costliest of ods—mahogany, rosewood, and Brazil od—which has been borne to them from the pies, at no expense for freight, by the cur of the Gulf Stream. A land where wheat l not ripen, its people possess in abundance vegetable growth, the *lichen islandicus*, which, in far richer countries, is accounted a cury. A nation almost destitute of schools, of its sons and daughters are taught to d and write from their earliest years.

The history and philology of the island pre it features equally strange and striking. It the smallest of all Teutonic communities, ile its speech is the most ancient, and, amatically, the richest of all the Teutonic lects. In it are preserved the oldest poems, the oldest political orations, and the oldest igious ideas of our race. It is, as has been d, the feeblest of all Teutonic communities, it was the first to develop a republican tem of government, the first to establish y jury, the first to compile codes of law, e colonization of the island furnished a rallel in the ninth century to the coloniza on of New England in the seventeenth, its ivers seeking its barren shores for the self-e reason that led the Puritans to the rock-d coasts of Massachusetts and Connecti-

c. Its sturdy sons helped to delay the fall the Eastern Empire by enlisting in the lyard of the Byzantine monarchs; took r, under Rurik, in the foundation of the sian monarchy; took part, under Rollo, in the establishment of that Norman dynasty hich subsequently conquered England; set kingdoms, and left traces of their speech, Ireland and Scotland; built churches and rns in Greenland; and preceded Columbus, five hundred years, on the dreary, watery th which led to the mainland of America. No nation so small as Iceland has so large literature. The number of printed books ounts to many thousands, and the number unprinted works, preserved as manuscripts the public libraries of Europe, is at least ally great. Nor is this literature, as is the e with many minor nationalities, and with est colonial communities, made up of rans, but is almost wholly composed of iginal works. With the exception of the Bible d a few theological works, Homer and one or two other classics, Milton, Klopstock, Pope, nd portions of Shakespeare, Byron, and rns, very little of the literature of oth ers has been translated into Icelandic. he modern literature, especially of this cen y, is rich in poetry and in poetical works. The Icelandic throws a flood of light upon

the history of the English language. In their early stages, so nearly connected were the two tongues that we can very well imagine an intelligent Anglo-Saxon and an intelligent leelander making themselves mutually understood, with some little slowness and difficulty perhaps. At a later period the Icelandic greatly influenced the English, especially in its northern dialects, so that most of the dialectic words used by Burns are at once comprehensible to the student of the insular language. Yet, notwithstanding its importance to the English scholar, the Icelandic has hitherto been, to the great mass of students of English lineage, a sealed book. While the philologists of Scandinavia were making broad reputations by their investigations in the old Northern domain, while the philologists of Germany were cleverly availing themselves of this field, the English knew so little of the harvest which was awaiting the reaper, that the number of men in England and America who had ever paid any attention to Icelandic might almost, until within the last decade, have been reckoned up on the fingers of a single man. But in England a new era has dawned. The labors of Laing and Dasent and Thorpe in Icelandic literature are beginning to excite interest in the Icelandic language, and a great impulse has latterly been given to the new movement by the publication of the first part of an excellent Icelandic-English lexicon, through the agency of the University of Oxford.

But through it all, through the present days when its speech opens up a mine of wealth to the linguist of every Germanic tribe, as through those past days when its writers were the chroniclers of all the neighboring Germanic nations, the venerable island floats upon the gray waters of the distant Northern sea, the wonder alike of the naturalist and the philosopher. The former sees in it a display of nature's powers under forms which they nowhere else assume; the latter sees in it a nation, weak in numbers, maintaining unchanged for almost a thousand years, against obstacles never before surmounted by man, its language, its literature, and its customs.

For "The Friend."

Incidents in the Life of Edward Wright.

(Concluded from page 204.)

"During the first week of his foremanship, Ned sent five barges to Victoria Dock at high water, with two men in each, while he followed in his barge alone. Having arrived at the dock in due course, he made his barge fast to the floating pier. The tide was just then running out very hard, and before he could get his oars put in, and prepare to drop his barge clear of the pier, to allow the passenger steamboat to approach, the pierman cast off the rope which held Ned's barge, and sent him adrift, although the passenger boat was then at Blackwall. This was a malicious act, and Ned's anger was so aroused that the consequences might have been serious, had the pierman been at hand. Away went the barge, the tide taking her still farther and farther from the shore, and drifting her right over to the other side. Ned was at a loss to know what to do, having no anchor to let go, and nothing on which to lay hold to check her course. At last a Christian man, master of a small tug, observed Ned's dilemma, and steaming after the barge he took the headfast,

and towed the barge back to the pier, and laid her athwart the lighter.

"Ned at once remonstrated with the pierman for his unkind action, upon which he became abusive, and made use of the disgusting language so common among low men provoked. Whenever Ned was on the pier he was irritated by similar abusive words, and at last was so angered, that he seized the man by his coat collar, ran him violently along the pier to the extreme edge, and threatened to throw him overboard. Never was man held in a more powerful grasp, and it would have been easy for Ned to carry out his intention. But just as he was about to let go, he remembered God, and was troubled. Immediately he dragged the man back, and walked off the pier.

"The wretchedness that filled his soul at that moment Ned had not forgotten. The peace of mind which had once filled his heart with joy had departed. He had permitted Satan to master him, and had pained his Saviour. During the whole of the day his remorse was great, and when he got home he sought his heavenly Father, and confessed with bitterness of soul his sin. His old feelings, however, were not restored; he felt self-condemned and unhappy." A judicious friend observed his dejected look and inquired the cause, and when he had heard the story, told him it was his duty to go to the man and acknowledge that he had done wrong—reminding him of the Scripture passage: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught 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." It was a severe trial, Ned's natural pride revolted at the humiliation. "I can't humble myself before him," he said to himself. "It's no use, I can't do it. The man was the first aggressor, he cast off the rope; had it not been for the owner of the steam tug, a whole tide's work would have been lost. How can I submit to this man of all others? He would tell it out to all his mates and acquaintances that Ned Wright had begged his pardon.

"And yet he could not bear the intolerable load of misery which weighed upon his spirits. He sought refuge in sleep, but nature's kind restorer" could not bring him relief. He endeavored to pray, but found something clogging his utterance. Next morning he went as usual to his work, but his mind was occupied with thoughts that distressed him. He knew that he must go through the trial. He pictured himself going on to the pier, begging his enemy's pardon, and hearing in return the sneer, and bitter taunt, and jeering laugh. He had been unaccustomed to such a scene. Before his conversion he would have disdained the thought of submission, and for ever dispelled it from his mind; but now he could not shake off these feelings. Every sound he heard had for its echo, 'Victoria Dock,' and at every step he took he seemed to confront 'Victoria Dock.' At the close of the day he found himself at Fenchurch Street Station. How he got there he scarcely knew; but being there, he took a ticket for Blackwall. Leaving the train, he walked on the pier. The boat was there waiting to convey passengers to Victoria Dock, and Ned half wished she would start before he could reach her. The struggle between the flesh and the

spirit here reached its climax. He had fought bravely with members of the 'ring,' and had not been troubled with misgivings and fears; but this conflict vexed him more than any other. Standing undecided as to what he should do, with one foot on the bulwark rail of the boat and the other on the edge of the pier, the boat at last moved off, and a voice cried, 'Look was the decisive moment. He must either jump one way or the other, or fall into the river; and just as he was about to spring on to the pier, a hand behind seized and pulled him on board the boat. He had no alternative now; he must go to Victoria Dock. On his arrival there he saw the very man he so much dreaded stationed to collect the passengers' tickets as they landed. Ned's heart began again to quake. He walked around the boat several times, allowing every passenger to land but himself. His turn, however, came; and so, giving up his ticket, he said to the man, 'George, I want to see you.'

'I should think you did,' was the reply, 'after the manner you served me yesterday. Why, you might have drowned me.'

'Well,' said Ned, 'the fact is, George, I was converted a little while ago, and I now confess to you how very wrong I was to act toward you as I did yesterday. It has made me very miserable and unhappy ever since, and I am compelled to come and acknowledge myself in fault, and beg of you to forgive me. It is a wonder, George, I did not turn you overboard; for you know what a character I have been in times past, before God, in the greatness of His mercy, converted me. Ah, George, I would have thrown you into the river then; but now God's preventing mercy restrained me. I shall be contented and happy now that I have told you, and I am sure you won't take further notice of it, or be offended.'

This humble acknowledgment and the request for forgiveness which followed, touched a tender chord in the heart of the rough pierman, and he burst into tears, and acknowledged his own wickedness.

The narrative of E. Wright furnishes an interesting illustration of the language of Robert Barclay, when speaking of the spirit of Christ, even that Divine saving Light, which he says, "Comes upon all at certain times and seasons, wherein it works powerfully upon the soul, mightily tenses it, and breaks it; at which time if man resist it not, but closes with it, he comes to know salvation by it. Even as the Lake of Bethesda did not cure all those that washed in it, but such only who washed first after the angel had moved upon the waters; so God moves in love to mankind, in this seed in his heart, at some singular times, setting his sins in order before him, and seriously inviting him to repentance, offering to him remission of sins and salvation: which if man accept of, he may be saved." "This then," he adds, "O man or woman! is the day of God's gracious visitation to thy soul, which if thou resist not, thou shalt be happy forever."

The memorable evening when E. Wright was providentially led to a place of religious worship, appears to have been to him such a "singular time," and it was indeed an unspeakable favor to him, that he was enabled to submit to the heavenly visitation. He often spoke of it as the time of his "conversion"—and so it truly was in the proper sense

of the word, which signifies a turning or changing; for his thoughts were turned from the pursuit of mere sensual gratifications to the possession of heavenly treasures. But he experienced, as all true Christians will, that though his feet had been happily turned into the path that leads to Heaven, yet many struggles and conflicts were to be encountered in his journey thither. Like the woman who had been a sinner, of whom the dear Redeemer said, "Her sins which are many are forgiven; for she loved much," E. Wright became animated with a fervent love for the Saviour, and a strong desire to promote his kingdom—especially among his former associates in labor and crime. Rough and unpolished as have been his efforts, a measure of success appears to have attended the honest sincerity which marked them.

Selected.

"REMEMBER NOT THE SINS OF MY YOUTH."

Could I recall the years that now are flown,

For evermore:

Revive my early visions—long o'erthrown—

And hope restore:

How blest it were to mould my life anew,

And all my broken vows of youth renew!

Oh were I once again but free to choose

As in past days,

How oft the sun lit path I would refuse

For sterner ways!

Content to turn aside from every road

Save that which kept me in the smile of God.

But vain the dream; the strife is o'er with me:

Dark days remain:

I could not trust my heart, if I were free

To choose again:

The dazzling morning might again deceive,

Life be mis-spent, and age be left to grieve.

I would not, if I could, recall the years

That now are fled:

Their cares and pleasures, labors, hopes and fears

For me are dead:

I ask but mercy for the weary past,

And grace to guide me gently home at last.

Good Words.

For "The Friend."

Selections from Memoranda concerning Hannah Gibbons; a Minister deceased.

(Continued from page 206.)

1st mo. 31st, 1862. Our dear mother was again taken ill, which was followed by several months of suffering; during which, at times, her life was despaired of. But, contrary to expectation or her own desire, she recovered so as to get down stairs the 10th of Sixth month; and Seventh month 13th, she was able to get to meeting.

A few days after this attack, she remarked to a friend, "I have had a time of suffering since I saw thee; but, for the most part, my mind has been centered in peaceful quiet, which I esteem an unmerited favor. I believe that He who has been with me all my life long, does not forsake me in old age."

At one time, she said, "I think it an awful thing to die. I have often looked over the leaves of my life, and think I may say I feel nothing in my way; which is surely of the Lord's mercy. I hope, my dear child, thou wilt be cared for, which perhaps will be the case beyond thy expectation. I have suffered often, and if it is the Lord's will to continue me in suffering, I hope He will give me strength equal to all He may lay upon me;" adding, "I have been an unprofitable servant."

3d mo. 10th, she was greatly prostrated. Her physician being present, she said, "he

need not fear to tell me when he thinks that change is near."

19th. She asked to have the text read, "Can a woman forget her sucking child," &c saying, "it has occurred to me with encouragement. Sometimes I seem left to myself, I cannot so well bear my sufferings. But as the outward, day and night succeed each other, so it is in our spiritual experience." A few days after she remarked to a friend: "Thou has been a suffering illness. Patience some times seemed almost ready to fail, with scarcely any ability to ask for more. At other times (I hope it is not too much for me to say) am comforted with Heavenly good. 'I have given thee on the palms of my hands,' & has been remembered to my consolation."

"22d. Brother A., his wife, and sister being with us, mother addressed us on the importance of heeding the monitions of Divine grace saying, "it will do great things for you."

29th. After a time of suffering from extreme sickness, by which she was much exhausted, upon something being done for her comfort, she said: "It is a great favor to be kindly cared for. I have some doubts at conflicts of spirit; but I have a blessed hope which, with thankfulness I think I may say does not fail."

On the 27th of 2d mo. 1864, our dear mother had a slight paralytic affection which enfeebled her right hand and affected her speech. For this time until her death she was almost wholly confined to her bed. Poverty of spirit and discouragement were much her experience, partly, no doubt, from nervous weakness: yet through all, some seasons of consolation were granted.

4th mo. 6th. She said, "Passages of scripture often revive;" and repeated, "The Lord is my shepherd," &c., and, "He shall cover thee with his feathers, and under his wing shalt thou trust; his truth shall be thy shield and buckler." Adding, "but I cannot take this to myself;" and dwelt much on her unworthiness, and that she had nothing to trust to but the Lord's mercy.

5th mo. 29th. To a friend she said, "Power of spirit is much my portion; but I have hope in the goodness and mercy of my blessed Saviour."

6th mo. 12th. She revived the desire for patience; saying, "I suppose you think I am often lacking in it, but I feel many ways without ability to help myself. It is a consolation I have often looked towards, but the reality is different from anticipation." Being told she bore her suffering with much resignation, it seemed to comfort her.

7th mo. 4th. When in much pain she said, "If these afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory, what a mercy will be. My great desire is to wait the Lord's time; and that I may not cast away the substance of faith as though it had not been appointed."

29th. Being distressed with nervous restlessness, she said, "I beg for patience; I am feeling so badly. I sometimes think I like a fretful child." On being told she did not appear so, and it was believed much her discomfort arose from nervous debility, she replied, "I think it must be so. I have loved the Lord from my youth, and endeavored to serve Him; and now have nothing to trust to but His mercy. I sometimes think I see nothing in my way."

"This grievous war, with brother array

nt brother, is very distressing to my feel-

Oh! how often do I desire that the Lord would turn the hearts of the people to self, even as a man turneth a water course to the field. That wars and fightings may cease, and peace be restored to our once peaceful land. The gospel dispensation was ushered in with 'Glory to God in the highest: on earth and good will to men.' Truly the time come when 'Vain is the help of man.'

The prophetic vision, the man which had written's ink-born by his side, was to go through the midst of the city of Jerusalem, "set a mark upon the foreheads of the people that shal, and that cry, for all the abominations that be done in the midst thereof." The rest were to be wholly smitten or slain. Nah Gibbons bore unmistakable marks being one of the former of these. And remembering the record: "Ten righteous men have saved a city once," we know how far the sighs and the cries of this faithful servant, with that of other similarly exalted spirits, in the two-fold duty of watchful prayer on their own accounts; while the same time thinking of a world that is not for itself; and of bearing it on their backs before the Lord, might have had in view the desolating scourge then wasting the highly favored land.

While there are sighers and criers in the present day, some more manifest, as well as some more hidden ones, that are but little known save to the secret-seeing eye of their Father in heaven, who still hath especial regard to the lonely sparrows of His heritage, none of whom is forgotten before Him, how desirable that this afflicted remnant, comparable, it may be, to "two little flocks of sheep pitched before the Syrians who filled the cry," (1 Kings xx. 27,) should be not only animated by a renewal of the holy faith and patience, granted at times to those who followed Him, but that their ranks should be increased through a faithful surrender on the part of others to the Lord Jesus Christ, and a no less faithful maintenance of the principle of self-denial and the daily cross, in a fashion-following, pleasure-loving, custom-serving world. Were this the will of the government of the heart placed on the shoulders of the Lord of life and truth, whose right it is to rule and to reign, how would He, as He did with our dear Lord, set His preserving mark upon these; His ancient promise of being "to them as a sanctuary in the countries where they come;" "enamor their souls more and more of His love and His mercy; bestow upon them gifts for the edifying of His church; and then to see that of the increase of His gift and peace when allowed to reign in their hearts, there shall never be an end.

date. She spoke of the comfort of having religious sympathizing friends to visit but desired more and more to be in the land, saying, "I love the quiet habitation, the neither galley with oars nor gallant shall enter."

on the 6th. Having a severe time from pressing sickness she said, "My dear child, unwearied efforts for my relief, thank you for your faithful acknowledgment and thank you for your Father in Heaven; who continues to strengthen thee in mind and body to add to my comfort. I have remembered, on the Lord loveth, he chasteneth." I chastened; but trust it is all in mercy

for my refinement and purification. And if I am only ready for the call, it will be through the mercy of God in Christ Jesus."

7th. First-day. She spoke, as she frequently had done, of the privilege of attending religious meetings; and greatly desired our young people might value these opportunities; and that they may embrace the visitations of Heavenly love and mercy, and regard them with reverence and holy fear.

9th mo. 4th. Dear mother said, "The present seems to me a very serious time on account of the desolating war; and I think it behooves each one of us to examine our standing, and know whether we are building on the Rock or on the sand. 'Watch and pray lest ye enter into temptation,' is as needful now as when the command was given by our blessed Saviour. But how true it is the spirit is willing, but the flesh is weak. I often feel myself a poor creature, with nothing but mercy to trust to: and added, 'Not by works of righteousness which we have done;' &c."

12th mo. 28th, 1864. Having an increase of feebleness in her left hand, and being otherwise more indisposed, she said, "How I long for a more abiding sense of acceptance with my Heavenly Father! But I desire to say 'Though he slay me, yet will I trust in Him.' For, 'To whom shall we go? Thou hast the words of eternal life.' I think I may say I have loved the truth from my youth, though I have done little for it."

3d mo. 12th, 1865. Mother feeling her mind religiously exercised towards a person whom she saw pass from the house of a neighbor, yet being fearful to act, she thus supplicated: "Oh Heavenly Father! enable me to do thy blessed will; lest, after all I have known of Thee, I may slide as some have slidden from thy holy commandments. Oh! give me to see with clearness the things which belong to thy honor and my soul's peace."

(To be concluded.)

For "The Friend."

Travels of a Naturalist.

A fondness for natural history, even when we possess but a moderate knowledge of its details, furnishes to the mind a large and varied field of interest and instruction. He who knows something of Geology will notice the different soils and rocks, which he meets with, as he journeys over the country. What to another is a mere clod or stone, to him will be a volume full of thought and suggestion. He will see the evidences of forces which have operated many ages before, and read in the specimens before him the history of the destruction of older continents, the upheavals from beneath the waters of new homes for terrestrial beings, and the long series of changes by which an allwise Providence has fitted the earth for those who now dwell on its surface.

The eye of the botanist will observe the new species of plants which he meets with. Some forms are only to be found on the sandy margin of the sea, others in the alluvial deposits, and another class penetrate with their roots the crevices of the rocks. The swamps, the uplands and the mountain tops, all have their appropriate and peculiar residents. It is so in other departments of natural science; every section of country has its own distinctive features—and these arrest the attention of the travelling naturalist, and furnish him with an ever accumulating store of facts, and with fresh food for thought. In illustration

of this, some extracts follow from the descriptions given by Arthur Adams, who as surgeon accompanied one of the vessels of the British navy to the East Indies. He thus describes some of his rambles in the vicinity of Rio Janeiro, where their vessel called on its outward voyage.

"On all sides rose sombre-tinted granite rocks of colossal magnitude, smooth, and speckled every where with lichens white, black, yellow, reddish, and brown. Growing from the fissures of the rocks that skirted the shore, were clumps of huge columnar cactuses, and springing from the sides of yawning gaps, were aloes with dark green, spiky leaves, and flowering stems, twenty, and even thirty feet high. Some of us have read about the strawberry-plant of Saint Pierre, and how he despaired of ever being able to write the history of animals, when he found what time and labor were necessary to study the habits of all the visitants to and dwellers about the leaves and blossoms of the plant on his window-sill. The minute investigation of one of these aloes astonished me almost as much. Little snails, with smooth, yellow shells, called *Helicine*, lurked under the decaying foot-stalks; creatures, belonging to the bug or hemipterous tribes, of extravagant shapes, reposed on the long green leaves; gigantic spiders called *Nephila*, with very long legs, and gold and silver spotted bodies, hung, head downwards, motionless in the middle of their wide-spread nets, suspended from leaf-point to leaf-point; hairy spiders, short-legged and bloated, guarded jealously their nests, soft, yellow, silken bags filled with young spiders in the deep-set axils of the leaves; while among the ragged fibres of the root roamed thousand-legs and centipedes!

"Leaving the shore and proceeding a little inland, I found myself surrounded on all sides by troops of floral beauties. There were flowers with trumpet-shaped, starlike, and crown-like corollas, whose names were entirely unknown to me. I recognised, however, the sweet, modest, dark-eyed *Thunbergia*, the bright blue blossoms of *Plumbago*, and the rich and crimson corymbs of the *Aselepias*."

"Another day was devoted to the small island named *Praya de Vermelha*. The heaped-up boulders were crowded with aloes, always hereabout a conspicuous feature in the scene; and the rents and fissures were green with prickly pears. Overcome by the heat, I seated myself on the rocks by the sea, and watched the habits of the creatures peopling the marine aquaria beside me. The stone-basins were filled with translucent water, and fringed with purple sea-weeds. Purple, long-spined sea-urchins were laboriously crawling up the steep and rugged sides by the aid of their tubular feet; the barnacles, which clothed the submerged surface of the rocks, threw out spasmodically at regular intervals their tufted feet; while above high-water mark, a *Littorina* (a zebra-striped and beautiful periwinkle) adhered by thousands to the smooth, worn granite. But the crabs amused me most. They nearly all belonged to the genus *Sesarma*, or painted-crabs, and were very numerous. From the stilly pond they stealthily climbed the rocks just above the wash and ripple of the tide, and once on terra firma, they deliberately scrutinized the weed-clad surface around them. The barnacles were for their prey, and they speedily selected one, for their appetite was keen. One set himself

down resolutely before the tempting dish. The lids, formed of the opercular valves, were soon removed, and Sesarua luxuriously helped himself first with one hand and then with the other, like a greedy boy from a bowl of savoury porridge. One poor fellow had lost an arm in some fierce fray, but he plied the remaining member with increased activity, as if to make up for lost time."

"Having accomplished the purpose for which we were sent to Rio Janeiro, we left it, on our return, towing the 'Dove,' our little steam-tender, by two 9-inch hemp hawsers, and after a voyage of six weeks, we reached the Cape of Good Hope. On our arrival the hawsers, which were quite new on starting, were hauled inboard, when they were found covered with barnacles along their whole length. So numerous were they, that even when the hawsers were comparatively freed from them, they became so offensive, from the decaying animal matter about them, as to require washing with Sir W. Burnett's solution, and they had to be kept on deck a considerable time before they could be reeled up below.

"On another occasion we fell in with a floating spar seven hundred miles from the Azores. From the fact of its being covered with barnacles, it was the general impression that it must have been a long time in the water. On a boat being lowered, however, the carpenter examined it, and pronounced it to be a new spar, the lower-mast of some vessel. It was entirely covered with full-grown *Lepas anatifera*; a fact which goes to prove how rapid is the growth of the *Lepades*, and also how desirable it is, for the sake of humanity, to examine these floating wrecks, even when they seem apparently hoary with age. The fate of many missing vessels might possibly be determined by reading the name marked upon such floating spars."

At the Cape of Good Hope, their vessel tarried but a short time; our author says: "The long stretch of flat sandy shore between Simon's Town and Fish-hook Bay was a favorite walk of mine, fresh, breezy, and full of interest. The weather had been very stormy of late, and as I strolled leisurely along 'the beached margin of the sea,' I stumbled across a stranded fiddle-fish, with a head like a ray and a tail like a shark. The shore was strewn with many other remnants of fish, crab, and cuttle, to which various fatal casualties had occurred. Among these we observed an entire flotilla of *Lanuthinas*, or violet sea snails, which had suffered shipwreck despite the buoyant floats with which each tiny vessel has been provided by Nature. Now, however, the scene was very peaceful. Out at sea only two little boats were visible, fishing for snook, (a kind of long-nosed mackerel,) between Noah's Ark and the Roman Rocks. The long rolling breakers came tumbling in with a deep and hollow roar, and on the huge bare rocks along one portion of the shore sat the cormorants drying their dusky wings, or sitting upright, motionless, like learned doctors met in solemn conclave. Near them were foolish penguins, gorged with fish, dozing in the fitful sun-gleams. Three skulls of the 'right whale' were bleaching on the sand, and the eye of the great sea-eagle watched us from above.

"Strolling a little inland to seek shelter from a shower among the stunted trees and scrub, I observed hundreds of large globular

land-snails suddenly make their appearance on the sandy soil where before the rain they had lain perdu to avoid the heat and dryness of the sun. Here then we had before us a true burrowing snail."

Their vessel was stationed for some time at the Straits of Sunda, and they beguiled the time by making excursions to the neighboring islands. "At Anjer, on the mainland of Java, where we landed on one occasion, we strolled under the shade of the cocoa palms which stretch along the level sandy shore, and watched the artful manners of the sand-crab, which has some very amusing tricks. Near the village we loitered about the great banyan tree, under the shade of whose many-drooping branches and wide-spread foliage cluster the indolent Javaneese, in their loose sarongs and bamboo hats, offering for sale their multifarious wares. Squatting on the ground sat a hideous baboon, complacently mauling a banana, at the same time keenly watching, with little twinkling eyes (the expression of which was very mischievous), every movement of those around him. Pensive and subdued, hugging his knees with his slender hands, I observed a long-armed ape, while several smaller monkeys, grinning, chattering, and showing their teeth at all who approached them, were quarrelling among themselves, or stealing everything they could lay their hands on. Lories, love-birds, large black and brown squirrels, and Java-sparrows were confined in neat little bamboo cages. Tamarinds and water-melons were exposed for sale. Here and there might be seen a dingy flat-backed water-tortoise, and sometimes a python with splendid spotted skin. Every where baskets of the larger and more showy conchs and cowries were so arranged as to attract customers. There were also mounds of coconuts, heaps of pine-apples, enormous yams, huge bunches of ripe bananas, and numerous aromatic shaddocks which had been grown in the neighborhood of Batavia, and which always have a finer flavor than any produced elsewhere.

(To be continued.)

Selected for "The Friend."

An Epistle of Tender Love and Caution to Friends in Pennsylvania.

Dear and well beloved Friends,—We salute you in a fresh and renewed sense of our Heavenly Father's love, which hath graciously overshadowed us in several weighty and solid conferences, we have had together with many other Friends, upon the present situation of the affairs of the Society in this province; and in that love, we find our spirits engaged to acquaint you, that under a solid exercise of mind to seek for council and direction, from the Holy High Priest of our profession, who is the Prince of Peace, we believe he hath renewedly favored us with strong and lively evidences that in his appointed time, the day which has dawned in these latter ages, foretold by the Prophet, wherein swords shall be beaten into ploughshares, and spears into pruning hooks, shall gloriously rise higher and higher; and the spirit of the gospel, which teaches to love enemies, prevail to that degree, that the art of war shall be no more learned. It is his determination to exalt this blessed day, in this our age, in the depth of humility we receive his instructions and obey his voice. And being painfully apprehensive that the large sum granted by the late act of

assembly for the king's use, is principally tendered for purposes inconsistent with peaceable testimony; we therefore think, as we cannot be concerned in wars and things, so neither ought we to contribute to by paying the tax directed by the said though suffering be the consequence of refusal, which we hope to be enabled to with patience. Though some part of money to be raised by the said act, is so far for such benevolent purposes, as supping our friendship with our Indian nee and relieving the distresses of our fellowjects, who have suffered in the present calamities, for whom our hearts are deeply pained and we affectionately, and with bowels of tenderness, sympathise with them therein; we could most cheerfully contribute to the purposes, if they were not so mixed that cannot in the manner proposed, show hearty concurrence therewith, without a same time assenting to, or allowing practice which we apprehend contrary to the name the Lord has given us to bear, for Name and truth's sake.

Having the health and prosperity of Society at heart, we earnestly exhort you to wait for the appearing of the true light and stand in the counsel of God, that we know him to be the Rock of salvation place of refuge forever. Beware of the state of the world that is unstable, and often dived into dark and timorous reasonings, less good thereof should be suffered to blindness of the mind. Such, not knowing sure foundation, the Rock of ages, may take of the terrors and fears, which are known to the inhabitants of that fold, who the sheep and lambs of Christ ever have quiet habitation, with a measure of which remnant have to say, to the praise of name, they have been blessed, in this distress. Our fidelity to the present government, and our willingly paying all tax purposes which do not interfere with consciences, justly exempt us from the imputation of disloyalty; and we earnestly exhort that all, who by a deep and quiet seeking direction from the Holy Spirit, are, or be, convinced that he calls us as a people this testimony, may dwell under the guidance of the same Divine Spirit, and manifest b meekness, and humility of their converse; that they are really under that influence therein may know true fortitude and patience to bear that, and every other testimony committed to them faithfully and uniformly. may all friends know their spirits clothed true charity, the bond of Christian fellowship wherein we again tenderly salute you, remain your friends and brethren.—*Churchman's Journal.*

Philadelphia, Twelfth mo. 16th, 1755.

THE FRIEND.

SECOND MONTH 25, 1871.

WESTERN INDIANS.

Two years have elapsed since the Press of the United States invited Friends to their assistance in an effort to carry out benevolent intentions of the General Government, to stop the destruction of the Indians on the Western Plains, to introduce to them the blessings of Christian civilization.

endeavor to induce them to adopt and t by them. The work was one of great tude, surrounded with difficulties and uragements which, we apprehend, few ave not been immediately connected it, can fully understand or adequately ate. That part of the field of labor ened to the care of Friends up, we have on to know, entered upon by them with y fears and misgivings, the responsibility felt to be great, as the principles and acter of the Society were more or less in the success or failure of the efforts e, and many were looking with a jealous and some with unconcealed desires that experiment would prove abortive. We care was taken that in commencing carrying on the work, only such agents ld be employed as were not ashamed to y dress, address and conduct that they Friends, and who in their intercourse the natives and others with whom they brought into contact, would maintain loctrines and testimonies held by the S. This concern may not have been al- rewarded by success, but we believe it nes to prevail, and it is evident that un- such shall be the case there can be no ad to expect the object aimed at will be ed, or that the efforts of Friends will be profitable to the tribes under their ge, than those of any others. As much appears to have been made, in what be called the rudimental labor, as the ness of the time and the perplexing obs would warrant us to expect. The rment and the Indians generally ap- to be satisfied with the care and labori- application bestowed by those occupying arious posts among the latter, and we ge the hope that as this interesting un- king is carried on under that guarded ones concern which alone can insure the blessing, it will be a powerful means outing the aborigines from their degrad- ed suffering condition, and of finally elg so as to fit them for citizenship and a e table position in the Christian com- ty.

The following letter has been kindly sent for publication by the Friend to whom addressed.

Lawrence, Kansas, Second mo. 6th, 1871.
Dear Friend,—I am in receipt of thy acceptable letter of the 20th ultimo, and assure thee it was comforting again to re from thy pen the encouraging infor- mation thy letter contained. Thou hast been ed, doubtless, by Dr. N. and E. Earle, r southern trip to the several agencies. I satisfied the Cheyennes, Arapahoes, s, Sac and Foxes, are gradually advanc- ing a better life. The Kiowas and Co- ches are the only tribes that I have any of, and if we can keep all the others their evil influences, we can afford to r them a little longer. Thou wilt re- ber I usually take a more encouraging of the field than my venerable friend; thy should I not, when I know that in ad te confederation of the tribes of the west,—65,000 in all represented—some civilized, educated, gain their livelihood lustrial labor, and are, to a commenda- agree, advancing in civil life, as much r neighboring whites in adjoining States; there are outside of the Confederation, Superintendency, not more than 10,000

roving, hunting Indians; and of this number many leading men propose to settle down on farms; and the large number of the former class urgently extend the hand of friendship to the latter, urging them to abandon the hunt, and adopt civilized habits. If the peo- ple of the United States will but second and sustain the worthy resolution of the civilized tribes in this, their new resolution, it would work powerfully as a civilizing influence. I feel, my dear friend, that all parts of the labor are working as prosperously as we could reasonably expect, and now after near two years of very busy life in this office, on look- ing back over the past, I cannot see where I could have much difficulty in any cases of im- portance. The tribes very generally regard us as their friends. In the recent "General Council," the question was largely discussed as to admitting none but *native* citizens of the tribes in the formation of their Government, as officers of the same; and it was a *united* feeling, that if they could have assurance that Gen. Grant's Indian Policy would not be changed by the change of future administra- tions, they would be willing for the General Government to appoint their officers.

I want to hear from thee often, and would gladly write thee oftener, if my pressing du- ties would permit. I hope to do a good work with absentee Shawnees; many of Black Balbs have joined them. The citizen Potto- watomies also take that country surrounding and absorbing them. We help them to schools, blacksmiths and implements. We hope to have J. H. Pickering for Sac and Fox agent, under whom they will report; he is now about starting to put in a mill for the Sacs and Foxes. Agent Gibson has a mill started for the Osages, and will soon have agency buildings up and some farms opened. We are doing an en- couraging work with the tribes at Spring River. Two good school houses built and schools in successful operation. I think Agent Roberts' labor will soon be closed, as the Shawnees are nearly all gone. Blue Jacket and G. Rogers have removed; the former lost his wife, and has married again. The poor Kawas remain about as usual, only Agent Stubbis has managed affairs more economi- cally, and a general improved feeling prevails. But little progress in a better life can be ex- pected until their removal, which they are now ready for. Jonathan Richards has com- menced in earnest with the Wichitas, and I hope to hear of a good work. Dear Margar- et is a true helper. Brinton has made quite a change at his agency; it looks like a little town. Three large stores and the large com- missary building from Camp Supply, and many other buildings; and the Indians love and re- spect him.

I have just received the new Indian Report, and regret to see the printer has commenced it with "Sir," which I never use.

I often remember with pleasure our many rides to the agencies. I now go most entirely by rail, in Kansas.

I remain affectionately,

thy sincere friend,

ENOCH HOAG.

"Liberty and Equality." "The brother- hood of man." These have been adopted as party cries, by men boasting themselves as lovers of mankind, who seem to think that in enunciating these sweet-sounding aphorisms they have provided a panacea for all the evils

of political government, and all the ills of so- cial society. They certainly embody abstract truths, and were they lived up to in their true meaning, we might materially modify the sadness of Job's declaration that "man is born unto trouble as the sparks fly upwards."

Little good, however, can result from the announcement of a cure for the ills under which mankind have so long groaned, unless we are also told how to procure and apply it. Except that we hear they are to perfect vision in the eye of the law, the application of the all potent remedies are not pointed out by those who offer their services to heal the chronic diseases of society. If equality is necessary, unless all are to sink to the lowest level, there must be some means pursued to elevate the lower ranks; to induce the multitude to consider the object and end of their existence, the duties that attach to a higher scale of being, and the means to be employed to exalt the dignity of their nature. How are the poor, the ignorant and the miserable to be induced to enter on the study of their own being, and their relations to each other and to society?

The carnal mind is prone to think haughtily of itself, while it is supercilious and jealous towards others; therefore it is not only in enmity with God, but with all who stand, or are supposed to stand, in the way of its self-indulgence. The point aimed at by the greater part of the loud-spoken apostles of "liberty and equality" is to remove most of the checks and limitations established by law, so irksome to the carnal mind, because they prevent every man becoming—what they say is the great desideratum—his own master; that is, to go very much as he pleases. But all experi- ence, from the creation of Adam until now, has shown, that unless men are brought under the control of some power superior to that they possess of themselves, they become slaves to their own lusts; than which there is no servitude more tyrannical, more unscrupulous or more miserable.

If, then, "liberty and equality" are to be- come watchwords of political and social im- provement, they must be preceded or accom- panied by such a development of moral virtues as will curb selfishness, and secure the per- formance of the duties we owe to each other. But this implies laying the axe to the root of the trees, so that every one that bringeth not forth good fruit is hewn down and cast into the fire.

The truth then is, that to become free, man must allow himself to be brought under the dominion of a power that can transform him. He must be emancipated from his natural self. As the spirit of Him who is perfect Love, is allowed thus to reign in the individual mem- bers of a community, true liberty and equality are established; the obstacles to mutual affection and a common interest are removed, and each and all realize the truth of the declara- tion, One is your master, even Christ, and all ye are brethren.

We believe the inhabitants of the earth are on the way towards this consummation, but, as yet it appears to be a good way off, and from what we have seen we can hardly hope for its being reached through the teachings of political theorists.

SUMMARY OF EVENTS.

FOREIGN.—The ex-Emperor Napoleon has received a notification not to again overstep the privileges of a

prisoner, and to abstain from interference in politics by watch his proclamations. Orders have been given to protect him closely.

The total war contribution required by the Germans from the city of Paris has been advanced by the Germans of France. The disarmament has been nearly completed. The destruction of the heavy guns of the forts was in progress. The Paris *Patrie* thinks that the prospects of peace are improving. It is said that the armistice will be prolonged until the close of this month. It is noted that the French have opened the markets to the German army through Paris, and the hope is expressed in Paris that if peace is soon concluded the proposed triumphal entry will not be made. It is reported that the Emperor will not return to Berlin before peace is concluded. Belfort has surrendered and the garrison was permitted to march out with the honors of a defeated war. The armistice now extends to all parts of France.

On the 16th the National Assembly elected Grevy President of the body, by a vote of 519 out of 538. On the 18th the number of deputies in attendance exceeded 600. Thiers has been chosen by an almost unanimous vote Executive Chief of the Republic of France, with power to choose his council over which he will preside. On the 19th, Thiers announced a new Ministry as follows: Dufaure, Minister of Justice; Favre, Foreign Affairs; Picard, Interior; Simon, Public Instruction; Lamoureux, Commerce; and Delo, War; Pevelian, Marine. The Finance Minister was not named. The English, Austrian and Italian ambassadors have officially visited Thiers and recognized the new Government.

In the assembly on the 17th, a declaration was presented bearing the signatures of the deputies from Alsace and Lorraine protesting on behalf of the inhabitants of those provinces against their separation from France. The subject was referred to a committee who subsequently submitted a report expressing the strongest sympathy with the populations of Alsace and Lorraine, and directing that their declaration be spread upon the records of the Assembly, and referred to by French negotiators when they come to treat with the Germans. Thiers insisted that the Chamber must, on its own responsibility, clearly declare its wishes upon the question.

All the contributions which have been collected by the Germans in France, other than the penalties, will be returned in the form of indemnity. The Emperor has consented to a reduction of the contribution exacted from the Department of the Seine inferior from one-third the original amount.

A petition to the French National Assembly is circulating among the French prisoners in Germany, in reference to a decision by the commission of the question whether the government of France be a monarchy or a republic, to universal suffrage.

A Versailles dispatch of the 19th says, there is not the slightest doubt in high quarters regarding final peace. Favre expresses the opinion that the Assembly can be relied on to reject most of the German demands, except in matters of territory.

The French forces now in the field are stated to be with Chanzy 120,000 men, with Faidherbe 135,000, at Cherbourg 70,000, and Havre 40,000, the latter in bad condition. Chanzy and Faidherbe both declared in the Assembly that a defensive war was still practicable.

The British House of Commons, on motion of Gladstone, has voted a dowry of £30,000 to the Princess Louise, and an annual allowance of £6,000. The vote was almost unanimous. A member moved a resolve in relation to the House it is the duty of neutral powers to interpose to procure such moderate terms of peace as may restore tranquility to Europe and independence to France. The resolve was opposed as inopportune and impolitic. Gladstone believed that magnanimity on the part of the Germans would benefit not only France and Germany itself, but also made some explanations in regard to the Anglo-American Commission. It was empowered to discuss amicably all differences, and any difficulties arising were to be referred to the home government by cable, and instructions would be returned in the same way. No further meeting of the British and American Commission is anticipated, still awaiting the arrival of representatives from France, who are soon expected. Cardwell, Secretary of War, has introduced a bill for the reorganization of the army. He declared that it was now established that the colonies must pay for their own defence. It is proposed to place the War Office under the supervision of the administration, and to abolish the purchase system. The defensive works proposed by the Secretary are estimated to cost £50,000,000, and the new artillery £10,000,000 more.

A Paris dispatch of the 19th says: There is good authority for stating that Germany's final conditions of peace include the cession of Alsace and Lorraine, and the fortresses of Thionville and Belfort, and an indemnity of £50,000,000 sterling.

A Bordeaux dispatch of the 19th says: In the National Assembly to-day M. Thiers delivered a speech in the capacity of chief executive of the French republic. He dwelt upon the distress and suffering which had been caused by the war and the necessity of peace, and upon the necessity of peace. "Nevertheless," said M. Thiers, "the terms of peace would be courageously discussed with the Prussians, and would only be accepted if consistent with the honor of France. The task of the administration is to pacify and reorganize the country, restore its credit and reorganize its finances, when this is accomplished the country itself will decide its destiny."

The Assembly subsequently adopted a proposal made by the government to send a commission of fifteen deputies to Paris to act as intermediary between the negotiators and the Assembly. M. Thiers proposed that the Assembly suspend its sittings during the negotiations. Thiers, Picard and Favre left for Paris this evening.

In the House of Commons, Gladstone, in reply to an inquiry, denied that any proposals had been received from the United States for the purchase of the British Colonies in the North American continent. He expressed his indignation at questions of this character, and ending the sittings of the Joint High Commission at Washington.

UNITED STATES.—The revenue receipts for the first six months of the fiscal year ending 6th mo. 30th, 1871, show a falling off of \$8,769,818 from the amount collected during the corresponding period of the preceding year. The receipts of the Treasury for the quarter ending 12th mo. 31st, 1870, were from customs \$2,654,523.98; internal revenue, \$31,033,265.08; public lands, \$510,915.28; miscellaneous, \$11,498,416.26; total, \$85,097,120.60. The payments for the same time were: Civil and miscellaneous, \$18,052,316.73; interest, \$3,109,000.00; pensions, \$5,242,233.34; interest on public debt, \$25,494,664.80; total, \$63,111,723.42.

Internal revenue statistics show that 402 grain, and 5 molasses distilleries were in operation 2d mo. 1st, 1870, producing 275,707 gallons of spirits daily. On the first of the 3d mo. 1st, 1871, there were 392 grain, and 5 molasses distilleries, producing 236,146 gallons daily.

The bill providing a territorial form of government for the District of Columbia has passed both Houses of Congress, and been sent to the President. The bill creating a more complete school system has passed to a second reading, a motion to table having been defeated, 56 to 116.

The first resident Japanese minister to the United States arrived at San Francisco on the 16th. The name of the minister is J. H. Mutsini Litzniska, an uncle of the reigning Mikado. His suite consists of seventeen persons, and is accompanied by thirteen students. The oldest member of the mission is under thirty.

There were 274 interments in Philadelphia last week 43 deaths from consumption, 27 inflammation of the lungs, and 13 old age.

The steamer *Tenille*, which sailed from New York on the 27th inst., with the Dominican Commissioners, a scientific corps and various attaches, made her voyage to Sanama Bay in about eight days, remained there a week, and arrived at San Domingo on the 2d inst. President Baez gave the Commissioners a warm welcome, and the inhabitants appeared to be friendly to annexation. General Cabral, the rival of President Baez, had been invited to make a visit to San Domingo, and would visit Azua, a port sixty miles west of St. Domingo, and return to the United States early next month.

The House of Representatives has passed a bill authorizing the President to appoint for a joint commission to establish the north-west boundary between the United States and Great Britain, and the United States.

The gross earnings of the United Pacific Railroad for the first mo. 1871, were \$418,592.76, and the expenses \$281,061.63, leaving net \$137,531.13.

The Markets, &c.—The following were the quotations on the 20th inst. *New York*—American gold, 111½; silver, 127½; gold and silver, 187½; cotton, 10½; wheat, 10-40, 5 per cent, 110½. Superfine flour, \$5.95; No. 1, \$6.30; finer brands, \$6.50 to \$10.65. No. 2 spring wheat, \$1.52. Canada barley, \$4.12 to \$4.20. Oats, 66 a 69 cts. Western mixed corn, 80 a 81 cts.; yellow, 85 cts. *Philadelphia*—Uplands and New Orleans cotton, 27½; superfine, 28½; No. 1, 28½; No. 2, 27½ to \$2.50. White wheat, \$1.80 to \$1.85. Yellow corn, \$1.60 a \$1.65; Indiana and Ohio red, \$1.55 a \$1.60. Yellow corn, 79 a 80 cts. Oats, 62 a 63 cts. The arrivals and sales of beef cattle at the Avenue Drove-yard

reached about 1900 head. Extra sold at 8 a 8½ few choice at 9 cts.; fair to good, 6½ a 7½ cts., and more at 4 a 6 cts. per lb. gross. About 15,000 sheaf at 4 a 4½ cts. per lb. gross, and 15,000 for corn \$11.50 for high, \$11 a \$11.50 for cor *Chicago*—Spring extra flour, \$5.25 a \$6.25. No. 2 spring wheat, \$1.22 a \$1.23. No. 2 corn, 50 cts. 20 cts, 48 cts. No. 2 rye, 90 cts. Barley, 70 cts. 12½ a 12½ cts. Dressed hogs, \$8.40.

RECEIPTS.

Received from Friends of Springfield Prep Meeting, Ohio, per Jehu L. Kite, \$30, for the men.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instr will be held at Philadelphia, on Seventh-day mo the 25th inst., at 10 o'clock.

CHARLES J. ALLEN,

Second month, 1871.

WESTTOWN BOARDING SCHOOL.

Wanted a Teacher for the Boys' first mathen school. Application may be made to Thomas Conard, West Grove, Chester Co. Dr. Charles Evans, 702 Race St., Philadelphia Geo. J. Scattergood, 413 Spruce St.,

FRIENDS' BOARDING SCHOOL, TUNES NEW YORK.

A Teacher is wanted in this Institution. Application may be made to Samuel Morris, Olney P. O., Philadelphia James E. Rhoads, Germantown. Geo. J. Scattergood, 413 Spruce St., Phila

FRIENDS' BOARDING SCHOOL FOR THE CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm near it. Application may be made to Ebenezer Wurt, Marshallton, Chester Co. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., Geo. J. Scattergood, 413 Spruce Street, do

FRIENDS' ASYLUM FOR THE INSANE

New Franklin, (Twenty-third Ward,) Philadelphia Physician and Superintendent.—JUSTINA H. W. MORRIS, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 10th inst., at his residence Spring Delaware Co., Pa., JOSEPH EVANS, in the 82d year his age a beloved Elder in Springfield Partical Chester Monthly Meeting. Having early in life been admitted to have the yoke of Christ placed upon him naturally strong will and propensities were by under the government of Divine Grace, and he was able to adhere to the doctrine of God his Servant, and his conversation conformed with the press made. Clothed with a meek and quiet spirit, an apt in the expression of his religious experience judgment, he was yet ever watchful and firm maintenance of the doctrines and testimonies of the Gospel as held by Friends, commending by example self-denying religion to Christ, "to every man in the sight of God;" and thus he became preacher of righteousness to all observers among he walked. During his short sickness he suffered from difficulty of breathing, and his petitions were vent for patience and divine help to bear his affliction, and that "it was the Lord's will the work must out short in righteousness." It being remarked the work of preparation for death was not now done, and that he had been long engaged in it, he said, "I have been a sinner, the things of this have, at times, had too much place with me, and nothing has been so precious to me as to see the Lord God who taketh away the sin of the world." He was crowned with peace. "Precious in the sight Lord is the death of his saints."

He was suddenly on the 31st of Twelfth month JACOB OGDEN, of Benton, a member of Muncy Mt Meeting, Pa., in the 74th year of his age.

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For "The Friend."

Travels of a Naturalist.

(Continued from page 214.)

We watered the ship at Mew Bay, near entrance to Sunda Straits. I went ashore with the watering party, and wandered about to have a look at the place. On the steep, wooded shore I noticed a beautiful little cascade which fell down a rock into the sea, and under the shade of dark-leaved trees, water-casks were filled without let or lance. There was a legend among the people of a rhinoceros having charged a watering party at this very spot some time previously, which exciting incident, if ever it occurred, lent an additional charm to the spot in the eyes of these danger-loving sons of the forest.

In sober truth, however, the ground all about was literally ploughed up by the tracks these huge unwieldy pachyderms. Instead of landing at the watering place, however, I preferred making a little *detour* through the forest, at no great distance from shore. Dead, hoary, lichen-spotted, ferned trunks lay prostrate in my path, and it, green, sombre trees overshadowed the white coral strand, which gleamed beneath their wide-spread orchid-laden branches. Progress at first was somewhat slow and cautious, on account of jungle parasites and many creepers; but as I proceeded I looked out and hunted for specimens of natural history. Coming to a fallen tree, I overturned and discovered a slender green snake, with a pointed nose, and otherwise peculiar in its movements and appearance. The creature, being vigilant, wide-awake, and very naturally made its escape as soon as I found itself disturbed in its retreat. A few feet further onward I came upon a fallen tree overgrown with ferns. On raising it I perceived beneath it two ugly scorpions, one of a formidable size, and coiled affectately round a numerous progeny. These creatures were rather repulsive in appearance. With cautious care, for I suspected their bite to be potent, I passed a running noose vine round their knotted tails, and secured the parents of this interesting family by suspending them to a convenient twig.

I next came to a huge tree, which, from its appearance, seemed to promise some re-

sponse to the anxious inquiries of the naturalist. Its decayed trunk was covered with toadstools, and tenanted by legions of white-ants; we also discovered on it some funguscating beetles, a very handsome species, of a goodly size, marked prettily on the back with a black-and-red pattern. Stripping off a portion of the loose and partially-detached bark, I was momentarily startled by the appearance of a little, nimble, dusky, splay-footed, flat-bellied gecko, a sort of lizard, which was instantly taken up and made a prisoner, not, however, alas! without the loss of his tail, which fell off in the struggle. A couple of yellow centipedes were more fortunate in their attempt to escape; dropping on the ground, they vanished in a most desperate hurry. Numerous shining, smooth 'thousand-legs' were coiled up in the rotten wood, and under the damp, close-laid masses of bark were the flattened forms of several strange bark-beetles.

"This wild tiger-haunted corner of Java is permeated by small trickling rivulets which flow beneath the 'undergrowth.' Stooping down to take a drink at one of these (for the thermometer here stands at 90° in the shade), I noticed something which made me start. Robinson Crusoe, when he saw 'the print of a man's foot in the sand,' could not have been more completely taken aback than I was by the object on which my eye was riveted. Under my very nose, the fresh imprint of a tiger's paw was manifest, so large that my outspread hand just covered it. Aware, however, of the twilight-loving habits of these cat-like monsters, I felt somewhat reassured, and was by no means inclined to be diverted from my scientific investigations. The finding of some pretty fresh-water shells in the stream diverted my attention from this ominous trace of the much-dreaded man-slayer. It must not be supposed, however, that there was no cause for alarm; two villages in the immediate neighborhood were at that very moment deserted, having been recently desolated by these formidable animals.

"Still, knowing that, though by no means impossible, it was not very likely that they would be prowling about, or venture to make an attack in the full blaze of sunshine, I continued my researches. Among the foliage of the trees I discovered some handsome land-snails, and several other kinds of land-shells under the dead leaves, while pretty silver-marked helmet-beetles alighted on the sunlit blades of horizontal leaves. The loud grating noise of the tree-crickets, or cicada, vibrated through the otherwise silent leafy wilderness without a moment of cessation.

"A few days later, I spent several hours in exploring Mew Island, a little coral islet near the entrance of the Sunda Strait. This island is densely wooded to the water's edge, and is partly encircled by a barrier-reef. As I stepped from the boat upon the reef, I was struck at once with the extreme beauty of a species

of amphitrite, a sea-worm living in holes of the great solid madrepores which compose the reef. The gills of these lovely creatures are in the form of spiral ribbons of a brilliant orange-green and blue; these resplendent gaudy plumes are alternately extruded and withdrawn, and seen through the pellucid water, present a very singular and beautiful appearance. On the moist sand within the reef were numbers of pale grey crickets, veritable maritime Orthoptera, which share the strand with horseman-crabs, and perforate the soil in every direction. It was now calm, as well as hot, and the still water under the dark shadow of the overhanging trees abounded with long-spined purple sea-eggs, glancing here and there among which were black and yellow chaetodons, fishes of a strikingly handsome appearance, on account of the contrast of color which they present. Jumping from stone to stone like so many tiny seals, were numbers of periophthalai, fish as singular in form as the chaetodons are vivid in color. Sea-slugs, or holothuria, were lying quiescent in the shallow pools, or 'dragging their slow lengths along' the coral debris; some crabs, with bright scarlet eyes, were detected hiding beneath the madrepores; and starfish, with slender snake-like rays, were observed wriggling their way among the dead shells and seaweed. Such were some of the curiosities of nature which struck me as worthy of observation during my sojourn on this tropical barrier-reef.

"On penetrating the jungle, I could not but admire the great gutta-percha trees firmly anchored in the loose coral, and supported by broad buttresses which extended beyond the base of their trunks. One giant tree had fallen, and his prostrate form was already clothed with a drooping pall of epiphytes, and nearly screened from view by the pinnate fronds of that fine fern *Lomaria*, and the cylindrical branches of enormous club-mosses, or *Lycopodiums*. A species of solitary-wasp, and legions of indefatigable white-ants, were engaged on the work of demolition, which in the tropics is soon effected; while in the tree-tops overhead, the cicada were chanting a monotonous dirge over the decaying form of the vegetable giant. This was the first time I had seen the *Cycas* in fruit, and I obtained some fine specimens, of the size and shape of large pine-apples. I perceived also a species of *Nepenthes*, with very pretty pitchers growing in great luxuriance in one part of the island.

"Continuing my walk, I came upon a deserted village, which offered a picture of mingled luxuriance and desolation—the luxuriance natural, the desolation human. The ruined huts were encircled by verdurous broad-leaved bananas, and the blackened stems of burnt palms, while some were overgrown with ferns, or half buried beneath dense masses of parasitic creepers. The capsicum and cotton-plants around were choked by the rank

growth of trailing convolvuli, and the village paths were green with weeds, and obstructed by rotten trees swarming with centipedes and scorpions. Absorbed in the contemplation of this strange scene, I was startled by the sound of heavy, flapping wings, and looking up saw two large birds with outstretched necks, swinging their way to a tall bare tree adjacent; as they perched side by side upon it, I recognised the great black-and-white horribill. In the perfect solitude of the jungle, sudden sounds of mystery, like the vibration of the wings of these birds, the light crafty step of the tiger, or the apprehension of the unknown horrors of the jungle, induce one to carry his hand instinctively towards the faithful revolver. The tigers were very persevering in the pursuit of their prey. Several Malays had come over here to avoid those which had devastated their village on the mainland, but these man-slayers, having once tasted human blood, swam over to the island in pursuit of the fugitives, and so molested them that they were forced to quit the neighborhood altogether."

The vessel to which our author was attached proceeded to China, and this gave him an opportunity of becoming acquainted with some of the productions of that country, and the industrial pursuits of its inhabitants. While walking along the banks of the Yang-tze-Kiang river, he says: "Turning my eye in one direction, I perceived an individual with basket on arm, surveying the willows with inquiring eye. I was anxious to know on what he was intent, and observed his motions. By means of a little sizzle at the end of a long bamboo he ever and anon detached brown swinging cradles from the slender boughs, and deposited them that he was a pupa-gatherer, and that those tiny mummy-like objects of his solicitude were the pupa-cases of a species of moth. When I humbly desired to know the use to which these accumulated grubs were to be put, the face of the old man relaxed into a smile, and he did his best to assume the appearance of a duck gobbling up imaginary fat grubs with impatient greediness and noise. From this pantomime I gathered that he was collecting food for his ducks; for this is one of the several ways which they have of fattening ducks in China."

"There is a wide marshy plain at the junction of the Woosung and Yang-tze rivers, with mudflats stretching away for miles. Here the uncouth buffaloes delight to wallow in the ooze; the white pad-birds stand in a row at the edge of the water; and far in the distance, like a sentry at his outpost, watches the gray solitary heron. A flock of teal settles down in the water, and the sparkling surface of the river is dotted with brown-sailed junks. A vole or field-mouse sometimes runs across your path, or the gliding form of a snake is seen vanishing in the grass."

"Towards evening, frogs are demonstrative, croaking loudly and without cessation, and leaping by hundreds down the banks of the dykes and streams. Now these merry batrachians are good for ducks, and Chinamen are particularly fond of fat ducks. The natural result is that, at this 'witching hour of night,' silent boys and old patient men are seen in these frog-haunted precincts, a long bamboo rod in their hand, and a string baited with a worm, angling for frogs! In my homeward walks, when the brown owl swooped down and settled on the cotton fields, and the huge

black shard-beetle flew across my face, I often fell in with an old man bending under the weight of a hamper of frogs, the produce of his evening's fishing."

(To be continued.)

For "The Friend."

Selections from Memoranda concerning Hannah Gibbons; a Minister deceased.

(Concluded from page 213.)

4th mo. 5th, 1865. Dear mother is more comfortable to-day, and is able to select some tracts for distribution: but remarked as before, on similar occasions, "I have more need to be concerned for myself," reviving the desire to be prepared for the solemn summons.

5th. mo. 7th. Seeing her in the evening very weary and unable to change her position, with an exercised mind also, it was proposed to have a chair with wheels, so that she could be moved from one part of the chamber to another. She said, "My dear child, it is very kind of thee; but I sometimes think of Isaac Pennington's language, 'Nothing but Christ, nothing but Christ.' I think our Saviour said, 'Ye are my friends if ye do whatsoever I command you.' To have Him for our Friend, and to be His friend, is more than any earthly attainment."

7th mo. 21st. When in much pain she remarked, "My suffering is great; and the Lord only knows why it is so. May He grant me patience to bear it, until He is pleased to say it is enough."

12th mo. 26th. Under exercise, without being able to discern clearly the pointings of duty (which is much her experience) she said, "I think my Heavenly Father knows there is nothing I so much desire as a quiet mind and an approving conscience; and why I am thus tossed I do not know; but if it is designed for my furtherance in best things, I desire to be resigned."

"5th mo. 2d, 1866. After a suffering day she repeated, "I have nothing to trust to but mercy. I think it is a favor to have faith that the foundation of God standeth sure."

8th. Feeling herself very ill in the night, she said, "My hope is in the mercy and goodness of my blessed Saviour; and I think I feel He is near me. If I do not live to see my dear children again, tell them I desire they may keep their religious duty first in view, and let worldly concerns be of a secondary nature."

6th mo. 6th. Mother repeated the language, "Cast me not off in the time of old age, for sake me not when my strength faileth," adding, "if I could have evidence of my acceptance it would be an unspeakable favor; but I may have much yet to suffer; and if so, I trust patience will be given equal to the day."

18th. When in much suffering, she said, "Lord increase my faith, and the things I know not, teach Thou me."

7th mo. 2d. She was attacked with violent pain in her side attended with other distressing symptoms, so as to induce the belief that the time of her release drew near. After a time of great weakness, she said, "I can adopt the language of Samuel Emlen, near the close of his life, that the kindness of dear children and near relations I esteem a blessing from Heaven." To aunt M. G., she remarked, "What a favor to have thee to comfort my dear daughter in this time of trial, in which we seem about to be separated, after having lived so many years in near unity; and, ac-

ording to our little measure, gospel fellowship."

30th. Being very sick in the afternoon followed by a disturbed night, she said, "H I long for the rest of Heaven!" Such expressions being generally followed by that a desire to be preserved from a murmur spirit.

31st. In the evening she expressed as follows: "I often think at the close of the day whether it has been spent in a manner consistent with a disciple of Jesus Christ. I think it is my daily desire to live so as to have approbation of Him who seeth not as men seeth."

9th mo. 16th. When suffering much, she said, "Why am I so long detained here? May I be strengthened to bear all as I ought. I may will, O Lord, but 'Thine be done!' pleased to renew my faith."

30th. The past two weeks, mother has the effects of a heavy cold, with increase of cough and oppression; but again the healing Hand has been extended. The weary spirit often longs for a release; yet submission the Divine will is the daily desire of her heart.

3d mo. 25th, 1867. Feeling unusually weak and prostrated, she said, "It seems an intention to prepare for the close. May the Lord sustain me unto the end, and my dear child also."

5th mo. 22d. On parting with my brother mother revived the language of her father on his first visit after her marriage: "Farewell, my dear child, don't let the things of this life choke the better seed. I hope I may never see thee again. My hand and trust are in Jesus Christ my Saviour."

11th mo. In allusion to my sister's brother-in-law coming to spend the winter with us, mother said, "May we all be established on the only sure foundation, Christ Jesus. I often remember the language, 'I that cometh unto me, I will in no wise out.' I do endeavor to come unto Him."

No date. Our dear mother passed the winter in better health than usual; though she suffered from weariness and nervous restlessness, particularly at night. Her desire of patience to wait the Lord's time for her release was often expressed; as also were blessings recounted. A deep and almost abiding sense of her unworthiness attend the expression that she had no other trust to but the mercy of God in Christ Jesus was often repeated.

During the last week of her illness, mind wandered at times, but she had intermissions of brightness throughout. At one time she hoped her iniquities and shortcomings would be forgiven and remembered more. When suffering from pain and oppression, she expressed to a relative that she desired to be preserved from a murmuring spirit, and enabled to adopt the language, "Thou shalt say ye will I trust in him." Pass of Scripture were often repeated: such as "This is the way, walk ye in it." "The Broom cometh, go ye forth to meet him." Fourth-day night she supplicated thus: "kingdom come, thy will be done, forever, forever, and forever." The hope being expressed that when the summons came it would joyful to her, she replied, "I think I may wish dear William Jackson, 'I have a heart that when done with the things of tin shall be admitted into the assembly of just of all generations.'" At another time

Oh Lord! my only Helper, keep and preserve my soul I pray Thee; lest after all I have known of Thee, I slide as many have fallen, from the path of Thy holy commandments."

Fifth-day, the last of her precious life on earth, was one of great weakness and suffering. Though expression was attempted, articulation had become so difficult, that but little could be understood. In the evening she said nothing about being released, and queried, "Why do I linger?" A little after, "I am like a poor creature!" Her little remaining length was now fast declining, and about o'clock in the evening of Fourth month 2d, 1768, and when aged about 97 years and two months, her weary, waiting spirit was gently passed from its suffering tenement: and, we need not doubt, was permitted to enter that so often longed for.

For "The Friend."

An Account of Richard Smith, author of "A Letter to a Priest of the Church of England," A.D. 1660.

(Continued from page 210.)

When being called in as Arbitrator between Edward Byllinge and his Trustee would appear to have been the first introduction of William Penn into active participation in American affairs. The following letter shows the uneasiness, which the obstinacy of Fenwick in refusing to accept his award, brought worthy arbitrator into, lest the good name and peace of the parties, and of society, should suffer by the contention.

John Fenwick:—The present difference betwixt thee and Edward Byllinge fills the hearts of Friends with grief, and with a reason to take it in two days into their consideration to make a public denial of the perdition offers violence to the award made, or it will not end it without bringing it upon public stage. God, the righteous Judge, visit him that stands off. Edward Byllinge I refer the matter to me again, if thou wilt the like. Send me word: and as opposeth I am with business, I will find an afternoon morrow or next day to determine, and so prevent the mischief that will certainly follow by neglecting it in Westminster Hall. Let me know by the bearer thy mind. O John! let it be with thee, and the honor of it in this day, prevail to him that causeth offences!"

From another letter:—
O John! I am sorry that a toy, a trifle, should thus rob men of their time, quiet, and more profitable employ. I have had a good science in what I have done in this affair; if thou reposest confidence in me, and best me to be a good and just man, as thou hast said, thou shouldst not be upon such uncertainty. Away with vain opinions, I beseech thee, and fall closely to thy business. Thy days spend on that and make the best of what thou hast. Thy grand children will be in the other world before the land thou hast allotted will be employed. Myself, I will answer for it, shall do thee all that I can and service in the affair that becomes me, who, I told thee at first, should draw it as for myself. If this cannot scatter thy fears, thou art unhappy, and I am sorry.
Thy friend,
WILLIAM PENN."

This dispute being at length adjusted, the same year, 1675, "by the kind offices of Penn, Fenwick embarked with his family the ship Griffith, accompanied by several

other Friends, to take possession of the land assigned him. They landed at a 'pleasant rich spot' on the river Delaware, where they commenced a settlement, to which he gave the name of Salem," (or, "peace.")

"This was the first English ship that came to the western part of New Jersey, and none followed for nearly two years. In the mean time Edward Byllinge becoming embarrassed in his circumstances, was desirous of transferring to his creditors his interest in the territory, being the only means he had to satisfy their claims.

"At his earnest entreaty Penn consented to be associated as joint trustee, with two of the creditors, Gawen Lauric" (or Lawrie) of London, and Nicholas Leucis, of Hertford, to carry out his intentions and render the property available. Penn thus became one of the chief instruments in the settlement of New Jersey, and establishment of its colonial government, which prepared him for the still greater work of founding a colony of his own." (Janny.)

"The others accepting the charge," says Samuel Smith, "they became trustees for one moiety or half part of the province; which though yet undivided, necessity pressing, they soon sold a considerable number of shares of their propriety to different purchasers, who thereupon became proprietors (according to their different shares), in common with them; and it being necessary that some scheme should be fallen upon, as well for the better distribution of rights to land, as to promote the settlement, and ascertain a form of government; concessions were drawn, mutually agreed on, and signed by some of the subscribers, (for they did not all sign at once.) It was next the business of the proprietors, who held immediately under Lord Berkeley, to procure a division of the province."

"The concessions above referred to, entitled 'The Concessions and Agreements of the Proprietors, freeholders and inhabitants of the Province of West New Jersey, in America,' being, in fact, the Concession of the Constitution and laws of that province, from the Proprietors to the people and settlers thereof, and the Agreement thereto and acceptance thereof by all settlers, whether proprietors or not, constitute to this day the fundamental law of New Jersey. They are signed by, in all, one hundred and fifty-one names; being those of proprietors under the Trustees of Byllinge, and old holders under patents of the Dutch, Swedes, and the Duke of York. They did not, as S. Smith says, all sign at once, and to explain the method of their signatures, we must refer once more to E. Byllinge and his debts.

It will have been observed that Berkeley and Carteret had held New Jersey as equal partners or "tenants in common," each having an equal right in the whole. The entire rights or "half part" of Berkeley, had been transferred to Byllinge and by him to his new trustees, but no territorial division had yet been effected with Carteret, by which the Trustees could claim sole property within definite limits. Nevertheless, to accommodate the creditors, the Trustees agreed upon a division of the property into shares; and, in advance of settlement with Carteret, began to allot them, pro rata, among creditors. The moiety of New Jersey was "cast into one hundred parts, lots, or properties;" ten of which, (or one tenth of the whole,) were al-

lotted, as we have seen, to Fenwick. The principal creditors were allowed a first choice in the remainder.

Edward Byllinge owed, by borrowing or otherwise, £11,500, a sum insignificant in these days, but great in those. The largest debts, or those of longest standing, seem to have been owed to Friends in Yorkshire, though a large sum was also owed to London Friends. It seems to have been on this account that a preference in choice of allotments was given to Yorkshire Friends in the "Concessions," in the following directions to the Commissioners of property:—

"And the commissioners for the time being are to take care for setting forth and dividing all the lands of the said province as be already taken up, or by themselves shall be taken up and contracted for with the natives; and the said lands so taken up and contracted for, to divide into one hundred parts, as occasion shall require; that is to say, for every quantity of land that they shall from time to time lay out to be planted and settled upon, they shall first, for expedition, divide the same into ten equal parts or shares, and for distinction sake, to mark in the register, and upon some of the trees belonging to every tenth part, with the letters A, B, and so end at the letter K. And after the same is so divided and marked, the said commissioners are to grant unto Thomas Hutchinson of Beverly, Thomas Pearson of Bonwicke, Joseph Helmsly of Great Kelke, George Hutchinson of Sheffield, and Mahlon Stacy of Hansworth, all of the county of York, or their lawful deputies, or particular commissioners, for themselves and their friends, who are a considerable number of people, and may speedily promote the planting of the said province. That they may have free liberty to make choice of any one of the said tenth parts or shares, which shall be first divided and set out, being also done with their consent, that they may plant upon the same as they see meet; and afterward any other person or persons who shall go over to inhabit, and have purchased to the number of ten properties, they shall and may have liberty to make choice of any of the remaining parts or shares to settle in."

The five Friends of Yorkshire above named, acting "for themselves and their friends," the other Yorkshire creditors, took ten Properties for debts amounting to £3,500. We thus arrive at the then estimated value of a choice Property or one hundredth share of West New Jersey, viz. £350.

The "Concessions and Agreements" were, with some irregularity caused by distant residence, &c., signed by the Proprietors in the following general order: First, E. Byllinge's Trustees, next the Yorkshire creditors, next the London creditors, then the proprietors who afterwards purchased shares, or who already held under Dutch and Swedish patents and those of James or Fenwick. Of the 15 names about 30 are Dutch and Swedish, leaving a balance over and above the 104 new Friendly proprietors, of 16 or 17 whose titles came from the Duke of York or Fenwick.

The signature of Richard Smith of Bramham, in a fair and clerly handwriting, appears on this document among those of the Yorkshire creditors, immediately succeeding that of Byllinge. His two eldest sons' names also appear as Proprietors, but as they were minors at the date of the document, their shares were probably taken for them by their

father, and they affixed their names long afterward.

John Smith, the eldest son, though a Yorkshreman, is found among, and located with, the "London Company" of creditors and settlers, and this circumstance, and that of Richard Smith's signature being next to Edward Byllinge's, renders it probable that the latter was in London at the time of the composition of the document, and, as a friend of weight and character, and one of the chief Proprietors, was consulted as to its provisions by Byllinge and the Trustees, and hence signed with them.

(To be continued.)

MUSIC OF THE SEA.

The gray, unresting sea,
Adown the bright and belting shore,
Breaking in untold melody,
Makes music evermore.

Centuries of vanished time,
Since this glad earth's primeval morn,
Have heard the grand unspanning chime,
Momentally new-born.

Like as in cloistered piles,
Rich bursts of massive sounds upwell,
Ringing along dim-lighted aisles,
With a spirit-trancing spell;

So on the surf-white strand,
Chants of deep peal the sea-waves raise,
Like voices from a viewless land,
Hymning a hymn of praise.

By times in thunder notes,
The booming billows shoreward surge;
By times a silver laugh it floats;
By times a low, soft dirge.

Souls more ennobled grow,
Listing the worldly anthem rise;
Discords are drowned in the great flow
Of Nature's harmonies.

Men change, and "cease to be,"
And empires rise, and grow, and fall;
But the weird music of the sea
Lives and outlives them all.

The mystic song shall last
Till time itself no more shall be;
Till seas and shore have pass'd,
Lost in eternity.

—Once a Week.

"Sow th' rock repel thee
In its cold and sterile pride,
Some cleft there may be given,
Where the little seed may hide,
Fear not for some will flourish,
And th' trees abound,
Like the willows by the waters
Will the scattered seed be found.

Work while the day-light lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard cometh,
And the laborers are done;
Watch not the clouds above thee;
Let the wild winds round thee sweep,
God may the seed-time give thee,
But another hand may reap."

For "The Friend."

Mount Washington in Winter.

In a letter from Professor Huntington recently published, he states that of all the atmospheric phenomena observed or experienced in their elevated and exposed winter quarters, the wind is the most interesting as well as the most fearful. He says:—

"The wind comes quite often enough to keep us wide awake, even if there was no other excitement in other ways. For instance,

we can take our sled and go down to the gulf tank quicker than any one would dare to slide on the railway. If there are any who think there is no excitement in sliding on the railway or on the sled, we would advise them to come up here and try it. If on the railway they should fall through the trestle, or on the sled should narrowly escape running over into the great gulf, they might conclude there was too much excitement.

"Very few meteorological observers measure the velocity of the wind. They judge what kind of wind there is—gently pleasant, pleasant brisk, very brisk, high wind, &c., and these are arranged according to a certain scale, generally from nought to ten; nought representing a calm and ten a most violent hurricane. The velocity of the wind can be measured quite accurately by an instrument called the anemometer. The one most in use is Robinson's.

"On most observatories the cups are exposed all the time, the shaft extending down to the observer's room, but here, on account of the accumulation of frozen mist, the cups become in a short time so coated with ice that it soon ceases to register correctly; so most of the time the instrument has to be kept in the house. The one used here being portable, it can be moved without any difficulty. Very few persons have any idea of the wind or its pressure. The greatest velocity that has been measured at the observatory at Central Park, New York city, is thirty-five miles per hour. As the observatory is in an exposed situation, and near the seaboard, it is reasonable to conclude that this is as great a velocity as is experienced anywhere on the Atlantic slope, where the altitude is not much above the sea level. The pressure per square foot for this velocity is six pounds.

FORCE OF THE WIND.

"As the pressure varies as the square of the velocity increases, when the wind's velocity is twenty miles per hour, its force is four times as great as that of the wind blowing ten miles per hour. It requires a man of considerable physical strength to stand against the wind when it is blowing from sixty to seventy miles per hour, as the pressure is then from eighteen to twenty-four pounds per square foot. If a person presents a surface of six square feet, and knows his physical strength, he can easily tell how great a velocity he can withstand. It is a very different thing, however, being merely able to stand, bracing oneself, from going against the wind, for in that case we have, as it were, to push the weight of the pressure of the atmosphere before us. The summit of the mountains is rarely free from winds, and they have a greater velocity than at any point where they have ever been measured, except those measured by Mr. Clough and myself on Moosilauke, last winter.

"The reason why it is so much greater here than elsewhere is from the fact that in the valleys the wind is unsteady, blowing in gusts, while here, as a general thing, it is continuous; often there is not the slightest lull until the storm reaches its culmination, then there are lulls, which continually lengthen until the storm ceases. The greatest velocity probably exceeds a hundred miles per hour, though the greatest measured has been ninety-two. Calms are very rare, and of short duration. They occur only when the wind is on the point of changing. At times the changes are very sudden; the wind may be southeast, and in an

hour there will be a stiff breeze from the northwest, which soon increases to a gale. A change of the wind from a point to the exactly opposite is not uncommon. The prevailing wind has been northwest, and the violent winds have thus far come from that direction, or a few points farther north.

"As the side of the house presents a surface of more than six hundred square feet, the force of the wind, when it reaches its great velocity, is tremendous, especially when it comes in heavy gusts; it puts the house to severest test. After a time of light wind when the building is full of frost and the ice are frozen, a heavy wind loosens the ice with a report that is startling; so sharp is it until we become accustomed to it, we hardly believe but that the house is coming down over our heads. These reports, with almost constant roar of the wind, are trying to weak nerves, and even if a person has considerable courage it is sometimes difficult to be perfectly cool, particularly when the thermometer gets below —40, as the chances escape are very small should the house be crushed. But in general it only furnishes excitement enough to keep off the ennui incident to isolated life.

NIGHT WINDS.

"Nothing has surprised me more than fierce winds we have when it is perfectly clear. We expect them when there are clouds on mountains, but we have had the wind run about eighty miles per hour when there was not a single cloud above the summit. The wind at such times is rarely a steady pressure as it is during a period of storm. Now the elements is so remarkable as when the invisible elements rage with such fury at this high summit on a clear, cold, moonlight night in mid-winter. At such times the ice is intensely blue; the moon looks coldly down and the stars shine as nowhere else, except high altitudes and in northern latitudes. Beside the roar of the wind and the creaking of the house, the wind seems to be trying utmost to draw the coals upward through the stovepipe, for it tugs and pulls and jerks, now, as if gathering all its force, it gives long, steady pull, but the coals are too heavy for it. With light wood it would certainly succeed, if not in taking the wood away, at least in taking every spark of fire—for it was done several times during my stay on Moosilauke.

"Now the sound is a hoarse, deafening roar that dies away into a plaintive moan; no screeches and howls, but in an instant sound ceases, only however to be renewed by others so weird and strange that one almost believes that the ghosts of the aborigines, were guilty of having ascended where the lichens grow, still hover about the summit; for they had a tradition that such never reach the happy hunting-ground beyond the sunset, but must wander for ever around the mountain they had dared profane. Now it seizes the damper in the pipe, rattles and vibrates, and seems to offer no assistance to the passing currents in the air.

WIND AND VAPOR.

Thus the wind through the pipe roars shrieks, growls and howls, pipes and gratings and jarring, creaking and twanging, then gently breathing with a plaintive moan while outside it comes in waves, as the oceans in heavy surges on the shore. Almost every one who has been here in summer

iced, when at intervals there are clouds rising over the mountain, that the winds with greater velocity while the clouds are on the mountain. This is probably due to the greater humidity, as it is well known that an excess of aqueous vapor gives rise to fogs in the atmosphere. As the motion of the atmosphere is from the place where it contains least vapor to that where there is most vapor, this may be the cause of the falling northwest winds. On account of the proximity of the ocean, there must be an excess of vapor there as compared with the winds on the summit of Mt. Washington."

THE WIND AND THE BAROMETER.

That there is a close connection between the force of the wind and the height of the barometer, even in low situations, is well known. The barometer generally falls before a high wind begins, and with more or less rapidity, according to the character of the atmospheric disturbance which is approaching. This is not all; during the prevalence of a storm, the height of the mercurial column is as the force of the wind varies, the falling as the latter increases and rises as it subsides. For when the air is in rapid horizontal motion it presses with less force vertically than when it is still. This may be illustrated by experiment: thus if we blow with the breath a pair of bellows directly across one end of a tube (open at both ends) with a flock light wad of cotton in it; the latter, if the experiment be properly conducted, will be blown towards that end of the tube, thus indicating that the atmospheric pressure in the interior of the tube is less there than at the other end; although a part of this effect is due to the friction of the air. For the same reason it is frequently noticeable that our chimneys have a stronger draught when we have a high, steady wind. An interesting illustration of this kind is given by one of our professors, H. speaks of the ancient efforts of the wind to draw the coals of the chimney.

The barometer, as a meteorological instrument, has been chiefly used to indicate approaching storms, and hence its action beforehand has probably been more studied than its changes during the prevalence of storms. On this latter point Professor Huntington thus expresses his experience on the summit of Mount Washington. He says: "From my observations here and on Moosilauke, it is quite certain that during periods of storm there is a close connection between the velocity of the wind and the rise and fall of the barometer. During a period of storm we mean the time commencing in any severe and extensive commotion of the atmosphere. These commotions usually last here from twelve to thirty-six hours, and may extend to forty-eight hours; the barometer rises to its mean height at the commencement of each period of storm during our observations. I have constructed two curves on the same time scale, one representing the velocity of the wind, the other the rise and fall of the barometer, and find that the ordinates of these curves almost exactly correspond. In some instances the barometer went up when the wind subsided; in the midst of a storm, but at the close of the velocity of the wind again increased, which is continued to do for half an hour, when there were frequent lulls, accompanied by a gradual rise in the barometer until the storm ceased."

In further illustration of the force and effects of the wind on the summit of Mount Washington, we give the following extract from a letter dated the 10th instant, from a correspondent of the *Boston Journal*, who has been sojourning for a time with the scientific party there.

"Our temporary sojourn with the scientific party on Mount Washington is likely to give us varied experiences of life in the clouds. To day is a marked contrast with yesterday in respect to every condition of the atmosphere. The falling of the barometer last evening indicated a coming change, and the weatherwise were able to predict a high wind, which surely enough came. During the night the wind, which had shifted round to the northwest, reached a force that was estimated at eighty miles an hour or more. This is nearly double the velocity of the highest wind registered in low altitudes, but is much less than has been noticed here several times this season. Under the fierce attacks of rude Boreas, the depot shakes, quivers and creaks in a manner that would drive all sleep from the eyes of persons with weak nerves. The occupants of Mount Washington do not come under this head, and all sleep quite soundly. There was a sort of lull in the wind toward morning, and at seven o'clock its velocity was ascertained to be fifty miles per hour, the thermometer standing at zero. Soon after it increased in fury, and the cold also grew a little more intense. At 10½ the temperature was 2° below zero, and the velocity of the wind was eighty seven miles per hour. At 12 o'clock the temperature was 2° below zero, and the wind's velocity had lessened to forty eight miles per hour. The building creaks and rattles like a ship in a storm. It is an impossibility to stand up against the terrific blasts, and out door exercise is at a discount. Within doors every thing is as comfortable as need be. The summit has been enveloped in clouds since Wednesday noon.

"None of us have ventured out of doors, except to take observations of the wind's velocity with the anemometer, save once, when Professor Huntington went out to remove a ladder from the side of the building. In taking wind observations, the operator would go only a rod or so from the door, so as to expose the instrument fully, and then it was necessary to sit down or lie down, for no person could stand for a single moment against such a terrific assault. A perfect shower of ice and fragments of frost work fly across the summit, and one is in as much danger as when exposed to a shower of brickbats. A terrific bombardment of the house has been kept up through the day. Between 6 and 7 o'clock one of the double windows, although protected by wooden bars without, was struck by one of the missiles and broken. The damage was soon repaired by nailing boards over the aperture from within. At 2 o'clock P. M., the wind's velocity was eighty-eight miles per hour; at 3 had decreased to seventy-six miles, and the observation just made brings it up again to eighty-eight miles. The summit continues covered by clouds."

The Arch in Babylon.—It had long been a question how the Hanging Gardens of Babylon were supported at so great a height—the idea being, until lately, taken for granted that the Babylonians did not understand the principle of the arch. But it is now known that

very perfect arches were built in Egypt, in Assyria, and in Babylon, centuries before Nebuchadnezzar's time, and so the question is simplified. The ancient Romans, when they had to carry a stone aqueduct across a deep ravine, sometimes built three or four tiers of arches, one above another, till the required level to which the water was to be carried was reached. In the same manner, only on a larger scale, were the hanging gardens raised. They built one story of arches, covering the required space; on this was placed a second story, and thus was story after story raised.—*The Architect.*

For "The Friend."

The following, though written more than one hundred and fifty years since, may not be inapplicable at the present day; and believing it might be interesting to the readers of "The Friend," is copied for insertion therein.

"Thomas Chalkley, in his journal, says: When I was travelling in those parts, I had a concern on my mind to visit the Indians living near Susquehanna, at Conestoga, and I laid it before the elders of Nottingham Meeting, with which they expressed their unity, and promoted my visiting them. We got an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us, and on the journey sat down by a river and spread our beds on the grass, and refreshed ourselves and horses, and then went on cheerfully, with good will and much love to the poor Indians; and when we came they received us kindly, treating us civilly in their way. We treated about having a religious meeting with them, upon which they called a council, and were very grave, and spoke one after another without any heat or jarring; and some of the most esteemed of their women do sometimes speak in their councils. I asked our interpreter why they permitted the women to speak in their councils? His answer was, 'That some women are wiser than some men.' Our interpreter told me, that they had not done any thing for many years, without the counsel of an ancient, grave woman; who, I observed, spoke much in their council; for I was permitted to be present at it; and I asked what it was the woman said? He told me she was an empress; and they gave much heed to what she said amongst them; and that she then said, 'She looked upon our coming to be more than natural, because we did not come to buy, or sell, or get gain, but came in love and respect to them, and desired their well-doing both here and hereafter;' and further continued, 'That our meetings amongst them might be very beneficial to their young people,' and related a dream which she had three days before, and interpreted it, viz: 'That she was in London, and that London was the finest place she ever saw, it was like to Philadelphia, but much bigger, and she went across six streets, and the seventh she saw Wm. Penn preaching to the people, which was a great multitude, and she and Wm. Penn rejoiced to see one another; and after meeting she went to him, and he told her that in a little time he would come over and preach to them also, of which she was very glad, and now she said her dream was fulfilled, for one of his friends was come to preach to them!' She advised them to hear us, and entertain us kindly; and accordingly they did. Here were two nations of them, the Senecas and

Shawanees. We had first a meeting with the Senecas, with which they were most affected; and they called the other nation, viz.: the Shawanees, and interpreted to them what we spoke in their meeting, and the poor Indians, particularly some of the young men and women, were under a solid exercise and concern. We had also a meeting with the other Nations, and they were all very kind to us, and desired more such opportunities; the which, I hope divine Providence will order for them, if they are worthy thereof. This gospel of Jesus Christ was preached freely to them, and faith in Christ, who was put to death at Jerusalem, by the unbelieving Jews; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shows to man his sins, and convinceth him thereof, delivering him out of them, and gives inward peace and comfort to the soul for well-doing, and sorrow and trouble for evil-doing; to all which, as their manner is, they gave public assent; and to that of the light in the soul, they gave a double assent, and seemed much affected with the doctrine of truth; as also the benefit of the Holy Scriptures was largely opened to them.*

For "The Friend"

Friends' Freedmen's Association.

Oakland Lodge, 2d mo. 20, 1871.

Our new colony of Freedmen, at Raleigh Cross Roads, two-and-a-half miles from New Garden, (Guilford Co., N. C.) is progressing nicely. One of their poor white neighbors wishes to sell me his place for \$175.00. There are thirty-six acres of land, a log house, and all ready for a poor colored family to commence life. I would have purchased it if I could have spared the money. Will any Friend undertake this small investment? My English funds are only for houses.

GEORGE DIXON.

Norwegian Boxes of Felt for Cooking.—Take a box a foot square, line it with successive layers of felt, leaving a round space in the centre large enough to hold the kettle customarily used for cooking food. Have a thick cap to cover up the kettle after it is introduced, so that it is in the middle of the box surrounded by a thick layer of non-conducting material. When it is required to boil meat, it is only necessary to heat the kettle for a few minutes up to the requisite temperature, and then to put it into the snug place prepared for it. Here the cooking will go on by itself as long as may be desirable, up to certain limits; and the meat will remain warm for 5 or 6 hours. By having a series of these boxes, the dinner can be prepared at no expense, save the original cost of starting the fire. A little experience will enable the cook to determine the length of time to leave the kettles in the boxes. It is easy to be inferred that the same arrangement will serve to keep ice-cream from melting, or substances from growing warm which have been previously cooled in ice.—*Annual of Scientific Discovery.*

* It is worthy of notice, that at the first settling of Pennsylvania, William Penn took great care to do justice to the Indians, and bought his land of them to their satisfaction, and settled a trade with them; so that whereas the Indians were destructive to the other colonies, they were helpful to Pennsylvania; and to this day they love to hear the name of William Penn.

THE FRIEND.

THIRD MONTH 4, 1871.

In the "Christian Advocate," published in New York, which we believe is the authorized denominational organ of the Methodists in the Atlantic States, and is in the charge of one of their "clergy," appointed to the editorship by their "General Conference," and therefore having a wide circulation among their members, there was, a few weeks ago, an editorial article calculated, as we apprehend, to lay waste some of the prominent principles of the christian religion, and which has, therefore, given us no little sorrow. Its caption is, "The good things of War," and its reasoning is designed to show that, though war, is in some aspects, to be looked on as a great evil, yet it is necessary, and under many circumstances justifiable and a blessing. That it has been, and continues to be, the great regenerator of man in his political and civil life, and that no great national advancement is likely to take place, unless the self-gratification and effeminacy produced by long continued peace, are broken up by war.

Thus, after speaking of different nations whose increased freedom is represented to have been the fruit of war, the writer says, "Viewed, therefore, as the means necessary for the achievement of national emancipation, and for the development of popular freedom, it may well be asked, whether war is not a boon to be coveted, rather than an evil to be deprecated?"

Again in reference to war teaching the use of arms, and thus giving the people power to wrest their rights or privileges from their rulers, it is said, "The possessors of power cannot be expected to surrender it without a struggle, and since the rising of the spirit of freedom will not be stifled, wars are the necessary result, and the promoters as well of popular freedom."

After speaking disparagingly of the citizens of the United States as having greatly degenerated from their forefathers, and sinking into a "race of money-makers and effeminate lovers of pleasure" prior to the late rebellion, he remarks, "But four years of terrible war has wrought a great change in the national heart, and terrible as was the expense of that war in blood and treasure, who shall say that the purchase was not worth the price?"

It is sorrowful to find such sentiments as these sown broadcast among the people, by a professed minister of the Prince of Peace, in order to reconcile with the blessed gospel of peace and salvation preached by the Saviour of men, the practice of one of the greatest, if not the greatest evil that afflicts mankind, and which an inspired Apostle declares has its origin from the corrupt lusts of the human heart, and is therefore, we must believe, fomented by Satan to secure the perdition of souls.

We have no intention of following the author throughout, what appears to us, his unauthorized assumptions, his false reasoning and his self-contradictions. It is not necessary, for one of his admissions, if rightly applied, overturns the whole superstructure he has reared on those fallacies. He says, "There can be no question as to the antagonism

between the Spirit of the gospel and the spirit, and it is equally clear that the unwise prevalence of Christianity among men will be an end of war." If this is true,—and christian can doubt it—by which of these Spirits should christians be governed? or a man is governed by that Spirit which antagonism with war, and which if allowed to prevail, is intended to, and must make end of war, how can he, under any pretence, engage in war? Can a disciple of Christ engage in any thing antagonistic to Christ's gospel, or give countenance to an act which, so long as it exists, must prevent complete ascendancy of Christ's kingdom government in the earth? But it is in following that we wish to offer a few objections:

"The 'Peace principles' of the Quakers involve two important fallacies. They deny right to take human life, applying the prohibition of killing not simply to individuals also to governments. The same answer applies alike to this objection, whether to a capital punishment or to war. Civil government is a divine institution, and its administrators are vested with more than merely human prerogatives. Their authority is not merely the united authorities of their fellow-citizens but a divine bestowment. 'The powers be are ordained of God.' If, then, the ruler engages in war—justly and necessary—in the discharge of his official duties acts in the right of his divinely ordained station; and who shall judge him? The second fallacy consists in the assumption that it incumbent upon every one to do and now, in this present world, without respect to the prevailing sins and wickedness of society. Because it is granted that, could the big ideal of a Christian commonwealth, co-extensive with the whole world, be realized there would be no more war, it is assumed that it is the duty of each one to take stand upon that high position, and to conduct accordingly. However this be as to one's private affairs—and even there we apprehend its realization will be scarcely possible—in public matters it is neither practicable nor always desirable. Law of non-resistance, given in the Sermon on the Mount, must, as all other laws, be applied with discrimination and the exercise of common sense. An unqualified application of command not to resist evil is not required neither by the Spirit of the Gospel nor by letter of the law itself, intelligently interpreted and applied."

What is here designated the "peace principles of the Quakers,"—in order, we fear depreciate them as being merely sectarian, are, according to his own admission as already quoted, the peace principles of the gospel is not the application of these principles the Quakers that is condemned, but the people themselves, and therefore, according to this writer, the gospel of Christ involves "important fallacies" which it certainly if war is right or justifiable, and productive of many benefits he attributes to it.

Friends, or Quakers, have always acknowledged Civil Government as a Divine sanction or institution, and have been clothed with powers superior to those of any other exercise without its sanction. But in stouping those prerogatives, and will government the Almighty accompanied them, no sanction for it to use them to breed

end his revealed laws, to accomplish ends right in themselves, or to engage in acts antagonism with the Spirit of the gospel is Son, and which obstruct the establishment of his kingdom and government in the world. It is true that nowhere in the New Testament do we find authority given to government to take human life, therefore Friends approve of its being done; and experience abundantly proved that resort to this irrevocable punishment is not necessary to secure the ends of civil government. But were it proved that civil government may rightly at the death penalty on criminals, it did not justify war; the two cases differ widely and essentially to be brought into same category. He who is accused of a fatal crime has the opportunity given him to show his innocence by a dispassionate trial before a judge and jury, and should his guilt be proved, and he judicially convicted, he not only suffers the awful punishment which law imposes on the guilty. But in war it is no investigation as to the guilt or innocence of the men forced or induced to fight. Each side summarily declares the other guilty, and tens of thousands of the beings, with souls to be saved or lost, probably had nothing to do with bringing on the war, are dragged into a service of loathe, and are murdered without law, or by a jury. And not only are those engaged in fighting made to suffer the most agonizing tortures, but tens of thousands of others who are altogether innocent of any responsibility for the war, are punished invariably by the rapine and destruction which always accompany war: witness the condition of France and Germany. As we are told, "If the civil ruler engages in a just and necessary—in the discharge of his official duties, he acts in the right which is divinely ordained position; and who judge him?" This is an easy way of leaping all difficulties by begging the question. Under the gospel dispensation, "the divinely ordained position" of the ruler is set forth in the New Testament, nowhere else, and we can not find there right conferred on him to contravene the commands of Christ, and engage in war; he cannot engage in it justly and necessarily. On the contrary, nearly every page shows writings of inspired penmen abundantly precepts, principles and injunctions directly opposed to war, to its spirit, to its innumerable accompaniments, and which, when read, cut it up by the roots. Take the following emphatic command of our Saviour, you have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. I love you to you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye be the children of your Father which is in heaven." No one, we believe, can seriously assert that this explicit command can be obeyed, by those engaged in war, which is from man's corrupt propensities; unless one reconcile doing good to those who hate, loving and praying for those who will injure and persecute and torturing them, and so on. The man does not only this command of our Saviour, but does away with the new command of our generation. The duties of war being thus, strive to do right, or pervert its meaning, by bringing

that what individuals may not do, communities or governments are allowed to do.

But our Saviour's positive command admits of no such distinction. It applies to man individually and collectively under all circumstances. His object is clear, to ennobel and enervate those evil passions natural to man's fallen nature from which war springs, to enjoin upon all his disciples, that instead of these they must cultivate love, long-suffering, forgiveness, and all those virtues which belong to his kingdom of peace and goodwill. If it is therefore sinful for one man to indulge those evil lusts, can that sin be removed or lessened in proportion to the numbers that give way to them.

As regards what is called the "second fallacy," we apprehend there need not be much said. If all the principles, and the spirit of the gospel are not binding on the professors of christianity until the world is completely brought under the government of those principles and spirit, how are the prophecies that war shall cease and the kingdoms of this world become the kingdoms of our Lord and his Christ, to be fulfilled? Christ came to save sinners; not to call the righteous but sinners to repentance; not to heal the whole, but those who are sick; and he adapted his religion to save a perishing world. His message of glad tidings, his precepts and commands were recorded by holy men of old, his gospel was then and is still preached by his ministers, and by his Spirit, in the heart of man, for the very purpose of placing him in "the high position" of a forgiven, regenerated and obedient follower of Him, and to make him feel it his incumbent duty "to order his conduct accordingly."

To say that until "the highest ideal of a Christian commonwealth" is realized, full compliance with the gospel "in public matters, is neither practicable nor always desirable," and therefore that christians under certain circumstances are justified in disregarding a strict observance of the letter and spirit of the religion they profess, is virtually throwing away their obligation to conform in public matters to the religion of Christ, whenever they may think or plead that the world is not yet prepared for such near approach to what their professed Lord and Master requires. If they may engage in war, which necessarily involves robbery and murder, hatred and revenge, because the millennium has not yet come, why may they not for the same reason comply with the demands to do away with the obligations and sanctity of the marriage covenant? and how can they consistently punish the cheat or the burglar who may plead that as the community are not all christians, the obligation to be honest is not yet binding on him. We would ask the editor of the *Advocate* how it was that he denounced so unparingly and effectually, slavery and slaveholding, if professing christians were not yet bound in such matters to regulate their conduct by the principles of christianity, on which he proved that these things were sins? Were not the slaveholders justified, according to his present position, in claiming to be good christians and acting rightly in holding their slaves until the "ideal of a christian commonwealth coextensive with the world was realized," and every man did unto others as he would have others do him.

Christ and his apostles taught no such subterfuge to the wicked practices of the people.

They gave no sanction to hiding the light of the gospel under a bushel because the world was in darkness. All who embraced the faith they preached, were commanded to place that light on a candlestick, that it might illuminate all around them; to be perfect even as their Father in heaven is perfect. And until the church became corrupted by those who perverted the faith, the primitive christians carried out the peace principles of the gospel, refusing to participate in war in any way; giving as a reason the commands of their Master. They shrank not from a strict compliance with the letter and spirit of the religion they professed, "applied with discrimination and the exercise of common sense," because "the highest ideal of a christian commonwealth, co-extensive with the whole world," was not then realized; but when put to the test, laid down their lives rather than betray their Master and his cause. Their language was "I am a christian, and therefore I cannot fight."

Granting that war, or power for war, has sometimes resulted in extending or securing the freedom of a people, of which however it had previously deprived them, it is a poor apology to make for it, with all its complicated horrors and depravity; especially coming from one whose vocation it is to teach christianity. It is this kind of apologizing for war by men in that station, that has kept it so long existing among professing christians. Had that class, claiming to be the representatives and ministers of the Prince of Peace, rightly apprehended and earnestly taught his religion,—the religion of love, of peace, of brotherly kindness,—in its completeness and perfect adaptation to the wants of man, and all the trials of his life in private or public, we fully believe the nineteenth century would have known of war only as a barbarism of the past, and the rights of man, individually, and of communities, would have been advanced and secured far beyond what they now are. Christendom instead of being justly appraised by the poor benighted heathen, for the inexorable hate and savage cruelty exhibited on its blood drenched battle fields and desolated countries, and thus repelling them from embracing a religion which they are told sanctions such horrible inhumanity, might have gone to them with the same angelic announcement that ushered in its professed religion, "Glory to God in the highest, peace on earth, good will to man," and the glorious gospel of life and salvation would have found entrance where the people still sit in darkness and the shadow of death.

SUMMARY OF EVENTS.

FOREIGN.—The foreign policy of England has been the subject of earnest discussion in the House of Commons. Disraeli, the leader of the opposition, urged the House to consider the gravity of the Eastern question, and the serious consequences of Russia's repudiation of the treaty of 1856, which it had cost England such sacrifices to make. He said it had been generally believed Odo Russell's errand to Versailles was to announce to Bismarck that England stood ready to join Prussia in opposing Russian repudiation. Now it seemed the government denied that such was the object of Russell's mission.

Gladstone, in reply, denied Disraeli's inferences, and expressed surprise that he should condescend to hear and repeat the rumors on which they were based. The proposal to estrange Russia at a moment so critical was simply mad. The conference would hear Russia's case in all fairness, and act on it with justice. He declared there was no truth in the report that a messenger had been sent to Versailles to congratulate the Prussian Prince on their victories.

On motion of Gladstone a joint committee of inquiry has been appointed in relation to Indian finances. The University bill has passed the House of Commons, and one leveled against the Catholics assuming ecclesiastical titles passed its second reading by a large majority.

On the 25th a terrible colliery explosion occurred in South Wales. Fifty dead bodies had been taken from the mine.

Dispatches from Paris and Versailles state that the Peace Commissioners at the National Assembly have assented to the conditions demanded by the Germans. The exact terms will not be known until the treaty has been submitted to the Assembly and received its sanction or been rejected. A Paris dispatch of the 26th says: The conclusion of peace is now certain. Thiers and Favre and the consensations have been ratified. The following are the conditions: First, The cession of Alsace and Metz, but Belfort is to be restored to France. Second, the payment of a war indemnity of five thousand millions of francs. Third, a portion of French territory, with some fortified towns like Sedan, to remain in possession of the Germans until the conditions of the treaty are fulfilled. Fourth, the German army to enter Paris and occupy the Champs Elysees. Fifth, peace to be proclaimed when the French Assembly ratifies these conditions. Thiers and the delegation retired to Bordeaux to-day.

The Paris *Mouvement* states that 602 field pieces belonging to the army of Paris, have been delivered to the Germans, and 1537 cannon in good condition were found in the forts. The Parisians are advised to close their houses and remain invisible during the triumphal march of the Germans through the city.

The removal of the government to Tours or Blois has been proposed, but there is really no belief in its probability. After the declaration of peace, it is expected that the National Assembly will prorogue its sittings, and upon reassembling will meet in Paris. The city is resigning its ordinary appearance, and is again lighted with gas. Provisions are more abundant and prices lower. Northern Railroad, 14,352 oxen, 15,352 sheep, 1,776 cows, 3,768 pigs, and immense stores of grain, flour and biscuits.

By an imperial decree the opening of the German Parliament is postponed until the 16th inst. The French territory which is proposed to annex to Germany, had by the last census a population of 1,635,546. With this addition the new German empire will have a population exceeding forty millions, and will be the largest in Europe except Russia. Official returns received at the War Office in Paris, including the first month of the year, show that the losses of the Germans, amounted to an aggregate of 350,000 men. The German loss was comparatively quite small.

A Paris dispatch of the 27th says, the preliminaries of peace were signed yesterday at 5.30 P. M. The conditions are those already stated, but three years will be allowed for the payment of the war indemnity, during which time 50,000 German troops will occupy Champagne, living at the expense of the French government. If payment is completed before the time expires Champagne will be immediately evacuated.

The *Journal des Debats* comments on the crucial terms of peace imposed upon the Germans by Thiers and Favre on several times on the point of breaking off the negotiations at the risk of a resumption of hostilities, and yielded only to dire necessity. Bismarck at first demanded ten thousand millions of francs indemnity, and it was reduced to the sum finally agreed upon only through the most strenuous exertions. It has been stipulated that only 30,000 German troops shall enter Paris, and they shall not march beyond the Place de la Concorde.

Another dispatch states that the French negotiators offered to pay a thousand million more francs if the Germans would relinquish Metz, but on this point Bismarck was inflexible. The design doubtless is that France shall be rendered powerless for attack by being deprived of the necessary supports for an army operating against Germany, while the latter shall be enabled to take the offensive at her pleasure. The treaty will be strongly opposed in the Bordeaux Association. It will be ratified in exactly a matter of doubt. The armistice has been extended to enable the National Assembly to consider and decide the question of acceptance.

A Berlin dispatch of the 27th says, the news of the conclusion of peace has occasioned tremendous excitement in this city. The streets are crowded with houses decorated with flags and festoons, and thousands of people are in front of the palace. There will be a general illumination to-night. The triumphal entry of the Germans into Berlin is to be delayed two months, as the whole

people of Germany will observe six weeks mourning for the victims of the war.

In the British House of Commons, the Premier was asked by the government how he meant to mitigate the rigidity of the terms of peace imposed upon France. Gladstone replied that the German Minister had notified Earl Granville and himself that the preliminaries of peace had been signed. He added that the diplomatic representatives of the British government in France had been instructed to inform the Germans on their entry into Paris, and declined to make any further response to the question.

The Marquis of Harrington, in debate on the state of Ireland, announced that there was a marked improvement in the preservation of order and the observance of the law, partly due to the vigour and partly to the more vigorous police. It was, however, necessary to ask the House for a committee to devise further measures and to grant greater powers to enable the government to effectually repress the mischief of secret combinations in Ireland.

London, 24 mo, 27th. Consols, 92. U. S. 5-20's of 1862, 91½; of 1867, 90½; ten forty, 88.

Liverpool.—Middling uplands cotton, 7½ 7½d.; Orleans, 7½ 7½d.

UNITED STATES.—The instructions of the Treasury department provide for the sale of \$7,000,000 gold in the purchase of \$10,000,000 of 8 bonds in this month.

The Intermets in Philadelphia last week numbered 285. There were 50 deaths from consumption, 27 inflammation of the lungs, 9 of croup, and 16 old age. The number of births registered in this city during the year 1870 was 17,194, viz: 9,134 males, and 8,060 females; the number of marriages was 6,421. The interments numbered 16,750, an increase over 1869 of 1,964; 8,787 were males, and 7,963 females. The principal causes of death were consumption, 2,803; cholera infantum, 1,002; scarlet fever, 956; still born; 282; debility, 809; convulsions, 753; old age, 588; influenza, 578; typhoid fever, 410; diphtheria, 409; croup, 326; apoplexy, 240; cancer, 261.

The gross earnings of the Pennsylvania Railroad last year amounted to \$1,375,706.82, and the expenses to \$1,260,085.15, leaving the net earnings for that time \$6,721,621.67.

The following is a comparative statement of the Internal Revenue collections of the government. From 7th mo. 1st, 1869 to 2d mo. 24th, 1870, \$109,184,390.51
7th mo. 1st, 1870 to 2d mo. 24th, 1871, \$100,278,251.48

Decrease, \$8,906,139.03

The proceedings of Congress for the most part have been devoid of interest. Both Houses have passed the bill to aid in the construction of the Southern or Texas Pacific Railroad. This road commences at Marshall, in the State of Texas, and is to end at San Diego on the Pacific, 500 miles south of San Francisco. The most of the route is through an uninhabited region.

Experiments are now being tried whether the western plains, beyond the limits of the water courses, can be cultivated without artificial irrigation. The results as to raising grasses are stated to have been satisfactory, and it is believed that after the sod had been turned over, some success would be obtained in raising crops as large as. As to the growing of trees, it is asserted that forests can be established in all parts of the western plains without artificial irrigation, though much deeper plowing will be required than for wheat and grasses.

The Joint High Commission held its first conference in Washington on the 26th inst. The United States Commissioners were present except Judge Hoar, and all the British deputation except Sir John Macdonald and Sir Stafford Northcote. The proceedings are to be conducted secretly.

The Conference Committee of Congress in relation to the right of the Senate to originate a tax to repeal the tax, have reported in favor of the claim of the House solely to originate all bills directly affecting the revenue, and inferentially those reaching the same end indirectly.

The Markets, &c.—The following were the quotations on the 27th ult. *New York*.—American gold, 111 ½; 1848, sixes, 1881, 111 ½; ditto, 5-20's, 1865, 111; ditto, 10-40, 5 per cents, 111 ½. Superfine flour, \$5.85 to \$8.25; finer brands, \$6.50 a \$11. White Genesee wheat, \$1.90; amber western, \$1.60 a \$1.63; No. 2 Chicago spring, \$1.56. Oats, 67 a 70 cts. Western mixed corn, \$1 a 85 cts; yellow, \$5 to \$6; red, \$5 to \$6. Cotton, 15 ½ a 16 cts. for uplands and New Orleans. Superfine flour, \$5.37 a \$5.50; finer brands, \$3.75 a \$9.50. White wheat, \$1.82; western red, \$1.55 a \$1.60. Yellow corn, 77 a 80 cts. Oats, 64 a 65 cts. Beef cattle were dull and prices rather lower, sales of about 2000 head, and at a 8 ½ cts. for extra; 67 ½ cts. for fair to good, and

4 to 6 cts. per lb. gross for common. Sheep sold a 6½ cts. per lb. gross, and hogs at \$11 a \$12 per 100 net for corn fed. *Chicago*.—No. 2 wheat, \$1.26 a 30 cts. corn, 49 cts. Oats, 49 cts. Rye, \$9 a 90 cts. Bar, 78 cts. Lard, 12 ½ a 12 ½ cts. *Cincinnati*.—Extra lard, \$6.25 a \$6.40. Wheat, \$1.30 a \$1.38. Corn, 56 cts. *St. Louis*.—Prime white wheat, \$1.70. No. 3 red \$1.42. Corn, 49 a 50 cts. Oats, 51 a 52 cts.

WESTTOWN BOARDING SCHOOL.

Wanted a Teacher for the Boys' first matheia school. Application may be made to
Thomas Conard, West Chester Co.,
Dr. Charles Evans, 702 Race St., Philadelphia
or J. Sattergood, 413 Spruce St., " "

FRIENDS' BOARDING SCHOOL, TUNESSA, NEW YORK.

A Teacher is wanted in this Institution. Application may be made to
Samuel Morris, Olney P. O., Philadelphia.
James E. Rhoads, Germantown.
Geo. J. Scattergood, 413 Spruce St., Philad.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend suitable for the position of G. ness. Application may be made to
Samuel Morris, Olney P. O., North Tenth St., Phila
Joseph Passmore, Goshenville, Chester Co.
Elizabeth E. Evans, 322 Union St., Philad.
Martha D. Allen, 528 Pine St., " "

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A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm needed with it. Application may be made to
Ebenezer Woth, Marshallton, Chester Co.
Thomas Wistar, Fox Chase P. O., Philad.
Samuel Morris, Olney P. O., " do
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE

New Frankford, (Twenty-third Ward), Philadelphia.
Physician and Superintendent—JUSTUS H. W.

KEYES, M. D.

Applications for the Admission of Patients in made to the Superintendent, or to any of the Do. Managers.

DIED, on the 13th of Twelfth mo. 1870, JEREE WILLIAMS, Jr., aged near 42 years. This dear E. was brought to feel his nothingness, and to look Most High for help; and we reverently believe through the mercy of God in Christ Jesus, he was deemed from sin; and that before his departure his song was put into his mouth, as evidenced by his exclamation, "The living, the living, he shall praise as I do, this day."

He resided on the 13th of Second month, 1871, at residence, Mt. Laurel, Burlington Co., N. J., MA wife of David Darnell, in the 63d year of her beloved member and overseer of Evesham Mt. Meeting of Friends. Being firmly attached to the truths and testimonies of our religious Society, desiring to uphold them, both by precept and ex. She was regular in her attendance of meetings, as encouraged her family to faithfulness in this duty, some months there were symptoms of declining I causing much anxiety and mental exercise. As was confidently to her children, she remarked to a "This is not unexpected to me, I have not seen how it is to terminate, but feel willing to leave; hope the days' work will be done. I trust it h have been left until now." At times she experienced great poverty of spirit, but was enabled to bear it well as her bodily sufferings, with patience and resignation. Though her removal is deeply felt by her friends, and to whom she was endeared by her fidelity, clear judgment, and upright character, yet we are comforted in believing that through redemption and mercy, she was prepared to meet her ever rest.

Second mo. 17th, 1871, died, at the residence of Stokes, a member of Upper Merioneth, July 11, N. J., in the 56th year of age.

WILLIAM H. H. PRINTER.
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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Advance, when paid quarterly in advance, five cents.

For "The Friend,"

An Account of Richard Smith, author of "A Letter to a Priest of the Church of England," A.D. 1660.

(Continued from page 230.)

Among the many excellent provisions of this document, which is "dated this third day of the month commonly called March, in the year of our Lord one thousand six hundred and sixty-six," and may be seen, beautifully engraved on vellum, in the Surveyor General's office in Burlington, I transcribe two:—

"CHAP. XVI.

That no men, nor number of men upon earth, hath power or authority to rule over man's consciences in religious matters; therefore it is consented, agreed and ordained, that no person or persons whatsoever, within the province, at any time or times hereafter shall be in any ways, upon any pretence whatever, called in question, or in the least punished or hurt, either in person, estate, or private, for the sake of his opinion, judgment, or worship towards God, in matters of religion; but that all and every such person or persons, may from time to time, and at all times, freely and fully have and enjoy his or their judgments, and the exercise of their sciences, in matters of religious worship throughout all the said province.

"CHAP. XXV.

* * In case any of the proprietors, freeholders, or inhabitants, shall any wise wrong or injure any of the Indian natives there, in person, estate, or otherwise; the commissioners are to take care, upon complaint to them made, or any one of them, either by the Indian natives or others, that justice be done to the Indian natives, and plenary satisfaction made them, according to the nature and quality of the offence and injury: And that all trials wherein any of the said Indian natives are concerned, the trial to be by six of the neighborhood, and six of the said Indian natives, to be indifferently and impartially given by order of the commissioners; and that the commissioners use their endeavour to persuade the natives to the like way of living; when any of the natives do any ways wrong or injure the said proprietors, freeholders or inhabitants, that they choose six of the natives, and six of the freeholders or inhabitants, to judge of the wrong and injury

done, and to proportion satisfaction accordingly."

It is not to be doubted that the chief inspiration of this remarkable Charter emanated from that truly great and good man, William Penn. The trustees and By-lings now proceeded to effect a partition with Sir George Carteret, which they did by deed Quintipartite, dated "the first day of July, 1674," which assigns East New Jersey to Sir George, and West New Jersey to the new Proprietors, fixing the dividing line as shown in the following extract of a letter from them to Richard Hartshorne:—

"1st. We have divided with George Carteret, and have sealed deeds of partition, each to the other; and we have all that side on Delaware river from one end to the other; the line of partition is from the east side of little Egg Harbour, straight North, through the country, to the utmost branch of Delaware river; with all powers, privileges, and immunities whatsoever: ours is called New West Jersey, his is called New East Jersey."

"2d. We have made concessions by ourselves, being such as Friends here (and these we question not) will approve of, having sent a copy of them by James Wassar; there we lay a foundation for after ages to understand their liberty as men and christians, that they may not be brought in bondage, but by their own consent; for we put the power in the people, that is to say, they to meet and choose one honest man for each propriety, who hath subscribed to the concessions; all these men to meet as an assembly there, to make and repeal laws, to choose a governor, or a commissioner, and twelve assistants, to execute the laws during their pleasure; so every man is capable to choose or be chosen: No man to be arrested, condemned, imprisoned, or molested in his estate or liberty, but by twelve men of the neighbourhood: No man to lie in prison for debt, but that his estate satisfy as far as it will go, and be set at liberty to work: No person to be called in question or molested for his conscience, or for worshipping according to his conscience; with many more things mentioned in the said concessions."

It is probably a safe conclusion, that rather to the Friends of New Jersey and Pennsylvania, than the Puritans of New England, is the America of to-day indebted for the foundation of her civil and religious liberty. A late judicious writer says, "So comprehensive and perfect are the forms of government and the rights of the people as laid down in these concessions, that it may well be doubted whether we have in any one thing improved in the theory and principles. * * Indeed it might seem that they have served for a model for our State and general government." "The Western Proprietors" (to quote again from Samuel Smith) "soon published a description of their moiety; on which many removed thither: But lest any should not sufficiently weigh the importance of this un-

dertaking, and for other reasons, the three principal proprietors published the following cautionary epistle:—

"Dear Friends and Brethren,—

"In the pure love and precious fellowship of our Lord Jesus Christ, we very dearly salute you: Forasmuch as there was a paper printed several months since, entitled *The description of New West Jersey*, in the which our names were mentioned as trustees for one undivided moiety of the said province: And because it is alleged that some, partly on this account, and others apprehending that the paper by the manner of its expression came from the body of Friends, as a religious Society of people, and not from particulars, have through these mistakes, weakly concluded that the said description in matter and form might be writ, printed and recommended on purpose to prompt and allure people, to dissettle and transplant themselves, as it's also by some alleged: And because that we are informed, that several have on that account, taken encouragement and resolution to transplant themselves and families to the said province; and lest any of them (as is feared by some) should go out of a curious and unsettled mind, and others to shun the testimony of the blessed cross of Jesus, of which several weighty Friends have a godly jealousy upon their spirits; lest an unwarrantable forwardness should act or hurry any beside or beyond the wisdom and counsel of the Lord, or the freedom of his light and spirit in their own hearts, and not upon good and weighty grounds: It truly laid hard upon us, to let Friends know how the matter stands; which we shall endeavour to do with all clearness and fidelity."

After a general description of New (West) Jersey, a recital of the title thereto, and an announcement of the division thereof into one hundred proprietries, and that the balance of these is now for sale, the letter proceeds:—

"And forasmuch as several Friends are concerned as creditors, as well as others, and the disposal of so great a part of this country being in our hands; we did in real tenderness and regard to Friends, and especially to the poor and necessitous, make Friends the first offer; that if any of them, though particularly those that being low in the world, and under trials about a comfortable livelihood for themselves and families, should be desirous of dealing for any part or parcel thereof, that they might have the refusal. This was the real and honest intent of our hearts, and not to prompt or allure any out of their places, either by the credit our names might have with our people throughout the nation, or by representing the thing otherwise than it is in itself."

"And be it known unto you all, in the name and fear of Almighty God, his glory and honour, power and wisdom, truth and kingdom, is dearer to us than all visible things; and as our eye has been single, and our heart, sincere to the living God, in this as in other

things; so we desire all whom it may concern, that all groundless jealousies may be judged down and watched against, and that all extremes may be avoided on all hands by the power of the Lord; that nothing which hurts or grieves the holy life of truth in any that goes or stays, may be adhered to; nor any provocations given to break precious unity."

"This am I, William Penn, moved of the Lord to write unto you, lest any bring a temptation upon themselves or others; and in offending the Lord, slay their own peace: Blessed are they that can see, and behold him their leader, their orderer, their conductor and preserver, in staying or going: Whose is the earth and the fullness thereof, and the cattle upon a thousand hills. And as we formerly writ, we cannot but repeat our request unto you, that in whomsoever a desire is to be concerned in this intended plantation, such would weigh the thing before the Lord, and not headily or rashly conclude on any such remove; and that they do not offer violence to the tender love of their near kindred and relations; and so soberly and conscientiously endeavour to obtain their good wills, the unity of Friends where they live; that whether they go or stay, it may be of good savour before the Lord (and good people) from whom only can all heavenly and earthly blessings come. This we thought good to write for the preventing of all misunderstandings, and to declare the real truth of the matter; and so we commend you all to the Lord, who is the watchman of his Israel.

We are your friends and brethren,

WILLIAM PENN,
GAWEN LAWRIE,
NICHOLAS LUCAS."

This letter shows the religious carefulness and tender conscientiousness of the principal proprietors in a beautiful light.

Born in the throes of a spiritual travail such as this letter shows on the part of some of the most deeply exercised minds of the century, watched over in its first movements by such wise and tender "nursing fathers" as William Penn, George Fox, and Robert Barclay, supported as it advanced by substantial and pious characters like him whom I have introduced to the reader in this sketch, it was to be expected that blessing would attend the steps of the infant colony. Nor was that expectation disappointed.

(To be concluded.)

For "The Friend."

To speak lightly of the manifestation of religious concern, on account of those high in profession and stations in society, has ever seemed evidence of want of charity and of religious decline, which view has been confirmed by observation. It is ever occasion of sorrow to witness in any claiming friendship for Truth, the disposition to ridicule any of the testimonies which the truly conscientious may be concerned and engaged honestly to bear, in order for the peace of their own minds.

As good example is the loudest and most effectual preaching, and none can be truly reaching and convincing without it, it seems meet that all who profess the christian religion as held by Friends, should feel themselves subject to advice and correction, in any case of deviation from this, either in word or practice, without endeavouring to expose to ridicule and censure those who may deem it their

place honestly and forbearingly to remind them of such departures, and if need be, to warn them of their tendency and danger, both as it respects themselves and those who may be witnesses of the inconsistency.

The obligation to secrecy in our labors with those who offend, seems binding also upon the offender, and loss and weakness often result to both offender and offended, by a deviation from this. "If thy brother offend thee, tell him his fault between thee and himself alone." When the blessed Redeemer had opened the eyes of the blind man, he commanded that he should tell it to no man. To speak of rebuke and reproof, honestly and advisedly administered, even without the disposition to murmur or ridicule, is of doubtful propriety, and with the indulgence of this is truly unwise and hurtful; and when good is effected, it is better to ponder it in our minds than to speak openly of it; even as Mary did when instructed by the blessed Master.

The disposition to converse too freely upon the good or evil which we may have received or witnessed, has a scattering, dissipating effect, frustrating in measure the intended benefit. It is better to bear our burdens as well as to do our alms in secret, praying for strength to endure, and to be made worthy of the blessing to which no sorrow is added, than to be seeking human sympathy and praise, or even our own vindication before men, who are not to be our judges or avengers.

For "The Friend."

The Total Eclipse of 1870.

The attention and interest of scientific men have been much directed of late years to the beautiful phenomena attending total eclipses of the sun. Armed with the telescope which has revealed so much to Astronomers during the last two centuries and a half, and with those comparatively very recent but scarcely less wonderful instruments, the spectroscope and the polariscope, they have observed and studied the phenomena which the sun presents during and immediately before and after totality, with much zeal and self-sacrifice. The object of this study and observation is to learn something respecting the nature of the sun and its atmosphere, of the "rose-colored protuberances," and of that beautiful halo of light which appears to surround the sun, and which bursts on the beholder the moment the last of the sun's disk disappears behind the moon.

On the 22d of Twelfth month last, a total eclipse of the sun was to occur, the belt of totality, or path of the moon's shadow, embracing portions both of the northern and southern shores of the Mediterranean. The United States Congress having appropriated \$29,000 to enable the Superintendent of the Coast Survey to observe this eclipse, Professor Peirce organized two parties, one of which under his own lead was to occupy several points in Sicily, while the other under Prof. Joseph Winlock, was to occupy points within the belt of totality in Spain. Four observers were also sent out on the part of the U. S. Naval Observatory.

Four parties went from England for the same purpose, under the auspices of the British Government; one to Cadiz, in charge of S. J. Perry, one to Gibraltar, under Captain Noble, a third to Oran, Algiers, and a fourth to Sicily; the last being under the direction of the astronomer J. Norman Lockyer, whose name

has of late years been intimately connected with researches of this kind.

These expeditions were only partially successful. "Cloud in Sicily, cloud in Spain, cloud in Africa," exclaims J. N. Lockyer, in a 1 article in "Nature" as being apparently first sight the only result of the observation on the eclipsed sun of 1870." His party, indeed, saw but little. "At Catania," he says "we saw a portion of the corona for 13 seconds through a cloud, and that was all!" It should be mentioned that this party was shipwrecked seven days before the eclipse, the "beaute but unfortunate Psyche" on which they embarked with their scientific instruments founded on a sunken rock off Catania, all hands were saved, and none of their instruments, we believe, were lost.

The American parties were more successful. Prof. Hale, one of the four sent out from U. S. Naval Observatory, writing from Syracuse, says: "The four contacts were well observed. During the total eclipse, clouds covered the Moon, making, I think the physical observation somewhat doubtful. The protuberances were very well seen. There were of a pale red color, and not so bright I expected them to be. The clouds interfered with my observations of the Corona could detect but very little of the radial and curved streamers given in so many times, and the slight radiation that I might have been produced by the clouds need hardly say that the total eclipse was beautiful sight."

Prof. Harkness, also one of the four of the U. S. Naval Observatory, was stationed not far from Catania, Sicily. They arrived to determine the latitude and longitude of their position and other preliminary observations. Up to the 20th of the month "the weather," he says, "was very fine. On that day barometer fell and the sky became cloudy. On the 21st and 22d, however, excellent observations for time were made, and our operations for the eclipse were complete. A beginning the sky near the Sun was perfectly clear. The first contact was observed at 10 hours, 35 minutes, 27.5 seconds. As the eclipse advanced, the bright line was looked upon which was shown in such a marked manner along the edge of the Moon's limb in photographs taken at Des Moines last year, but no trace of it could be seen till 12 hours, 8 minutes, when I thought I perceived it.

"Fifteen minutes before totality a dim cloud hid the Sun entirely. The wind blowing with a force of from 3 to 5; so the telescope, though sheltered by the parapet of the bastion, was steady [unsteady?] the lanterns could not be lit near it. Within five minutes of totality, the cloud over the Sun fast became less dense. Presently, a crescent was all that remained of the Sun this dwindled rapidly away, so that at 11 seconds I observed the commencement of totality with the naked eye. The cloud sufficiently thin to allow the Corona to appear, but diminished in extent and brilliancy, appearing scarcely more than two-thirds large as that seen in Des Moines.

"With an Arago polariscope in hand the first ten seconds were spent in observing the sky was polarized all around the Corona while the Corona itself showed no polarization. Springing to the spectroscopic I saw the green line of which I found reading to be about the same with the

69. The spectroscope directed to many different parts of the Corona by my friend Captain Tupman, R. M. A., showed the same line.

"During the last few seconds of the totality, the thin cloud covering the Sun became nearly dissipated, and the faint continuous spectrum of the Corona became visible. I could not believe that the eclipse had lasted, according to the chronometer, one hundred and fifteen seconds; it seemed a moment only.

"I think that our observations, though made at disadvantage by the high wind and the thin cloud, prove beyond question that the corona does belong to the Sun; that it is to a great degree, if not entirely, self-luminous, and that its light gives a green line at about 74 divisions of Kirchhoff's scale. The observations by the polariscope go to prove that the light from the Corona is not polarized. Five minutes after the totality was over the sky became perfectly clear."

S. Newcomb, another of the Professors at the Naval Observatory, reports from a shorter but yet more favorably.

"I had chosen a position more than a mile from the town near the southern end of the park, because the authorities have all agreed at a 'Levante' would cover the rock with shadow, though it might be clear both to the north and south. An hour before the eclipse commenced, it rained so hard that I had to cover my instruments; in a half-hour more, the straits were covered with clouds and mists, and hardly a patch of sky to be seen except the north, but 20 minutes later the clouds moved north, leaving some thin places through which the Sun was seen at intervals. I succeeded in observing the first contact which did not occur till about 25 seconds later than the time predicted by Hanson's tables in the British Nautical Almanac, but very near the one of the American Ephemeris. During the intervals in which I could see the Sun, using the lightest shade, I succeeded very well in obtaining transits of the cusps for determining the direction of the centre of shadow."

"I got the commencement of totality very well. During the total phase, the clouds thinned out enough to give a view of the corona and the protuberances through the thin cloud. The observations to which I had intended to devote the two minutes of totality, reference to the physical appearance of the phenomenon; its form and dimensions, and the relative brilliancy of its parts and its apparent structure. I desired to note especially whether it seemed nebulous or whether it rather seemed soft and uniform. The clouds, however, prevented my seeing more than this, at the light was perfectly soft and milky without any appearance of cloudiness. The radiation so frequently described by observers as certainly not there. There was nothing whatever in the shape of rays to be seen through the cloud. The protuberances were very numerous and much more brilliant than the Corona, exhibiting the numerous fantastic shapes shown in the photographs of the last eclipse. Their redness was very brilliant indeed. The most noticeable rose up from the bottom like a horn. The darkness was even less than I expected, as I could read the face of the chronometer within my tent without difficulty."

Prof. Peirce's expedition was divided into two parties. At Catania were the photographers with two others of the party. They

had the same experience as Lockyer's company at the same place. Clouds prevented observations of the Corona. At Monte Rossi (3000 feet altitude) Prof. Peters, renowned for his discoveries of Asteroids, failed from clouds. One account says he was in a furious snow storm. An English party some 5000 feet up Mount Etna, were also in the storm, and Genl. Abbot, 8,400 feet up Mount Etna, saw nothing of the phenomena. At Carlentini (on the contact line south of Catania) obtained very good observations of the Corona; and Prof. Peirce, who with his wife and two sons was at a villa two miles north of Catania, obtained good results with his polariscope, and made valuable sketches of the Corona. And yet he was in the immediate neighborhood of the English and American observers at that town who had such poor success. He says, writing from Catania on the afternoon of the eclipse:

"Well the eclipse is over, and, wonderful to relate all the success [of the Catania observers] seems to have been reserved for our party. * * * All the large party assembled at the villa were delighted at the whole phenomenon, to which the epithet of *magnifique* was applied on all sides. And you would like to know how it was that there was so great success with us, and not with the others. Well, it was thus: early in the morning all was bright and fair, but as the day advanced clouds began to appear, which increased greatly with the cold, arising from the diminished action of the sun upon the earth. These clouds kept growing with a rising wind till nearly at the middle of the eclipse, the sun was hidden behind a thick, black screen, and all hopes of further view of it deserted us. But just previously to the instant of total obscuration there was a break in the clouds, which was the more remarkable because it was raining and hailing at the time. This break did not extend a thousand feet from the place where we observed. But it gave us a superb view of the Corona and the whole totality, and enabled us to establish very important conclusions. It must be said, however, that there was just enough haze to deprive us of what I am disposed to call the false corona, and which I consider to be a part of our own atmosphere. But the true solar corona is clearly proved to be a solar atmosphere extending about eight [eighty?] thousand miles above the ordinarily visible surface of the sun. There were three different sources of proof of this conclusion. The work is done successfully."

The American observers in Spain appear to have had better weather than those in Sicily. Even there, however, Prof. E. A. Young reports that "the sun was obscured until totality, and just then a small rift in the heavy clouds opened the sun to view and gave an opportunity for excellent observations. One good photograph of the Corona was obtained." Prof. Young was at Jerez, 16 miles N. W. of Cadiz.

The weather was very unpropitious to the English and French parties who crossed the Mediterranean into Africa. Those at Oran were in a storm. Janssen, who so successfully observed the eclipse of 1868 in India, was in Paris when the siege commenced. Anxious again to get within the shadow of the Moon, he incurred the perils and expense of an escape by balloon from the beleaguered city. He reached the intended place of observation in safety but saw nothing. The clouds overshadowed the locality he had selected.

It is somewhat remarkable that although the weather was so unfavorable on the eastern shores of Sicily, yet at a short distance from the coast those on board a small fleet engaged in attempting to save the *Psyche*, observed the magnificent phenomenon in unclouded splendor. Three iron-clads, two steamtugs and an Italian gunboat were thus engaged in near proximity to one another, and a few miles north-east of Catania. Good drawings of the Corona were made on board some of these vessels.

For "The Friend."

Hannah Gibbons.

No doubt very many readers of "The Friend" are deeply interested in the memoranda which have for a considerable time been appearing in its columns, from the diary of, and concerning our friend Hannah Gibbons, deceased. The striking features in her life and character are the early surrender of herself to her dear Redeemer, and submission of heart to His purifying baptism and regenerating grace; her perseverance, despite the conflicts of flesh and spirit, in faithful obedience to His will; her meekness, and gentleness, and self-distrust, and withal her inwardness and prayerfulness of spirit and her watchfulness. Then her care in the exercise of her gift in the ministry, received in her measure as the Apostle expresses, "according to the gift of the grace of God given unto me by the effectual working of His power;" her renouncing all things esteemed once as gain, for the excellency of the knowledge of Christ Jesus her Lord; being desirous to have nothing to trust or glory in but His cross, which, when yielded to, ever crucifies to the world, and the world to us; are equally impressive and instructive. It was in the good old way that she was enabled to grow in grace, and in that saving knowledge which is life eternal, "into a perfect man, unto the measure of the stature of the fullness of Christ." Such a practical example of a life of dedication and holiness is truly valuable, as adding to the "cloud of witnesses" gone before; inciting us "to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us," &c. Truly should such evidences of the goodness and mercy of the Lord, be treasured by us as signs and as way-marks to that heavenly country, for the attainment of which this life is but a state of probation. Which heavenly country will abundantly make up for all we may have to bear or to suffer as "strangers and pilgrims" here, being "the recompense of the reward" thus cheerfully represented by the Prophet: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

There is something particularly solemn, while at the same time deeply stirring and instructive in such recorded experiences as the last few "Selections" more particularly have been, of this life-long dedicated servant of her Lord. Though so used to the harness, she was nevertheless so wholly dependent upon the fresh flowings of heavenly grace and mercy, as to have nothing by way of supply of her own, like to manna gathered yesterday to trust to, or to subsist upon. But under a sense of her own unprofitableness and weakness as taught by Him who is the Way, the

pleading language of the heart was, Give me day by day my daily bread: Feed me with food convenient for me.

What a rebuke are such substantial christian experiences to some in these days of "sensation and excitement," and of railroad speed, who claim that they are justified and saved almost before, to the view of others, they have begun the pilgrim's journey,* or have submitted to the self-denial, creaturely humiliations, and painful, sin-purging baptisms, which the cross-bearing, and true followers of the lowly Jesus have ever had to partake of. In that way of holiness, "which the unclean self-nor not pass over," there is no escaping the self-reducing, and crucifying power of the cross of Christ, with the purifying baptisms of the Holy Ghost and fire, which accompany repentance and amendment of life. Our divine Lawgiver expressly told two of His disciples, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal, shall ye be baptized." More than implying that there was no other way to the heavenly kingdom than by the washing of regeneration, and the renewing of the Holy Ghost; whereby alone we can experience that which is declared of all the true followers—all the "arrayed in white robes"—all the saved of the Lord Jesus: "We must through much tribulation enter into the kingdom of God." And again, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Ever in vain will be the attempt to climb up some other way to the heavenly kingdom than that which Christ Jesus, the High Priest of our profession, the Author and Finisher of our faith himself hath trodden, "leaving us an example that we should follow His steps." Of whom it is also declared, "For the joy that was set before him, he endured the cross, despising the shame," and is set down at the right hand of the throne of God; where He ever liveth to make intercession for them that come unto God by Him. This is the way in which the beloved subject of these memoirs worked out, in humility and meekness, and much self-distrust, her soul's salvation; and it is the same in which the righteous of all ages, have, through sore travail of soul, and great denial of self, washed their robes in the Fountain set open for sin and uncleanness. For while, through the matchless mercy of the Lord Jesus Christ, the quickened and penitent sinner receives, through the Saviour's great offering, remission of sins that are past, it is through obedience to His saving grace in the heart, that any are enabled to know their sins washed white in His blood, and the new man, which after God is created in righteousness and true holiness, to be put on. This the deeply humbled and chastened, but renewed soul, may or may not be able mentally to lay hold of; being like to the publican in the parable capable of but little more than to smite the hand on the breast saying, "God be merciful to me a sinner;" or, like those spoken of by our blessed Lord (Matt. xxv. 34, 40) who knew not that they had acceptably ministered to His necessities till told so by Him, when with all the holy angels He was seated upon the throne of His glory. Never to be forgot-

ten, moreover, but deserving our most serious attention, is the declaration of our Lord and Lawgiver, viz: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." And again to the Pharisees: "If ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth."

The written experience of one but recently passed from us, that she found no place of abiding rest and security from the great enemy, short of the heavenly mansion, which she hoped through mercy, to attain in the Father's house. Another, who, after the long space of seventy years of marked service and faithfulness, could but say: "Even now, I seem like a child beginning to learn the perfect will concerning me." Another, of singular devotion and purity of life, when on the bed of death exclaimed: "Oh, how precious a thing it is to feel the Spirit itself bearing witness with our spirits that we are His." "Oh! this soul is an awful thing; I feel it so. You that hear me, mind, it is an awful thing to die: the invisible world how awful!"

How steadfastly should we all guard against anything that looks like taking heaven by force, (Matt. xi. 12.) in presuming that we have attained, and that we are already fitted for "the solemn after scene" before the great fight and life of faith—that saving faith which purifies the heart, and giveth victory over the world—it is to be feared has but little more than begun. Is there not ground for the apprehension that,

"The pardon such presume upon
They do not beg, but steal;
And when they plead it at Thy throne,
Oh! where's the Spirit's seal?"

We are here reminded also of a remark of good old George Dillwyn, viz: "When persons who think they have attained to a stability in religion, speak lightly, or seem to make no account of those little steps of faith and obedience by which the Lord sees meet to lead his flock, and fit them for his fold, it is questionable if they have not missed the right way, and are trying to get in some other way." In the last sermon that minister of Christ, William Dewsberry, preached, are the following weighty expressions: "Do not make the way to heaven easier on your minds and imaginations than indeed it is." "All shuffling people that would have salvation by Christ, and will not let him exercise his heavenly power—his princely glorious power—to baptize them into his death, it is they that come short of salvation." "I was made a christian through a day of vengeance and burning as an oven, and the haughtiness and pride of man in me was brought low."

Truly lamentable would it be, if for want of knowing ourselves and our real state in the sight of Him with whom we have to do, any should come short of the Lord with whom there is no shortness; or fail of His sustaining, preserving grace, faithful obedience to Him—the saving oil in the vessel with our lamps—must surely now as ever, lead the humble, careful traveller, and wise virgin, to peace with the Bridegroom of souls; as well as finally to drink of that river of never-failing joy which makes glad the whole heritage of God. But when the reasoning of man, a false interpretation of Scripture, an unequal upholding of Divine truth, or any unsanctified trust or hope whatever, is allowed to take the place of simple, passive obedience to the quickening, trans-

forming power and life of the Holy Spirit Christ our Saviour, derived to us through His great propitiatory sacrifice on Calvary, that a falling short, if not blindness and insensibility of heart must ensue; because "by grace are ye saved through faith;" and, "He, (Christ Jesus) became the Author of eternal salvation to all them that obey him." It is to Him in His inward and spiritual appearance in the heart as our Emmanuel, that every knee must bow and every tongue confess, if we are enabled, after the power of an endless life, grow in the grace that brings salvation, or in the knowledge of our Lord and Saviour being, through holy help and mercy, built a spiritual house, an holy priesthood, to do up spiritual sacrifices acceptable to God through Jesus Christ.

Whatever turnings and overturnings the Lord Almighty may permit to come upon as a church and people, we cannot belie that the precious doctrines and testimonies committed to this religious Society to uphold before the world, will ever be suffered by compassionate Shepherd of Israel to fall the ground. But that, in the renewings of His mercy, and in view of the promise, "The earth shall be filled with the knowledge of glory of the Lord, as the waters cover the sea," standard-bearers and testimonies, and in the true power of the anointing, and with the fresh descendings of heavenly life, will be raised up to stand for the law and the testimony, which our forefathers in the Truth maintained so nobly before a rebellious persecuting world. Thus, while God and we are believed to be in store for the member this religious Society, if on our part we are in the obedience which is of faith, and if the offers and visitations of the Holy Spirit yet if we reject Him in this way of His offering, and thus do despite to His Spirit of grace in our hearts, it may be consistent with righteousness and justice, to call and to "compel" those from the highway and hedges to come in, that His table may be furnished with guests; and the plaintive lamentation of the Prophet be fulfilled in our awful experience: "The waste places of our fowels shall strangers eat."

For "The Friend" Travels of a Naturalist. (Continued from page 215.)

A wonderful shower of beetles is thus described:

"A black species of *Rhizotragus* (a sort of chaffer) fell down upon the ships in count numbers. Our awnings were spread, and beetles descended continuously all the watch. Numbers were crushed and trod into the deck, leaving greasy patches which it required the carpenter's plane to obliterate. They afforded constant excitement to "Be a beautiful retriever, who passed the night chasing and crunching them between his teeth." In the morning heaps of the dead wounded were swept into corners and dug out. Coal-black lines, following the rip of the tide, stretched away for miles down Gulf formed entirely of the dried bodies of these insects."

Their vessel proceeded northward to Japan Islands.

"We arrived late in the evening off I Bama, in the Oki Islands, a very charming little group not far from the shores of Nippon. As we neared the anchorage the lights on

* Wm. Penn, in his "No Cross, No Crown," says, "The unfortified christian and the heathen are of the same religion."

er were so numerous and brilliant, and alling about in such an exceedingly ignis kind of manner, that a boat was sent the interpreter to ascertain the cause of an unusual spectacle. On his return lah' reported that the maritime will-o'-wisp belonged to fishing-boats, hundreds hich, he said, were out looking for 'Ikame,' an appellation which, after some circloction, and many elaborate attempts at anation, we ascertained meant simply 'ids.' The lights were produced by birch-kindled in small kinds of gratings with wooden handles. The flame of the fiery clear and vivid, and the gratings are over the boats to attract the squids, e, I find, are a species of sea-cuttle, which return in its habits, and which swims rapidly near the surface in immense s. They are taken by a method which own among fishermen as 'jigging.' The is made of iron, and consists of a long s surmounted by a circlet of small red hooks. These cuttles are famous article of diet, both with the Japanese and Chinese and are carefully dried for the market, they are sold in vast quantities. They lo extensively used as bait in fishing for and other large fish of the mackerel which abound along the coast. The is strung through its entire length, the of one of the long tentacular arms arctwing and concealing the hook.

near Hakodadi there is a small fishing exclusively devoted to the capturing of these nutritious Cephalopods. Hundreds of thousands may here be seen drying in the open air, suspended along rows on lines, which are raised on about six feet from the ground, all very cleaned and kept flat by means of bam-tretchers. The open spaces are filled these squid-ladle lines, and before all ones in the village, squids everywhere a novel kind of screen. The Japanese of the place is Shai-Sawati, but by us always called 'Squid village.'

Among the curiosities obtained in Japan, two Japanese bears, which were a source of amusement to the sailors. "They were docile, but their motto seemed to be 'no tangore;' for when teased they bite their tormentors severely. They are christened *Urso Major* and *Urso Minor*, the former being the favorite. Major more wilful and mischievous than Minor, more frequently in hot water. He was verse to poultry, and would boldly ab-fowls from a Japanese covered basket or a moment in his way. He once d with one screaming bird in each paw, orth with pursued, and, not without an ant protest, was made to relinquish his On another occasion, seizing his oppo-ity, he clawed a favorite bantam out of p, and immediately consumed it on the dder. He would walk down the accommoda- score nearly as big as himself. He once d overboard, and swam to some native ying off the ship, into one of which he lo, to the consternation of the old wo- possession, who held up boards behind they hid themselves in terror. He was ot on board and tied up for his bad be- not, however, without remonstrances ies in a peevish voice, like that of a

cross boy exclaiming, 'Don't! don't!' He was partial to sweets, and when the mouth of a jam-pot with which he was presented proved too small for him, he seized hold of the coxswain's hand, and made of it a cat's paw to abstract the tempting contents. He had rum and sugar given him by a 'monkey' of a boy as mischievous as himself. He partook of it, and soon became very intoxicated, staggering about the deck, and finally falling to the ground insensible. With careful treatment, however, he was restored, even after his life had been despaired of. On one occasion he disappeared. He was supposed to have fallen overboard, or to have swum ashore. His description was made out, and a reward offered for his recovery by the police. Next day he was found fast asleep in the hammock-netting, and resumed his mischievous pranks, in perfect ignorance of the trouble and anxiety he had caused his friends."

On their homeward voyage, "at Ascension, while the ship's company were fishing from the maindeck ports, some excitement was occasioned by one of their hooks being seized, apparently by a large fish. The imaginary prize was heavy, and when rapidly hauled up, appeared to the amused bystanders in the form of an old iron tea-kettle without a spout! Curiosity induced a sailor to peer into the interior, when he observed two eyes of some strange animal, undreamed of in his philosophy, gazing at him. Attempts were made to get him out, but the occupant could not be dislodged. As persuasion was of no avail, a bold hand was introduced, when it was immediately seized by a fleshy coil, and retained by a hundred suckers. The hand was forcibly withdrawn in terror, while the great eyes continued to stare upwards from the place of security where it had settled itself. The kettle with its mysterious lodger was now submitted to the doctor, who was expected to solve all questions respecting this strange phenomenon. While pondering on the best means of dislodging the creature, he unexpectedly relieved us from the dilemma by suddenly making his exit, and shuffling rapidly along the deck in a grotesque and startling manner, revealing at the same time the form and action of a great warty cuttle-fish. Alas! poor *Octopus rugosus!* He was at once caught, and very soon became a specimen in spirits."

For "The Friend."

Reasoning vs. Duty.

There is evidently in some parts of our religious Society, an increasing departure from the testimonies which our forefathers in the Truth felt to be laid upon them to bear. Customs and practices which they felt to be either wrong in themselves, or of evil tendency in leading the mind away from the cross, and exposing the individual to increased temptation and danger, and which they therefore felt themselves called upon to avoid and to bear testimony against by the powerful preaching of a consistent example, are now practised by many under our name, and defended by specious reasoning; and the efforts of honest-hearted Friends to preserve their fellow members within the safe enclosure of primitive example and practice, are partially neutralized by the influence and even persuasions of those who have too much thrown aside the restraints of the cross.

The experience of all ages has shown that

it is an easy matter to find reasons for any course we wish to pursue, however much that course may conflict with the impressions made on our mind by the Divine hand, and which it is our duty faithfully to obey. Thus it was that in the garden of Eden, Evey was tempted to disobey the express command of the Almighty, and from that day to this her descendants have too often fallen into the same snare. We wish neither to speak nor to feel unkindly of those over whose course in these things we mourn, but we feel persuaded that they are in error, and that they do not foresee the consequences which will follow from persistence in their present path. Take the testimony of the Society against music and consider the reasonings that are advanced. We are told that a musical sound is the result of rhythmical vibrations of the air; that it is a matter of scientific inquiry, and that there is nothing intrinsically wrong in it. From these premises, which are true, the false conclusion is drawn that we may innocently and properly introduce musical instruments into our families, teach our children the use of them, and adopt musical entertainments as a part of the allowable means of recreation. If we apply the same line of argument to other subjects we may say, (and many professors of christianity do say) that dancing is only the practice of certain regulated motions of the body, that these motions are innocent in themselves, and that therefore we may innocently participate in the gaiety and frivolity of the ball-room. Theatrical exhibitions, if may be contended, are only efforts to convey to the mind, by physical representations, historical and other events in a more striking and impressive manner, than could be done by simple narration; and therefore are not necessarily to be condemned. This line of argument may even be made use of by one who is seeking for an excuse for undue indulgence of his physical appetites and passions. Thus we may, step by step, fritter away all the restraints which Divine Providence has seen meet to place around us, and altogether throwing aside the cross which, in our fancied superiority of intellect, we have discovered to be no longer needful, we may attempt to widen the strait and narrow way, to make it broad enough to accommodate all our habits, and still imagine that we are treading in the path in which the ransomed and redeemed of the Lord are to walk.

The wisdom of this world is foolishness with God, and whenever we attempt by a process of reasoning to set aside those testimonies which the Head of the Church laid upon this people to bear, and which He has from one generation to another confirmed as duties on the hearts of its faithful members, we may feel assured that we are deserting the one infallible guide, and entering a devious path of which we know not the ending.

We apprehend that some Friends have not sufficiently considered that things innocent in themselves may be wrong for us, if their tendency is to lead the mind from that submission to the cross of Christ in which only is safety, and to open the way for wider and wider departures from the self-denying path of the christian.

Life in the Mammoth Cave.

Dr. Forwood, in his recent work on the great Mammoth Cave of Kentucky, says: "A peculiar kind of rat is sometimes found in

Crogan's Hall as well as in other parts of the cave, which is a size larger than the Norway rat. The head and eyes resemble those of a rabbit, and the hair on the back is like that of a gray squirrel, but that of the legs and abdomen is white.

"Cave crickets and lizards are also found here. The cave crickets are about an inch in length. The body is yellow, striped with black. They are provided with large eyes, but seem to direct their course mainly by their antennae, or feelers, which are enormously developed. They are sluggish in their movements, and, unlike other crickets, observe an eternal silence.

"The cave lizards vary in length from three to five inches. The eye is large and prominent. The body is yellow and dotted with black spots, and is semi-transparent. They are sluggish in their movements.

"The abundance of animal life at this point (Crogan's Hall) would seem to indicate that there is a communication with the surface of the earth at no great distance."

Bats are found in all parts of the cave, we are told by Dr. Wright, but most abundantly in Audubon's Avenue.

Professor Silliman says: "There are several insects, one of which is a sort of cricket with enormously long antennae. Of this insect, numerous specimens will be found among the specimens sent to Professor Agassiz. There are several species of coleoptera, mostly burrowing in the nitre-earth. There are some small water insects also, which I suppose are crustacean. Unfortunately, these vials, containing numerous specimens of these insects, were lost with my valise from the stage-coach, and I fear will not be recovered.

"The only mammal, except the bats, observed in the cave, is a rat, which is very abundant, judging from the tracks which they make, but so shy and secluded in their habits that they are seldom seen. We caught two of them, and, fortunately, they were male and female.

"The chief points of difference from the common rat, in external characters, are in the color, which is bluish, the feet and belly and throat white, the coat, which is of soft fur, and the tail also thinly furred, while the common or Norway rat, is gray or brown, and covered with rough hair. The cave rat is possessed of dark, black eyes, of the size of a rabbit's eye, and entirely without iris; the feelers, also, are uncommonly long. We have satisfied ourselves that he is entirely blind when first caught, although his eyes are so large and lustrous."

"By keeping them however, in captivity, and in diffuse light, they gradually appeared to attain some power of vision. They fed on apples and bread, and will not at present (soon after capturing them) touch animal food. There is no evidence that the cave rats ever visit the upper air, and there was no one who could tell me whether they were or were not found there by the persons who first entered this place in 1802."

Dr. Forwood thinks that the inability of the rat to see when first taken from the cave, was owing to the unaccustomed, blinding light by which it was examined. It seems that the eye of the animal when gradually accustomed to light, became adapted to the new medium. It is inferred that the organs of vision were originally in a perfect condition, and afterwards adapted to the state of darkness in

which the animal existed; which may be conjectured to be a transitory state to a total obliteration of the visual organs, as has been accomplished in the fishes.

"Bats are numerous in the avenues within a mile or two of the mouth of the cave, and Mantell thinks he has secured at least two species. Several specimens are preserved in alcohol. It was not yet quite late enough in the season when we were at the cave, Oct. 16th—22d, for all the bats to be in winter-quarters, as the season was very open and warm. Still in the galleries where they most abound, we found countless groups of them on the ceilings, chipping and scolding for a foot-hold among each other. On one little patch of not over four or five inches, we counted forty bats, and were satisfied that one hundred and twenty at least were able to stand on the surface of a foot square; for miles they are found in patches of various sizes, and a cursory glance satisfied us that it was quite safe to estimate them by millions. In these gloomy and silent regions, where there is neither change of temperature nor difference of light to warn them of the revolving seasons, how do they know when to seek again the outer air when the winter is over, and their long sleep is ended? Surely, He who made them has not left them without a law for the government of their lives."

For "The Friend."

Friends' Freedmen's Association.

Danville, Va., 3d mo. 1st, 1871.

It is often difficult and trying, to tell where to stop in administering to the wants of the poor around us, so many are needy, and some dependent for almost all they eat, wear, and wear themselves with. . . . The awful condition of many renders it impossible to prevent suffering this cold, wet time, in their open shanties. The measles and whooping cough still prevail, deaths are frequent. . . . We cease to be shocked by funeral processions—more are buried without any funeral than with—sometimes the remains are taken in wagons; sometimes on a man's shoulders. Robert Lee, the colored grave-digger, just now carried a corpse past our door on his shoulder, he was followed by four women. On being asked how old it was he turned to its mother, who was "toting" a few rough pieces of boards to put over it, for an answer. . . . Care will be taken to keep the teachers supplied with the means to feed the poor and to supply their needs. ALFRED H. JONES, Supt.

For "The Friend."

A Boarding House for Friends.

Is it practicable? That the want of such an establishment in Philadelphia is sensibly felt by Friends residing in the country, there can be no doubt. How it is to be attained is not so clear. If there is any fund now within the control of the Yearly Meeting, left for the purpose of aiding or inviting in any way the attendance of Friends from the country to the annual meetings of the Society, would not the erection of suitable buildings, and opening a house where quiet and comfortable accommodations could be had for a moderate and just compensation, be clearly within the scope and object of such a donation or legacy? This, it is presumed, would depend upon the technical language employed by those who made such bequests or donations, and which could readily be ascertained by submitting the same

to competent legal authority. Such an institution would not only be a great accommodation to those who wished to attend Yearly Meeting, and have not relative friends with whom to make their home also for those who at other times visit city on business of the Society, or their private business, and who much desire a resting place. Another and very important would be supplied to young men, those who go to Philadelphia to learn a trade, and those who in profitably conduct their farm operations, find it necessary to tend market once or twice during the year throughout a great part of the year, which in most instances, necessitates taking lodgings at public houses, where evening is too often spent in the bar—subjecting them to society and scenes, are neither profitable nor we hope tasteful many of them. A COUNTRY FRIEND

For "The Friend."

Many amongst us of the present day peer not to comprehend the difference between love and unity; believing that because we cannot unite with them, we are devoid of Christian love, which is far from being the case; for if any thing, they love and unite the most over those they cannot unite. He who was perfection itself, went over Jerusalem: was it because He loved her not verily, but for His disunity with her she refused to be gathered, therefore mourned over; for if He had united with rejoicing would have escaped His lips of account.

Our hearts should be filled with love to the whole human family, earnestly desiring their restoration and final redemption when we meet with those who are a household of faith, we cannot but unite with them, for they are branches of the tree in which the real unity subsists; for the one concerned to build up the church, and to promote Christ's kingdom, and whose improvements are, "come have fellowship us, for our fellowship is with the Father and with His Son, Christ Jesus." Therefore none conclude, that love hath no room in hearts, or that we are not united with all, for because we cannot unite with all, for examine the 13th chapter of our Holy Revelation, "By this shall all men know that I am His disciples, if ye have love one unto another." Was after the departure of our Holy Redeemer, and He who knew all things that those remaining were His disciples indeed, some of whom went to prison and death for His sake. Who among us are prepared to follow in their footsteps?

THE FRIEND.

THIRD MONTH 11, 1871.

In reflecting on the proneness of man as exhibited in history, to satisfy then with yielding homage to something of our own creation, either mental or manual imaginary deity, or some tangible or sense their religious sensibilities, or their devotional instincts; and observing present condition of what is designated Christian world, we are induced to think that the disposition to worship the e-

ad of the Creator, is not yet eradicated, need not much less discernible, among us in the present era of boasted civilization than it was in some, called dark ages, have preceded it. We see the same disposition to idolatry, to substitute some secondary cause, and exclude a full and practical faith in the omnipresence and all-sustaining directing power of the Creator in man's erration and guidance, and in the immense and complicated works of his Almighty Father. Not but that there is a verbal acknowledgment of the being of a God, his divine attributes and perfection; but we can discover the same time the natural bias to place far off from the affairs of the world he made, and to shrink from recognizing his ediate notice and judgment of the conduct and opinions of men.

Those who take the time and trouble to obtain some knowledge of the progress of science and the theories broached by or in vogue among the scientists of note, we think can hardly be sensible that, to say the least, the theory of the latter is towards materialism; hence the belief boldly avowed by a leader of the popular schools, that life and thought are nothing more than inherent properties of matter, and, like light and heat, are brought into action by accidental circumstances.

There is that mysterious something which animates the physical system, stimulates and directs all the forces and functions of that system to an harmonious, individual end, has hitherto baffled the keenest intellect, and has defied the profoundest research to detect in or of its consists, or what that is which divides matter and death.

We do not profess to be sufficiently familiar with the theories and reasoning of those who have sought to be the more successful discoverers in natural science to attempt to exhibit them in their suitable place. But from the perusal of some of their more popular publications it is evident, that unwilling to confess the incapacity of their powers to unravel the mystery of their own existence, and having accomplished much by their intellectual labors in demonstrating the elements of the natural world, the laws which govern their nations, and the forms; and forces deduced thereby, they have deluded themselves with, and are trying to reconcile the human mind, to receive the assumption, that such as heretofore we have had no adequate explanation of the relation of life and matter, but have been satisfied with some conclusions, drawn from premises, admitted to be scientific—meaning the theories—and as we know little or nothing of the mind but as they are connected with the physical organization, therefore it is rational to conclude they are the result of that organization, and consequently must be thematerial in their nature. Thus to use the language of Huxley: "Life is the result of the molecular forces of the protoplasm which they are. It is thought is the expression of molecular changes in this life-stuff, and is as a function of matter as motion is." It is never more to be the effect on the religious of a mind whose consciousness and rationality have resulted in such unsupported conclusions, we do not know, but we apprehend there can be little doubt, that if once discredited in the popular belief, they would result in general atheism.

The theory of "Selection and development,"—which is now having its day of learned discussion and supposed demonstration, as many such theories have enjoyed before it,—even where not claiming that "life is an inherent property of matter," but admitting a Supreme Author of life, who set the original creative power in motion, and ordained the laws by which it was to work, dismisses Him from further care or action, and claims all animated nature to be the product from the primordial cells, developing and selecting the various organisms, so as to modify previous forms of existence, and to create new ones. The account of the creation generally accepted as having been revealed to Moses by Him who called it into existence by the word of his power; of the formation of man out of the dust of the earth, and breathing into him a living soul, thus making him an heir of immortality; is either scoffed at as an eastern myth, unworthy the acceptance of men of science, or is said not to have been intended to record scientific truths, and therefore should not be brought into competition with the discoveries of the learned. Man, instead of having been created a little lower than the angels and crowned with glory and honor, to have dominion, as God's representative, over all inferior beings, is represented as occupying no higher rank than an improved ape; possessing the organism and intellect he now has, not as gifts immediately bestowed by an almighty and beneficent Father, but worked out by the development and selection of the perishing beasts whom he must claim as his ancestors. Thus belief in the divine inspiration of the men who wrote the scriptures, and in so much of the contents of the latter as may contravene what science claims to have divulged, is virtually destroyed; and, a system built up by the deceptive reasoning of fallible man, is substituted therefore; by which the Almighty is resolved into little more than a mere lawgiver, who, millions of years ago, after the initial creation of matter and prescribing rules for its action, left the primordial protoplasm to work out such results as accident might stumble on, or surrounding circumstances direct under the laws of its being; and to this, we are told, is to be ascribed the innumerable variety of living beings.

We may readily admit there is much of truth in the theory of "selection and development," and that valuable knowledge has been gained in prosecuting the investigations and arranging the facts on which it is predicated; but its authors, and the extreme, supposititious conclusions they advocate, add another to the many preceding evidences of man's infirmity, in his fallen condition, and, with all the knowledge he may attain in searching after truth, how incapable are his natural powers to secure him from fatal error, when attempting to comprehend and explain things, placed by his Maker, beyond the reach of his finite understanding. And yet while he looks with contempt on what he may brand as superstition in the more unlearned, his own pride and self-conceit may be the true causes why he does not accept, in childlike faith, as they have been revealed, the very truths which he is toiling after.

In this age of high intellectual culture, when we have become accustomed to analyse and give reasons for almost every process of nature, and every circumstance of life; when

the learned are restless and dissatisfied until they can trace every effect to its supposed cause, and bring every phenomenon in subordination to some one or more of what we call the known laws of nature, there is a strong tendency in many leading minds, as we have already said, under the influence of that "knowledge which puffeth up," to take very narrow views of the necessity for the interference of Omnipotence to keep our globe, and its varied living inhabitants in being and action; and by the multiplication of secondary causes, to thrust the Almighty so far back from the world we find around us, that his agency is hardly acknowledged. He alas! seems to be unseen and unfelt; and in this, as in other things, the theories built up by men's boasted powers, become the objects of their idolatry.

How little can we recognize in the labors and reasoning of many now making much noise in the world of science, that evinces regard for the religion of Christ: how little that betrays concern for the effect produced on their admirers, by the imputation of their doubts and unbelief, and by teaching them that their actions are determined by their mental and physical constitutions.

Opposed to this is the simple faith and reverence, the filial confidence and trust, produced by the christian religion in the heart of whoever receives and lives up to it. However accomplished a scholar he may be, he does not forget, in the search after truth, that even in the works and workings of nature, there are secret things which belong unto God, and things divinely revealed which his finite reason cannot penetrate or explain. He knows that the providence of the Creator is not occasional or exceptional, but is constantly extended over the whole creation; of his wisdom and power, as the loving care of a father over his off-spring; that He hears and answers the young ravens when they cry for food, and not a sparrow falls to the ground without his notice. He can take delight in investigating the secrets of nature, but it is in the spirit of the perfect man of old, "Ask now the beasts and they shall teach thee, and the fowls of the air and they shall tell thee; or speak of the earth and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the spirit of every living thing, and the breath of all mankind." Thus to use the language of a christian poet:

"The soul that sees Him, or receives subdued
New faculties, or learns at least to emulate
More worthily the powers she owned before,
Observes in all things what, with stupid gaze
Of ignorance before, she overlooked;
A ray of heavenly light gilding all forms
Terrestrial, in the vast and the minute;
"The man begins to gaze on the
Who gives his lustre to the insect's wing,
And wheels his throne upon the rolling worlds."

SUMMARY OF EVENTS.

FOREIGN.—Peace has been made between Germany and France. On the 28th ult., President Thiers informed the National Assembly of the conditions on which peace might be obtained, which were briefly that France must cede one-fifth of Lorraine, including Metz and Thionville, and all of Alsace, except Belfort, and pay an indemnity of five thousand millions of francs. One million this year, and the balance in three years. The German troops will gradually withdraw from French territory as the payments are made. The Committee of Consultation, which accompanied Thiers and Favre to Versailles, made their report, unanimously recommend-

ing the ratification by the assembly of the preliminaries of peace. After a short suspension, in which the president terms were proposed by the deputies from Alsace and Lorraine and some others, and more time asked for deliberation, Thiers energetically appealed to the Assembly to lose no time. It was necessary to act without delay in order to spare Paris from great suffering.

The Assembly also voted the ratification of the preliminary conditions of peace by 246 ayes against 107 nays.

On the 3d inst. the Emperor of Germany sent a dispatch from Versailles to Berlin, announcing that he had ratified the conditions of peace which the French National Assembly had accepted. While the ratification of the Assembly in regard to peace was undecided, Paris was occupied for a few days by a body of 30,000 German troops. The Germans entered unopposed, and found the city silent, deserted and in mourning in that portion which was assigned for their occupation. They immediately after the final signing of the treaty orders were given for the withdrawal of the German troops, and on the fourth not one of them remained in the city. The forts on the left bank of the Seine will be delivered to the French in a few days, as soon as the Germans have completed the removal of their stores and property. The president stated the object of the article in the treaty of peace is to the effect that the contributions of money which have been imposed in various places by the Germans are to be remitted. A Versailles dispatch says, the French indemnity is payable in three instalments, viz: one thousand millions in 1872, two thousand millions in 1873, and three thousand millions in 1873. The interest is only payable on the last instalment, from which the proportion of the debt appertaining to Alsace and Lorraine, and the cost of the railways in eastern France are to be deducted.

The French government has ordered the immediate recall of the military national guard to their homes. The Assembly unanimously voted a resolution deprecating the fall of the Empire, and stigmatizing Napoleon as the author of the misfortunes of France.

The German occupation was highly resented by the citizens as a great indignity, and there were acts of opposition. On the 1st, President Thiers issued a proclamation to the people of Paris, appealing to their patriotism and wisdom for the preservation of order. Famine, he says, compelled the surrender of the forts and obliged the government to open negotiations. They were obliged to obtain the extension of the truce by consenting to a partial occupation of Paris.

The Duke de Broglie has been appointed ambassador from France to England.

A Versailles dispatch of the 5th says: The Second army has commenced its march homeward. The headquarters of the Emperor and von Moltke will be removed from Versailles on the 7th, and Bismarck will soon follow the Emperor.

A Berlin dispatch says, Thiers declines to make a treaty of commerce with Germany, on the ground that it is necessary to restore the equilibrium of the United States, and to restore its equilibrium by high tariffs. The Prussian Cross Gazette of the 5th says, that according to a communication received here from Versailles, the Emperor returns to Berlin in eight days. Frederick Charles has been appointed Commander in Chief of the army of occupation in France, with his headquarters at Mainz.

A Berne dispatch of the 4th says, the Swiss Federal Council has arranged with the French government for the return of Bourbaki's army, and it will commence to move into France on the 8th inst. The transfer of the entire army will take ten days.

The Austrian financial statement for 1870, is more favorable than was expected. The revenue exceeded the amount estimated, and left a cash balance of forty million florins.

The Emperor of Russia, in a letter to the Emperor of Prussia, informs him, that peace had been concluded, and states the terms; also that Prussia remembers that Russia prevented the spread of war. The Czar replied that he shared in the joy felt by his illustrious brother, and hoped for a durable peace.

The British House of Commons has passed the bill authorizing the dissenters in parish churches to be buried without the burial service. Sir Robert Peel stigmatized Lord Lyon's course as ungenerous and cowardly in deserting the British population in Paris during the siege, when he was entreated by the French government to remain. He expelled the courageous Lord Lyons was defended by Gladstone and Enfield.

The Times publishes a special dispatch from its Versailles correspondent, who says the prescribed limits of

France are being rapidly evacuated by the German army. The movement is conducted quietly and with admirable order.

The Emperor goes this week to Ferrieres, and will review the corps during his journey.

Mont Valerien and all other forts will be evacuated on the 7th, Bosen on the 12th, and the left bank of the Seine on the 15th inst.

A corps of 40,000 French soldiers from the provinces are now marching into Paris, where they replace troops of the line and Mobile Guards, who commence to leave the capital on Monday. Arrangements are being made by the officials of the French and German armies which prevent the Germans from encountering the French in their movements both in and out of Paris.

The Emperor Napoleon is hourly expected at Chiselbrunn, which is still the abode of the Eugenie Principess.

Negotiations for a definitive treaty of peace will commence shortly at Brussels. Although the main points are now settled, there are many details still to be adjusted, which may occupy considerable time. The French prisoners in Germany will remain until proper arrangements are made for their return to France.

London, 3d mo. 6th. Consols, 113. U. S. 5-20's of 1870, 100.

Liverpool.—Uplands cotton, 7 1/2; Orleans, 7 1/2. Red winter fall wheat, 11s. 8d. Spring wheat, 10s. 10d. a 11s. 5d. per cental.

UNITED STATES.—The total debt of the United States on the first inst., less amount in the Treasury, was \$2,328,317,960. The debt on the 1st inst. of 1870, was \$2,177,960, during the past month, and \$1,177,919,636 since 3d mo. 1st, 1870; the decrease since 3d mo. 1st, 1869, has been \$204,754,413. Of the total debt \$420,331,443 bears no interest, consisting of demand and legal-tender notes, fractional currency, and gold certificates of deposit. \$2,328,317,960. The debt in Philadelphia last week was 306. There were 54 deaths from consumption; 20 inflammation of the lungs; 18 debility; 12 disease of the heart; 12 inflammation of the brain; 14 old age. The mean temperature of the Second month, per Pennsylvania Hospital records, was 33.95 deg., the highest 34.9, and the lowest 7.50. The amount of rain 3.08 inches. The average of the mean temperature of the Second month for the past eighty-two years, has been 30.79 deg., the highest mean during that entire period occurred in 1857, 41.03 deg., the lowest 24 deg., in 1815, 11.09, 1829, 23. The mean temperature of the winter months of 1870 and 1871, appears to have been 35.58 deg., and the average of the winter temperature for the past eighty-one years 31.50 deg.

The third session of the 41st Congress closed on the 4th inst., at the period fixed by law for the assembling of the 41st Congress. In the Senate the following new Senators came forward and took the oath of office: Anthony, of Rhode Island; Caldwell, of Kansas; Cragin, of New Hampshire; Frelinghuysen, of New Jersey; Ferry, of Michigan; Hitchcock, of Nebraska; Kelley, of Oregon; Logan, of Illinois; Morrell, of Maine; Robertson, of South Carolina; Stevenson, of Kentucky; Sausbury, of Delaware; Cooper, of Tennessee; Wilson, of Massachusetts; Wright, of Iowa; Winans, of Minnesota, and West, of Louisiana.

The new House of Representatives convened, like the Senate, at 10 o'clock, on the adjournment of the 41st Congress, at 2 o'clock, on an independent vote of 243, answered to their names. The house then balloted for Speaker, and James G. Blaine, of Maine, was chosen by a vote of 126 out of 219 cast. After choosing a Clerk and other officers, a concurrent resolution for an adjournment sine die on the 8th inst. was agreed to, and the House adjourned until the 7th inst.

The Indian Appropriation bill, which finally passed both Houses of Congress, contained the following provision: "Hereafter no Indian nation or tribe within the territory of the United States, shall be acknowledged or recognized as an independent nation, or as entitled to treaty stipulations with the United States may contract by treaty: Provided further, That nothing herein contained shall be construed to invalidate or impair the obligation of any treaty heretofore lawfully made and ratified with any such Indian nation or tribe."

The committee on the two houses on the right of the Senate to originate a repeal of the income tax, failed to agree, thus carrying the matter to another Congress. Among the House bills which failed to receive the concurrence of the Senate, were the anti-polygamy bill, an act to prevent polygamy in animals in transit by railroads, &c.; an act in relation to additional bounties; an act to charter the Cincinnati and Southern-Railway and others.

The Markets, &c.—The following were the quotations on the 6th inst. New York.—American gold, 111.

U. S. sizes, 1881, 116; ditto, 1867, 111; ditto, 10 per cent, 109. Superfine, 40c; 36-25 a \$6.70; brands, 77 \$11. No. 1 Chicago spring wheat, \$1 amber western, \$1.65; white southern, \$1.80. We barley, \$1 a \$1.10. Oats, 67 a 70 cts. Western m corn, 86 a 88 cts.; yellow, 90 a 91 cts. Philadelphia Cotton, 15 a 15 1/2 cts. for nplands and new York Superfine, 87c; 85-25 a 85.5c; finer brands, 86 a 87c. Western red wheat, \$1.60 a \$1.65; amber, \$1.70; M gran white, \$1.50 a \$1.90. Rye, 1.105. Yellow (80 cts. Oats, 62 1/2 a 65 cts. The arrivals and salt beef cattle at the Avenue Drove-yard reached a 1800 head. Extra sold at 8 a 8 1/2 cts.; fair to good, 7 1/2 cts., and common, 6 1/2 cts. per lb. gross. About 12,000 sheep, 4 a 6 cts. per lb. gross, and hogs at \$11 a \$11.50 per 100 lbs. net, for corn Baltimore.—Choice white wheat, \$2.05 a \$2.15; fair prime, \$1.60 a \$1.90; prime to choice red, \$1.90 a \$2 fair to good, \$1.55 a \$2. White corn, 84 a 87c. Yellow, 1.82 cts. Oats, 59 a 60 cts. Chicago.—Sp extra flour, 55.50 a \$6. No. 2 wheat, \$1.26 a \$1. No. 2 corn, 63 1/2 cts. No. 2 oats, 50 cts. Rye, 90c Lard, 12 1/2 cts.

ANNUAL MEETING OF THE CONTRIBUTION TO THE ASYLUM.

A Stated Annual Meeting of the "Contribution to the Asylum for the Relief of Persons Deprived of Use of their Reason," will be held on Fourth-day 15th of Third-month 1871, at 3 o'clock, P. M., at Street Meeting-house, Philadelphia.

WILLIAM BRETHERTON, *Clerk*

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, 3d month 1st. Parents and others intending to send their children, are requested to make early application to AARON SHARPLESS, Superintendent, (at Street Road P. O., Chester Co., Pa.) or to CHARLES ALLEN, Treasurer, 304 Arch Street, Philadelphia.

WESTTOWN BOARDING SCHOOL.

Wanted a Teacher for the Boys' first mathematics. Application may be made to Thomas Conard, West Grove, Chester Co., Dr. Charles Evans, 702 Race St., Philadelphia Geo. J. Scattergood, 413 Spruce St.

FRIENDS' BOARDING SCHOOL, TUNNERS, NEW YORK.

A Teacher is wanted in this Institution. Application may be made to

Sammuel Morris, Olney P. O., Philadelphia. James B. Bette, 151 North Tenth St., Philadelphia Geo. J. Scattergood, 413 Spruce St., Philad.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend suitable for the position of G. n. n. Application may be made to Samuel Bette, 151 North Tenth St., Philadelphia Joseph Passmore, Goshenville, Chester Co. Elizabeth H. Evans, 322 Union St., Philad. Martha D. Allen, 228 Pine St.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, TUNNERS, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer North, Marshallton, Chester Co. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce St., do.

DIED, on the 9th of Eleventh month, 1870, at age, 79 years, Wm. H. B. a member of Upper Spring Monthly and Particular Meeting.

—, at her residence, near Pennsville, Morgan Ohio, on the morning of the 3d of First month, SARAH ANN HOLLINGSWORTH, aged 67 years, a member of the same Monthly and Particular Meeting. Heavenly Father, have pity on the workman thy holy hand and blot out all my sins, and to home to thyself, and be with me in passing through valley of the shadow of death."

—, at Richmond, Indiana, on the 5th inst. about 79 years, Wm. H. B., formerly Editor Irish Friend. He was sincerely and firmly attached to the principles of Friends as professed by our predecessors in the Truth, and died peacefully in it, and in the faith and hopes of the Gospel Saviour whom he endeavored to serve through trials and vicissitudes of time.

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THE EDITORS OF THE FRIEND:

Having carefully read the Journal of our friend William Evans, it seemed to me there are subjects so fully treated and exemplified in it, that I might do the good cause twice, by such a selection from it as would bring these subjects out more strikingly than they seem to be, as scattered throughout the work. I mean the early influences of the Holy Spirit upon his heart; his moderation in the pursuits of the things of this world, and the implicitness of his obedience to the promptings and guidance of his Divine Master, in his services as a minister. If the parts I have selected meet your approbation, I shall be glad of their insertion in "The Friend."

A CONSTANT READER.

For "The Friend."

The Journal of William Evans.

For the purpose of commemorating the mercy and goodness of God extended to me in my early life, and to encourage others to hold to the visitations and convictions of his Holy Spirit, that through obedience thereto they may enter the kingdom of our Lord Jesus Christ may read and prevail, I have believed it right in my mind, to preserve memorandums of his dealings with me, and to leave them as a testimony to his unfailing goodness and faithfulness to the children of men who love, obey, honor and put their trust in Him alone. Especially that my dear children, should they survive me, may be drawn more and more to dedicate themselves to the God of their fathers, and walking in the Truth all the days of their lives, become instrumental to the divine hand, in holding up to others the purity and spirituality of the religion of our Lord Jesus as He, by his Holy Spirit, revealed it to the holy apostles, and those whom He made ministers and promulgators of it at the rise of our religious Society. I believe that George Fox, Robert Barclay, Isaac Pennington, William Penn, George Whitehead and many others, were divinely prepared and appointed by Christ Jesus, the minister of the sanctuary and true tabernacle which God has pitched and not man, for reviving and actually preaching the same gospel of life and salvation, in its original purity and clear-

ness, which had been much lost sight of through a long night of apostasy. And though the spirit of anti-Christ, and some who are more or less darkened and deluded by it may seek to obscure the spiritual nature of the gospel, as professed from the beginning by Friends, yet a blast will be brought over all such attempts in the Lord's time, and He will raise up from generation to generation, living witnesses of the coming and power of the Lord Jesus in his spiritual appearance in the souls of his children who, as they are faithful in the day of small things to the unfoldings of his Spirit, will be qualified in living faith to call Jesus, Lord and Saviour, both from what they have experienced of his redeeming power in their hearts, and from a true and certain belief of all the doctrines and precepts of the gospel as recorded in the Holy Scriptures."

This begins the instructive account which our friend William Evans has left of his religious experience and his gospel labours. The volume is as interesting as it is instructive, and will hold its place beside the journals of Thomas Story, John Richardson, John Churchman and Thomas Scattergood, as long as the doctrines of our Society endure. It is a large book, and the selections may be of service to those who have not the leisure or opportunity to read the whole.

William Evans was born in Philadelphia, on the 5th of 10th mo. 1787, was blessed with religious and wise parents, who watched over him with unceasing anxiety. He was sent to Westtown Boarding School at the opening of that Institution, and remained there nearly three years. After his return he was apprenticed to the drug business, and thus describes one of his early temptations, "One fine winter evening my master's sleigh and horses having been out, he told the apprentices we might take a ride, and accordingly with one of these young men, we set off, and rode out a few miles to the banks of the Schuylkill, where this young man proposed we should go into a tavern and get something to drink. This was a new proposition to me, upon which I hesitated, having never been accustomed to go to taverns or drink any thing like ardent spirits. We got out of the sleigh, but I did not move from the side of it, and while hesitating, the countenance of my father presented to my view, as though he had suddenly appeared before me, which immediately conveyed the idea of disapprobation, and I gave my voice against going into the tavern, and we accordingly resumed our seats and rode home. This was an evidence of the watchful care of the unslumbering Shepherd of the sheep, in bringing to my mind the conviction, that were my father present, I would not dare to go into such a place, and further shows the importance of the circumspect deportment of parents, before their children, and of the applicability of salutary restraint towards them."

Notwithstanding he had been carefully educated in the principles of the christian religion, "so far as I can remember," says he, "I had never yet had a full sense of my lost condition, and the necessity of an entire change of heart, in order that I might be brought into his favor, and sanctified so as to be fitted for spiritual communion with Him. My father frequently read the Bible to us, as well as other religious books, particularly on First day. One evening when collected for that purpose, I read to the family William Leddra's epistle, written the day before he was executed. It had a very powerful effect on me, tendering my heart in an unusual degree, and bringing me to trembling; under which I was favored with an extraordinary visitation of heavenly love, producing a sense of my sinful impure condition, and fervent desires after holiness—that I might become changed, and hereafter live a life of acceptance with my Heavenly Father. I had never had the same view of myself, nor felt the same willingness and desire to dedicate myself to Him as at that time. The savor of it continued many days. The light of Christ shone clearly into my heart; showing me that many of my habits were contrary to the Divine purity and must be abandoned—that many of my words were light and unsavory, and a guard must be placed at the door of my lips. Love flowed in my heart, towards my gracious Almighty Parent pre-eminently, and then towards all men as creatures of the same all-powerful hand. I desired above all things to be with Jesus, and to know Him to continue with me, and at that time it seemed as if He did condescend to manifest himself in a clear manner, so that his countenance was lovely, and I walked under his guidance and protection, with great delight. It was the baptism of repentance, the day of my espousals—the beginning of a new life; and while favored with these heavenly feelings, I thought nothing would be too hard to part with, in obedience to the will of my Saviour.

"The heavenly visitation which I have described, was like the baptism of love unto repentance, in which I felt confident, like Peter, of adhering closely to the Master, though others might forsake him. He knew when it was proper to withdraw those sensible manifestations of his presence and support under which I was forming such conclusions, and when the dispensation was changed, and no comeliness could be seen in Him or in myself, I soon found that my constancy would be easily shaken. There was a wilderness travel to pass through, in which I was to feel the strength of my evil propensities, and the subtlety and power of Satan as I never yet had witnessed. The change was hard to endure, and though I strove for a time to maintain the ground I had taken, yet being assailed again and again with temptation, and looking at it instead of looking towards Him who alone could preserve me, I let go my faith in

his unfeeling regard, concluded I might as well gratify myself this once, and when I had yielded, distress came upon me. Having cast away my shield I felt like a poor fallen creature, unworthy of Divine notice and not likely to be again favored with it: Shut up in darkness, the tempter wanted over me, and suggested that it was not worth while for me to attempt to walk in the narrow way, that I would not be able to control and resist my passions and inclinations, and therefore might as well continue to indulge them.

"To be thus overcome at the commencement of the warfare, and so soon deprived of those heavenly sensations which I had enjoyed in the presence and company of the Deliverer of the captive soul, filled me with sadness, and I went mourning on my way. Divine displeasure was administered, but in the midst of judgment the Lord remembered mercy, and through the operation of his blessed Spirit, brought me again into tenderness of heart, and I was humbled under a sense of my unworthiness of his condescension and love towards such a poor rebellious creature.

"I was educated in the belief that divine worship was performed in spirit and in truth, and that the qualification for this essential duty was to be waited for in the silence of all flesh. When in meeting I endeavoured to have my mind gathered from all visible things, and at times was favored with the presence of the Shepherd and Bishop of souls, who is in the midst of those who are met together in his name, sometimes tendering my spirit with his goodness, and at others instructing me in those things that pertain to salvation; and I felt it to be a religious duty, diligently to attend all the meetings to which I belonged as they came in course." pp. 13—15.

(To be continued.)

For "The Friend."

Sheep-shearing in Australia.

The chief agricultural interest in the colony of New South Wales, is grazing and the production of wool for export. In 1859 there were 8,162,671 sheep in the colony, and 2,190,976 horned cattle, chiefly owned by large proprietors, whose holdings of land in many cases include hundreds of thousands of acres. On some of the stations as they are called, a hundred thousand sheep are pastured, beside horses and horned cattle. Since 1859, the number of animals pastured has doubtless greatly increased. The shearing is the great event of the year, commencing in the Eighth month, and continued during the Ninth and Tenth, until the commencement of the summer in the Eleventh month, when the increasing dust and abundance of grass seeds makes its further prosecution inexpedient. A late number of *Littell's Living Age* contains an article from the *Cornhill Magazine*, describing the shearing at one of the stations. The writer says: "Let us give a glance at the small army of working men assembled at Anabano, one out of hundreds of stations in the colony of New South Wales, ranging from 100,000 sheep downwards. There are seventy shearers; about fifty washers: including the men connected with the steam-engine, boilers, bricklayers, &c.; ten or twelve boundary-riders, whose duty it is to ride round the large paddocks, seeing that the fences (wire) are all intact, and keeping a general look-out over

the condition of the sheep; three or four overseers; half a dozen young men acquiring a practical knowledge of sheep-farming, or, as it is generally phrased 'colonial experience,' a comprehensive expression enough; a score or two of teamsters, with a couple of hundred horses or bullocks, waiting for the high-piled wool-bales, which are loaded up and sent away as soon as shorn; wool sorters, pickers up, pressers, yardsmen, extra shearers," &c. The payments at this season are heavy. The shearing alone will probably cost £1,700, the washing £400, exclusive of provisions consumed, &c. Carriage of wool £1,500; other hands from £30 to £40 per week, all of which disbursements take place within from eight to twelve weeks after the shears are in the first sheep. All the needful preparations having been made, the writer describes the commencement of the work as follows: "Half an hour after sunrise, Mr. Gordon (the manager) walks quietly into the vast building which contains the sheep and their shearers—called 'the shed' par excellence. Every thing is in perfect cleanliness and order, the floor swept and smooth, with its carefully planed boards of pale yellow aromatic pine. Small tramways, with baskets for the fleeces, run the wool up to the wool-tables, superseding the more general plan of hand-picking. At each side of the shed floor are certain small areas, four or five feet square, such space being found by experience to be sufficient for the postures and gymnastics practised during the shearing of a sheep. Opposite to each square is an aperture, communicating with a long narrow paved yard, outside of the shed. Through this each man pops his sheep when shorn, where it remains in company with others shorn by the same hand, until counted out. This being done by the overseer or manager, supplies a check upon hasty or unskillful work. The body of the wool-shed floored with battens placed half an inch apart, is filled with wooly victims. This enclosure is subdivided into minor pens, of which each fronts the place of two shearers, who catch from it until the pen is empty. When this takes place, a man for the purpose refills it. As there are local advantages, an equitable distribution of places has to be made by lot. On every subdivision stands a shearer, as Mr. Gordon walks, with an air of calm authority, down the long aisle. Seventy men, chiefly in their prime, the flower of the working men of the colony, they are variously gathered. England, Ireland and Scotland are represented in the proportion of one half of the number; the other half is composed of native-born Australians.

"Among these last—of pure Anglo-Saxon or Anglo-Celtic descent—are to be seen some of the finest men, physically considered, the race is capable of producing. Taller than their British-born brethren, with softer voices and more regular features, they inherit the powerful frames and unequalled muscular development of their ancestry. Leading lives chiefly devoted to agricultural labor, they enjoy larger intervals of leisure than is permissible to the laboring classes of Europe. The climate is mild and favorable to health; they have been accustomed from childhood to abundance of the best food; opportunities of intercolonial travel are frequent and common. Hence the Anglo-Australian laborer, without, on the one hand, the sharpened eagerness which distinguishes his Transatlantic cousin, has yet an air of independence and intelligence, combined

with a natural grace of movement, wholly unknown to the peasantry of Britain.

"An idea is prevalent that the Australian are, as a race, physically inferior to the British. It is asserted that they grow too fast, tend to height and slenderness, and do not possess adequate stamina and muscle. The idea is erroneous. The men reared in cities on the seaboard, living sedentary lives in shops, banks or counting-houses, are doubtless more or less pale and slight of form. So are they who live under such conditions all over the world. But those who have followed the plough on the upland farms, or lived a wild life on the stations of the far interior, who have had their fill of wheaten bread and bee steaks since they could walk, are men of vigorous frames, stout of heart and ready of hand.

"It is now about seven o'clock. Mr. Gordon moves forward. As he does so, every man leans towards the open door of the pen in front of which he stands. The bell sounds. With the first stroke each one of the seventy men has sprung upon a sheep; has drawn it out, placed its head across his knee, and is working his shears, as if the 'last man out' was to be flogged, or tarred and feathered at the least. Four minutes—James Steadman who learned last year, has shorn down on one side of his sheep, Jack Holmes and Gundajia Bill are well down the other sides of theirs when William May raises himself with a jerking sigh, and releases his sheep, perfectly clean-shorn from the nose to the heels, through the aperture of his separate enclosure. With the same effort apparently he calls out 'wool and darts upon another sheep.' Drawing the second victim across his knee, he buries a shear point in the long wool of its neck. A moment after a lithe and eager boy has gathered up fleece No. 1, and tossed it into the train basket. He is half way down its side the wool hanging in one fleece like a great glossy mat, before you have done wondering, whether he did really shear the first sheep or whether he had not a ready shorn one in his coat sleeve—like a conjurer.

"By this time Jack Holmes and Gundajia Bill are 'out,' or finished; and the cry 'wool!' seems to run continuously up and down the long aisles of the shed. Now and then the 'refrain' is varied by 'Tar' being shouted instead, when a piece of skin is snipped off as well as the wool. Great healing properties are attributed by the shearers to this substance, and if one of them cuts himself, as occasionally happens, he applies the same remedy. * * Though little time is lost, the men are by no means up to the speed which they will attain in a few days when in full practice and training. Their nerve, muscle, eye, endurance, will be all as to so speak, concert-pitch, and sheep after sheep will be shorn with a precision and celerity marvellous to the unprofessional observer. The unastoried reader may be informed that speed and completeness of denudation are the grand desiderata in shearing the employer thinks principally of the latter the shearer principally of the former. * *

(To be concluded.)

It was the concern of our early Friends that as it was a great cross to them in the beginning of their ministry to speak, it might not become one to be silent, when they had nothing in command to say.—W. E.

ERRATUM.—The date of the Bible mentioned at the beginning of this article, should be been 1537, not 1530.]

For "The Friend,"

of the Author of "A Letter to a Priest of the Church of England," A. D. 1660.

(Concluded from page 226.)

Much matter of high interest could be added, showing the prosperous growth of the settlement, and the primal innocence of the relation between the white men and the red, and the record can be found in old histories, and it is time to bring this article to a close. I am tempted, however, to give the short simple story of the first marriage, from a manuscript at my hand, as an illustration not only to have come to the notice of many readers. The parties were Matthew Champion and Catharine Murfin, two who came in the ship, the "Kent."

In those early times courtship was short. A marriage celebrated with but little ceremony. Matthew expressed himself inclined to marry. Matthew expressed himself inclined to marry. Matthew expressed himself inclined to marry. I know not, however, I have no great objection to thee, I must have courted a little." The preliminaries thus settled, they soon after assembled with Friends, proceeded to the nearest public place, perhaps the first crossway they came and there solemnly declared that they took each other for man and wife, with mutual promises of faith and love, until death should separate them. After the ceremony they returned home to dinner and made a good cheer some fresh fish which they purchased of a party of Indians they met in the path."

This story, if true in all particulars, must be occurred before the arrival of the large meetings in which meetings were early held.

The sons of the grateful Smith of Bramham, induced by the pious prospect of religious freedom after long oppression, "removed—with a migration, Benjamin, who died single in England, to America at various times, from 1697 to 1699. The first to emigrate was John, the eldest, who came over in the ship Kent, the year 1677, being then 20 years of age, was allotted, as owner of one share of property, lot No. 9, in the first survey of Burlington town lots, made in that year by Edward Noble, said lot being on the London Ward side of Main street, where his brother Daniel afterwards built one of the earliest mansions in Burlington, still standing. He came to have come over as a pioneer for the colony, several times making the return voyage to England, and finally dying at sea on a voyage hither, unmarried, in 1699. Daniel, who was also a Proprietor, came over with Joseph and Emanuel in 1691, and was followed in a few years by Samuel, and lastly, Charles."

The value of seven thousand pounds in lands, was paid by the Proprietors of West, or New West Jersey, to the Indians in liquidation of their claims to the land, being, with the debt of £11,500, due by the King, £18,500 in all as the first cost to them, the Province. The final dividend of land allotted to each Proprietary share 35,000 acres; would give for the three shares of Richard Smith and his two sons, 105,000 acres. Their lands were located at various points, from the sonnetong and upper Delaware rivers, the neighborhood of Burlington and the Rancocas and its branches, to the Egg harbor river, on which Daniel Smith had thirty-five tracts.

From the first estimated value of choice Proprietary shares at £350, we get the ratio of one pound sterling for one hundred acres. The value per acre of course increased as the lands were gradually sold off. In 1749 some of the timber land on the Mesconctong sold at £30 per hundred acres.

The descendants of Richard Smith continued, for a full century after the promulgation of the "Concessions" in 1676 to fill some of the most important public offices of the Province. About the outbreak of the Revolutionary war Friends ceased to hold public office, objecting on conscientious grounds to the shedding of human blood, and, many of them, considering the separation from England premature. At that period, Richard Smith of Bramham-hall, county of Burlington, great-grandson of the subject of this paper, having been appointed by the Provincial Congress of New Jersey to represent them there, sat for New Jersey in the first and second Continental Congress; from the latter celebrated body, then about to sign the Declaration of Independence, he resigned in 1776, on account of indisposition, and conscientious objection to war.

Of the close of life of Richard Smith, Joseph Sanson says:

"Having preserved the respectable character of an honest man and a good christian, unblemished, even in the esteem of many who officially persecuted his religious principles, notwithstanding the various difficulties which the open profession of them innocently incurred, he died peacefully, at Bramham, in the year 1688, about the sixty-second year of his age."

The best idea of his character is to be got from the foregoing letter, addressed by him to one of the official persecutors above alluded to, believed to be the same Priest James, of Bramham, through whom he often suffered, and at whose suit his widow was cruelly imprisoned a few months after his death. It breathes a gentle Christian courtesy and love, united with firmness and clearness in doctrine, which to me are very admirable. The refugee spoken of in the last paragraph was probably a Huguenot exile from France, for the English priests of that day could receive and protect these with one hand, while persecuting Friends with the other."

In concluding this sketch with some of the verses of Richard Smith, I do so not on account of any literary merit they possess, but to show how entirely he had received the doctrine of the Inward Light at the early period of A. D. 1650, which is the date affixed, as heretofore stated, to the original. They were written in early manhood, at a period when protracted civil war had reduced literature to a very low ebb, and, as compositions, are fully equal to those of Sternhold and Hopkins, the favorite religious poets and hymn-writers of the day.

The piece is entitled "A Poetical Epistle or Christian Directory, written by Richard Smith, 1650." After describing various states of unconverted minds, and of such as having had some religious experience have followed after false lights, he goes on:—

"Now thou who'er shalt find thyself
In any of these states,
And wouldst gladly life obtain
And be regenerate,
Come I will show thee how my soul
Was brought out of this pit,
And from the filth of sin redeemed'
Among the Babes to sit.

When thus I felt the weight of sin,
And Conscience was opprest,
That hopes of life seemed to fail—
My soul was from her rest—
Then did I to the Lord draw near
And harkened to his Light—
I did incline mine ear to hear
What his Witness brought to sight.

Who answered and said to me;
'Within thee I have set
A true and faithful Counsellor
A Guide unto thy feet—
To wit, the Light within the mind
Which from my Son doth come,
To be a Guide and Lantern bright
Enlightening every room.'
And as this Light of sin convinced,
And evil showed to me—
And as I did obedience yield
Guided by it to be—
So did the Lord's own pow'r appear
From sin to set me free,
And strength to grow from grace to grace
My God did give to me.

His Covenant New he then to me
Did tender on this wise;—
'If thou wilt have no gods but Me,
My glory will despise,
Nor bow to images, form or shape,
But in my power stand still,—
Thou shalt my saving grace receive—
Thy cup with joy I'll fill!

So thou that art not in thy rest,
And wouldst guided be,—
To thee I give this testament
My God hath given me.

And so glory to God in the highest, from
RICHARD SMITH."

About Clocks.—Some way of measuring time must have been known at a very early period in the history of the world; for in the book of Kings, the dial is spoken of, and the shadows going backward and forward ten degrees. It is believed that there was more than one way by which men had knowledge of the passing of the hours. One was by the advancing shadows, from step to step, on the flight of stairs leading up into palaces and other important buildings.

One of the first inventions was the *clepsydra*, or water-clock, which was a contrivance of the Assyrians, and was in use among them as early as the reign of the second Sardanapalus. Clepsydra, or water stealer, it was called, from two words which have that meaning. The instrument was of various materials; sometimes transparent, but generally of brass, and in the shape of a cylinder, holding several gallons. In any case, the principle on which it operated was the same. There was a very small hole, either in the side or bottom, through which the water slowly trickled, or, as the name expresses it, stole away, into another vessel below. In the lower one a cork floated, showing the rise of the water. By calculating how many times a day the water was thus emptied from one to another, they gained a general idea of the time. The Chinese and Egyptians used this; so, also, did the Greeks and Romans; and it is stated that something of the kind was found among the ancient Britons. It seems to have been one of the earliest rude attempts, in many nations, to keep a record of the hours.

The idea of the hour glass must have grown out of this. Instead of two large vessels, there were devised the pear shaped glasses, joined by what may be called the stem ends, and a delicate fine sand was used instead of water. It was the invention of a French monk, and has never been improved upon.

This man recovered the lost art of blowing glass, and then did a second service to the world by inventing the beautiful hour glass. There was a marvellous exactness of calculation about the time which the sand would spend in passing through the slender opening from one bulb into the other. It has always been considered a very accurate time keeper; and it is certainly one of the most curious, as it is one of the prettiest inventions.

Clocks were first used in monasteries. The tower originally meant bell; and the two—clock and bell—in calling them to their devotions and duties, performed the same office. These, however, were tower clocks; not small ones for apartments. One was set up in France in 1374, and created a great excitement, being the wonder of the age. The maker of it was made a nobleman for his service in constructing such an extraordinary piece of workmanship. The first one in England was during the reign of Edward I., and was placed in the tower opposite Westminster Palace. The hour-glass and sun-dial had long been in common use; but this was the first thing which could be called a clock, except the water-clocks, one of which had been brought home from France by Richard Cœur de Lion.

Clocks were, at this period, of so great value, that they were sent as gifts by one sovereign to another, as the most rare and costly things are now.—*Oliver Optic's Mag.*

Befriending Young People.—When John Wesley saw a young man in danger of falling into the snares of evil associates, he did not watch him sharply at a distance, and speak of his shortcomings to others, predicting that he was "on the high road to ruin."

He invited him to his table, and by a genial, affable manner, sought to give him good subjects for thought, or hints for conduct. Advice thus hospitably enforced was very impressive. He would draw out a young man in conversation, and learn what studies he was most proficient in, which were essential to his success, and then assist him to acquire the mastery of them.

Another most valuable way of aiding a young man whom social danger threatened, was to make him acquainted with well-disposed, religious young men, who would lead him into good paths. Then he watched over their future career with a father's interest and tenderness. Thus in a very simple manner he accomplished a vast amount of good, besides preventing a world of evil.

The Christian duty of hospitality is too much neglected by Christians. They lose by inhospitality many precious opportunities of doing good and of getting good. There is nothing that endears the heart of the young and of the stranger more than a warm welcome from those on whom they have no claim. It opens the heart's door wide to receive impressions of good, and fills the memory with great remembrances.

"That woman is a Christian, if ever there was one," said a poor painter boy to me about a kind old lady who had befriended him in his loneliness and poverty. She had given him many a meal when hungry, or called him in her pleasant doorway to receive a pocketful of cakes, and once, when sick, had taken him home and nursed him with a mother's tenderness. The boy is a man now, but the

memory of those little kindnesses will never fade from his heart.

If you wish to be good to the young, prove yourself indeed a generous, loving friend to them.

REJOICING IN HOPE.

Selected.

"Having a desire to depart and be with Christ which is far better." Phil. i. 23.

I long to bathe my tired wing
In crystal founts of heavenly bliss;
I long my Saviour's praise to sing,
And see him as he is.

Ah! when I think of robes of white—
No stain to soil, no blot to dim;
And when I dream of fountains of light,
All—all reflecting Him,

I long to breathe a purer air
Than this gross atmosphere below;
I long—and yet I would not dare
To say, "Lord, let me go!"

Is it not joy on earth to dwell
Where He, the Son of Man, hath dwelt?
Like him to quaff the desert well
And kneel where He hath knelt?

Is it not joy His steps to mark,
And strive to walk where He hath trod,
In places weary, rough, and dark—
Yet hallowed by His God?

Oh fainting heart! take hold of Him
Who fainted not to bear thy load
Thy' thorns seem rude and skies look dim,
He trod a rougher road.

TRIFLES.

Selected.

The griefs that fall to every share,
The heavier sorrows that life brings,
The heart can nerve itself to bear,
Great sorrows are half holy things.

But for the ill each hour must make,
The cares with every day renewed,
It seems scarce worth the while to take
Such little things with fortitude.

And he before whose wakened might
The strongest enemies must fall,
Is overcome by foes so slight,
He scorns to hold them foes at all.

Interesting Figures.—Prof. S. P. Langley, of the Alleghany Observatory, has computed the area of one of the spots lately visible near the centre of the sun's disc, from careful measurements, and found it to exceed 2,300,000 square miles, which is more than ten times the entire area of the earth. In a communication to the *Pittsburg Commercial* he says: "Masses the size of whole continents are utterly changed in shape, or disappear from one day to another. Sometimes the observer watches them, and the whole 'spot' is, to all appearance, slowly rotated by the cyclones which are visibly working there. This is one of the many centres of similar action, not all on the same scale, but baffling the eye by their number and incessant changes of form, which the draftsman labors after in vain, and which even the photographer can but imperfectly render. Our planet is intimately connected with these phenomena. Why magnetic needles move responsively to these great changes in the sun, or why auroras should light up our winter sky at intervals more frequently repeated as this solar action is more violent, are questions which astronomy is now trying to answer. The fact that they do so is certain; the cause is still unknown."

If Christian charity be in your hearts, your whole life may be one continual exercise of it.

Method of Searching for Diamonds.

There is little doubt that diamonds exist in many places as yet unknown, or where their presence is unsuspected. Gold is discovered readily in auriferous regions, even by those who are inexperienced at the work, but the diamond is far less easily detected. It is very difficult for the unpracticed eye to distinguish it in its natural condition from crystals of quartz or topaz. One, therefore, who has no experience in diamond seeking may see, and even handle, such gems without recognizing them or even suspecting their value. It was in consequence of the geological knowledge of Humboldt that the diamond regions of the Ural mountains, in Russia, were first discovered. At his suggestion the gold washers were directed to search for diamonds before they had been found or any suspicion raised of their existence. From that time to the present the finding of diamonds there has become frequent.

In Brazil, where great numbers of diamonds, chiefly of small size, have been discovered, the method of searching for them is to wash the sands of certain rivers in a manner precisely similar to that employed in the gold fields of Australia—namely, by the aid of prospecting pans. A shovel full of earth is thrown into the pan, which is then immersed in water, and gently moved about. The result is that the contents are converted into a kind of thick, muddy slush, from which the stones are picked out by hand.

As the washing goes on the dirt and sand are gradually disposed of, and the pan contains, apparently, only about a pint of the mud. Great caution is now observed, and ultimately there remains only a small quantity of sand. The diamonds and particles of gold if haply they are present, sink, by virtue of their great specific gravity, to the bottom and are selected and removed by the practised eye and hand of the operator. But how shall the gems be detected by one who has had no experience, and who in a jeweller's shop could not separate them from quartz or French paste? The difficulty can only be overcome by testing such stones as may be suspected to be precious. Let these be preserved until the day's washing is over, and then tried by the very sure operation of attempting to cut with their sharp corners, glass, crystal or quartz.

When they are too minute to be held between the finger and thumb, the specimen may be pressed into the end of a stick of hardwood, and run along the surface of a piece of window glass. A diamond will, in such cases, make its mark, and cause, too, a ready fracture of the glass in the line over which it has travelled. Tested in a similar way upon crystal of quartz, the diamond will make such an impression as no one crystal can have upon another. But, a yet more certain and peculiar characteristic of the diamond lies in the form of its crystals. The sapphires and the zircon will readily cut glass and scratch quartz, but they have not the curved edge of the diamond. In small crystals this peculiarity can only be observed by using a magnifying glass, but it is invariably present in the true gem, whether it be large or small.

It is, perhaps, rare to find a diamond with four curvilinear faces, but such a circumstance places its identity beyond the domain of doubt. Another form of diamond is that of the octahedron, or eight-sided solid, with the edge replaced by interrupted narrow convex sur-

Such interrupted, convex, or rounded surfaces are sure indications of genuineness. Diamond breaks or is scratched with difficulty, and hence a test sometimes employed is to place the specimen between two hard surfaces—as a couple of coins, for example—force them together with the hands, a pressure will crush a particle of quartz, the diamond will only indent the metal. As much of practical information for the use of the diamond hunter of the Cape; now, supposing a successful issue to his lots, let us say a word or two as to the mode of estimating the value of diamonds. They are invariably valued by the carat, which is the assayer's grains. The estimate is made according to the number of carats, and multiplied by the result by the price of a single carat. The price, it will thus be seen, increases in a simple proportion weight. The actual price small, rough diamond, fit to be polished, at £2 per carat. One of two carats is worth, therefore, £8; one of four carats is worth £128. The value increases by both color—and water, as it is termed. When diamonds are cut and polished they are given to jewellers as brilliant, rose and black diamonds, depending on the form and color of the artificial faces. Diamond cutters chiefly come in Holland, on wheels of iron and copper, and with the agency of the finest inferior diamonds, known as diamond dust. A set diamond may be tested by placing it on its back. The lustre of a true diamond will not be affected by this operation, the spurious brilliancy of paste imitation will be totally destroyed by it.—*Mezzanino Magazine.*

For "The Friend."

has been for some time much on my mind, to express a little on the cause of the present low state of our religious Society; and give rise to many conflicting opinions, amongst its members. It is very evident from the writings of the early Friends, that we were given to see, and know, the reality of having immediate access to God, by his Spirit; and consequently that any ministry of man, however he might be trained for, or whatever powers of oratory or address he might possess, was an encumbrance to the true knowledge of God, and Spirit. Therefore there was not only ignorance thereto, but very often special indications of such a ministry. We need be surprised that as a consequence they were dreadfully persecuted, and that like the men of Diana of the Ephesians, such persecutors were conspicuous in denouncing those who brought their trade in jeopardy. It was not only that they were brought out to God for themselves, by his spiritual warfare within them, but the Lord so dealt out of his Spirit upon them, that not only sons, but (horror of horrors) daughters, servants and handmaids prophesied, so that gifts were restored, as at the first, for the use of the spiritual house, and the pergoing of the work; also the Saviour's declaration, "Freely ye have received, freely give." George Fox's Journal, p. 501, says, "I and all the preachers for tithes and money must be testified against in the Lord's name and Spirit;" and again, "Therefore in the power of the Lord, maintain the warfare against the beast, and do not put into his mouth lest he cry peace to you: which peace

he must not receive; * * * but 'ye will receive the peace from the Son of peace,' * * * which all the earthly teachers for the earth, made by man, cannot receive or beleave you of."

Moreover, it is positively asserted, that to pray, preach, or to give praise, as well as truly to call Jesus Lord, requires an immediate and special gift of the Spirit, and cannot be performed in man's will at any time. It is evident there has been a false love or charity springing up in the Society; so that creaturely zeal and activity, under very specious appearances (as an angel of Light) have been for a long time undermining our testimonies, and were it not for the hope that when "The enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," there might be some dismay in our ranks. But I believe there is no cause for fear, only for those who desert to the enemy, or refuse on account of a little suffering, to stand up faithfully; or may be willing to make a compromise so to bring a false peace. These have caused to fear; for it had been better for them not to have known the way of truth, than act the part of a Judas; yet the Lord will arise, and through his anointed ones (although they to the wisdom of this world may appear no more fit than the rams' horns for the destruction of the walls of Jericho), make his power known, and the broad walls of Babylon must give way. My object is to enjoin upon such as see, and feel the state of things amongst us, to be faithful, and to be willing to offer themselves even as marks for the enemy; for there always were some to be given up freely. The Saviour gave himself up; the Apostles also, even to death, and the martyrs at the Reformation. Also a noble list of valiants in our Society, as Parnell, Borough, and many noble women; Mary Dyer, as well as others, who yet speak unto us to follow them as they faithfully followed the Saviour. S. C.

Millville, N. Y., Third mo. 5th.

The North German Arctic Expedition.

Amid news of battles, sieges and painful diplomacy, the return of the North German Exploring Expedition to Bremen will scarcely be noticed; and yet its labors have involved conflict with danger and heroic endurance which command admiration, and remind us of the touching narratives of polar adventure written by English pioneers of Arctic discovery two hundred years ago. In May, 1869, the steamer Germania, with the schooner Hansar as a tender, sailed to explore the Arctic Sea, and push as far as possible towards the pole. The Germania, having parted company, wintered in lat. 74° N., on the coast of East Greenland, and sent out sledge parties which travelled up the coast to 77° N., from which it will be understood that an important addition to our geographical knowledge has been made. The ship has recently returned to Bremen, all well.

The same good fortune has not attended the Hansar. After parting company, as above mentioned, she was steered to the northward, in pursuance of instructions, and in endeavoring to force a passage through the ice became beset, and on the 19th of September was completely frozen in, in lat. 73° 6 m. N., long. 19° 5 m. West. This was the beginning of tribulation. The ice accumulated about the vessel, and nipped her so severely that in October

she sank. Provisions, cordage, with other stores, and the boats had been previously taken out and stacked on a huge floe, to which the crew, fourteen persons in all, had escaped. There they built themselves a house with lumps of coal, planks and sails, and so passed the winter; trusting to the southerly drift on which the Arctic ice is slowly borne. They were about twenty miles from the shore; bears and foxes visited them; regular watches and discipline were maintained; and by the end of December they had drifted down to 68°. A few days later, in storm and mist, the floe broke up; their house was destroyed; escape seemed hopeless; five nights they passed in the boats, awaiting the final destruction of the floe, which, from some miles in circumference, had been reduced to about 200 paces. The southerly drift continued. On the 7th of May, 1870, they were down to 61° 12 m.; Cape Farewell could not be far distant; they took to the boats, and, on half rations, battled a way through and over the ice to the shore. On the 13th of June they entered a bay, and found themselves at the Friedrichsthal mission station; and their long and perilous voyage came to an end. The Eskimos of the place were amazed that any one survived such a weary drift upon a field of ice. From the mission station the adventurers went on to Julianshaab, whence they got a passage to Copenhagen, and landed in that port on the 1st of September.

Among this brave party were Dr. Gustave Laube, of the University of Vienna, and Dr. Bachholz, of the University of Griefswalde, who were attached to the party for scientific purposes. The Committee of Management have resolved that a sketch of the adventurous voyage shall be forthwith published, to be speedily followed by a separate narrative, with illustrations, and ultimately by the scientific reports; in which our knowledge of meteorology and of ocean currents will be much increased.—*Athenæum.*

Selected.

Attended our First-day meeting at Rath-anagan; my spirit was tendered and humbled under various considerations, and my soul was exercised and bowed in deep travail; in which state of mind it was clearly seen, (though I was not engaged to express it) that the creation of God in the soul is by the efficacy and work of His blessed Son Christ Jesus, who said by his servant, "Behold I create all things new;" and that he also was the beginning of the creation of God. In the old creation light was first created, and the Almighty "saw that it was good." So in the new creation light first arises in the soul, and shows to man his condition, and the necessity of a change, if ever he becomes new; and not only shows, but helps out of the old state of death, and that by proper gradations. This is the true Light that enlightens every man that comes into the world; and as man is faithful to its discoveries he advances in the work of God, sees more light, which discovers to him his own deformity, and abases self; for the more we have and enjoy of the light of Christ, the more humble we are, the more jealous of our own corrupt nature, and the more zealous to live to the honor of God. And as we keep in a yielding obedience unto the manifestation of this glorious Light, we become new creatures in Christ Jesus, who declared he would create all things new. As

this new state is witnessed, man may properly be said to have dominion over his own corrupt propensities and the evils that are in the world,—having victory only by Christ; and not only over them, but he will keep the blessings of the old creation in their proper places, having dominion over them, subduing the earthly mind which centres and settles too much on earthly objects. But alas! how many are there now, making a high and exalted profession, who are not only led captive by their own lusts and evil habits, but are slaves and in captivity to those things which were given as gifts and blessings for a noble and dignified use, and to be subordinate to man.—*Samuel Neale.*

Japanese Carving.—The Japanese are fond of the grotesque, and this trait of character is shown in many of the small objects they carve in wood and ivory. "Some of them are mythical monsters, with obese forms, and loose rolling balls in their capacious mouths; or contorted writhing dragons, with scaly trunks and heads, which could have been suggested only by the remembrance of some hideous dream. Natural objects, however, are very carefully copied. I have a group of toadstools with the stem and gills exactly as in nature, and a melon with the netted roughness peculiar to the rind of that fruit, most skillfully imitated. A snake which, with head erect, eyes glistening, and tongue protruding, has eaten his way through the melon, is carved with minute accuracy, even to the rendering of the small curved teeth. I have a very neat figure of a Musina, a pretty, fox-like animal, with a bushy tail, of which the Japanese make great pets. She is represented going off to market, standing on her hind legs, with an aquatic plant to protect her head, while she holds another smaller leaf as a fan. On her arm is slung a gourd to serve as a water-bottle, should she be thirsty on her way. The creature's fur in this ivory gem is wonderfully rendered, and the veins of the leaves are sculptured with the most minute accuracy.

"In these clever carvings, scenes from daily life are reproduced with marvellous fidelity and effect. In one of my specimens, two small boys are playing at 'chequers.' One fixes his eyes with a look of anxiety on his *vis-à-vis*, who is about to throw for first move. The other, confident of success, assumes a well-pleased air, though he is obliged to use both hands to hold up the dice box, which is nearly as big as his head. On examining the interior of the dice box, a single die is seen loose within, having all the dots marked with minute accuracy.

"Another figure of very skilful workmanship, one of my choicest examples, represents an old man with a beaming countenance, digging with a mattock into a heap of money, which the sharp nose of his dog has discovered for him. His eager attitude is very expressively rendered, and the carving of his dress is as perfect as it can be—the texture and pattern of his garments being accurately copied from the living model, even to the grass sandals on his feet, and the few decayed teeth in the old man's open mouth. On examining the under surface of the money heap, the different coins of Japan—boo, tempo, cash, and cobang—each with its own distinctive marks, are found to be faithfully en-

graved. The finish of this figure is exquisite.—*Rambles of a Naturalist.*

For "The Friend."

Feeling a strong desire that our testimony to plainness of dress, language and manners, may have the place and importance given them which it is the design of our great and holy Lawgiver they should occupy, I offer you the perusal of the readers of "The Friend," the following passages from the writings of John Barclay and Wm. Lewis. Whilst it is admitted that a strict adherence to these testimonies may be substituted for inward, spiritual cleansing, I believe the Society of Friends cannot cast them aside, without deserting the ground and forsaking the service allotted it in the militant Church.

May the Lord strengthen us to bring all the tithes into his storehouse. Referring to a letter from Princess Elizabeth of the Rhine, to her brother, J. B. writes:—"The Princess knew Barclay to be a Quaker by his hat, and thereupon took occasion to inform herself of all their opinions.

"Neither the Princess, nor Barclay, nor the friends of Barclay in that day, placed any undue value upon singularity of external appearance, merely as such. The costume of the Friends had, before this date, (1676) become peculiar and conspicuous, for its simplicity, in consequence of the extravagance and preposterous fashions generally prevalent. They kept with but very slight variation to the mode of dress in use among sober-minded people, at the time they had their rise in these kingdoms; and considered it one mark of a little and degraded mind, to be frequently or without some sufficient occasion, adopting 'changeable suits of apparel.'" Isai. iii. 22.

It was this view of the subject, which made them non-conformists to the fashion of a passing world, as well as to the manners of those who love it; their close scrutiny into the motives for all their conduct, induced a caution, a jealousy, a precision in these respects, which while wholesome and beneficial, appeared to be consistent with the apostolic injunction, "Be ye holy in all manner of conversation." 1 Peter, i. 15.

Wm. Lewis relates part of his experience previous to joining the Society in 1798 as follows:

"Plainness and simplicity in apparel, manners, and speech also, (to a certain extent), appeared to me from my early convictions to be quite accordant with the precepts and example of our Holy Redeemer; and well knowing that the vanity of my own heart, was that which induced conformity to the world in these respects, whilst in my state of bondage thereto, self-denial in practice extended in some degree to them, in a gradual manner; and here it comes in my way to notice that wide departure from the simplicity which is in Christ, and from the guidance of his most loving, holy spirit, at present so glaring in the outward and visible church; so that in the general, an almost total disregard both of the letter and spirit of the Gospel of Christ, is, with respect to these points, allowed and even defended. Attention to apparel, as being in any way connected with our demeanor before Almighty God, or with the walking before him in humility, righteousness, and holiness, is even ridiculed by many; although it is a subject which one of the holy prophets had a commission from the most High to treat of,

as one of the effects of a deep revolt from God and to denounce impending judgments account thereof.—Isai. iii. Another, an wisdom's children, declares that a man's tire, gait, and excessive laughter show he is. And if we add to this, the plain positive injunctions of the apostles Peter, Paul, which as expressly forbid attention to the adorning of the person in what is, as the eighth commandment prohibits increasing wealth by fraud in anything that is, must we not plainly see that a follower of Christ is called upon to bear by example full testimony against conformity to the spirit of the world, as it works in a vain-glorious desire of significance and respectability in an appearance in fashionable apparel, evident the chief incentive to a much greater attention thereto, than proper decency requires. Respecting plainness of speech, I have to say that to a certain extent, the propriety of was accordant with my judgment—it was but some time elapsed before I felt it necessary to adopt it so fully as Friends do. W. led to close and deep consideration, concerning the ground on which they believe it to differ from others in this respect, was the best of my recollection nearly as follows: After two years seclusion from public place of worship, (except when particularly invited to any), in my hours of retirement, were then many and daily, it forcibly came to my view, that a course so ascetic was accordant either with the spirit of the gospel or the plain injunctions of the Apostles, the practice of believers in any age of Church; brotherly union and fellowship appearing to be of the very essence of that which, breathing good will to all, and loving without dissimulation, naturally cares for spiritual welfare of others, and bears the burdens. Wearing my mind to these considerations, they soon pressed weightily, and thoughts turned to religious fellowship. The first glance that way, the Society Friends appeared to be the only one I could possibly join myself to; but in order to it was seen to be necessary that my judgment and practice should be altogether in conformity with theirs; and excepting language, I were nearly so; but the very idea of a change in this particular, caused such a shrinking, almost dread of mind, as induced an attempt to sift and prove groundless, their arguments in proof of its being a genuine christian testimony against that corruption in speech, which as to the letter I could not deny to be very evident, in that commonly adopted, how I evaded the force of what they advanced the subject, or how soon I passed from that what the Scriptures contained, as applied to the point in question, I cannot now recollect; only, that ultimately, a diligent sense in them concerning the matter, was exclusively resorted to. The first passage that arrested my attention, was the apostolic injunction to be in the use of 'sound speech that can be condemned.' This pressed and pinched some degree at first, but I got from under weight, by reasoning after this manner: Sound! that is surely so, which, proceeding from a heart without rottenness and divested of all deceit, seeks not to leave a false impression on the minds of hearers. But 'hold the form of sound words,' came from the scriptures, authority, and appearing to inculcate, a substantial rectitude of heart, with every other effect of the light of Christ, there is, sh-

forth in its native garb before others, that in the real possession of truth in every appearance of evil must be added from outwardly; this, for a time, lay more weight than the former; but at it appeared to contain nothing that to its force. I came at last to the message to his people through the et Malachi, charging them with such olding as was even robbery in his sight, which was committed by keeping back and offerings." Reflecting upon this, and remembering that in these offerings, anise, &c., were included, things as significant in themselves, when compared the weightier matters of the law, as a of sound words could be to substantial in the inward parts, and yet, that Divine made them of such importance, as to an those who refused compliance with was enjoined respecting them, in the manner noticed, I began to fear that they were right, and that it was my duty, individual, to join them in testimony to the corruptions crept into modern age, and to go back to the primitive city and plainness of speech. A sore of mind now took place, and whilst it, falling in company with a minister-friend from America, a communication his lips was as a seal thereto. He addressed the company, some of whom had read our peculiar testimonies, nearly in manner. "Robbery, Robbery! It is a of no small magnitude with respect to pertaining to man; how great then is pride, when the rights of the Most are invaded, and the creature holds that is due to the Creator! Some of are charged even with this atrocity; and the impudence to query, Whereat an answer was ready, in titles and gs." After this introduction he enlarged the subject. When the company were o separate, he noticed me; asked who &c. On being told my name and a few lars, he parted with me after uttering words, "Well, William, bring all the into the store house." The impression mind was powerful indeed.

On this period (1793) I had a fixed ap- pition that I should fall short of divine gift if the cross was not submitted to, in of language, yet continued shrinking in, and struggling with that which I it, for nearly two years; during time, many prayers, with tears were ut- tered to a gracious God, for guidance in, and for strength to bear all he see meet to lay upon me for the re- of my natural will, and the humiliat- ily soul before him, and in the sight also; until at length, almost dreading less him in terms I feared to use when of to my fellow creatures, in much of spirit I submitted to adopt friends term the plain language; where- her stumbling block was removed out ath."

Indness for dress and music, was one of test follies; and I am bound in grate- acknowledgment, that had it not been for care, advice, and prudent restraint, I have gone great lengths in these fions. Then, in the love of the gospel, most earnestly and affectionately re- d all religious parents to be faithful

in the discharge of their important duties, re- membering they are delegated as care-takers over a very important trust; and happy will it be for those parents who, in the day of righteous inquisition, may stand acquitted in the Divine sight, having done all they could to preserve their offspring in true simplicity, and in the fear of the Lord.—*Ann Crowley.*

At the completion of the Mont Cenis tunnel, the last thin partition of rock in the middle of the tunnel was reserved to be blasted at the formal celebration. But a small hole was made in it, and the workmen on both sides, who had for 13 years and 40 days been toiling their way toward each other, now, for the first time, saw each other's faces through it, shook hands, and, so far as of the same nationality, conversed together. When the mine was fired the lights went out for a distance of about 1,000 yards around the spot. The first to climb over the fragments of rock was the Italian Commandant, Grattoni. There was a general scramble from both sides, and cries of "Viva V. Italia!"

I believed there were those living, who would see the day, though I was neither prophet nor prophet's son, when gifts will be given, to be occupied in the church; by which the Lord's name will be glorified amongst us. Those members who trample on our testi- monies, and despise those who keep to them, will find it a heavy burthen, when laid on a death bed, to have turned any aside from the faithful acknowledgment of them.—*Journal of William Evans.*

Colored children have been admitted by the public school authorities of New Orleans to the public schools, which were heretofore attended by white children only.

THE FRIEND.

THIRD MONTH 18, 1871.

"True Christian Baptism and Communion: by Joseph Phipps."

This short but well argued and conclusive treatise on two of what are considered by most other christian denominations but Friends, binding "ordinances," has just been handsomely printed and issued by the Book Com- mittee of the Meeting for Sufferings. It is a duodecimo of forty-eight pages, and it can hardly fail to interest every one desirous to become acquainted with the true character of these important subjects, who will take the time to peruse it. It is not an uncommon cir- cumstance for other religious professors, to speak of Friends as not being within the Church of Christ, because they do not prac- tise water baptism, or observe the use of bread and wine, commonly called "the Lord's Sup- per." We think all who are willing to give this little work a candid, unprejudiced perusal, will see that the belief of the Society in the spiritual reality of the one true christian baptism and communion, is in accordance with the teaching of Holy Scripture, and therefore that the outward symbol is effete, and its con- tinuance becomes dangerous, as betraying into reliance on the shadow instead of experi- encing the substance.

We hope Friends everywhere will obtain the work, and not only read it themselves, but give it a wide circulation among other christian professors.

It is for sale at Friends' Book Store, 304 Arch St. Price, single copy, 15 cts., \$1.50 per dozen.

We have received a small pamphlet of thirty-five pages, recently published, entitled "Selections from Letters of Thomas Kite to his daughter Susanna Kite, while at West- town Boarding School." Short as these selections are, they abound in excellent and appropriate counsel from a religiously concerned father, who could justly estimate the temptations of youth; and who, being himself well versed in the discipline of the school of Christ, was qualified to point out to the young beginner the first lessons to be learned, and to encourage her to docility and faithfulness in acquiring them.

Written to a child, the language of the letters is appropriate to her age, and yet becoming the importance of the subjects treated on. We think the little book well fitted to be placed in the hands of children, calculated to interest them, and to promote their best interests.

There is a short account given of the last days of this daughter, whose name became by marriage Susanna Shattles.

The work is for sale at Friends' Book Store.

The readers of "The Friend" may have, from time to time, noticed in its columns communications from our friend Yardley Warner, relative to schools for the Freedmen in the neighborhood of Maryville, Tennessee, which he has been for many months engaged in instituting and conducting. We have recently seen testimonials, signed by a large number of men in that neighborhood, who from their callings and position, we suppose must be intelligent and influential, certifying to the excellence and value of the Normal School, in particular, and also of the other schools in different places. He is desirous to raise, by subscription, fifteen hundred dollars, in order that these schools may be continued and thus secure to the Freedmen there the continued benefit of what has cost him so much time and labor.

SUMMARY OF EVENTS.

FOREIGN.—It is stated that the German army remaining in France will extend from the departments of Seine Inferieure to Dijon. This line extends from the channel to the Cote d'Or, and includes twenty provinces. The dismissal of the landwehr from service will make the army of occupation wholly regular. The German prisoners from the ceded provinces are to be released at once; the others at the close of the final treaty.

The French National Assembly after refusing to adjourn to Paris, resolved by the same vote, 407 to 104, to adjourn to Versailles, where preparations have been completed for their accommodation.

Napoleon has addressed a communication to the president of the French Assembly, protesting against the vote by which that body declared that his dynasty had forfeited the throne as unjust and illegal. The Assembly, he says, was created only to make peace, and has exceeded its powers. The foundation of all public right is the plebiscite, and to that he is ready to bow, and to that alone.

On the withdrawal of the Prussians, serious disturbances broke out in Paris, and the National Guard took the position of armed insurrection against the govern- ment. General Paladines has been appointed to the command of the National Guard. He is not popular with the guard because of his acknowledged firmness

and talent. He wishes to reform and reorganize that body. A dispatch of the 11th says: The National Guard have agreed to return the cannon in their possession to the Government, on condition that their organization will not be dissolved, and the continuance of the allowance to each member of the franc and a half per day until war is declared. In accordance with this arrangement, the National Guard have already commenced to park their cannon in the garden of the Luxembourg.

The return of the French soldiers interned in Switzerland has been postponed at the request of the French Government, in consequence of the interruption of the Paris and Lyons railroad. It has however been concluded that they shall all be returned by the 23d inst.

On the 7th inst. the Germans delivered to the Emperor all the forts on the left bank of the Seine. The French Emperor William took the forts and the forts near Versailles on the same day. The Germans were to leave the neighborhood entirely by the 19th inst. Count Bismarck returned to Berlin on the 9th inst.

The report that the ex-Emperor Napoleon is coming to England is premature. It does not appear that he is yet at liberty.

The British House of Commons the education bill has passed by a large majority. The bill permitting marriage to a deceased wife's sister also passed. The London Post learns that the prospect of the settlement of all matters in dispute between the United States and England by the late Mr. Wellington is now becoming promising. There is an evident disposition to treat all places with fairness. Discussions will first take place upon the fisheries and afterward upon the Alabama claims.

The Times announces the following changes in the ministry: George Goschen succeeds Hugh C. P. Childers as first lord of the admiralty; James Stansfeld succeeds Goschen as president of the poor law board; W. E. Baxter succeeds Stansfeld as one of the joint secretaries of the treasury; and Geo. J. Shaw Lefevre, at present secretary for the home department, succeeds Baxter as secretary of the treasury.

A dispatch from Rome says: The Pope has held a consistory in which he delivered an allocution of considerable length. In his address to the cardinals he attacks the motives and acts of the authors of the recent Italian events, and particularly the occupation of Rome. He rebukes the government of Austria, and particularly the bill recently passed by the Italian Parliament. He also laments the occurrence of the Franco-Prussian war, and expresses his gratitude for the devotion to himself of the church of the whole Catholic world.

A Kingston Jamaica dispatch of the 11th inst. says: The United States steamer Tennessee and Nantasket with the members of the San Domingo Commission, arrived here to-day by way of Port au Prince, all well on board of both steamers. The Tennessee will sail in four days for New York, by way of Key West. The performances of the Tennessee have delighted every body. Her officers regard her as one of the strongest ships in the navy. Each Commissioner is preparing a draft of his report, and as yet the separate drafts have not been compared. Upon most points of the resolution of Congress the report of the Commissioners will show a condition of affairs favorable to annexation. According to the report of the *Official* it appears that notwithstanding the difficulty of providing food which the directors of the Jardin des Plantes experienced during the siege of Paris, many of the most valuable animals have been preserved, among them two hippopotami, the rhinoceros, the African elephants, the African elephant, and some of the antelopes.

A Paris dispatch of the 13th says, Versailles has been evacuated by the Germans, and a French garrison installed. A convention for the return of the French prisoners in Germany has been signed at Ferrières. It is to return by the way of the Eastern coast, and the others overland. A portion of the National Guard still hold a number of cannon, refusing to deliver them up to the authorities.

Earl Granville has announced in the House of Lords that the Conference on the Eastern question had been concluded. A treaty has been signed at the Eastern office, abrogating the restriction on the admission of foreign men-of-war into the Dardanelles and Bosphorus. The Porte, in times of peace, may admit into those waters naval vessels of friendly Powers, whenever needed to enforce the treaty of 1856. The Danubian Commission has prolonged its year's term, and the President declares that no Power can relieve itself of the obligations of the treaty without the consent of all the signatories.

A Madrid dispatch of the 11th says: Serious disturbances have taken place in the provinces. At Alcanete an armed mob fired upon the mayor and other civil au-

thorities, and some lives were lost. In the elections the opposition is triumphing. In consequence of the disturbed state of the country, the King's trip to meet the Queen is deferred.

London, 3d mo. 13th. Consols, 91½. U. S. 5-20's of 1862, 91½; of 1867, 90½. Ten-forties, 93. Liverpool—Cotton dull. Uplands, 7d.; Orleans, 7½d. Red wheat, 10s. 9d. A 11s. 2d. per gal.

Shocks of earthquake occurred in the Sandwich Islands on the 19th ult. They were general throughout the group. In Lansi great rocks were hurled down the cliffs, and some of the valleys were rendered more fertile by the debris from the mountains. No lives appear to have been lost.

UNITED STATES.—The destruction of wealth in the slaveholding south by the civil war and emancipation is shown by the annexed figures from the census for 1860, and compared with the annual personal estate, compared with similar statistics for 1860:

	1860.	1870.
Florida,	\$73,101,500	\$40,191,756
Georgia,	648,895,237	219,878,720
Louisiana,	602,118,568	325,712,991
Mississippi,	607,232,911	174,232,911
North Carolina,	358,739,899	162,346,838
Virginia,	793,249,688	371,162,838
West Virginia,		159,485,203

The aggregate decrease in these States is \$1,627,445,355. Had the census been taken in 1865, the total loss would have been much more. About one-third of the years a part of the desolation caused by the rebellion has been repaired. The losses consist in the value of slaves liberated, the destruction of buildings and of live stock, the ruin of banks, railroads and other corporations.

Of the mortality in Philadelphia last week was 310. Of consumption, 58; and convulsions, 22; inflammation of the lungs, 22; old age, 13.

A comparative statement showing the receipts at the internal revenue office from all sources for the first seven months of the fiscal year is from 6th mo. 1870, 1870 to 2d mo. 1st, 1871, gives the aggregate decrease in the receipts as \$7,000,000, which is less than was anticipated from the reduction of taxes. The receipts from customs also show that the diminution from that quarter will be much less than the estimates of the treasury department.

The New York and Pacific railroad has been opened from Duluth to Brainerd, at the crossing of the Mississippi river, a distance of 113 miles. The grading is almost completed to the border of Dakota, making 245 miles in all.

The four cities which have grown most rapidly during the past decade are: Chicago, which has increased its population 175 per cent; Jersey City, 179 per cent; San Francisco, 163 per cent, and Cleveland, 113 per cent. St. Louis ranks fifth in rate of increase, Washington sixth and Detroit seventh.

The resolution for adjournment which passed the House of Representatives, did not meet the approval of the Senate. On the 13th the House passed a resolution placing salt on the free list, 145 to 46. It also passed a joint resolution abolishing the duty on coal, 132 to 57, and placed tea and coffee on the free list, 141 to 49. The net loss accruing to the revenue from these reductions is estimated at \$17,670,000 per annum. It is not supposed the Senate will agree to the proposed changes. The majority in the House of Representatives is opposed to further legislation at the present session, and by a vote of 148 to 46, passed a resolution to adjourn to the 1st of August, but the subject was not considered by the Senate.

The Markets, &c.—The following were the quotations on the 13th inst. *New York*.—American gold, 111½; 111½. U. S. sixes, 1881, 114½; ditto, 5-20's, 1862, 112½; ditto, 1868, 111½; ditto, 10-40's, 5 per cents, 108½. Superfine, 85-25 a \$5.50; extras, 85-75; finer brands, 85-10 a \$9. Ohio and Indiana red wheat, \$1.63 a \$1.65; amber, \$1.70; white, \$1.83 a \$1.90. Rye, \$1.05. Yellow corn, 80 cts. Oats, 62½ a 64 cts. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 2100 head. The market was dull. Extra sold at a \$1.25 per lb. gross. About 8,000 sheep sold at 5 to 7½ cts. per lb. gross, and 3,000 hogs at \$10 a \$11 per 100 lbs. net, the latter for corn fed. *Chicago*.—No. 2 spring wheat, \$1.24. No. 2 corn, 52½ cts. No. 2 oats, 50 cts. Rye, 90 cts. Barley, 73 a 77 cts. Lard, 12½ a 12½ cts.

St. Louis.—Cotton, 131 cts. Superfine flour, \$5.55. \$5.85. No. 2 red winter wheat, \$1.55; spring wheat, \$1.25 a \$1.37. No. 2 oats, 51 cts. Corn, 60 cts. *W. more*.—White corn, 83 a 85 cts.; yellow, 82 a 84 cts. Oats, 62 a 65 cts. Sugar cured hams, 18 cts. 13½ cts.

An Annual Meeting of the Tract Association of Friends will be held in the Committee-room of Street Meeting-house, on Fourth-day evening, the inst., at 8 o'clock. Friends generally are invited to attend.

RICHARD J. ALLEN, Clk.

The Stated Annual Meeting of the Haverford Association will be held on Second-day, 4th mo. 10th, 1871, at 3 o'clock, P. M., at the Committee-room of Arch Street Meeting-house, in Philadelphia.

PHILIP C. GABBETT, Secretary.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, 1st month 1st. Parents and others intending to send p. to the Institution, are requested to make early application to AMOS SHARPLESS, Superintendent, (adjoining Roscoe P. Co. Obsolete Grounds,) or to GLENN ALLEN, Treasurer, 304 Arch Street, Philadelphia.

FRIENDS' BOARDING SCHOOL, TUNESSA NEW YORK.

A Teacher is wanted in this Institution. Application may be made to Samuel Morris, Olney P. O., Philadelphia James E. Rhoads, Germantown, Geo. J. Scattergood, 413 Spruce St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend suitable for the position of Cook. Application may be made to Samuel Bettle, 154 North 7th St., Philadelphia, or to Elizabeth R. Evans, 322 Union St., Philadelphia, or to Martha D. Allen, 525 Pine St., " "

FRIENDS' BOARDING SCHOOL FOR INFANTS CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm needed with a few acres of meadow, near Ebenezer West, Marshalltown, Chester Co. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent.—JOSUAH H. W. STOTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

Married, Second month 16th, 1871, at Friends Meeting-house at Freeport, N. J., Joseph D. DeCout of Camden Co., to STRAN DECOU, daughter of DeCout, of the former place.

DIED, 30th of 12th mo. 1870, at Fall River, IRELAND BUFFINGTON, aged 68 years 2 months days. This dear Friend had a very suffering life of several months, which he bore with a confidence of peaceful close, and which his family and humbly trust was mercifully granted to him writer of this notice had been intimately acquainted with him for a number of years, and knew his efforts to maintain the principles and testimonies of Friends set forth and maintained by the founders of this Society. His home was a place open to Friends abroad, among whom he had an extensive acquaintance. The evening before he died he had a short sleep after said to his wife, "Oh! what sweet happy have enjoyed such happiness I never realized before. Friends, leaving to survivors the comfortable assurance that her end was peace."

—, suddenly on the 6th of 3d mo. 1871, at the residence of her son Joshua, near Winona, Columbia Ohio, CATHERINE COPPOCK, in the 94th year of age, a member of New Garden Monthly Meeting Friends, leaving to survivors the comfortable assurance that her end was peace.

WILLIAM H. PILE, PRINTER.

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For "The Friend."

The Journal of William Evans.

(Continued from page 234.)

had now put my hand to the plough," continued further on, "and hoped never to back again into the condition I was once out a long fight of affliction was passed high, before I was in any good degree light from under the bonds of corruption. Gaining from company tended to keep me off the way of the gross evils which abound in populous cities, yet for want of watchfulness and close obedience to the will of my Heavenly Father, I was often overcome by station which brought great distress upon me."

In my trouble I looked towards Him in whom I had offended, and in mercy He would give me up out of the pit, and put a new thought of thanksgiving into my heart. These thoughts of rejoicing were succeeded by feelings of castrippedness, and instead of keeping faith and patiently waiting for the appearance of my Lord, I was too easily drawn aside by a light and frothy spirit, and received wounds from my enemy. He seemed to give me joy over me and suggested that it was possible for me to overcome, which I was sometimes ready to fear would be the case, through all my combats, the power of sin over me and the strength of my propensities to do evil, gradually diminished. I went to walk into solitary places, either for the purpose of meditation or to bemoan my condition, and one dark night in the skirts of a city, where no sound was heard but the ringing of some dogs, I thought the state of mind bore a strong resemblance to the darkness of the night and the doleful noise of the creatures. When I was thus plunged I endeavored to bear it patiently and steadily, He whose tender mercies are over all works, again appeared in the needful time, healing in his wings, and then I rejoiced in his judgments as well as his mercies, and I was glad to be thankful that I had endured instead of seeking relief in a wrong way.

At one time when I was passing through a mental conflict, an impression was distinctly made upon my mind that at a certain point I should be favored with a renewed visitation. It was a season of great trial in this city, in which I partook very

keenly according to my capacity; and when it had in some measure passed over, a divine visitation was extended to me of the most remarkable character I had yet experienced; in which I saw in the openings of divine light, the power of darkness from which all temptation proceeded, and was also favored to see the power of divine Grace which was over all, and as it is obeyed, would effectually give the victory over all sin to those who unreservedly gave themselves up to it. I never had before such a clear and undoubted sense of the two powers of light and life, and of death and darkness, and my faith was strong and unshaken in the unlimited superiority of the former over the latter. *But instead of hiding it in my own heart and quietly dwelling under its heavenly operation, I spoke of it too freely to my religious companions, desirous that they should see it as clearly as I did, and thereby talked it much away, and failed to partake of the full benefit of the divine visitation as I ought to have done."* pp. 16, 17.

"After having passed through many baptisms and mortifying dispensations in order to reduce the old inhabitants of the land, and also experienced many seasons of divine consolation, wherein I was enabled to pour out my soul before the Lord, and fervently to desire to be made one of his children, and to serve him all the days of my life, it pleased Him to hide his face from me and to withdraw the sensible influence of his blessed Spirit; through which alone we derive living faith, and are enabled savingly to believe in Him. The enemy soon took advantage of this bereaved condition and started the doubt whether Jesus Christ was my Saviour. I remembered that He had declared: 'My sheep hear my voice and they follow me,' and I then began to doubt whether I was one of his sheep; for Satan insinuated that I had never heard his voice. This was a new trial; but when I was so clouded that I could not be certain I had really heard the voice of the true Shepherd, then the Devil raised the doubt, whether Jesus Christ was the Son of God; and without having done anything that I knew of to bring myself into this state, I found I was incapable of really believing in the Saviour of the world. I felt no disposition to deny or reject him, but I could not command that faith in the Lord Jesus Christ which I had heretofore, as I once thought possessed. Great distress and anxiety came upon me. Unwilling to lose my faith, I searched the Holy Scriptures, and diligently read various religious works which I hoped would restore the lost pearl; but it was all in vain. I was utterly unable to regain my faith in Christ, which had been an anchor to my soul in many tossings and tempests. For a long time I was kept, shut up in this condition, until I gave over searching books, or striving to satisfy myself with any argument. I looked up to my Heavenly Father, but all was hid from me, and I wondered how it was,

that I should be unable to believe in the Lord Jesus Christ, who, I had been taught to believe and had never before doubted, was the Saviour; and yet through all, something kept me steadfast and patient; and I never told any one of my suffering condition.

"One evening as I was walking out for meditation, according to my frequent custom, with my mind turned towards the Lord, He whom my soul sought above all things, suddenly came to His temple, and by his Holy Spirit, revived my faith and gave me to see that He alone is the author of that faith which entereth within the veil, and giveth victory over the world, the flesh and the Devil; and that it is not founded merely on what is read, but is really of the operation of God on the heart, I rejoiced exceedingly and gave thanks to Him who is worthy of all praise and honor, and who will not give his glory to another. I could now firmly believe in the Lord Jesus as my Saviour, because of the renewed revelation by the Holy Spirit, giving me that faith in Him—and through mercy I have never since been permitted to feel any doubt respecting his divinity, his mediation, or any of his offices in the redemption and salvation of man. I record this under a sense of my own nothingness, and for the purpose of exalting the glory of his Grace; believing that the foundation of true gospel, saving faith, is the immediate manifestation of the Holy Spirit, and it is this which draws the dedicated soul to Christ, and enables it to believe in Him savingly, to rely upon and to follow Him in the regeneration, as our Redeemer and the Captain of our salvation. This faith works by love, and this love is evidenced and maintained in obedience. No man can be in the true faith unless Jesus Christ dwells in him; and where He rules the fruits and the works of the Spirit will be brought forth; and the faith of such, though it may be tried as gold in the fire, will be renewed from time to time, and give the victory over all the powers of darkness." pp. 23, 24.

Such were the deep provings and baptisms which this devoted disciple underwent in order to be prepared for the service to which the great Master had called Him. They were required to break down his naturally strong will, and to strip him of all dependence on human power to work out the salvation of his soul; and they are baptisms experienced by all true followers of Christ.

In no part of his course in life were the firmness of William Evans' character and his strong sense of duty more evident, than in the conduct of his business; and no comment need be added to his own unflattering account of his trials and difficulties in relation to it.

"When I became of age," says he, "the prospect of commencing business for myself involved me in serious thoughtfulness, but, as it was for my support, I took a house and opened a drug store in a moderate way, in the 12th mo. 1808; but while it was a necessary

duty to provide for my own subsistence, the kingdom of Heaven and the righteousness thereof were in my view, primary to every thing else. I set out with the desire to have the world kept under foot, and to devote myself to the Lord and to whatever service he might call to; at the same time it was my settled conviction, that to provide things honest in the sight of all men is a bounden duty where health permits, and that in the prosecution of business, strict integrity in dealing, and a scrupulous guard against contracting debts without ability to discharge them and to live within the limits of our income, are also duties indispensable to the Christian.

"I had a great fear of bringing any shade or reproach upon the profession of the Truth, or upon the Society to which I belonged; and whenever any business presented, however profitable, which appeared to me to conflict with either, I felt most easy to decline engaging in it. Although my transactions were on a small scale, and consequently did not open the way for the accumulation of riches, which sometimes was humiliating, and produced sensations of dissatisfaction that I was not likely to stand among men as independent as many others, or procure the accommodations which they had, yet I never was involved in any difficulty in timely meeting my engagements, and was always able to provide every comfort in life that I desired. Since that day I have observed some among us who had succeeded in accumulating wealth, plain in their garb and active in religious society, who looked upon those who were in small business with contempt; and at times spoke slightly of their scruples respecting Friends engaging in extensive concerns.

"But the latter have a refuge which cannot be assailed by the pride or superciliousness of man, into which they are often permitted to flee and find safety. Whenever I was subjected to sensations of that kind, retirement to my divine Lord and Master, committing myself and the course I had taken to Him and looking to Him for consolation and the recompense of reward at the end of the race, raised me above these earthly and sordid views, and gave me an authority and dominion over that spirit, of which none could deprive me. Wealth, and the importance arising from it, were nothing to me, and not worthy of comparison with a place in the Lord's house, and the honor and dignity which He clothes his humble, faithful children."

(To be continued.)

For "The Friend."

The Track of the War around Metz.

Through the kindness of an English Friend, we have received a copy of a pamphlet with the above title, which gives many interesting particulars of the sufferings caused by the recent war between France and Germany, as well as of the efforts made by Friends in England to relieve the distresses of the peasantry and others. The author, Jno. Bellows, was one of those engaged in this benevolent work, and the following narrative is condensed from letters written to his wife. These, he says, "were penned under all kinds of difficulties, and without the remotest thought of publishing them." "I carried a sheet of paper in my hat, and whenever there was a spare moment, I took it out and wrote; sometimes at break-

fast, and in the midst of carrying on a conversation; sometimes at our stores, with all sorts of stir and bustle going on around one; and still oftener in the small hours of the night, when I ought to have been in bed and asleep."

"The requisite funds were raised by a subscription in aid of the peasantry and other non-combatant sufferers from the war in France and Germany," which was liberally responded to. The administration of the fund was made a volunteer service. "Every person engaged in it was to pay his own expenses; or, if his means would not allow him to give more than his time gratuitously, his travelling expenses were paid out of a separate fund, privately belonging to the Society of Friends, so as to leave every shilling free from deduction of any kind, and applicable solely to the purchase of food, clothing, seed corn, or other material needed by the peasants. Most of the distribution fell to the lot of men engaged in business, who could not spare many weeks at a time from home; and who therefore replaced each other in relays of about a month each. Hence it happened that the present writer was asked by the London Committee to take his turn with others; and I accordingly started for Metz about four weeks after Bazaine's surrender of that city."

"The following is a copy of the Commission carried by the agents of the War Victims' Fund. A German and also a French translation accompanied the original. "The bearer of this document — is sent out by the Religious Society known in England as the Society of Friends, commonly called Quakers, solely to give relief to the non-combatant sufferers through the present war.

"We, the members of the above-named Society of Friends, believe all War to be contrary to the Will and Spirit of our Heavenly Father, as shown in the New Testament, but moved by Christian love, we desire to alleviate, as far as may be in our power, the misery of non-combatants, irrespective of nationality, remembering that all are children of One Father, and that One Saviour died for all.

"We therefore entreat all to whom the bearer may come to aid him in the fulfilment of his mission."

"Grand Hôtel de Metz, Metz, 11th mo. 29, 1870.

"I got here safe and sound at 9.35 this morning without the smallest hindrance beyond the trains not fitting each other's time, as described in previous letters. No one has ever asked to look at my passport or at my luggage. Indeed the star [a badge worn by the agents, at the request of the authorities,] on my arm seems enough to carry me anywhere. Last night I left Treves at 8.40, after having taken a quiet walk to and fro on the bridge, and enjoyed the tinkling music of the Moselle. At the waiting-room there were three or four officers, two of whom were my fellow-passengers to Metz this morning. Got to Saarbrück soon after eleven o'clock, and went to the Hôtel de la Poste.

"The first station out of Saarbrück was Forbach. I was not thinking of it, when, suddenly looking up, I saw some houses with the windows smashed in, and holes through the walls of the bed-rooms where cannon-shot had passed through. On the side of the railway were several smashes in the stonework, showing the bursting of shells; and then all was as usual till we got to St. Avold, where

the trampled fields and the trees cut through and hanging hither and thither, showed the scene of battle. Passing further on the were graves again and again by the roads — rough and dreary enough — some of the holding pools of water from the sinking in the earth. At Remilly, a number of sheds built of timber, and the place swarmed with soldiers, showed a halting place. A shed was full of men killing pigs; another flour; others of hay, straw, and the like. A mile further on, where the chaussée, or road, ran parallel with the railway, I saw very singular sight, from which Lands might have taken a hint. A soldier with a cloak was marching at a quick step at the head of a flock of 500 or 600 sheep, and others were keeping them in line, while tall foraging officers brought up the ree. Fancy the sheep all running and trotting scattering along, and soldiers with fixed bayonets driving them!

"At Courcelles the line was newly repaired it was cut by Bazaine's men. The vill itself is sadly injured by the war, and on either hand the fields look newly ploughed, not agriculture, but cut and furrowed in every direction by the innumerable marks of the and baggage-wagon wheels and trampling horses.

"Peltre was still worse. It is not possible by any words to convey an idea of a vill all desolate and burnt to red ruins; neither can a picture do it. I could not realize sight before the train had left it behind.

"It is awfully cruel and wicked to serve poor creatures like this! As if many of these wretches tenements were not miserable enough in themselves, but these soldiers must come smash them to ruins. Fancy every hie destroyed, every wall and every roof lying in heaps, every road and path cut and grooved and torn in every direction as if some fiend had done it with his claws, every garden full of weeds or mud, and even the new chaussée so cut up that they have had to brushwood and lay across the middle to the wagons from sinking in. This was Courcelles, and some distance outside of Bazaine's lines. The first thing I saw in was more ruin; then a rotting body of a barn and then, a vast area of trampled clay fith.

"But I must conclude suddenly, — going the dépôt to see about storing some potatoes."

"Rue Poncelet, Metz, 30th 11th mo. 18

"Immediately after posting my note to-day, I was proceeding to our new set when our agent, Lemoine, seeing the bomb on my arm, came up and introduced him to me. He is the only paid man we have, most useful and zealous he is. He is a Belgian — a commercial traveller ruined by the war and we pay him 15 francs a day to cover expenses of every sort. He works in earnest and I went straight off to the goods store with him to see to the unloading of two tons of potatoes from Luxembourg. We had to make our way along a dreadfully filthy road and up to a sort of high plateau, where the dregs of acres of ground are trampled mud — the spot occupied by Bazaine's 60 Army Corps. The scene is frightfully ghastly: fancy a vast area of trampled clay mud, with a few spoiled trees alone left, forty or fifty sparrows flying in despair; the top of one of them to that of another

For "The Friend."

the following selection, though written than two hundred years ago, contains an explicit distinction between the source of charity and righteous judgment, and liberty which savoureth not of the Truth, a willingness is felt it should have a extensive circulation by its appearance "The Friend," if agreeable to the Editors. Dear Friends and brethren,—I have some further in my heart to communicate you, in dear and tender love, and in defence of your preservation out of the snare of an adversary; and that is, to exhort you to dwell in the pure judgment of the Truth, which is a defence upon your glory; and let us bereave you of this, under any pretence whatsoever. But as you come to a true feeling of the life in yourselves, to which alone certain judgment appertaineth, so let this have freedom, and stop it not from judgment that which is at enmity with the life, tends to the hurting of the true plant of

For I have seen a harm hath come to you who have parted with their judgment, so have become unarmed, and the enemy prevailed upon them, under a pretendedness, to permit or suffer such things as hurtful to themselves and others; and which the Lord hath given them judgment discerning in the matter, yet were beguiled of that gift; and so by little and little me beguiled.

O! dear Friends! consider these are perils, times, and it is needful for every one to be in that same eternal light to which, you first turned, that by its righteous judgment ye may be preserved from every thing ourselves that appears contrary to thatious life which you have tasted. When have so done, then take heed that they do not do that by an instrument, but through your watchfulness in the light, could not do without. All beware of that tender tenderness that cries out, be tender, and pray for all, and mind the good in and love all, and judge none, but leave ment to God, &c. I say heed not the sible words of that spirit, which being, to save its own head from a stroke, did bereave you of your judgment which hath given you; and is indeed truly his ment, and is to be administered in his om and power, for the cleansing and keepclear his sanctuary. Such as have no ment in their goings, are they that know the true way of peace, but make them keep paths. He that goeth in them shall know peace."

But some may say, Was not Christ meek lowly? and ought not all to be like unto

it is true, my Friends; but there is a difference between the Seed's suffering, and its rising, and there are times for them both, in it doth please God to permit the hour, power of darkness in the open persecution to exalt itself against his Seed and people persecution, or such like; they are led is spirit to appear in meekness and quietness as a sheep before the persecutor. But what is to suffering bad and perverse spirits, appear under pretence of the Truth, and are out of the Truth, and enemies to its purity, striving to exalt and set up another thing instead of the Truth? Such as the Lord doth require you to use not patience and meekness towards; but if

that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them; for in this case the day of the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit, and corrupt practice thereof.

"Therefore, dear Friends, eye the Lord in his goings forth, and as you feel his life in you to witness against any evil and corrupt thing or practice, use plainness, and keep sincerity; and turn not judgment backwards. That which is unwilling to be judged, and cries out, judge none, leave all to God, &c., the same will take upon it both to judge and rule, but not in the wisdom of God. Those that cry out so much for tenderness, and against Truth's judgment, the same are in most danger to be drawn out from the patient suffering in the Spirit of Christ Jesus, where they ought to appear in the most meekness; and to appear rough and wrathful in the striving and fighting nature, and are most apt to be tempted into a spirit of revenge, as hath been seen by sad experience; for they that lose the exercise of that by which all should keep dominion over deceit, they lose that strength by which they should be enabled to suffer all things for the sake of Christ Jesus.

"Dear Friends, in that which keeps out the defiler, and the betrayer, all wait upon the Lord, that you may have your armor on, and be fortified with the strength, with the might, and with the judgment of God. Keep that under in every place, which under pretence of tenderness and forbearance, would make void the testimony of Truth, or make the offence of the cross to cease in anything wherein you have been instructed from the beginning; that the Lord may behold and see judgment established, and be pleased.

"The Lord looked, and there was no judgment, and it displeased him; for thereby deceit got up, with which it is to be kept down."—*Stephen Crisp.*

Light and Digestion.

BY DR. DIO LEWIS, M. D.

Very intimate relations exist between the sun and digestion. Digestion and assimilation become weak and imperfect if the man or animal is not daily exposed to the direct rays of the sun. Mr. P., one of our merchants, came to see me about his stomach. Dyspepsia was written all over his face, was shown in his movements, and heard in his voice. The conversation between us was essentially the following:

Mr. P. "Doctor, if you will excuse a street vulgarity, I am 'played out.' I can't digest, I can't work, I have lost my courage, I fear I must stop."

"Tell me about your diet."

"If you will excuse me, I know that is all right. I have studied the subject, and I know my food is all right."

"How about your exercise?"

"I have a little gymnasium in my store, and exercise an hour or two every day. I sometimes tire myself out with these exercises."

"How about your sleep?"

"Why, Doctor, I go to bed every night with the chickens. At an average, I am always in bed by 9 o'clock, and I rise by 6 o'clock in the morning, take a bath, a plain breakfast, and go to my counting-room. Once in the forenoon and once in the afternoon, I exercise in

my gymnasium half an hour or so, but I am getting worse all the time. Is n't it curious? My wife thinks I must have a cancer in the stomach. Nothing seems to help me. I live the most physiological life, but my digestion grows worse and worse."

"About your counting-room; is that light? Is it sunny?"

"No, that is one nuisance we have in our store. The store is every way pleasant, only that the counting-room is so dark we have to use gas nearly all the time."

"That's it, Mr. P., that explains your cancer."

"Of course you don't mean that; but I suppose it would be better if the counting-room was sunny."

"Why, Mr. P., no plant or animal can digest in the dark. Try it. Plant a potato in your cellar. Now watch it carefully. If there is a little light, that potato will sprout and try to grow. But surround it with the best manure, water it, do the best you can for it, only keep it in the dark, it cannot digest and grow. See how slender and pale it is. Now open a window in another part of the cellar and notice how the poor hungry thing will stretch that way. Or give the stalk a little twist and see how it will lie down. It has no strength to raise itself again. No matter how much of the best food and drink you give it, it can't digest. The process of digestion, the great function of assimilation, can't go on without the sunshine. Why, Sir, with your excellent habits, if your counting-room were in a flood of sunlight, you would be better in a week, and well in a month. Mr. P., did you ever go into the country late in the summer? Of course you have been. Well, did you never notice where grain is growing in orchards that the part under the trees is smaller than that outside and away from the trees? The land is actually richer there. For years the leaves have fallen and decayed, but notwithstanding this, the wheat is only half size and never fills well. Now, what is the difficulty? The sun shines upon it more or less. Yes, that is true, but that under the trees does not receive as much sunshine as that away from them. That which is thus partly in the shade can't digest so well. Why, Sir, if you will move your counting-room up-stairs, in front, and stand where the sun can have a chance at you, even though it is only three or four hours a day, you will begin to digest your beef better within three days. Have you ever noticed that the only grapes that become perfectly ripe and sweet, that the only peaches that take on those beautiful red cheeks, and offer that luscious sweetness, are those that are on the outside, entirely uncovered by the leaves and perfectly exposed to the sun? God's laws are the same in the animal world. It is just as true the only girls with red cheeks and sweet breaths, the only girls who become fully ripe and sweet, are those who baptize themselves freely in God's glorious sunshine. Don't you see a good many pale girls in your store, girls with a bloodless, half-baked sort of face, whose walking, whose voice, whose whole expression is devoid of spirit and force? Those girls are in the green state. Look at their lips and cheeks; they are not half ripe. Send them out in the country, let them throw away their parasols, put on their little jockey hats, and live out in the sunshine three months, and I would give more for one of them in any work requiring soul and spirit, than for a dozen of

Selected.

those pale things that live in the shade. A pale woman! She makes a very good ghost, but not much of a woman."—*From Talks About People's Stomachs.*

For "The Friend"

As an offset to the article that appeared lately in the *Christian Advocate*, in regard to War, the fallacies of which were so entirely refuted in a late number of "The Friend," please find enclosed an editorial taken from the *Public Ledger* of the 8th ultimo, which is very clear and decisive on the same subject. "Can a Christian be a Soldier?" is the title of a tract lately written and issued by that indefatigable and earnest Christian laborer, John Ashworth, of Rochdale, England, and which has already reached the twelfth thousand. The arguments on the negative side of the question are to every unprejudiced mind unanswerable, and coming from a person who has no connection with the Society of Friends, are very interesting as well as encouraging. Some extracts of which may at a future time be forwarded for insertion in "The Friend."

"FRIENDS' PRINCIPLES."

"At a Meeting representing the religious Society of Friends, held in London, the Sixth day of the First mo., 1871, an Address was adopted, which is now in course of circulation. The subject is the present war in Europe. The inconsistency of war and Christianity is put in strong language, fortified by lamentable facts. It is not our purpose to follow the reasoning, nor is it necessary. No doubt the address has been or will be republished in this country. And the general sentiment of the religious teaching of the age concedes the truths which are the basis of 'Friends' testimony' against war.

To oppose to the argument against war the declaration that war is a necessary evil, is to deny the power of Christianity and philanthropy to accomplish their work. And if we qualify the declaration that 'war is necessary,' by the addition of the words 'in the present state of the world,' then the question comes up: 'Is it not this very state of the world that is the new revelation, the religion of peace, is intended to remove?' A practical point, made in the address before us is: 'When difficulties arise between individuals, whether from passion or mistake, these are no longer decided, as of old, by an appeal to physical force, but by law, administered upon principles of general application. Can we doubt that the happiness of the world would be promoted, and a vast mass of misery and ruin be averted, if a similar method were applied to questions arising between nations?'

It is very easy to smile at a proposition like this, as visionary, and, though amiable, impossible. So in the old times, when one feudal chieftain suffered wrong, or fancied that he did, from another, the readiest remedy was a 'raid.' The proposition to submit the quarrel to law, or to arbitration, would have been regarded as in itself unmanly, unchivalric, cowardly and mean. The honor of knight-hood scorned every mode of redress except what lay in the strength and courage of the person wronged or insulted. The 'clans' could 'right their wrongs wherever given.' Nations, with these feudal antecedents, are but clans on a larger scale. And the same spirit of defiance rules monarchs and inspires the representatives of governments of what-

ever form. The old clanish spirit is preserved in national spirit. The reformation which among individuals has substituted law for violence, and public justice for individual retaliation, beginning with the people as citizens, has not reached governments, which are the instruments of the people. There is one code of morality for the man, and another for the nation; a distinction which it would be hard to defend, except with some such convenient formula as 'our country, right or wrong!'

If the principles of the Christian religion are anything better than impossible maxims, there must come a day upon the earth when national disputes as well as individual will be adjusted on other terms than war. The condition of nations to each other at present is analogous to that of society, when each man depended upon his own arm, and the law of retaliation was the rule. In a savage condition of society, to reform social relations seemed an impossibility. But the gospel of peace and justice has accomplished that reformation, impossible as it seemed. And 'Friends' believe that it is equally as competent to prevent, or at least to check murder by wholesale, as to restrain murder and violence in isolated cases.

The solution of the problem then rests upon the education of all civilized nations up to the necessity of some recognized tribunal, council or congress, before which national quarrels may come for adjustment. So far as the doctrines of 'Friends' act on the conscience of individuals, they promote this result. Their best triumph is seen in the admitted fact that 'peace principles' can no longer be regarded as distinctive of any one body of Christians. He who should defend war for itself would now be regarded as the apostle of a strange Christianity. Declarations of war always directly or indirectly include an apologetic defence for taking that course; and such an apology is the confession of the absence of plain justification for war itself. The advocates of war elevate 'military glory,' and the holders of 'peace principles' can hardly have a better answer than in depicting the horrors of warfare, and its inevitable instances of individual ferocity and wrong. No matter how just the principle may be for which war is waged, there is no strength of military discipline which can restrain the passions to which war gives license.

All reformers appear at first to be singular; and 'impossibilities' have never been accomplished except by what the world terms 'one-sided men,' and 'men of one idea.' Admit that war is unavoidable 'in the present state of things,' and then the duty is presented to change that condition. Certainly something has been accomplished toward the 'consummation devoutly to be wished.' We accord all honor to the 'singular' men who devote themselves to presenting in plain terms plain truths against ingenious sophistry. They are 'advanced pickets,' 'skirmishers' in the struggle for peace, and the main body of the great and peaceful army of thinking men is fast closing up. So far as the claims of men as men, whether called citizens or subjects, are recognized, just so far the hope of the cessation of war is encouraged. For, no man will willingly vote destruct on to his property and death to his childrer. A large part of the war delusion and a larger share of the war passion still exist, but the false glory of violence is wearing off, and when things are once

seen in their true light, the claims of peace against war will be properly adjusted."

This year (1819) I was favored to attend our Yearly Meeting at Rhode Island, and was to me a season of deep suffering, and I believe it was to be felt by all the living exercised. O! the great need of keeping strict on the watch, with a single eye to the truth as it is in Jesus, in which only we can be served clear sighted, and be qualified to criminate between truth and error, either the right hand or on the left, and then experience preservation from the snares of subtle enemy. How great is the loss that was sustained, for want of an abiding 'I' in the true fear and counsel of the Holy H of the church, who hath said, "Without ye can do nothing." O what can the wisdom and prudence of man do in promoting Lord's cause on earth—seeing He will found the wisdom of the wise, and bring naught the understanding of the prudent, remains to be jealous of his honor and not give his praise to another. Great is weight that resteth on the burden-bearer this day of declension from primitive purity and simplicity, which so conspicuously stand forth in our worthy forefathers, and so beautifully adorned our high and holy profession. The true burden-bearers, according to sense given me, are but few in number, righteous Father, hold these in thy holy hand, hide them from the wrath of the dragon in the secret of thy pavilion, until the cflowing scourge is past. Preserve, O L! thy righteous seed, through every dispensation, however painful, which thou in thy fathomable wisdom mayest suffer to over them, for the refining and purifying of church and people.—*Sarah Tucker.*

The exportation of food from Ireland England is very large, and parliamentary returns show that in 1870 there were sent to the Irish channel 202,443 head of beef of 460,000 sheep, innumerable swine, and a supply of butter and eggs. By mean steamship companies Liverpool has secured the monopoly of the cattle-carrying trade Dublin, and during 1870 Ireland furnished constant supply of fresh meat to Liverpool and Birkenhead, comprising a population 600,000 residents, as well as 163,032 persons sailed from that port, and the large number of sailors who navigated the 5,958 vessels which entered the Mersey. It is estimated that a population of fully 900,000 souls fed by Ireland.

If trials have shaken us from time to time they ought only to have driven our feet the more firmly into the everlasting rock, till at length we tremble no more but the blast though it strip us of every superfluous, snap our branches in sunder, and thrust to lay us low in the dust.

The Gas Wells.—The gas wells under Pennsylvania, range from 500 to 700 feet depth, and furnish an abundance of fuel to light the city brilliantly. The authorities now propose to sink another near the water-works to the depth of 100 feet, the understanding being that it is 2,000 feet if necessary. This well is to test to determine what lies underneath the city.—*Late Paper.*

and myself standing on the platform, four of Bazaine's National Guards work hard unloading our goods. They are not fellows, glad to earn something. We then 20 centimes a sack for unloading and re-stacking them at the depot. By and by we ask them a few questions about the siege and the siege, when they get into a state of such excitement that we are obliged naturally to call them to attend to their work. They abuse him for a scoundrel and ward; one handsome young fellow, throw-down his sack and acting (like all French- do,) declares he would shoot him if he had the chance. "Aye," said his companion, "Bazaine is a thief and a scoundrel; he sold us, but we were starving, for nothing at all: sentimes for a little bit of bread no bigger than your fist, and salt at such a price that shopkeepers in Metz sold the brine that he had been pickled in, instead of it, by the litre. There was our soup—nothing but water and a little bit of horseflesh in it; and the time that there were stores of all sorts in Metz held by the shopkeepers. Ah, Monsieur, he had only had these potatoes we should have given in!" As these potatoes were, however, never intended for helping either mine or his enemies, we had to remind ourself that we must push on with our work; so at it they went, and soon finished. All time four Prussian sentinels march to and near us.

At 6.30 we went to the Hotel to table. I was rather afraid of horseflesh, but people here laugh at this, saying they have too much of it to care about more now, than horses are too dear to kill now. Certainly it is dear work keeping them alive. Should pay for 7 lbs. hay 1 franc. Fancy names for shoeing a horse! This was, of course, exceptional—just after the capitulation, and in an out-of-the-way spot. T. White had to pay this sum. At another place I wanted his horse shod at a village forge: smith told him he could not do it at any price, as the Prussians had taken every tool he had. "If they had left me even a hammer I could have got on," said he, "but they have snatched all. With a hammer I could have made other tools."

On my arrival at the hotel I found that the Friends were at Metz, or in the district. They have far more work than they can keep with, as, though many fancy when I say villages require inspection, and many of us, regular relief. *Cures, naires*, and all sorts of people, write or come to us every day make arrangements for food, &c., &c.

The circle all round Metz is divided by people into five parts, and the delivery to various villages, &c., takes place one day per day; so that five days a week does the present arrangement is that the *maire conseil* send in a cart with a list of requirements, and we load it and despatch to the usual spots, where they themselves see to distribution. I found the Friends in the act of moving from the Hotel de Metz in consequence of its being unhealthy. Henry J. Allen was just seized with small-pox, and they taken lodgings for him in another part of town, where W. Pollard nurses him until sister of Charity, Protestant or Catholic, be got to look after him. These are the nurses obtainable at present.

The doctor has ordered that we lodge in another part of Metz—a long way from

H. J. A. (That is D. Haack and I.) D. H. has accordingly taken a beautiful suite of rooms at a reasonable rate, and we are lodging at the house of Emile Simon the banker. It is a palace of a place. A regiment of soldiers might march, or even ride on horseback, up the magnificent staircase with banners up! My bedroom is fit for a drawing room, with a splendid oak parqueted floor, so smooth that I get a little mat to stand on opposite the mirror when I dress, to keep my feet from shooting out from under me if I lean on one side!"

"12th mo. 2, 1870.

"The streets of Metz are rather narrow, but the houses are tall and imposing. Just as we turned out of our office with our letters, we came, in a back street, upon some Prussian soldiers hastily loading two wagons piled with bran-new cavalry saddles. After this, we scarcely saw a single soul—not a policeman—not a sentinel—but the bright lamplight, and the clear shining stars above made the place feel anything but lonely. We had got to the last street before the one in which our lodgings are situated, when a dull heavy sound fell on our ear, which, in a few seconds, defined itself into the 'tramp, tramp, tramp,' of a regiment. In another moment a large body of soldiers, just arrived from a march, turned the corner; and then, as if by magic, we were surrounded by a dancing sea of helmets and flashing bayonets. The faces of the men were very honest and pleasing. They were of the 42nd regiment of Landwehr. We paused a moment to see what would take place; when they rapidly divided off into groups of about ten or twelve to every door, and knocked for admittance; the leader of each group holding in his hand the billeting ticket with the number of the house on, &c., &c. The Messins (people of Metz) were in no hurry to open—and, presently, the knocks grew faster and louder, when here and there, high up, a window opened, and an angry woman poked her head out to ask (what she very well knew without asking!) what was wanted. Then followed a hoarse guttural explanation shouted up from half-a-score of fellows at once; more shrill French in answer, (evidently trying to persuade them they were come to the wrong house.) More German. More French. Louder and now thundering bangs at the door, with unmistakable signs that the butt end of the guns would be used if the key wasn't forthcoming, presently produced the required effect; and in a little while the same dead silence reigned in Rue Naxerine as before the arrival of the troops. They are so orderly and well-behaved that last night one hundred of them were quartered in the house with our sick friend Allen; and W. Pumphrey, who slept there, never knew anything about it till this morning!

(To be continued.)

I observe that antiquaries, such as prize skill above profit (as being rather curious than covetous) do prefer the brass coins of the Roman emperors before those in gold and silver; because there is much falseness and forgery daily detected, and more suspected, in gold and silver medals, as being commonly cast and counterfeited, whereas brass coins are presumed upon as true and ancient, because it will not quit cost for any to counterfeit them. What I want in wealth may I have in sincerity. I care not how mean metal my

estate be of, if my soul have the true stamp, really impressed with the unfeigned image of the King of Heaven.—Thomas Fuller.

For "The Friend."

Sheep-shearing in Australia.

(Continued from page 234.)

"Mr. Gordon marches softly up and down, regarding the shearers with a paternal and gratified expression, occasionally hinting at slight improvements of style, or expressing unqualified approval as a sheep is turned out shaven rather than shorn. All goes on well. Nothing is heard but expressions of goodwill and enthusiasm for the general welfare. It is a triumph of the dignity of labor.

"At one o'clock, Mr. Gordon moved on to the bell and sounded it. At the first stroke several men on their way to the pens stopped abruptly and began to put on their coats. One fellow of an alert nature had just finished his sheep and was sharpening his shears, when his eye caught Mr. Gordon's form in proximity to the final bell. With a bound, like a wild-cat, he reached the pen and drew out his sheep a bare second before the first stroke, amidst the laughter and congratulations of his comrades. Another man had his hand on the pen-gate at the same instant, but by the Median law was compelled to return sheepless. He was cheered, but ironically. Those whose sheep were in an unfinished state quietly completed them; the others moving off to their huts, where their board literally smoked with abundance. An hour passed. The meal was concluded; the smoke was over, and the more careful men were back in the shed sharpening their shears by two o'clock. Punctually at that hour the bell repeated its summons. The warm afternoon gradually lengthened its shadows; the shears clicked in tireless monotony; the pens filled and became empty. The wool presses yawned for the mountain of fleeces which filled the bins in front of them, divided into various grades of excellence, and continuously disgorged them, neatly and cubically packed and branded.

"At six o'clock the bell brought the day's work to a close. The sheep of each man were counted in his presence, and noted down with scrupulous care, the record being written out in full and hung up for public inspection in the shed next day. This important ceremony over, master and men, manager, laborers and supernumeraries betook themselves to their separate abodes with such keen avoidance of delay, that in five minutes not a soul was left in or near the great building lately so busy and populous, except the boys who were sweeping up the floor. The silence of ages seems to fall and settle upon it.

"Next morning at a rather earlier hour, every man is at his post. Business is meant decidedly. Now commences the delicate and difficult part of the superintendence, which keeps Mr. Gordon at his post in the shed from daylight to dark, for from eight to ten weeks. During the first day he has formed a sort of gauge of each man's temper and workmanship. For now, and henceforth, the natural bias of each shearer will appear. Some try to shear too fast, and in their haste shear badly. Some are rough and savage with the sheep, which do occasionally kick and become inquiet at critical times; and it must be confessed are provoking enough. Some shear very fairly and handsomely to a superficial eye, but commit the unpardonable offence of

'leaving wool on.' Some are deceitful, shearing carefully when overlooked, but 'racing' and otherwise misbehaving directly the eye of authority is diverted. These and many other tricks and defects require to be noted and abated, quietly but firmly, by the manager of the shed,—firmly, because evil would develop and spread ruinously if not checked; quietly, because immense loss might be incurred by a strike. Shearing differs from other work in this wise; it is work against time, more especially in Riverina. If the wool be not off the backs of the sheep before November, all sorts of drawbacks and destructions supervene. The spear-shaped grass-seeds hasten to bury themselves in the wool, and even in the flesh of the sheep. Dust rises in red clouds from the moistened meadows, so lately green and flower-spangled. From snowy white to an unlovely brown, turn the carefully washed fleeces to the vexation of overseers and depreciation from brokers. All these losses of temper, trouble and money, become inevitable if shearing be protracted, it may be, beyond a given week.

"Hence, as in harvest with a short allowance of fair weather, discipline must be tempered with diplomacy. * * * So our friend Mr. Gordon, wise from many tens of thousands of shorn sheep that have been counted out past his steady eye, criticizes temperately, but watchfully. He reproves sufficiently, and no more, any glaring fault; makes his calculation as to who are really bad shearers, and can be discharged without loss to the commonwealth, or who can shear fairly and can be brought up to a decent average. One division, slow, and good only when slow, have to be watched lest they emulate 'the talent' and so come to grief. Then 'the talent' has to be mildly admonished, from time to time, lest they force the pace, set a bad example, and lure the other men on to 'racing.' This last leads to slovenly shearing, ill-usage of the sheep, and general dissatisfaction. Tact, temper, patience, and firmness are each and all necessary in the man who has the very delicate and important task of superintending a large wool shed."

Sheep shearing will often go on smoothly and successfully for weeks in succession, but not infrequently the work is stopped by stormy and rainy weather, which always causes grumbling and discontent among the shearers, who are paid a certain stipulated price for each fleece, and are anxious to make their earnings as large as possible. On this occasion the men received £1 per 100 sheep shorn, and the best hands could shear from 100 to 130 per day, and do them beautifully, but the great majority fall far short of these numbers, exert themselves as they might.

The writer thus describes operations when at the height of the season. "The unrelaxing energy with which the work was pushed at this stage was exciting and contagious; at or before daylight every soul in the great establishment was up. The boundary riders were always starting off for a twenty or thirty miles ride, and bringing tens of thousands of sheep to the wash pen; at that huge laydary there was splashing and soaking all day, with an army of washers; not a moment is lost from day light till dark, or used for any purpose save the all-engrossing work and needful food. At nine o'clock, P. M., dreamless sleep, given only to those whose physical powers have been taxed to the utmost, and who can

bear without injury the daily tension. The weather now was splendid; not a cloud specked the bright blue sky. The shearers continue to work at the same express-train pace; fifty bales of wool roll every day from the wool presses; as fast as they reach that number they are loaded upon the numerous drays and wagons which have been waiting for weeks. Tall brown men have been cutting up hides for the last fortnight, wherewith to lash the bales securely. It is considered safer practice to load wool as soon as may be; fifty bales represent about a thousand pounds sterling. In a building, however secure, should a fire break out, a few hundred bales are easily burned, but once on the dray there is comparatively little danger from this cause. The driver, responsible to the extent of his freight, generally sleeps under his dray; hence both watchman and insulation are provided."

When at last the wool has all been sent off, silence falls on the plains and waters of Anabonica for the next six months. The woolshed, the wash pen and all the huts connected with them, are lone and voiceless until the season of shearing comes round again.

Original.

LINES TO THE MEMORY OF "A MOTHER IN ISRAEL," MARY D. LEE, Died 11th mo. 25, 1870.

We laid her sleeping where the sunset splendor
She loved so well,

Casts o'er the western slope its radiance tender,
Its wondrous spell,
Of sweetness and of silence—then we turned,
And left her there, with hearts that inly burned;

As two of old who, once, to Emmanus walking,
Found their's a glow
In their rapids listening to a stranger's talking,
Who came to show
How Christ should suffer, and again should rise—
Unlocking for them Love's deep mysteries!—

Save that to us, who see Him not, 'tis given
To know His voice
And looking up, through natural tears, to Heaven,
We still rejoice
As His sustaining words, "Because I live
Ye shall live also," their sweet comfort give.

Oh loving Christ! whose supreme benediction—
"Beloved, come home!"
Has crowned our friend, and placed her where affliction
Can never come,
Nor pain, nor crying; where no storm, or heat
Can mar the perfect day, the peace complete,—

Accept the thanks, from chastened hearts uprising,
For all the years
Through which we saw her deepening life, surprising
Our doubts and fears
By its unsparring growth in grace and peace,
Till from all bonds Thou gavest it glad release.

We thank Thee for Thy life's divine inflowing
Her being through;
For all the ripened strength and sweetness, showing
To every view;
And making music of her daily words
Sweeter than wind-harp's tone, or song of birds.

The Christian's highest path she trod; rejoicing
To do Thy will:
"Trust all things with the Lord!" her low tone, wailing
Such words, is still;
But shall not we, they helped to strengthen, raise
To Thee thanksgiving and the voice of praise!

Praise for the glad, perfected life transplanted
To realms of spring,
Where nought that here its freest growth had scant
Can hinderance bring!
Praise that our friend sat at a centinel—
Woke in Thy likeness, and was satisfied!

S. E. D.

THE HAPPY HOUSE.

Select

"As for me and my House we will serve the Lord
O happy house! where Thou art loved the best,
Dear Friend and Saviour of our race;
Where never comes such welcome honored guest,
Where none can ever fill thy place;
Where every heart goes forth to welcome thee,
Where every ear attends thy word;
Where every lip with blessings greeteth thee,
Where all are waiting on their Lord.

O happy house! where man and wife in heart,
In faith and hope are one,
That neither life nor death can ever part
The holy union here begun;
Where both are sharing one salvation,
And live before the Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to thee, in faith and prayer—
To thee their Friend, who from the heights of heaven
Guard's them with more than mother's care.
O happy house! where little voices
Their glad hosannas love to raise;
And childhood's hissing tongue rejoices
To bring new songs of love and praise.

O happy house! and happy servitude!
Where all alike one Master own,
Whose daily duty in Thy strength pursued,
Is never hard or toilsome known;
Where each one serves thee, meek and lowly,
Whatever thine appointment be,
Till common tasks seem great and holy
When they are done as unto thee.

O happy house! where thou art not forgot
When joy is flowing full and free;
O happy house! where every wound is brought,
Physician, Comforter, to thee;
Until at last, earth's day's work ended,
All meet thee in that home above,
From whence thou comest, where thou hast ascended
Thy heaven of glory and of love!

Iceland Spar.—Iceland or double spar, colorless, perfectly transparent, calcareous substance, and the double refraction which is common to many minerals, can therefore plainly observed in it. When a piece of double spar is laid over a written line, two parallel lines will be seen instead of one. When a ray of light passing through glass is met by surface of water, it breaks or changes its refraction, being simply refracted, but refracted in connection with distribution, or double refraction, as it is termed, is only found to occur in a certain class of minerals, of which Iceland spar is the principal one, it occurs sometimes in large pieces of extraordinary clearness and transparency. C. W. Pajkull, in his "Spar in Iceland," states that perfectly transparent pieces of one to two hundred pounds weight have been found. Such large pieces however, are rarely known. The locality where the double spar is chiefly procurable in the eastern part of Iceland, where it occurs in basaltic rock, which in some places calcined or transformed. It appears on cavities in the mass, on the walls of which has become crystallized. In these cavities is enveloped in red clay, which has to be removed, as well as a thin crust of yellow and nearly opaque calcareous spar, so that we may truly say it has been well set.

Sometimes drops of water were found enclosed within the double spar, which, and other things, proves that the agency of water has had a share in its formation. In Copenhagen there is (or rather was) a perfectly transparent piece of about 170 pounds weight for sale; it was valued at 400 rix-dollars.

THE FRIEND.

THIRD MONTH 25, 1871.

revelations of religious as well as of history, show that there is a strong tendency in the human mind to pass from one to another, and that this can be only controlled and regulated only by the mercifully supplied by Him who knows us in man, and whose love for him is unmeasured.

aided by reason alone, there is no regulation strong enough to prevent the irregular impulses of the will and the appetites, urging into dereliction of principle and regard of consequences, whenever self-interest demands either or both. Hence, it is not brought under the transforming or purifying of the gospel, inwardly revealed, notwithstanding the increase of knowledge and perfectibility said to be attainable by obedience to certain laws inherent in his constitution, man's progress, even in communicating to be christian, is far from being uniform or unbroken. The light of truth not continue uninterrupted to brighter degrees of effulgence; but its lustre is often dimmed by the darkness of pride and passion; and the design of the Almighty to overshadow with the knowledge of the glory of God as the waters cover the sea, is crossed and hindered by man's resolute resistance to terms on which it is to be effected, and propensity to oscillate from one extreme to another, beyond the rectilinear line of

it man, whether in an individual or in a corporate capacity, is not left dependent on his own reason and power alone, to work out proper end of his being, or to perform the duty he should act towards fulfilling the grand intention of his Creator to restore the world from the effects of the fall. To all his gifts and blessings his Father in heaven superadded the unspeakable one of a pure of his own Holy Spirit.

It is more plentiful effusion of the Holy Spirit and its effects, are pointed out by the prophets, as the glorious characteristic of the dispensation. Resulting from, and inextricably connected with the propitiatory sacrifice of Christ on calvary, for the sins of the whole world, it hath appeared unto all bringing salvation through the death and atonement of Jesus, to as many as will listen and obey it. Clearly and emphatically as universal gift of the Light of Christ to every man that cometh into the world, is set forth in the holy Scriptures, and indispensable evidence to his insubstantial and revelations declared to be for partaking of the fullness of the blessing of the gospel, yet the history of the visible church shows, that soon after the birth and purity of the primitive believers become adulterated, and the men arose, excited by the apostle, "speaking perverse things to draw away disciples after them," the cardinal doctrine became obscured, and more and more lost sight of, until anti-christian succeeded in inducing the professing church generally, to ignore or deny its being of the gospel, or that the immediate and public operation of the Spirit in the heart, could be known or to be looked for.

man's fallen nature prompts him to reject and despise this doctrine of the Light within;

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is much more in accordance with man's unregenerate nature to adopt a scheme that does not require belief in the all searching light of Immanuel in the soul; that rests satisfied with the knowledge of God and his will, obtained through the inspiration of others in olden time, who wrote the Scriptures, and to claim that Christ having perfected the work of man's salvation, we may safely rest our hope of eternal life on accepting as true what those holy men of God have put on record concerning him; trusting that we are saved by the ransom paid on calvary, and cloaking our active and passive disobedience with the active and passive obedience of Christ.

This was very much the accepted belief of the professing Church when George Fox and his fellow laborers were sent forth to preach the gospel of Christ in its completeness and spirituality. George Fox says, "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, Spirit and grace, by which all might know their salvation and their way to God, even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any." W. Penn, speaking of Friends, says, "Two things are to be considered; the doctrine they taught, and the example they led among all people. I have already touched upon their fundamental principle, which is as the corner stone of their fabric; and indeed, to speak eminently and properly, their characteristic or main distinguishing point or principle, viz.: The Light of Christ within, as God's gift for man's salvation. This, I say, is as the root of the goodly tree of doctrines that grew and branched from it."

Speaking and acting under the teaching and authority of this divine gift, they set it not up in opposition to, or as independent of the Lord Jesus Christ, whose eternal divinity as the Son and sent of the Father, equal with the Father, they fully and reverently acknowledged, as they also did the atonement for sin made by him, his mediatorship for man, and his headship of the Church. "And we own and believe," says G. Fox, "that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that He was crucified for us without the gates of Jerusalem, and that He was buried and rose again the third day, by the power of his Father for our justification, and that He ascended up into heaven, and now sitteth at the right hand of God." W. Penn says, "We do believe in the birth, life, doctrines, miracles, death, resurrection and ascension of Jesus Christ our Lord, and that He laid down his life for the ungodly, not [for them] to continue so, but that they should deny their wickedness and ungodliness, and live soberly, righteously and godly in this present evil world."

We have seen exemplified at different times in our religious Society, the ill effects of the propensity in the human mind, unless illuminated and restrained by Divine Grace, to pass from one extreme to another. Elias

Hicks leaving the guidance of this Grace, indulged in speculation on subjects above the reach of his finite powers, until he ended in denying the deity and atonement of Christ; and he and his coadjutors led thousands into unitarianism. I. Crewdson incorrectly attributing this "tremendous heresy" to the doctrine held by Friends, of Christ within, or the Light of Christ in the soul of man, put forth his "Beacon," denying an inward, universal and saving light, and leading his followers back to the faith of the professing Church, very much as it was when Friends left it, and testified against its unsoundness and lifelessness. Both of these heresiarchs, finding they could not carry the Society with them, went out, with their adherents, from it. But the Society issued no testimony of disownment against the latter; and according to the testimony of the author of "Geo. Fox, the Friends and Early Baptists," printed in 1868, the heresy was only scotched, not killed. After speaking deplorably of I. Crewdson and his supporters having had to withdraw from the Society, he says, "The main body of the Friends, aided especially by the influence of J. J. Garney, and the most intelligent and philanthropic men of the Society, have subsequently come round, with little exception, to the very views for which their Beacon brethren were obliged to secede." page 37.

Although this author has much opportunity to know that whereof he thus speaks, we know not how far credence may be given to the full scope of his testimony; but there is cumulative evidence to give rise to the fear that it cannot be very far wrong.

There is also cause to fear there is a tendency among many Friends in this country to follow in the same track. Sentiments are publicly inculcated calculated to undermine the Scriptural doctrine of the universal, saving Light, as held by the Society, and which, if carried to their legitimate results, must place their adherents in the same position as the Beaconites. While it is admitted in general terms that the influence of the Holy Spirit is necessary, the idea is held up that this is to be experienced only through the medium of the Scriptures, and that the revelation of God and the saving knowledge of the religion of Christ are through these sacred writings; but the clear and unequivocal testimony of Friends to the necessity for the immediate operation of the Holy Spirit on the soul, from the first initiatory step to the completion of the work of salvation, is by some very much ignored or kept out of view. But let it not be forgotten that one extreme is as far from the right line of truth as the other, and it is equally anti-Scriptural to deny that Jesus Christ—the true Light,—enlightens every man that comes into the world, as it is to deny that he was God manifest in the flesh; and to hold out the notion that man can be brought to the saving knowledge of God, or be made a true believer in Christ by any other means than this light and grace in the heart, is as dangerous and unsound, as it is to assert that Jesus Christ in his outward manifestation was not the Saviour of the world, or that his suffering and death are not the procuring cause of the remission of sins.

SUMMARY OF EVENTS.

FOREIGN.—The advices from Paris are unsatisfactory, many of the national guards appearing determined to retain their cannon and continue resistance to the

government. At midnight on the 17th, a detachment of troops and gendarmes was sent against the insurgents. A number of cannon were removed, and the gendarmes made about four hundred prisoners. In the morning other national guards arrived and released the prisoners. Many of the troops tried to disarm the guards, refused to act, and fraternized with the insurgents. Agitation and uncertainty continued throughout the 18th inst. It is reported that Generals Lecomte and Clement Thomas, the latter formerly commander-in-chief of the national guards, had been captured and shot by the insurgents, after a summary trial. The excited populace of Paris are loud in their clamor against the National Assembly, and demand its immediate dissolution and the election of a new body, which shall meet in Paris. President Thiers has issued another proclamation appealing to the reason and patriotism of the members of Paris. He promises to disarm the government, if really republican, and no friend of the republic should strike at it. The communists who seek to pillage Paris are warned that they will ruin France, and the national guard are entreated to put an end to the condition of anarchy into which they have plunged the capital. The *Ex-Empereur* sent in consequence of the disturbances in Paris the Emperor William has stopped the movement of the German troops.

The Prussians have returned to the French authorities twelve thousand chassport guns, for use in case of need at Paris.

The city of Orleans has been evacuated by the Germans.

The Germans have left Dieppe, and the customs, post, and telegraphs have been re-tored to the control of the French.

The German government has asked information from France whether the decree issued by the late Government of National Defence, for the expulsion of Germans from France, has been cancelled. Favre desires time for consideration, and it has been granted. The Emperor and Crown Prince returned to Berlin on the 17th, and were received with great popular rejoicing. The French troops detained in Belgium are now returning to France, but leave their arms in the hands of the Belgian authorities until after the conclusion of a definitive treaty of peace.

According to the North German *Gazette*, before the close of the war, the number of French prisoners, including the captives of the French army, was 1,000,000, who were compelled to seek refuge in Belgium and Switzerland, and lay down their arms in those countries, amounted to 1,034,000 men, a number without a parallel in any previous war.

A new project of law passed by the government for the reorganization and control of the army has been made public. Under its provisions all Frenchmen are to serve compulsorily for three years in the regulars, and subsequently a similar length of time in the reserves. The law is yet to receive the sanction of the National Assembly.

A convention has been signed restoring railway, postal and telegraph service throughout France. The German army of occupation is now supplied with provisions by the French commissariat and requisitions have ceased.

The severe winter has injured the grain crop in Belgium, and in the greater part it will be necessary to resort to the fields.

The London *Times*, in an article on the labors of the Joint High Commission, anticipates an easy settlement of the fisheries question, but is not sanguine as to an arrangement of the Alabama claims. The *Times* expresses regret at the limited powers held by the commission.

The new army bill meets with strong opposition in the House of Commons, especially the proposed abolition of the system of purchase of commissions in the army. The change is denounced as a mere sop to the democracy. Disarmament is a faulty measure to propose where a great remedy for inefficiency was demanded. He feared eight millions sterling would be insufficient to indemnify the losses by its abolition. The bill was defeated by Gladstone, and passed to a second reading.

The House of Lords assent to a second reading the bill for the abolition of University tests.

Another civil war in Japan is threatened, and the head of the new assault on the Mikado is reported to be the Prince of Satsuma, the most intelligent, powerful and progressive of all the daimios. He has been joined by a number of his princes.

Dispatches of the 19th represent affairs in Paris as gloomy in the extreme, and ominous of further trouble. U. S. Minister Washburne, telegraphed to Washington on the 19th as follows: "The National Guards Com-

mittee is master of Paris. The Departments of the Interior and Justice, and the Prefecture of Police are occupied by the insurgents. Generals Vinoy, Thomas and Lecomte have been surrendered by the troops. The election of Lecomte to-morrow. All the members of the government have gone to Versailles. I follow with the whole Diplomatic Corps." The government seems to be powerless at present against the insurgents, owing to the troops sympathizing with them. General Chanzy was sent to restore order, but like General Thomas and Lecomte soon found himself in the hands of the revolutionary party, and after a short trial was shot, and most of his troops went over to the insurgents. The Central Revolutionary Committee have ordered an election for the 22d inst. in order to institute what they call a *real* republic. A dispatch of the 20th says: The insurgents hold the Hotel de Ville, Hotel de la Paix, Tuileries and Place Vendome. Complete apathy is displayed by the bourgeois, and no resistance is made to the insurgents. The murders of Generals Lecomte and Thomas were perpetrated by order of Ricotti Garibaldi, who directs the insurrection.

The ex-Empereur Napoleon landed at Dover, England, on the afternoon of the 20th. He appeared to be in excellent health, and is reported to have said: "My return to France is only a question of time. Sooner or later she will summon me to save her from incapables, who are now displaying their folly and madness in this city." He is reported to have said: "I have no wish. My pretended deposition was never ratified by the people. There are only two parties in France who possess real strength—republicans and imperialists—but the empire alone is able to conduct France to true and permanent liberty."

London, 24 mo. 20th. Consols, 92. U. S. 5-20's, 1802, 92; ten-forties, five per cent, 89 1/2.

Liverpool.—Uplands colliers, 7 1/4 s. rd.; Orleans, 7 1/4 s. rd.

UNITED STATES.—The subscriptions to the new loan amounted on the 18th inst. to \$15,903,500. On that day \$1,000,000 was entered.

The mortality in Philadelphia last week was 238. Of consumption, 48; convulsions, 16; debility, 15; inflammation of the lungs, 22.

Congress has been doing little since the 4th inst. The House is anxious to adjourn, but the Senate has not yet given its consent. The House has passed a resolution for an investigation into southern affairs by a joint committee, who are to visit and examine the condition of the South at discretion. Senator Sumner has presented an address to the Senate remonstrating against the proposed annexation of the Dominions of the late King of the Two Sicilies, and other papers of note. It alleges that President Baez, for the purposes of accomplishing the annexation, has caused many patriots to be sentenced to death, and has imprisoned many more and imposed a vigorous ostracism; has forced Dominicans to assemble for election and compelled the greatest part of the citizens to vote for annexation; that the majority of the people are opposed to all foreign domination, that the object of Baez is to convert into specie bills against the Republic by their payment to himself; that the annexation of Dominica would result in grave complications and be a violation of international law.

The House passed the joint resolution, passed once before, giving to sailors and marines honorably discharged from the Navy the same rights of naturalization and citizenship acquired by foreigners who have served in the army.

A Kingston, Jamaica, dispatch of the 16th says: The Times says, the San Domingo Commission report, mailed this morning for Key West. Commissioner Wade's report is finished, and he will go to Washington by the most direct route. The other Commissioners will stop at Charleston to write elaborate reports. All have expressed themselves decidedly in favor of annexation. The report of the San Domingo Commission is finished, and they are of opinion that there is a strong sentiment in Jamaica in favor of annexation to the United States.

The proposal to annex West Florida to Alabama is again revived, and it is said that a large majority of the people of both States favor the proposition.

The population of New York is estimated at New York 1,000,000. 1st mo. and 3d mo. 1864, was 9,734, a decrease of 2,935 from the corresponding period in 1870.

The population of St. Louis by the late census is 370,864, and that of Boston 250,526, of whom 87,986 are foreigners.

The Markets, &c.—The following were the quotations on the 20th inst. *New York*.—American gold, 111 1/4; U. S. sizes, 1881, 1155; ditto, 5-20's, 1868, 1111; ditto, 10-40, 5 per cent, 108 1/2. Superfine flour, \$6.15 a

\$6.45; finer brands, \$6.50 a \$11.10. No. 1 Ch spring wheat, \$1.60; amber winter, \$1.72 a \$ white Michigan, \$1.76 a \$1.77. Oats, 64 a 68 State eye, \$1.20. Western mixed corn, 84 a 85 Jersey yellow, 86 cts. Philadelphia—Cotton, 15 cts. for uplands and New Orleans. Cuba sugar, 57 cts. Superfine flour, \$5.50 a \$5.62; finer brands, 1 a \$9.50. Western red wheat, \$1.65 a \$1.70; P. do., \$1.40 a \$1.55. Yellow corn, 84 cts. Oats, 63 cts. The sales of beef cattle were light, reaching 838 head. Prices advanced 1 cent per lb., selling at 9 a 9 1/2 cts; fair to good, 7 a 8 1/2 cts, common 5 1/4 cts; per lb. gross.

RECEIPTS.

Received from a Friend of Smithfield, O., per J. M. Morris, \$10, for the Freedmen.

FRIENDS' SELECT SCHOOL.

Wanted, a well qualified man Friend as teacher of the Boys' School on Cherry street.

Application may be made to

James Whittall, 410 Race St.

James Smedley, 417 Market St.

William Biddle, No. 115 South Seventh St.

Geo. J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee to Superintend the Boarding School at Westtown, will be held Philadelphia, on Sixth-day, the 31st inst., at 1 o'clock, P. M.

The Committee on Instruction and that on Actions, meet in the city on the morning of the same at 10 o'clock.

The Visiting Committee meet at the School on Saturday evening, the 27th inst.

SAMUEL MORRIS, CO.

Third month 20, 1871.

For the accommodation of the Visiting Com. Conventions will be at the Street Road Station Second-day, the 27th inst., to meet the trains that the city at 2:30 and 4:40, P. M.

An Annual Meeting of the Tract Association Friends, will be held in the Committee-room of Street Meeting-house, on Fourth-day evening, the 1st, at 8 o'clock. Friends generally are invited to attend.

RICHARD J. ALLEN, CO.

The Stated Annual Meeting of the Haverford S. Association, will be held on Second-day, 4th 10th, 1871, at 3 o'clock, P. M., at the Committee of Arch Street Meeting-house, in Philadelphia.

PHILIP C. GARRETT, Secy.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, month 1st. Parents and others intending to send to the Institution, are requested to make early application to ABRAHAM SHARPLESS, Superintendent, (at Street Road P. O., Chestnut St., Pa.), or to CHARLES ALLEN, Treasurer, 304 Arch Street, Philadelphia.

FRIENDS' BOARDING SCHOOL, TUNNESS NEW YORK.

A Teacher is wanted in this Institution. Application may be made to

Samuel Morris, Olney P. O., Philadelphia

Joseph P. Rhoads, Germantown.

Joseph J. Scattergood, 413 Spruce St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend suitable for the position of Cook. Application may be made to

Samuel Bettle, 151 North 11th St., Phila.

Joseph Passmore, 222 South St., Phila.

Elizabeth B. Evans, 323 Fourth St., Phila.

Martha D. Allen, 528 Pine St., "

FRIENDS' BOARDING SCHOOL FOR INFANTS AND CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge the Institution of the same. Friends connected with it. Application may be made to

Ebenezer Worr, Marshalltown, Chester Co.

Thomas Wistar, Fox Chase P. O., Philad.

Samuel Morris, Olney P. O., "

Joseph Scattergood, 413 Spruce Street, de

WILLIAM H. PILE, PRINTER.

No. 42 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

When paid quarterly in advance, five cents.

California.

For "The Friend."

description of "the great natural features characteristics of this foremost and representative State of the Pacific Coast," having been given by S. Bowles in a recently published work entitled, "Our New West," some extracts from it may prove interesting to the readers of "The Friend."

"It is well for us," he says, "to dwell briefly of the great natural features and characteristics of this foremost and representative State of the Pacific Coast, amid whose scenery and beauty we now pass a hurried but most delightful summer month. [Eighth mo. 1868.] In hundred miles long on the ocean,—from 36° to 42°, and representing the space from Boston, S. C., to Boston, Mass., on the Atlantic Coast; near two hundred miles in length; with two great ranges of mountains rising through its length, meeting and dividing both in the north and in the south, lying in the centre for a wide plain-like valley or basin, and protecting uncounted mountain valleys in closer embrace; peaks running up to fifteen thousand feet of height,—resting on a level with the sea, one indeed being; what wonder that it offers all climates, varieties of soil and production, all phases of nature, all elements of wealth! The Coast Range and the Sierra Nevada are one in the north, become two through the central portion of the State, and mark and make its peculiar features, and again become one in the south,—still again in Oregon to part, and at one on a lesser scale to that State, in the State of California, the gift of the Sacramento River."

"This great central valley, or Sacramento basin, is about four hundred miles long and wide. It is nearly down to the sea level, is drained by two great rivers, the Sacramento coming down from the north, and the Joaquin coming up from the south, meeting in the centre and flowing out together, wide, delaying bays, through the Coast Range to the ocean. These main rivers draw waters from numerous streams coming from the Sierra Nevada Mountains, which, peculiarly that the Coast Range repeats, nearly all their overflow of water to western slopes. As the Coast Mountains contribute little water to the Sacramento

Basin, sending all their streams directly to the ocean, so the Sierra's are sparing of their gifts to the consuming desert lands of Nevada, and endow the interior of California with the bulk of their hoarded treasures of rain and snow. The Sacramento Basin is occasionally broken by terraces, and beautiful with frequent oak groves, but generally is a level, treeless valley, with a deep, rich, alluvial soil, especially favorable for the smaller grains. In the north, the valley is studded with lonely peaks or Buttes rising two thousand feet above the dead level around.

"The Coast Mountains average only about half the height of the Sierra's; are more broken and irregular in line, and offer numerous valleys, strikingly picturesque in shape and surroundings, and abundantly rich with grass and trees,—the beautiful burr oak, with graceful, elm-like branches, distinguishing them,—and a soil for general culture. The wealth and beauty of the State lie very largely in these coast valleys. The hills about are for the most part bare of trees, but are beautiful in rounded outlines; though along the crests of many, and in the close cañons of nearly all, are beautiful gifts of forest,—oaks and pines predominating, but the laurel, the cypress, and the madrona alternating with their strange beauty. The redwood finds its home in the coast hills, also; a fine-grained, light soft wood, white and red in color, much used for building purposes, belonging to the general cedar family; and closely akin to the peculiarly *big trees* of the Sierra Nevada Mountains. The madrona is an open growth evergreen tree, of the laurel species, with oval leaves, pea-green beneath and dark and shining above, and a smooth bark that peels off every year, and when new is greenish yellow, and when mature a bright red. This and the manzanita bush are two of the more striking peculiarities of the forest country of California to the visitor from the Eastern States. In bark and fruit, they bear a resemblance to each other, though one is a tree and the other a shrub; and while the birds are fond of the berries of the madrona, the bears and the Indians live on those of the manzanita.

"The forests of the Sierra Nevada are more various and abundant. There is a wide variety of oaks and pines and firs and cypresses and cedars, varying in character and size from the first faint foot-hills to the highest mountain tops. The sugar pines are, excepting of course the distinctive mammoth trees, the larger and more remarkable of them all, and are distinguished by huge cones like ornamental tassels hanging all over their tops. Not infrequently these trees are three hundred feet high and eight or ten feet in diameter, and they furnish the finest timber of the Pacific coast region. Some of the firs are also remarkable for size and beauty. The Rocky Mountains do not compare with the Sierras in the variety and majesty of their forest wealth; and the richness of the Alleghanies

is poverty by the side of the Pacific States mountains in this respect. Fine timber grows as high as nine thousand and ten thousand feet in the Sierras.

"California is distinguished, also, for the wealth of water in reserve in her lakes, not only in and on the mountains, but under and around them. The Coast Range furnishes a few of these; but the Sierras offer at least two hundred in a distance of four hundred miles. Nearly all are bright, pure, fresh waters; the reservoirs of melting snows; the sources of rivers wearing deep cañons in their eager course to the Sacramento and San Joaquin; the feeders of ditches that the miners have laid to their banks of gold, and that, outlasting this use, will minister to orchards and vineyards and gardens, and thus heal their former wounds of nature; some sunk deep in rocky chasms; some enriching a wide tender meadow, a rich summer home, and a safe winter retreat for game, for stock and for Indians; some no bigger than the petty tarns of the English hills, while others would float a navy, and can mimic the commotion of the sea." The north-eastern section of California is part of an especially grand lake country, destined perhaps to be the most distinguished in this respect of any portion of America, but now almost unknown. It extends over into southern and eastern Oregon, and includes part of northern Nevada and western Idaho. A portion of its waters flow down into the Sacramento; other lakes are the sources of the Klamath river, running through southern Oregon and northern California to the Pacific; others seek the Willamette; many pour east into the Snake, and more directly north into the Columbia; while still another portion of its lakes are the reservoirs of the rivers flowing east from the Sierra Nevada into the Great Basin, and have no outlet. Here, in a region bordering upon and chiefly north of the Great Interior Basin, a section of country from three hundred to five hundred miles square, is a perfect network of mountains, rivers, lakes and deserts, the home of several powerful Indian tribes, and across which a branch railroad from the main line in the Humboldt Valley is likely to be speedily built to the Willamette Valley in Oregon. Then its wealth of nature, especially its wealth of lakes, will be revealed, and the claim for it, by the few who have traversed its unsettled wilds, of the name of the District of the Lakes, will be vindicated.

"Turning to the ocean, California is generously, even curiously, endowed with fine, open harbors and inland bays. They can float in perfect safety a world's commerce. There are along her coast four similar large inland bays, with entrances of from half a mile to a mile each, and of lengths varying from twelve to fifty miles. The best is that of San Francisco, which is eight miles broad and fifty long, and opens out farther inland into two other bays, one ten miles each way, and the other

four miles by eight, and through which are received the grand flow of the rivers of the Sacramento Basin; the whole having an outlet into the ocean, only a mile in width, but deep and well-guarded; while all this wide wealth of inland sea is protected from the ocean by a peninsula of high-rolling sand-hills six to fifteen miles in breadth. On the inner head of this peninsula, like an oriole balancing over the edge of his long, pocket nest below, stands San Francisco, looking down her far-stretching bay, looking around through the Golden Gate crack in the rocks, to the ocean, looking up, with wide, open eyes, over the grand expanse of waters that float down from the interior, and meeting the tides of the ocean, delay and spread about in very wantonness of space. Humboldt Bay, near the northern end of the State, and San Diego, near the southern, are the best of the similar bays; they are indeed miniature reproductions of that of San Francisco; and the three, in place and in character, seem like a providential promise of the grand commercial future of the State. That of San Diego lies on the line of the Southern Pacific Railroad, and will be its direct ocean terminus. Humboldt Bay is the centre of a rich lumber region, already greatly developed, and a railroad through the coast valleys will soon connect it with San Francisco.

"The distinctive feature of the climate of California is dryness. It represents if it does not lead all our new west in this peculiarity. Out of the Sierra Nevada Mountains, the fall of rain in all parts of the State is less than half the average of that in the States on the Atlantic coast. It amounts in San Francisco and Sacramento to about twenty-one inches a year against forty or fifty in New England and New York. Then it all comes between November and June; practically there is no rain in California through six months of the year; and for those six months, at least nineteen out of every twenty days are days of clear sunshine; while for the other six months, or rainy season, at least half the days are pleasant. Absolutely no rain falls at Sacramento in the three summer months; while San Francisco is only able to report the thirtieth of an inch as the average of many years. Thunder and lightning storms are almost unknown in California. The rainfall increases, however, as we ascend the slopes of the Sierras, and the excessive water supply from the rain and snow upon these mountains, compensates in some degree for the scant fall of the valleys and coast lines, and keeps the streams full the year through. Sixty feet of snow fell in one winter on the crest of the mountains near the railroad line; and the rainfall of the Sierras in the season of 1867-8, amounted to one hundred inches. There are exceptional years in the fall of the rain in the lower and western parts of the State; thus in 1861-2, when there was a great flood, there were forty-five inches of rain at San Francisco in the four winter months; and at the same time nearly one hundred inches in the foot-hills of the mountains, and, reducing snow to rain, over one hundred inches on the crest of the mountains. By contrast, some winters have passed without rain, and for eighteen months at one time the valley and coast regions received no moisture. But that was before the present settlement and organization of the State."

(To be continued.)

The Journal of William Evans.

(Continued from page 242.)

"1809. Business opening very slowly in the following spring, I felt concerned lest it should not prove adequate to my necessities, and one day sitting in the store seriously and solitarily contemplating my prospects, my gracious Master condescended to show me, that if I was faithful to his requirements, I should never want food nor raiment. The language and impression were so clear, humbling my heart before Him, that I believed his word and thereby proved that that faith of which He is the author, is the substance of things hoped for, the evidence of things not seen; my mind firmly and peacefully rested in it, as much as it would have done in an independent estate, although no change in the business very soon occurred.

"On the 11th of 12th month, 1811, I was married to Deborah, daughter of Aaron and Abigail Musgrave. Some time before, she had been brought under the convicting power of Truth, with several other young persons who attended our meeting, and was strengthened to exchange a life of gaiety and mirth for one of simplicity and humble walking with her divine Lord and Master, and was then received a member among Friends. Our engagement was not entered upon without the requisite deliberation, and strong desire to be preserved from taking such an important step, unless accompanied with a sense of divine approbation. This was graciously afforded by Him whom we desired to obey in all things; and although many years were not allowed for our earthly pilgrimage together, yet the few were passed in much sweetness of fellowship, and their termination was a bitter cup to the survivor.

"Being now settled in life, my time was necessarily occupied with the various duties pertaining to a proper provision for a family; which were attended to in union with that dedication to the will of my Heavenly Father, and to the various services of religious society, which I felt of indispensable obligation and connected with a growth in the life of religion. I was not without seasons of close trial and humiliation, all which were needed to humble my proud and volatile spirit; and had I maintained more faithfully the watch, I should have made more progress in the christian warfare, and attained a deeper and firmer establishment in religious weight and solidity." pp. 24-26.

"1813. In consequence of the war with England, business was much depressed, and having the expenses of a family to meet, which it seemed improbable, if the difficulties continued, the little I had to do, would be sufficient for, I became so dissatisfied that I resolved to make some change. A relative who was a dealer in dry goods, wanting a partner, I concluded to join him as soon as the war was brought to a close, and made arrangements to borrow a sum of money, which with that employed by him, was deemed a sufficient capital. The prospect of the connection, and engaging in a business that looked likely to be profitable, was animating and pleasant; and from the feelings of my mind, I thought I had given the subject ample consideration. We entered upon some of the preparatory steps, which brought us frequently together, and to converse upon the business and the manner of conducting it. As I was led into

For "The Friend."

a knowledge of the course pursued in this line, scruples occasionally arose in my mind which I attributed to fear produced by novelty of my situation. Selling articles which I should not be easy to wear, or recommend others to wear, presented some apprehensions of difficulty, but I concluded these might be dispensed with, and the business still be laudable; or perhaps when I became fully gaged these feelings would wear off. I arose the thought of entering into a business which I did not fully understand, and the condition in which I should find myself, were partner removed by death. This circumstance I hoped would not occur, and I endeavored to suppress my apprehensions with belief that experience would soon render familiar with my new employment. In desire to open the way for our united future operations, my relative told me that besides the amount of our capital, which I borrowed, it would be necessary to purchase on credit, large quantities of certain articles the payment for which would be provided by the returns of our sales. This was a further insight of the responsibilities we were about to take upon us, and which raised fresh doubts and fears.

"My present business being small and that I understood, was managed with ease. It required little capital, and involved me no engagements that I did not hold me to meet; so that I was free from anxiety that account, and at liberty to attend, unumbered, to any of the appointments of Society, or any impression of duty to go to a meeting that I might have. When I trusted my present situation, for I had yet given up the drug business, with the ject before me, and recollected that I never been accustomed to the anxiety which often attends large commercial concerns began to feel stronger doubts of the safety making so great a change. These doubts increased; and one day sitting in our religious meeting, it plainly appeared to me, though the mind may be able to comprehend, yet beyond its capacity it cannot. If all its energies are enlisted in the care of the world, and their pressure is as great as it is capable of bearing, the all important work of religion must be neglected. This applied to me must inevitably be my case. My talents and talents would be wholly engrossed, a must abandon all prospect of usefulness in religious society, for the servitude of a man the world. It seemed if I pursued the prospect of the proposed change of business, I should be lost to religious society and to work of religion in my own heart.

"These views brought me to a full stop, was afraid to risk my everlasting salvation for the sake of worldly emolument, and withstanding the mortification, I determined it was best to inform my proposed partner in a proper manner, that I could not proceed, and also of the cause; which was a trial to him as well as to myself, though no such had been taken that would involve him in difficulty. After having come to this conclusion, and my concern for his disappointment had subsided, I felt relieved of a great burden, and then resolved that as long as I could make a living by the business I was brought up to, I would not abandon it for any other but labor after contentment in such thing, my Heavenly Father granted to me. I looked forward with renewed peace and satisfaction

to path and the business before me, though I, remembering that the earth is the Lord's and the cattle on a thousand hills, and in his inscrutable wisdom and kindness, dispense what He knows we need.

My relative died in less than three years, the very great losses produced by a fall-market, proved in the end, that I had ped from a load of anxiety and almost triable embarrassment. Indeed being alone in a business I was in no wise fitted it is probable it would have proved my ruin. It is good to trust in the Lord and to feel the secret intimations of his blessed fit; for I believe it was nothing less than merciful superintending care that snatched from the thraldom I was preparing for self." pp. 29-31.

"That deep instruction does this unvarnished narrative convey! How many, alas! have laboured in deep contrition their neglect of his obedience to which saved William from the thraldom of the world, for the vice of the militant Church!

(To be continued.)

For "The Friend."

The Track of the War around Metz.

(Continued from page 213.)

We were called at six by Baptiste, our *de chambre*, who brought us a basin of each, which with a *Brioche* (bun with butter baked in it) made our breakfast, seven o'clock we were at the office; where agon was loading bread, for me to leave the road to Briey. As soon as we were in the country, we came on Bazaine's spinning ground. It occupies a belt of pers two miles wide, all round Metz. The men are doing their best to purify the sea—have buried nearly all the horses, high here and there I saw a rotting carcase one, and in spite of the frost, there was a smell like a slaughter-house. This was doubtless from the killing of so many horses—1000 or 40,000! 500 were slaughtered every day during the siege. A mile or two off, on the left, Forts St. Quentin and Plappeville lie a beautiful line against the sky. The river is just such a hill as Robin's Wood at Worcester. We stopped a moment to enter of the hats of Bazaine's soldiers. It was a lot of branches of trees, well interwoven, plastered with mud. I could not stand light in it; and it was about half the size of our back-kitchen! There are not many such—but thousands of rings and squares cut where the tents stood. It takes miles, miles, and miles of camp for an army of 100,000 men and 40,000 horses, with all their arms, and wagons, and stores! Formerly, the ground was the site of handsome villas and country seats—now, though some houses standing, the gardens are utterly decayed. I only knew one part *had* been a den by the box borders which have saved all the tramping, and remain, a little gleam of green, in the middle of a wilderness frozen mud!

It was not long before I reached St. Privat. What a sight! Up on this bleak and desolate plain there seemed to be ploughed land; I drew nearer I found it was trampled by thousands of footmarks, and furrowed deep with wheels of cannon. It began to snow; the mud was frozen hard, and I rode into the night. A row of black starting ruins, roofless, windowless, and doorless, met my view.

There were other houses; but these were the first. Picture, on this cold, bitter winter's day, some little children standing huddled together in a doorway, through which the wind blew hard—and, all above, the open sky! Their tiny faces blue and pinched with cold; and a blank, mournful look cast at me as I passed. They neither begged, nor thought of begging—they had not yet learnt the way. I gave them one look and turned away; for I could not bear the sight. At St. Privat the wagon was waiting for me; and I left ten leagues with the Maire, as well as a promise to return with flour to-day. I now rode on to St. Maire aux Chenes, where I found the Maire (Mayor's house) so banged about by cannon that I feared to stand on the doorstep, lest a piece of the stone cornice, three stories up, should come crashing down on me. The Maire ill in bed. Schoolmaster doing his duties for him. Went to schoolmaster, and found the schoolmaster of next village there, too. Both nice respectable men, but moneyless. Left bread with them for the village.

"On this plain, that I could see for miles on every hand, fourteen thousand men lie buried, who all fell on the 18th of 8th month! At the village of Auboune, which lies in the valley below the plain, I found the Maire, a *propriétaire*. He was really a superior farmer; evidently had possessed property and education; a stout, fine-looking man, like our neighbors."

"I gave him my card, and asked a few questions, then proposed to leave, on my return six sacks of flour for the village, and a blanket or two for his own present use, the Prussians having seized every thing, even dragging the bed-clothes off, and taking them away. The furniture smashed—all the earthenware, except a few plates, clean gone."

"Presently, as it was already noon or after, I recollected the imprudent thing I had done in leaving my own food at St. Privat; and I begged he would give me something to eat. His wife instantly get before me some white bread, with many apologies for not being able to give me anything better with it. After jotting down some figures, I turned again to the blankets for his own use; when, suddenly, he burst into tears at the degradation of receiving charity. In my broken French I begged him not to think it charity—but simple help on our part—assuring him of the deep interest felt in England for their lot, telling him of Fox Brothers' gift, in one lot, of 1200 blankets, and 2000 yards of serge; and, finally, how some of us had left our own homes to come and help the distribution of the stores to them. With a voice broken by loud sobs, he took hold of my hand and wrung it, saying, 'Ah, if ever you are in the same state of misery we'll come over and help you in our turn.' I leaned down on the table in silence for a while—for I was thoroughly overpowered: recollect, the description I give is only a shadow of a small part of what I had seen and heard that morning. This over, we came to business: should I leave the things at once or not? At first he said 'Yes.' Then, reconsidering, he added, 'No, do not give us anything. They will come and take it all away—all,' and opening his desk (almost the only bit of furniture left, except the table and three or four chairs,) he handed me the Prussian requisition demanding 30 blankets that very day! This I will show a specimen of when I get home. This village had Prussians quartered in it at the time we were talking; and

he said a battalion of chasseurs was not half-an-hour distant, coming from Briey; he had just heard so. I sent on the wagons (an empty one following the one with the bread) and my horse, I followed on foot. I should say a few leaves were left with the Maire for present use, and he is to send into Metz for flour next week, when things may be easier."

"12th mo. 3d, 11 A. M.

"We are already very much driven with work,—Maires and Curés of villages coming in at all hours, and all needing talking to and questioning. So Emilia Bunsen, who speaks three languages perfectly, attends to the letters and books, while we are unpacking bales or seeing to the despatch of potatoes and flour.

"I am a little tired with my yesterday's out; but hearty, and strong as a lion for more work. The fresher mountain air does one good. I came over expecting all sorts of hardships. There are next to none; and as to personal danger in moving about among the soldiers, there is not one atom more than in going from Charcham to Gloucester! A child might travel through the entire German army, without once fearing any kind of insult. For these poor fellows—conquering Germans—sit down by the side of the people they are quartered upon, and weep with them very bitter tears, when they begin to talk of home in far-off fatherland, and tell with touching simplicity of their wives and little ones, whom they will probably never see again! They will stand in a line to take turns to clasp a little baby in their arms, and kiss it!

"It is now 12. We have unpacked heaps of blankets in the courtyard. It is snowing fast. I have next to attend a meeting of the Agricultural Committee of the *Arrondissement de Metz*, where we are to talk over the most important thing of all—seeds and sowing for next year's harvest."

"Metz, 12th mo. 4, 1870.

"Perhaps I had better take up my narrative where I ended in my last—which was, if I remember aright, at my arrival at Briey with the two wagons. As we purposed giving some portion to the townspeople of Briey, I asked to see the Maire. I was shown at once into the council room, where all the *conseillers municipaux* were assembled, with anxious and sorrowful faces, to debate as to the means of meeting the requisition made that very evening by the Prussians. They handed me the documents; and certainly the demand was crushing. This was only for one day; the Maire declared every day brought in further requisitions. One item was 1500 lbs. of coffee, and another 2430 litres of brandy! There were not such quantities in the whole town, for Briey has less than 2000 inhabitants. It was nearly seven o'clock when everything was arranged for loading; and the wagoner proposed his waiting for the morning, as it would be too far to return to Metz. I left the horse to be brought on to St. Privat next day with the carts; and, as it was bright moonlight, I started to walk alone to this village, which might be some eight miles off. The valley was very beautiful, and it was a relief to be by myself for a while after the strange and touching scenes I had witnessed since morning. After a time, however, I began to feel a little tired; and seeing a covered wagon coming behind me, driven by German soldiers, I halted them in French,—but to no purpose.

I next managed to ask them in German if there was any one inside who spoke English. There was. 'I am an Englishman, and tired of walking. Can you give me a lift?' They instantly pulled up, and I clambered in amongst them, stumbling over knapsacks and needle guns; and jammed myself in between two of them. There were five altogether, and I was in the * * * * * wagon. My interpreter, however, would not keep on with his English;—they very good-naturedly said things in German over slowly, that I might get hold of the meaning. I got down at Ste. Marie aux Chenes, and called on the Curé, to tell him of my intention of going on to St. Privat to sleep—having made up my mind to lie upon straw if necessary, so as to get a better idea of what it really would be to live there. But the Curé would not hear of it. He dragged me in with a warm grasp of the hand, and insisted that I should go no further that night. I had eaten nothing since early morning except the bit of dry bread at Auboue, and was now ready for the supper that was soon set before me. When it was over, we sat over the fire for more than an hour, and I heard the most thrilling and touching things I had ever listened to. The Curé told me of the coming up of the innumerable hosts of men on the morning of the battle; and of the terror of the poor villagers, who all, three hundred in number, flocked to his house as to a common refuge. At 10 A. M. the awful roar of the cannon began, and bombshells came bursting on every hand, mingled with shrieks and cries of the wounded, who were falling in the streets and gardens by multitudes, and whom the ambulance men began bringing into every room, where the blood soon streamed in pools. He had to rush to and fro, pumping them in water to quench their raging thirst; and in five hours he had handed them one hundred and fifty bucketsful! The people had to clear out of the cellars where they were sheltering, and the Germans rushed in, mad with thirst, banging in the heads of the wine casks with the butt ends of their guns! The powder smoke grew so dense that it was hard to stay in the lower part of the house. The cannon kept up one continual stunning round of thunder, and the shrieks, and cries and yells of three hundred thousand men,* engaged in destroying one another, kept on till four o'clock in the afternoon, when the tide rolled onward to St. Privat, and left this part of the plain covered for miles with the wounded and the dead, and the wreck of broken carriages and carts, and every variety of arms. One poor man was carried into the Curé's house, and laid down in the room we were now sitting in, with ten inches of broken bayonet driven in at one side of his forehead and out at the other, while a second wound, following the first, from a bullet, had blown both his eyes out, and they were hanging on his cheeks!

* The German army numbered 200,000 foot and 25,000 horse, with 500 guns; the French army, 120,000 foot and 10,000 horse, with 250 guns. This was the great and final day of the battle of Gravelotte, and is called by the French 'La bataille du dix-huit,' (i. e., 18th Mo. 1870). There were forty thousand wounded and killed, altogether. The King of Prussia's Guards, generally known as the 'White Cuirassiers of Bismarck,' were so entirely destroyed in this battle that Count Palikao reported to the French Chambers that not one had escaped. This was not quite correct, but nearly so: for out of 7000 men, only 74 left the field unwounded. The Germans call Ste. Marie aux Chenes 'The Grave of the Guards.'

He lived, shrieking, for an hour or two, and was then carried out dead, to make way for some one else. Eighteen hours passed away before many of the wounded were attended to; and some of them lying in their gore were run over by wheels of guns, trampled by men and horses, torn by bursting shells and shot. Four different wounds were often received by one man! One poor fellow, with his lower jaw torn half off and hanging, dragged the Curé to him with both hands in his death struggle, while the latter bent over him and poured a tiny drop of wine into the shapeless mass of gore, as the 'sacrament'! At first he could hardly stand against the shivering of horror that passed through him at such sights; but being gifted with strong health and energy, he got over this, and labored all day long, from early morning till far into the night, for six whole weeks, among the dying and the dead. He had 5,800 wounded to visit in this one little parish! Then followed a flood of anecdotes from him as to the various other events that followed the actual combat, of which I have only room for two or three:—'A Captain who lay here many weeks,' wounded, told the Curé that he had fought side by side with a friend to whom he was closely attached, and who had been a professed infidel. At night, in the darkness, when the struggle was over, as the Captain lay bleeding on the field, he heard his friend saying, in a voice that was slowly failing—'O God that these sufferings may be an expiation for my sins'—and then he was silent. His spirit had fled. The Captain, who had himself been an infidel, was so impressed by this that he declared he would never more deny the reality of the life to come.

'Another Captain, a Prussian, told him he had fought at Düppel and Sadowa, and in many other bloody battles; but that the worst he had ever seen before was but child's play in comparison with this furious and deadly fight of Gravelotte.

(To be continued.)

NOT KNOWING.

I know not what will befall me! God hangs a mist o'er my eyes;
And o'er each step of my onward path He makes new scenes to rise;
And every joy He sends me, comes as a sweet and glad surprise.

I see not a step before me as I tread the days of the year;
But the past is still in God's keeping, the future His mercy shall clear,
And what looks dark in the distance, may brighten as I draw near.

For perhaps the dreaded future has less bitter than I think;
The Lord may sweeten the water, before I stoop to drink;
Or, if Marah must be Marah, He will stand beside its brink.

It may be He has waiting for the coming of my feet
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips can only tremble with the thanks I cannot speak.

Oh, restless, blissful ignorance! 'Tis blessed not to know!
It keeps me quiet in those arms which will not let me go,
And hushes my soul to rest on the bosom which loves me so.

And so I go on not knowing! I would not if I might;
I would rather walk in the dark with God, than go alone in the light;
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks back from trials which the future disclose,
Yet I never had a sorrow but what the dear Lord of So I send the coming tears back with the whispering word, "He knows!"

ENDURANCE.

"If thou faint in the day of adversity thy strength shall. Prov. xxiv. 10.

Faint not beneath thy burthen, though it seem
Too heavy for thee, and thy strength is small,
Though the fierce raging of the noon tide beam
On thy defenceless head untempered fall.

Though sad and heart sick with the weight of woe
That to the earth would crush thee—journey
What though it be with falling steps and slow
Thou wilt forget the toil when rest is won.

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

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

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

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

For "The Friend"

Journey in North China.

Alexander Williamson, who as agent of "National Bible Society of Scotland," penetrated into the interior of China, and minutely with the natives, has published during the past year a valuable work on this title. The earlier chapters give a description of the great natural advantages of this remarkable country, and while adding the moral defects and other drawbacks to its prosperity, the author seems impressed with a more hopeful view of the mentalities, and power of adaptation of the people of an improved future with them, than writers whom we have met with.

"China proper extends from about the 35th to the 41st parallel of north latitude, and 97th to the 122nd of east longitude. It comprises an area of 1,300,000 square miles nearly 832,000,000 of square acres. Within these limits are embraced every variety of soil and climate. There are tracts of campaign country like France and Belgium, swampy districts like Holland; and mountainous regions like Switzerland. Advancing within the tropic of Cancer three degrees extending northwards towards Mongolia including every degree of altitude from sea-level to the perpetual snow-line, and every variety of conformation of hill and valley and water—it yields everything that can be desired for the sustenance, comfort and luxury of man. Its mineral resources are very great, surpassing those of Europe, Australia, and rivaling those of the West Indies of America. Professor Ansted, in his official catalogue of the Great Exhibition of 1851, gives the area of the coal-fields of Great Britain at 12,000 square miles, and that of the United States of America at 130,000 square miles, whereas that of the North of China—not to speak of South China or West China—is estimated by W. S. Kingsmill,

3,000 square miles. Iron-ore and iron, of various descriptions, are found in every province, in many places in great abundance, and what is most noteworthy, black magnetic ore—the finest ore in the world—is the kind in common use, so much that the Chinese seldom work any other manufacture of iron. Copper, lead, tin, zinc, and gold are plentiful, scarcely a district of China being without one or other of these. The water communication is extremely well distributed—in this respect superior to most countries, and surpassed by

the mental capacities of the people are of inferior order. Their administrative powers are remarkable. Sir Frederick Bruce is reported to have said that "Chinese states are equal to any he ever met in any part of Europe." This may, or may not be certain it is, they hold their own with British diplomatists. Chinese merchants successfully with our own in all departments of trade; in fact are gaining ground on us. Their literati are equal to any intellectual task Europeans can set before them; Chinamen have carried off, in fair and competition, high honors in British and American universities. The number of high-books mastered by not a few is quite astonishing. The common people are shrewd, talking, and indomitable; and the more they travel among them the more have we been impressed with their mental promise, energy, and love of order.

Here, then, we have all the elements needful for success and dominion; no end of coal-mines, abundance of iron for machinery, facility for cheap and rapid communication, capacity to govern, brains to hands to work, and a will to put every thing in motion, subservient to their own interests.

Now, when we consider that the soil is as rich and fertile as ever; that the mineral resources are not only of North China, but of the South—*equally great*—and are *entirely untouched*; when we add the various mineral and mineral wealth of Manchuria, Korea, the extent of the population, the energy and enterprise of the people as attested by a consecutive history of four millenniums, and the general character of the race, does not see that the Chinese nation is destined to rise and dominate the whole of the Eastern Asia?

The Chinese have always been the imperial power in the Far East; and they are as able as we to exercise dominion, and *will assuredly*

It is true that at present they are in a deplorable condition. Their old principles of government are disregarded; the maxims of their classics utterly ignored by the policy of their rulers; rapacity and corruption pervade every department of the State, even to a far greater degree than formerly imagined.

Superstition clouds the finest intellects, as we have repeatedly witnessed; a low and ignominious spirit has crept into the homes even of the highest classes; squalor and filth are often to be seen beneath the grand silks and colored dresses of the wealthy; opium is dealing at the vitals of the Empire, and deluging thousands of its most promising sons. Worst of all, there is no truth in the empire. Falseness and chicanery are their chief and their weapons. Scheming has been

reduced to a science; deceit and lying placed upon the pedestal of ability and cleverness. The common people know not when they may be pounced upon by their own protectors; and so a paralyzing sense of insecurity pervades the country throughout its whole extent.

"There are, in addition to the preceding facts, certain formidable barriers in the way of European intercourse, and the introduction of action of foreign ideas.

"First among these barriers stands the position and pretensions of the Emperor. This is the backbone of Chinese exclusiveness. He claims to be the representative of God upon earth; the source of law, office, power, honor and emolument; the possessor of the soil; the owner of all the resources and wealth of the country; and entitled to the services of all the males between the years of sixteen and sixty. '*Kia kuin*,' '*solitary prince*.' He recognizes no equal upon earth, and scorns the very idea of being placed on a footing of equality with any royal family. The usual apothegm is, 'There cannot be two suns in the heavens, or two (Whang-ti) Emperors in the world.'

"This assumption is no modern invention. It is one of the most elemental ideas of the Chinese system. It has lived through many revolutions, and gathered strength by the triumphs of four thousand years. It is supported by tens of thousands of men distinguished for ability and a certain culture of intellect, and is proclaimed in all quarters of the Empire by a three-hundred-million-tongued voice.

"This most exclusive claim stands before us as firmly as it did centuries ago. Witness the Imperial edicts,—the reference made by the late Emperor to the President of the United States, viz., that 'the idea of his equality was a subject to be relegated to the regions of laughter; and, above all, the conduct of the Chinese Government in reference to the visit of H. R. H. Prince Alfred to Peking, in the autumn of 1869. But this is a most serious obstacle, for it is clear that so long as the Emperor of China claims to be superior to the Queen of Great Britain or other European sovereigns, and the mandarins refuse to acknowledge the full equality and authority of our plenipotentiaries and consuls, there never can be satisfactory or amicable relations with them.

"Besides the theocratic assumption of the Emperor, another most formidable obstacle to the progress of China is to be found in the ignorance, conceit, and superciliousness of the people. They are bad enough at the ports, despite of all they see and hear; but the lack of knowledge there is nothing in comparison with the gross ignorance and absurd ideas entertained of foreigners which characterize the Chinese of the interior. None but those who have travelled inland and mingled freely with the people can have an idea of the extent and depth of this darkness. The great masses—the nation, not the sprinkling of people on the coast—look upon us as a different species of beings. In some places they call us '*devils*,' not in impertinence, but in genuine ignorance of our origin and character; so much so, that they often use this term with complimentary prefixes, as *e. g.*, their practice of calling a friend of ours '*Kwhe tze ta jen*,'—*i. e.*, 'His Excellency the Devil.' Moreover, they often use this epithet in our courts of justice. In other places they look

upon us as a race of fierce men not quite up to the mark in mental powers. Many a time have foreigners been provoked by Chinamen coming up to them, patting them on the shoulder, and caressing them just as we would a huge Newfoundland dog or a semi-tamed lion. Nor is this all. They appear in many districts to look upon us as a species of fools. Often have I observed Chinamen address myself and others just as mendacious nursery-maids address children, as if we were incapable of seeing through their barefaced lies and shallow deceit.

"Moreover, they still look upon their country as sacred soil. The common name for it among themselves is the '*Middle Kingdom*;' and this is propagated by their maps, which represent China as occupying four-fifths of the earth, and foreign nations as forming a narrow fringe on the outside."

(To be continued.)

Self Love and Pleading Self.

The following observations are taken from one of Jane Taylor's essays.

"FOR EVEN CHRIST PLEASED NOT HIMSELF."

Our Great Redeemer "left us in all things an example that we should follow his steps." It is therefore an excuse that will avail nothing to say, that he set too perfect a pattern for such erring creatures to copy. They who do not aim to copy it are not of his fold. There are many of the Saviour's actions, indeed, that it is not very difficult to imitate; we may visit the sick, feed the hungry, instruct the ignorant, and after all have little or nothing of the mind of Christ. They alone who act from similar motives, who, in some humble degree, imitate his spirit, are his true followers; and they only will ever be called his "good and faithful servants."

Now, of all that we read of the character of our Lord, there is no part so rarely or so imperfectly copied as that which the text describes. That Jesus pleased not himself, is evident throughout his whole course of conduct. Pity for men, and zeal for God, influenced all his actions: and never did he, for a moment, lose sight of either of these objects, in order to consult his own honor or ease. When, after hours of midnight prayer, he lay down to sleep in the vessel that was overtaken with the storm, it was not that he was inattentive to the fears of his disciples, but that he knew it would furnish a fresh occasion of displaying to them his power and goodness in their deliverance. When, being wearied with his journey, he sat on the well, his gracious intention in resting there was, that he might invite the poor woman who came to draw water, to partake of the living stream which he had to bestow. Whether he labored or rested, fasted, or made one of a feast, he was ever alike intent upon the same objects, influenced by the same motives: "He pleased not himself."

Now, it is only by earnestly imploring the influence of his Spirit, by "abiding in him," that we can hope to imitate him here. The first dictate of our fallen nature is to please ourselves, and this, too, at the expense of others; that is, of whoever may chance to stand between us and our desires. Young persons cannot be aware (for even old persons are not) of the depths of selfishness that lie undiscovered in the darkness of their hearts. Disinterested actions are indeed talked of; but how few of them can bear the scrutiny

even of human penetration! how few, then, that of Him "who knows what is in man!" We set out from our childhood upon a principle directly opposite to that which the Scriptures enjoins. To please ourselves is the grand object, even from the baby that snatches the toy from its infant brother, to the man who aims to be richer, or greater, or more esteemed than his neighbor. Through all the stages of life, through all the gradations of society, this self pleasing is so evident, and is, at the same time, so painfully felt within by every one acquainted with his own heart, that the whole world seems to present, to the observing eye, one disgraceful scramble: every one aiming, at whatever price, to aggrandize, to please himself. For, although good breeding in one rank, good nature in another, and the restraints of law in the lowest, check the open violence of the struggle, yet it is evident enough that the contest is incessantly carried on.

From such a spectacle how refreshing is it to turn the eye towards Him of whom alone it may emphatically be said "he pleased not himself!" And what a consoling consideration it is, that there is a way of escape even to us, from this tyranny of the selfish passions; yes, in every age a little company has walked this earth, who, although not perfectly freed from the love of self, has yet been delivered from its dominion: they have attained unto the unfeigned love of their neighbor; and their highest ambition has been to have this testimony, that "they pleased God." * *

"Let every one please his neighbor," instead of pleasing himself!—what a world would this be, if there were anything approaching to an universal attention to this rule. Let us enumerate a few of the changes that would occur in civilized and christianized society, if such an alteration were to take place. It is too obvious to mention, that crimes which outrage the common laws of the community would then cease; we therefore confine the inquiry to those inconsistencies of conduct which are considered of a more creditable order.

It is evident that, as one immediate consequence of the case we have supposed, there would be an end to all *strife*, public or domestic; no contentions about *my right and yours*; no petty disputings in families, for privilege and preference, if each sought to please the other, and cared not to please himself.

Again: the excess of luxury, and the pride of life would be no more seen. When persons give rich entertainments, when they decorate their houses and their persons to the extent of their means, these things are done to show their neighbors, and to please themselves.

Another very happy consequence that would immediately follow, would be the cessation of every description of scandal and evil speaking, from open censoriousness to the most private gossiping. An ill-natured tale may indeed be told to please one neighbor, but then it must be always at the expense of another; and people please themselves, also, exceedingly, by expatiating on others' faults because it seems to set off their own virtues. No, not one ill-natured suggestion, not one sarcastic remark, would be uttered, even in the domestic circle, if persons really wished to please their neighbors rather than themselves.

Once more, there would then be no ostentation, no self seeking in doing good. A person who simply desires his neighbor's benefit,

would be as content that another should have the credit of promoting it as himself. We should have more work and less noise; more business and less bustle. There would then be no more disputes and jealousies, and envyings and emulations about management and precedent. Alas! that some of, apparently, the most praiseworthy actions, should be traced to the odious principle of self pleasing. Is there not reason to fear that among the instructors of the ignorant, the helpers of the poor; among the most conspicuous patrons of benevolent societies, from the highest to the lowest of them; individuals might be found, who are as truly self pleasers as any that could be selected from the haunts of worldly pleasure.

But, in one word, if the supposed change were actually to take place, earth would at once be heaven. Yes, and heaven is begun in every heart, in which the process of extirpating the selfish passions is in progress. Such have already, in a measure, "entered into rest." That ceaseless disquietude which agitates the minds of those who are seeking, as their grand object, their own gratification, has subsided; and they possess, according to the degree of their attainment, that peace which the Lord left to his followers.

Let us diligently examine our hearts by this test: is it our grand aim and spring of action to please ourselves, or to please God, and to fulfil the law of love to our neighbor? Let our good works, as well as our suspicious or bad ones, be brought to the scrutiny; and if our hearts condemn us in this matter, let us very seriously remember, that "if any one have not the spirit of Christ he is none of his."

Those who, through divine grace, have gained any conquest over their self love, may be stimulated to fresh victories by the great example of Jesus. "Even Christ pleased not himself," although he had all the springs of pure felicity at his command. He, who was tempted in all points, like themselves; yet, so far was he from yielding in any instance, that he voluntarily submitted to fatigue, poverty, reproach, and endured inconceivable anguish. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

Primitive Salt Works in California.—The February number of the Overland Monthly says: "The great salt making establishment in Alameda, east of and bordering the bay of San Francisco, dates from 1862, though limited work has been done there before. The first inquiry in establishing works is to find or create a shallow basin, connecting with the tide, and having a clay bottom that is not porous. These basins average eight acres each, and usually consist of three that are connected—the outer, the pickle, and the salt pond proper. The latter is filled by a wooden force pump, worked by a wind mill. Until August the work is limited to furnishing the brine. Then comes the scraping period, heaping the salt of the inner pond into the hundred pound heaps, and drawing it by a cheap tramway to the firm land.

Six Chinamen will scrape an eight-acre basin in three weeks, and will usually collect two hundred and fifty tons. The operation can be repeated four or five times a year. The salt is carried to a rude warehouse, and placed in 160-pound sacks. Better works have been created, and more care is paid at

the best, their crop commanding \$15 to per ton; to 88 to \$12 for ordinary. The firm from San Francisco, twenty-five miles away does much damage when the wind blows towards the ponds. The shipment is chiefly steamers, at \$1.25 and \$1.50 per ton. The total cost is \$4,950 per 1000 tons; the receipts are \$10,000. The work is healthy, the climate favorable, so that great expansion of the industry is anticipated.—*Record.*

On my way falling in company with Bro Jordan, we had a freedom to propose a ring to the Anabaptists at Middletown which they readily consented, and we had a profitable opportunity with them in a meeting-house, and on the same evening meeting at the house of Hugh Harshbarger which several Baptists came; this was a favor, and I hope of service; it was concluded by R. J. in solemn prayer and thanksgiving to the Lord, who is worthy for and ever! Just as the meeting broke I felt myself poor and inwardly weak to as a degree as ever I had done, and I ran towards my said friend, I saw he was in same condition, for it seemed as if we hardly strength to stand; but a query of dear Lord's, came suddenly into my mind ministered relief, viz: Who hath troubled me? Whereupon leaning toward my companion, I repeated it to him, being my fault it was as much for his help as my own. I understood the meaning instantly with further explanation, and was thereby alleviated. Perhaps some who may here peruse these lines, may think this too bold a mortal man to mention, but having a degree of experience known, that when healing virtue of Truth from the holy Pictian of souls has flowed through an humble servant, to the relief of some of the infirm poor amongst the people, who have followed physicians of no value, and spent all their living thereby, and no cure wrought, not standing virtue has gone through their instruments or conducts, they have felt inwardly weak for a time, that in humble abasement of soul they might be taught to acknowledge that the kingdom, power, and glory do long to Him alone, who is God over all, forever and ever.—*Life of John Churchman*

Consumption of Coal.—If the consumption of coal goes on increasing as it has done the last sixty years it will outstrip all reasonable calculation; it has, over all the world that time increased nearly tenfold, an increase of population and national wealth has been proportionally large among nations which consume most coal. The increase for this consumption appears a geometrical progression; that is, in place of increasing regularly, say 25 per cent. ten years, it becomes 50, 100, 200, 400, 800, in successive decades. This is not so greatly wondered at, when we consider that we have by no means reached that of the world's progress when every thing has been considered finished. On the contrary have only just made a beginning in mining the earth's surface, so as to render it abode for men of higher aspirations, merely living to eat. Our lines of rail are yet to be increased; we have only the beginning of railroad transportation well as of steam navigation. Steam-pl

come the rule, steam-pumping for water in large towns and for sewage.

Hull has calculated that there is still in mind, at less than 4,000 feet depth (the at mining maximum) an amount of 83,000,000 tons. This would be enough for years, if the yearly consumption, and constant production, did not increase in so great a ratio. But if this increase goes on as done during the last sixty years (and it is no reason to suppose why it should this amount is scarcely sufficient for one hundred years, or three generations. The feature is, however, that Mr. Hull adds calculation the remark, "No one is so bold to suppose that we shall ever get to lepth."—*Manufacturer and Builder.*

ou must hold communion with God, or will die. Thou must walk with God, tan will walk with thee. Thou must in grace or thou wilt lost it.

THE FRIEND.

FOURTH MONTH 1, 1871.

think that no unprejudiced person who nainted with the history of the rise and ess of the Society of Friends, can escape onviction, that it bears convincing evi- of their having been the work of the eient and omnipotent Head of the true h. Other religions professors are limit that Friends have done well in dis- ing the many rites and ceremonies long sed in the professing church, yet, if ll, they can hardly fail to admit that, as ety, they have borne a consistent testi- to the spirituality of the new covenant isation, and the purity and simplicity of uths of the gospel; maintaining that the on of Christ demands submission to his in the soul, and is exemplified by holi- a life and conversation, by redemption the maxims and manners of the world, evotion to the cause of truth and right- ness.

ough the spiritual life and power that so eminently manifested in the early of this people, were somewhat dimmed next succeeding generation, and may e risen to the same remarkable bright- oughout the Society, since that day, rough the condescending mercy of the nbering Shepherd of Israel, there has e been preserved a living remnant est us, who have held the truth in its and completeness; commending it, not y by a confession of the lips, but by a ent example; and showing the power illness by their preservation from the evils around them, by their faithfulness porting the testimonies of the gospel, y their moderation and integrity in ot of their outward callings, and their mingling with the men of the world. y generation, as it comes on the stage on, has a work assigned it in the exten- e the Redeemer's kingdom, for the per- e of which, each individual of it is or less responsible. No one among s, as a part of the militant church, who e the quickening virtue of Divine Grace e made alive from the dead, and earn- e the pursuit of those things which be-

long to the soul's peace, and consequently eeply solicitous for the support and spread of the truth as held by Friends, but must often look over those parts of the Society with hich he is acquainted, with anxious desire for the growth in Christ of his fellow ebers, and earnest longings that by a practical application of the fundamental doctrine of the indwelling of the Holy Spirit, they may come to a saving knowledge of vital, experimental religion.

Though we may thankfully believe there are many up and down, whose daily concern it is to be kept under "the law of the spirit of life in Christ Jesus" which makes "free from the law of sin and death," we ought not to shut our eyes to the fact, that within our borders there is not a little of our high profession, unaccompanied by evidences of that change of heart and conduct which is the fruit of being born of the Spirit. There is, in some, the acknowledgment of a sound orthodox belief, without a practical exemplification of that true faith which works by love to the purifying of the heart, and which commends the religion of Christ to others by the christian virtues shown in the every day transactions of life. While in others, who appear to think they have attained a state of acceptance and experience, there is performance of various outward exercises but without the infallible signs of the washing of regeneration, and with a lack of the evidences of those crucifying baptisms which attend a true disciple of Christ.

That the doctrines of the gospel, the observance of which more particularly characterize Friends, are very imperfectly comprehended by some in membership, as well as others without, is often manifest; and consequently we sometimes hear opinions publicly promulgated, as being those of Friends, which, as a body, they never held; and this we may hope, in some cases, not with an intention of misrepresenting them, but because those expressing these opinions know no better. By this means persons within, and probably many more without our pale, are led into error, and sometimes form a low estimate of the excellency of the religion the Society holds.

How is a remedy to be applied in this state of things, so that our beloved Society may be restored to a state of health and soundness? The obstacles to be removed spring from the selfishness, the prejudices and the blinding delusions innate to man's heart. Whatever then, may be the estimate made by some, of the value of First-day schools, Bible classes, or stated formal prayer meetings, they can hardly hope that any or all of these will prove adequate to the change required. Nor can the introduction of any new doctrine in the place of those ever held by Friends, offer a reasonable ground to hope for a revival of primitive purity, consistency and righteous zeal. We must rely on the same power and guidance that raised up the Society in the beginning, and has preserved in every generation a seed to serve Him, who is a jealous God, and will not give his glory to another, nor his praise to graven images.

This power and guidance, which are the same to-day and as accessible now as ever they were, were and are bestowed through obedience to the Light of Christ, or Divine Grace manifested in the heart; which not only brings salvation to man individually, but keeps the church subservient to the will of its glorified

Head, and clothes it with dignity and authority. It is this that transforms man from a state of nature to a state of acceptance by his Creator. It is only by the work of the Holy Spirit that man can be convinced of sin, brought to see his need of a Saviour, come to that Saviour who died for him, experience true repentance, and receive saving faith in the Lamb of God that taketh away the sin of the world. And it is only by the renewings of the Holy Spirit that the work of regeneration, when once begun, can be maintained and carried on, until the will of the creature is brought into entire conformity with that of his Creator and Saviour, and he thus be made meet for an inheritance with the saints in light.

As men submit to this heart-changing work, bearing with patience the pangs of the new birth, they are made members of Christ's militant church, and having become acquainted with his voice in themselves, they follow his bidding in the work He assigns them, and the voice of a stranger they will not follow. He bestows his gifts on such as these for the edification of the church, and clothes them with the spirit of judgment when they sit in judgment, and with strength to turn the battle to the gate.

Here, then, is the means and the only means for producing a reformation in the Society, and as it must operate on every member individually, every one may engage in it, and thus help forward the good work. It is a work which cannot be done one for another, and no one can perform it deceitfully. If, then, in looking at the state of our portion of the visible church, we are often ready to exclaim, as the prophet of old, "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street," let us humbly confess that it is because, as a people, we have forsaken the love of our espousals, and often disregarded the indispensable necessity of waiting for and obeying the gift of Divine Grace, the Light of Christ within. And if we are really solicitous for the removal of the many deficiencies and a return to original purity and brightness, let each member show in practice that he understands the import, and strives to act in accordance with the often quoted and more often unheeded declaration of the Saviour of man and Head of the church, "Without me ye can do nothing."

We have been requested to state, that subscriptions towards raising the fifteen hundred dollars for keeping up the schools in Tennessee, established by Yardley Warner, may be paid to John C. Allen, Forrest Building, No. 119 S. Fourth street, or to Jacob Smedley, Jr., 304 Arch street.

SUMMARY OF EVENTS.

FOREIGN.—Paris continued to be a scene of anarchy and confusion up to the 26th ult. The people, as well as the national guards, are divided in sentiment, and a party of order has been organized, but it does not seem strong enough to put down the insurgents. The government at Versailles is reluctant to employ force against the insurrection, and indeed has not the requisite military force at command. On the 24th it was announced in the British House of Lords that the English ambassador, Lord Lyons, was confident of the early restoration of order in Paris. General Chanzy was not executed by the insurgents, but was so maltreated by them that he was sent to the hospital; after the detention of a few days he was released. One of the demands of the insurgents is that the National Assembly shall sit in

Paris, and they threaten that the national guards will march to Versailles and disperse the Assembly if it is not convened in Paris at an early day. The Assembly has about 47,000 armed men assembled for its protection. The billion in the Bank of France has been removed to Versailles, and all unissued notes destroyed. A proclamation of the Emperor, approved by the Assembly and issued by Thiers, after reciting the occurrences in Paris and calmly reviewing the situation, closes as follows: "France repudiates the movement. Do not fear our weakness. We are your sole representatives, and will maintain our trust, and make no compromise with the enemy."

The insurgent journals declare their willingness to treat with the Versailles government on the following conditions. The election of a communal council by the people of Paris; the re-organization of the National Guard, coupled with power of self election and removal of officers, and suppression of the prefecture of police of Paris.

The Central Committee who direct the insurgents state that they organized in the first place on account of reliable information that Thiers was co-operating with Bismarck for the overthrow of the Republic, and that their object was to prevent the Emperor from going to Paris, free elections, and the abolishment of payment of rent during the siege. They desire also to form a thorough republic, and make education general and compulsory. On the 26th a municipal election was held in Paris under the auspices of the revolutionary party.

The National Assembly has voted a resolution to give public funerals to Generals Lecomte and Clement Thomas, who were murdered by the insurgents, and providing for the adoption of their children by the State. In the Assembly, Jules Favre read a letter from Count Bismarck, who says: "Events in Paris do not indicate the execution of the convention entered into with the German commander, which forbids any approach to the lines before the forts occupied by the Germans."

Bismarck claims a restoration within twenty-four hours of the telegraph lines leading to Paris, which has been destroyed, or Paris will be treated as an enemy; and should there be any more proceedings in violation of the preliminaries of peace, the fire of the forts will be opened on the city.

Favre stated that he had replied to Bismarck that the condition of Paris was such as to give no ground for hope that it would be repressed. If there was delay in its suppression it was because the government was hopeful of avoiding bloodshed. The government had no means of repairing the telegraph, but would ask its reinstatement of the mayors of the arrondissements through which it passed. The principal officers of the late Imperial army have returned to France from imprisonment in Germany, and are, without exception, retiring from the military service.

The German Parliament was opened on the 21st, at Berlin, by the Emperor William, who delivered a speech for the throne. The Emperor had a hard time of it in imposing in its simplicity. The emperor manifested deep emotion during his speech, which was delivered from the marble throne once occupied by Charlemagne. The emperor congratulated the German Parliament and people on the unity of Germany, and the security of her frontiers, objects which she had striven so long to attain. He says: The amount to be contributed by each State toward the current expenses of the Empire demands legal settlement, and sanction is to be given to separate laws for Bavaria which will be introduced. The war indemnity will be disposed of, with your approval, in conformity with the requirements of the Empire. The just claims of the Empire, on account of the expenses of the war, will be laid before you as soon as possible. The position of the recovered territories renders necessary special legislation, which will be speedily brought to your attention. Pensions for soldiers and support for widows and orphans of the war are to be provided for, and measures to these ends should be made to apply to the whole Empire, for all fought with equal devotion and deserve equal honor and reward. May the establishment of the German Empire be a promise of future greatness. The Emperor has completed his 47th year, and is in excellent health.

In the British House of Commons a resolution to the effect that the army and navy can be made efficient without any increase in expenditure beyond the ordinary estimates, was rejected by a large majority, as was also another limiting the proposed increase of the army to 100,000 men.

On the 22d ult. the Princess Louise was married to the Marquis of Lorne. There were general rejoicings

and celebrations throughout the United Kingdom, and many marriages were solemnized simultaneously in different parts of England. This marriage has attracted more attention from its being the first instance in which one of Queen Victoria's children has been married to a subject.

The result of the elections to the Spanish Cortes is as follows: Chamber of Deputies—Carlists, 50; republicans, 45; moderates, 15; Montpensierists, 13; ministerialists, 20. Senate—132 ministerialists, and 19 opposition members.

The king of Portugal has congratulated King Amadeus on his queen upon their peaceable accession to the throne.

Dispatches of the 27th give no ground to hope that the troubles in Paris were near a satisfactory adjustment. The elections on the 26th passed off quietly, and resulted in a heavy communist majority. The candidates of the Central Republican Committee were elected in all but three of the arrondissements. The majority of the electors refused to vote. The Minister of War has called for volunteers from each of the departments, to be forwarded to Versailles immediately. It is believed the capital will be removed to Tours, and that the Emperor will be obliged to flee to Belgium. The Prussian outposts have been advanced to Vincennes. The revolutionary party have control of Lyons, according to the Paris Official Journal of the insurgents.

On the 27th, Napoleon visited Windsor Castle and remained an hour with Queen Victoria and her family. An article in the *Standard* says: "Lord Stanley, in the House of Lords the bill legalizing the marriage of a deceased wife's sister, which had previously passed the House of Commons, came up for final disposition. After a long debate the bill was rejected."

A Berlin dispatch of the 27th says, a bill will be introduced in the Federal Parliament for the incorporation of Alsace and Lorraine into the German Empire of the Emperor. It provides that the German constitution will be enforced as the law of the land, from the first day of the year 1873.

London, 3d mo. 27th. Consols, 92½; U. S. 10-40's, 87.

Liverpool.—Uplands cotton, 7½d.; Orleans, 7½d.

Breadstuffs dull. California wheat, 11s. 10d. per 100 lbs.

UNITED STATES.—On the 23d ult., the President sent a special message to Congress in which he says: "A condition of affairs now exists in some of the States of the Union rendering life and property insecure, and the public tranquility and the collection of the revenue dangerous. That the power to correct these evils is beyond the control of the State authorities I do not doubt. That the power of the Executive of the United States, acting within the limits of existing laws, is sufficient for present emergencies, is not clear. Therefore I urgently recommend such legislation as the emergency of Congress shall effectually secure life, liberty, and property in all parts of the United States."

A Charleston dispatch of the 26th says: The United States steamer Tennessee, with the San Domingo Commissioners on board, arrived off the bar at daylight this morning. The Commissioners on board, except the scientific corps, came ashore, and started at once for Washington, where they will arrive to-morrow night at 9 o'clock. The Tennessee left at once for New York direct. The President will soon transmit their report to Congress, but it is not his intention to recommend any such legislation as the President desires its contents to be read by the people in order that they may form, with the official data before them, judgment of the question involved, before action shall be taken during the next session of Congress.

The Joint High Commission continues its conferences in Washington. Their meetings, it is reported, have been uniformly pleasant, all the members acting on the belief that a failure now to adjust the pending questions would leave them in a more unfavorable position than before the commission met. The subject of the fisheries was first taken up, but the other questions have also been discussed.

The aggregate subscriptions to the new 5¢ cent. loan amounted on the 27th ult. to over 14,000,000.

The interments in Philadelphia last week numbered 315. Deaths from consumption, 49; infestation of the lungs, 18; old age, 13.

The census of the United States last presented shows that in the purely cotton States there is an increase since 1860 of 66,000 negroes, or 8½ per cent.; in the partially cotton States of North Carolina and Tennessee, an increase of 14,000 or 3½ per cent.; and in the non-cotton States, a decrease of 34,000, or 5½ per cent. The negroes have gone south of the Potomac, from Maryland, Virginia and Kentucky, toward the Gulf States.

On the 27th, Charles Sumner delivered a speech he

had been long preparing, to a crowded Senate chamber. The speech occupied over an hour in its delivery. It is a strong arraignment of the President's policy in the whole San Domingo question. He contended that the action of the executive was contrary to international law and the constitution.

The Markets, &c.—The following were the quotations on the 27th ult. New York.—American gold, U. S. sixes, 188½, 115½; ditto, 10-40, 108½. Sup. flour, \$6.10 to \$6.55; finer brands, \$6.70 to \$11.10. V. Genesee wheat, \$2.02; white California, \$1.80; a western, \$1.70. Oats, 65 to 70 cts. Yellow corn (Rhinecliff)—Cott., 15½ to 15 cts. for options. New Orleans. Superfine flour, \$5.25 to \$3.75; brands, \$6 to \$9.50. No. 1 spring wheat, \$1.63; and Indiana red wheat, \$1.69 to \$1.70. Yellow 8½ cent cts. Clover-seed, 10 to 10½ cts. Timothy, \$1.82 cts. Beef cattle were in fair demand, 1859 head arrived sold at 9 to 9½ cts. for steers, 7 to 8½ cts. for fat to 4 and 4½ cts. per lb. gross for common. About 100 sheep sold at 6½ a 8½ cts. per lb. gross, and 2500 head \$10 to \$11.25 per 100 lbs. net. Chicago.—No. 2 wheat, \$1.24. No. 2 corn, 51½ cts. Oats, 47½ to 49 cts. No. 1 white wheat, 78 to 79 cts. Lard, 11½ cts. No. 1 white, 10½ cts. No. 2 white, 82; Ohio and Ind. \$1.55 to \$1.62. Yellow corn, 80 cts.; white, 82 to 83 cts. Oats, 63 to 65 cts.

The Stated Annual Meeting of the Haverford S. M. Association, will be held on Second-day, 4th mo. 27th, at 10 o'clock, at No. 41, at the Centennial of Arch Street Meeting-house in Philadelphia.

PHILIP C. GARRETT, *Secretary*.

FRIENDS' SELECT SCHOOL.

Wanted, a well qualified man Friend as teacher the Boys' School on Cherry street.

Application may be made to Mrs. J. C. Wall, Race St.

James Smedley, 47 Market St.
William Biddle, No. 15 South Seventh St.
Geo. J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, 10th mo. 1st, at 10 o'clock, at the Centennial to the Institution, are requested to make early application to AARON SHARPLESS, Superintendent, (at Street Road P. O., Chester Co., Pa.) or to CHARLES ALLEN, Treasurer, 304 Arch Street, Philadelphia.

FRIENDS' BOARDING SCHOOL, TUNESSA, NEW YORK.

A Teacher is wanted in this Institution. Application may be made to

Samuel Morris, Olney P. O., Philadelphia
James E. Rhoads, Germantown,
Geo. J. Scattergood, 413 Spruce St., Philad.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend suitable for the position of G. ness. Application may be made to

Samuel Bettle, 151 North Tenth St., Phila
Joseph Passmore, Goshenville, Chester Co.
Elizabeth B. Evans, 322 Union St., Philad.
Martha D. Allen, 628 Pine St.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to

Ebenezer Wirt, Marshallton, Chester Co.
Thomas Wistar, Fox Chase P. O., Philad.
Samuel Morris, Olney P. O., do
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward), Philadelphia.

Physician and Superintendent—JOSHUA H. W. NOTON, M. D.

Applications for the Admission of Patients in connection with the Superintendent, or any of the Board Managers.

DIED, on the 2d of 12th mo. 1870, SARAH, wife the late Abraham Haines, aged near 86 years, a member of the Monthly Meeting of Friends of Philadelphia, on the 1st of 3d month, 1871, at his residence in Falls Mount, Bucks Co., Pa. Mrs. Cresswell, esteemed member and elder of Falls Mount Monthly Meeting of Friends, in the 74th year of his age.

THE FRIEND.

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Age, when paid quarterly in advance, five cents.

California.

For "The Friend."

(Continued from page 259.)

The tendency of the climate appears to be towards greater evenness, if not to an increase of moisture. The researches of Professor Whitney indicate that at one time the climate all the Pacific region was as moist as it now is; that snow fell in the summer on the mountains, as it rarely or never does in this region then producing and feeding glaciers, that dryness of the climate at present forbids that, in that, in fact, the now desert valleys of the Great Interior Basin of Utah and Nevada are, in the wet langsyne, vast inland seas! The surrounding mountains, now utterly bare and forest life, would then naturally have been clothed with the thickest and largest of trees. The contrast of present facts with this theory of the past is almost too great for the imagination to comprehend. What mighty means attended the revolution?

Of course, with such extent of territory and such varieties and contrasts of elevation, degrees of temperature, at every season of the year, are offered in California. The general facts are that the winters are warmer than the summers cooler than in the same latitudes and elevations at the East. The nights, even of the hottest days of summer, are always cool, whether in mountain or valley, and it is very rare that a double blanket is not necessary as bed covering in any part of the State. The summer sun is very fierce, even in the hills, but the atmosphere is so dry, and always in such brisk motion, that the heat is much less oppressive than the same degree of temperature in a moister climate than stiller air; while the nights are restoring and recompensing.

Along the coast, and especially at San Francisco, the ocean winds temper the summer heat and the winter cold most remarkably. The climate of San Francisco is almost idiosyncrasy; it is probably the mildest, — it is, freest from excess of heat or cold, — and most even of any place in the world. The average temperature for the year is 54°; the driest month is January, which averages 49°; the warmest September, which averages 58°; while the other months range between these extremes. Snow rarely falls, water as rarely

freezes, in the Pacific metropolis during the winter, which is usually the more equable and pleasant season of the year there. The ocean wind and mist pour in sharply in the summer afternoons, and, after a struggle with the dry atmosphere, which resists the attack bravely for a long time, they generally gain a partial victory, and make a frequently disagreeable evening. Such a contrast as 97° at noon and 46° in the evening has been known in San Francisco in July; but the usual range in July and August is from 50° to 70°. Woolen clothing of about the same warmth is needed constantly in that city, and no matter how warm the summer morning may be, the stranger should never be tempted out for the day without his overcoat. For robust, vigorous bodies, there is not so favorable a climate as that of that city; it preserves health and keeps up the tone and strength of system, and secures more working days in the year than that of any other town in America or the world; but to a weak constitution, and for a quiet, sedentary life, it is too cold. The men like it better than the women do. The doctors say it is the easiest place to keep well, but the hardest to get well in; and they usually order their invalids into the country.

But it is not difficult, as we have suggested, to find any shade of climate at short notice in California; by moving from one place to another, we may be in perpetual summer, or constant winter. The southern coast of California is softer than South Carolina; the Colorado desert country in south-eastern California is warmer than New Orleans; many a shaded spot upon the coast is an improvement over southern France or Italy; and the Sandwich Islands, which California holds to be a half dependency, offer a climate to which all our tender invalids will soon be hastening,—the thermometer at Honolulu rising neither to 80° nor falling to 70° in any month of the year. The great Sacramento Basin escapes the San Francisco fogs and sea breezes, and is four degrees colder in winter, and 16° to 20° warmer in summer. The summer days are often quite hot there; 100° is not an uncommon report from the thermometers in the shade; but the cool nights are invariable. And would we have the tonic of frost, the high Sierras will give us fresh ice nearly every morning the summer through. A railroad of two hundred miles, running south-easterly from San Francisco, through Stockton, Sonora, the Mariposa, Big Trees, the Yosemite Valley, and reaching the tops of the Sierras at ten to twelve thousand feet, would offer any tolerable degree of heat and cold on every summer's day.

But the evenness of the climate between the mountains and the sea in California, and the indescribable inspiration of the air, are the great features of life there, and the great elements in its health. There is a steady tone in the atmosphere. It invites to labor, and makes it possible. Horses can travel more

miles in a day than at the East; and men and women feel impelled to an unusual activity.

It is too early yet to determine the permanent influences of the climate of the Pacific coast upon the race. The fast and rough life of the present generation there is not sure basis for calculation. But the indications are that the human stock will be improved both in physical and nervous qualities. The children are stout and lusty. The climate invites and permits with impunity such a large open air life, that it could hardly be otherwise. There is great freedom from lung difficulties; but the weakness of the country is in nervous affections.

The best season for seeing the coast mountains, valleys, and Sierra foot-hills of California is the early spring, from February to June. Then the rains are dwindling away to meet the summer's drouth, and vegetation of all sorts comes into its freshest, richest life, and then, according to all testimony, is the most charming season for the stranger. All these August-bare and russet hills, these dead and drear plains, are then alive with vigorous green, disputed, shaded and glorified with all the rival and richer colors. The wild flowers of California fairly carpet all the uncultivated ground. No June prairie of Illinois, no garden of eastern culture can rival them. For luxuriance, for variety and depth and height of color, for complete occupation of the hills and the plains, all agree that there is nothing like it to be seen any where else in nature. Then, too, the trees are clean and fresh; the live oak groves are enriched to brilliant gardens by the flowers and grass below; and the pine and fir forests hold majestic yet tender watch over all the various new life of the woods. But in these spring months of fresher nature, before the sun sears and the dust begrimes, the interesting regions of the higher Sierras are denied us; and most pleasure travellers will visit California in mid-summer, from June to September. Then the paths to the Big Tree groves, to the Yosemite Valley, and to the lakes on the mountain tops, are open and inviting; and as the flowers and grass and trees of those regions are at that season condensing their spring and summer growth, we shall find there some compensation for the decayed nature of the lower regions of the State.

While the novelties of climate, the strange and wonderful variety of surface and form in nature, the combination of the beautiful and the anomalous, the fascinating and the repulsive, that California everywhere presents, arouse every enthusiasm and excite every interest, it is to the student of science that she seems the most original and proves the most engaging. He finds here not only revolutions in forms and facts, but revolutions in theory, and sees that he must begin anew to observe and recreate the science of the world's history. There are evidences of glaciers that surpassed those of Switzerland; there are proofs of vol-

canic revolutions that utterly changed the form of the continent, and the nature of vegetable and animal life upon it; where those mountains now rise were once grand rivers; out of their depths have been dug the bones of a gigantic race that lived farther back in the ages than human life was ever before known, or perhaps suspected by the most audacious theorists; the State has diluvial deposits fifteen hundred feet deep, and granitic mountains twelve to fifteen thousand feet high, and others of lava and slate and metamorphic rock of nearly equal height; silent craters are open upon many of her highest peaks; where Switzerland has one mountain thirteen thousand feet high, California has a hundred; she has a waterfall fifteen times as high as Niagara; she has lakes so thin that a sheet of paper will sink in their waters; others so voracious that they will consume a man, body, boots, and breeches, within thirty days; she has inexhaustible mines of gold, quicksilver and copper; she has dreary deserts with poisonous waters, where life fairs; she has plains and valleys that will grow more wheat and vegetables than any other equal space in the whole nation; in short, here nature is as boundless in its fecundity and variety, as it is strange and startling in its forms.

"The future of a State, of such various and boundless gifts; so favorably located with reference to the world's commerce; so inviting to enterprise, so encouraging to labor, can hardly be measured by any imagination. She has now a population of half a million, of whom nearly one-third are held by her commercial city. In twenty years, the whole extent of her life, she has both developed and subdued gold-mining, outgrown its vicissitudes and conquered its dangers; created an agriculture hardly second to that of any State in the Union, and twice the value of her mines; and organized manufactures and commerce that are each of equal value with her mineral productions. The world never witnessed elsewhere such growth in all the elements of wealth and power and social and political order.

"Active now at all points, and increasing rapidly in wealth and population, California is fast perfecting wide-reaching railroad connections, both within and without the State. Besides the main Pacific railroad, that stretches across her central borders, from Nevada to the ocean, a distance of nearly three hundred miles, she has an eighty mile line due south from San Francisco, the beginning of the Southern Pacific Road; a second short track from San Francisco Bay to Sacramento, and thence on north into the Sacramento Basin, reaching out towards Oregon; several short roads into the rich valleys among the coast mountains and into the foot-hills of the Sierra Nevada, all tributary to both Sacramento and San Francisco; in total, at least six hundred, perhaps seven hundred miles of railroad will be laid and in use within the State before the year 1869 closes. Very soon all her central sections will be thus bound to her political and commercial capitals; and but two or three years at the most can pass before her remotest south and her remotest north,—her tropic and her arctic regions, the orange groves of Los Angeles and the snows of Shasta,—will be brought within a day's ride of her temperate central life. Five years ago, her railroads were less than one hundred miles in all; and ten years ago the only winter communi-

cation California had with Nevada was by a single express messenger, who traveled on foot with snow-shoes, and whose claims for pay for the service are not yet settled!"

(To be continued.)

For "The Friend."

The Journal of William Evans.

(Continued from page 251.)

He kept through life the resolutions he had now formed. Twenty-four years afterwards he writes: "In the course of my short pilgrimage, being now in the fiftieth year of my age, I have encountered some difficulties, and passed through seasons of deep discouragement on various accounts. On commencing business for myself, I fully believed that my life and my talents should be devoted to the service of my Heavenly Father. Though it was necessary to make suitable provision for myself, and for those who might be dependent on me, yet in my view this was secondary to the main object of serving Him; and through the aid of his blessed Spirit, taking part in the interests and concerns of his church and people. Very early I had the promise that if I devoted myself to his service, I should never want food or raiment. But though I fully believed the certainty of the promise, and have never since been permitted to doubt its fulfillment, yet when things in the outward have worn a gloomy aspect, and my business was very small, and an increasing family looking to me for their daily supplies, my faith at times has been closely proved. This has had a very humbling effect; and while I have been weaned from the desire after outward things, both riches and temporal enjoyments, it has tended to bring me many times, in a prostrated state of mind to his footstool, and to lay all before Him, and to ask for the continuance of his countenance and mercy towards me, a poor unworthy creature before Him. Herein I have experienced the renewed exertings of his unmerited regard; the load under which my mind has been laboring, was, for the present, removed; and ability was received to feel with and for the afflicted, and to hold forth to them the language of consolation, in their secret and bitter conflicts. Under the discipline of the cross of Christ, I have been convinced that much too great a part of the time, and of the energies of body and mind, are absorbed in the pursuit of worldly things. A great part of mankind miss of the true enjoyments of the provisions of a beneficent Providence, even after they gain them, for want of living to Him, and not to themselves. They are kept either in a constant hurried frame of mind, confused, or in doubt, what to lay hold of to obtain happiness, or they settle down in the love of money; hoarding it and husbanding it, out of a sordid attachment to it. They are in bonds; unable to enjoy, or to see in what true enjoyment consists. The work of religion is either overlooked, rarely attended to, or postponed to a future day, when they think it will suit their inclination and convenience. I am convinced that it is in our power, as we live in obedience to the Divine will, to find time for all our duties, social and religious. Even the poor, with common industry; as their desires and expenses are circumscribed by the Divine will, may through His blessing, procure sufficient food and raiment, and when it is proper to leave their outward business, in order to perform their religious duties, they may confide

in his superintending providence over the affairs, and their families, so that they shall not suffer from their faithfulness. How simple and how few are the wants of such! They do not envy the rich, nor covet their possessions. 'Their delight is in the law of the Lord, and therein they meditate day and night. They eat their bread with gladness and singleness of heart. Their labors and their rest are sweet; and as they seek first the kingdom of God and the righteousness thereof, all the things necessary to their accommodation shall be added. Here the devoted follower of Christ experiences the right use of his time and talents, and the true enjoyment of the various blessings which his Heavenly Father provides and bestows upon him. As time as the energies of body and mind, are washed away, he is growing in grace, and in the knowledge of those things which pertain to life and salvation; he is laying up treasure in heaven where his heart centres; and he becomes more and more established upon that Rock, again which death, hell and the grave, cannot prevail.'" pp. 177-179.

How charming is this Divine philosophy, sweeter than any pastoral, and kindling the obscure abode on earth with the light of the Day-spring from on high!

The last entry in his diary relating to the subject, is dated in 1848, after his visit to North Carolina, and it shows his continual watchfulness and dependence on his Divine guide.

"Soon after my return, a young man who had been in my employ several years, left me to commence business for himself. This was not necessary for me to confine myself much my store. I had several others of assistants but could not feel easy in my own mind to employ any of them, there being something in their appearance, and in the feeling I had respecting them, which deterred me from taking them. Under these circumstances, seemed at times let down to the bottom of the mountains; there being little to console from without, and the spring much shut within. But I waded along and the Lord gave me some tokens of his continued mercy and the word of command to tell it to others. Some of our evening meetings were solid and encouraging. In due time the way satisfactorily opened to employ a person who served his apprenticeship in the same store I did. His age and stability, and his knowledge of business, made it easy for me to leave, who necessarily absent on appointments, or as religious engagement; which I esteem a favor from the hand of my heavenly Caretaker as Protector. It appeared to me there was evidence in it of providential regard.'" p. 41

It is interesting to know that this person although not a member of our Society, was grandson of that eminent elder in his day John Hoskins, of Burlington. William Evans realized the fulfilment of the promise he received in youth, and was enabled in his old age to retire from the care of business with moderate but to him an ample competency.

No part of this valuable journal is more instructive than that which discloses the secret trials and provings of William Evans in his preparation for the call to the ministry, as the humility and self-distrust which accompanied his performance of its duties. His natural temperament was cheerful and content, and too sincere and honest to wish to appear unto men to fast, so that few even

personal friends knew the depth of his misery, or were prepared to find the valiant opinion of the faith maintaining so constant life-long a struggle with the frailties of nature, and so penetrated with the sense of his inability of himself for any good work as, at this volume shows to have been cases.

The following entry in his journal bears the date of the 9th mo. 9th, 1817: "At different times he course of my life, I have apprehended that at some period I should be engaged in a life-long laboring in the great cause of Truth, and the attention of others, through its restraining power, from darkness to light, from the power of Satan unto God. Clear distinct openings have been made upon my mind in a very impressive manner, in relation to the standing and qualification of a minister. It has appeared to me necessary that through the humbling power of the baptism of the cross, his will should be reduced and a state of childlike dependence on the Leader of Israel, in a good degree attained, that he may be prepared to be used as an instrument through whom the Lord would send to speak to his people.

For several months past the time appeared to me drawing nigh for me to make more fully the concern that had been shut up in my own breast. I had many impressive openings which seemed nearly ripe for communicating, but remembering the awfulness and importance of the work, I kept back. Sometimes I rejoiced after meeting in believing that I was Divine impressions, and sometimes I was concerned that by putting off too long, I might get into the habit of slighting them, and I was looking for satisfactory evidence of the origin of the concern. But He who shows how to deal with his children did not forsake me, but furnished with a fresh opening this morning in our Fourth-day meeting, heretofore I was preparing to set aside, for further confirmation, when I was beloved I was engaged to call upon some to be faithful—that no sign should be given but that the prophet Jonah, who for his disobedience was permitted to descend into deep suffering and anguish. This seemed so clearly applicable, that, recollecting I had passed through many night seasons, and feeling after she sat down the fresh arising of the concern, I stood and with an audible voice said, "God is our strength, in Him will we put our trust. They that trust in the Lord shall never be confounded, but they shall be as Mount Zion, that shall not be removed. Christ Jesus remains to the eternal rock and foundation; blessed be all they that are built upon Him." My mind was preserved in calmness throughout the day, free from doubt of the propriety of proceeding in the weighty and solemn work. My dear friend Thomas Kite, called down at a store to see me, and though he said but a few words, secretly desiring that preservation and proper nourishment might be afforded by Him who alone can give them." 46, 47.

(To be continued.)

perceive there is in the world a good nature, falsely so called, as being nothing else than a facile and flexible disposition; wax for any impression. What others are so bold to brag, they are so bashful as not to deny.

Such osiers can never make beams to bear stress in church and state. If this be good nature, let me always be a clown; if this be good-fellowship let me always be a churl. Give me to set a sturdy porter before my soul, who may not equally open to every comer. I cannot conceive how he can be a friend to any who is a friend to all, and the worst foe to himself.—Thomas Fuller.

For "The Friend."

The Track of the War around Metz.

(Continued from page 252.)

"A Lieutenant-General of the Prussian army came to the Curé, after the battle, to help him find the grave of his son. He was an old man, with snow-white hair. After a search they came on two of his son's brother officers, with an unknown Captain lying between them. The poor old man bent down over the spot, and then turned round and looked the Curé full in the face. 'It must be here that my son lies buried, Monsieur le Curé: will you see that his grave is kept in order? I am a widower—my wife is dead—and there lies my only son! He was but 19 years old; and now I must go away and seek death myself.' There was a moment of silence,—and then the starred and decorated Lieutenant-General buried his face in both hands, and burst into loud and heartrending sobs; and turning away, he strode off alone over the plain. The Curé never saw him more!

"When bedtime came, I was shown to my room, where, wearied out with the mental strain of the day, I soon fell asleep.

"In the morning I got up before eight, and we breakfasted quickly, as my host had to go off to conduct the service in a little village called Saint Aul, and he wanted first to show me some of the graves, &c. It was a hard ringing frost. We went out at the back door, where the garden was trampled to rubbish, and the vine trailing on the ground, it having been dragged down by the soldiers to get the ripe grapes. Passing through a gap in the wall, and then another gap or two, we came to a second garden, where a very long trench, like a newly-dug potato bed, showed the grave of I think 70 odd of those who had fallen in the battle. In four or five places on it there were little pits, perhaps six inches deep, where the earth had been freshly turned up. 'What are those?' said I. 'Ah, Monsieur! *que de misère!*—a pig has got through the gap there, and been rooting on the grave!' I leaned over and looked closer. The frost had spread a delicate lacework of crystals over the facings of uniforms thus laid bare. There were the bosoms of four of the dead! The whole bed was strewn with chloride of lime. From point to point on the plain around there were many such graves. Most of them had a small wooden cross at the head, hastily made from a couple of barrel staves, or pieces of a box, and coarsely marked in blacklead pencil.

"We went over the fields to St. Ail, where we called on the Instituteur, or Schoolmaster, a handsome and cheerful young fellow, whose house is entirely gutted. Three or four of the doors had been taken off their hinges to carry wounded men on, and never returned! It is a bleak spot, and the wind whistles through the house in all directions. We have this day sent him a suit of clothes, and the same for three other schoolmasters, none of whom have received their salaries for five

months, or have any other clothes than those in which they stand up.

"I took leave of the Curé, and with the schoolmaster made my way to Montois. This village lies rather off the field of battle; but it was heavily quartered on by Prussian cavalry, and is sadly drained of means. The Maire is a respectable young farmer, who is determined to do all he can to help himself. Directly Metz capitulated, horses were sold off cheap, and he bought seven for 200 francs, to get his ploughing done. His wife, a sensible woman, took the precaution to leave all her furniture, cupboards, &c., unknocked, and thereby saved them from being smashed. In the other houses, here and at Roncourt, the doors are smashed in, clocks broken to bits, and the wreck strewn about the floor in every direction. The Maire's wife is a German, and the men quartered on them used to like to talk with her in their own tongue. 'Are you married, Madame?' (not knowing whether she might be his wife or his sister.) 'Yes.' 'So am I,—and I have three little children *young, far away!*' And then, burying their faces in their hands, they would sink down on a chair and burst into tears, crying loud and bitterly at the thought of that home they might never see again. Many of them did this. 'Ah,' said the Maire to me, with many a cloquence, his eye glistening wet as he spoke, 'Ah, I couldn't help thinking when I saw them, that if King William and that Bismarck want to crush us into the dust, they may do it—because they call us their enemies; but why should they punish their own people so cruelly as this?'

"Passing from the Maire's house, we went to the Curé's—a white-haired old man, who told a sad tale of the destruction of all his things except his books. Ten lamps were knocked to pieces on purpose; the drawing-room cupboards were prised open with the bayonet; terrible filth had been left on the floor; in one corner was a mattress with a dark stain of blood on it, perhaps a foot square; and in the garden the vine lay, trailing on the ground, and the beds trampled to ruin. Laying my commission on the table before him, I asked him to read it. He did so in a low voice, and when he came to the part about all war being contrary to the will of our Heavenly Father, he sobbed audibly several times before he could finish it, confessing it was the very truth.

"From here we went to Roncourt, picking up scraps of wreck on the fields as we passed. At this village the Maire was not in. His sister got me two eggs, cooked them in hot ashes, and served them up with dry bread. They were exceedingly good. Cupboards were dashed to pieces, and every bit of crockery, every kettle, every knife and fork and spoon had been taken away to the camp in the fields—*i. e.*, of the army besieging Metz. They cannot use flour at this moment, for the simple reason that they have no utensil of any sort in which to knead it, and so they have to go all the way to Briey to buy bread.

"From Roncourt we went to St. Privat, and called on the Curé, and with him to the Maire. The wagon had just left a good store of flour; and as I had the evening before left my bag of eatables, &c., I opened it and gave away every morsel. The Curé I entrusted with the beef, forgetting it was fast day. We have been everywhere careful not to throw the distribution too much into the hands of

the Cures,—though in their capacity of councillors of the municipality (which some of them are) they have a share.

"But this Maire of St. Privat is an exceptional specimen of his class. He tried all sorts of dodges to deceive me, and gave the Cure-broad hints not to let me know that some of the villagers might get work in the spring."

"12th mo. 6th, noon.

"Work crowds in upon us so fast and thick that it is only by snatches I can write, or by taking time which I ought to spend in bed! We have hosts of people coming to us, of every sort, and lose hours in talking and explanations. I have just been with a deputation from Switzerland to ask Count Donnersmarch for free entry of goods and other privileges, which will doubtless be granted. Presently Thomas Whitwell and Samuel Gurney are going to see the Bishop, to explain to him that we cannot give him any money to help re-build the burnt convent of Petre. Here is a Roman Catholic Bishop (a Prince of the Bourbon family) backing up a letter from a convent soliciting aid of the Society of Friends. Next we have a host of people with their special private claims—clothes gone, houses burnt down, cattle taken away; and next a lot of carts coming in to be loaded from the different *communes*, with flour, potatoes, and clothing. Several tons have been given away to-day, and quantities of clothes."

"La Grange Mercier, près Metz,

12th mo. 6th, 1870, (near midnight.)

"The scenes shift and change before my eyes with a rapidity so bewildering, that I foresee one almost certain result will be this—I shall only be able to look back on the whole, when I am fairly back again in dear old England, and at the dearest spot in England, as a strange and incomprehensible dream. But in order to keep my narrative succinct, I must go back to last 6th day morning, when I had walked to St. Privat. This saddest of all sad sights I have yet seen, was the centre of the most terrible destruction. In a new garden there are the graves of superior officers, with the helmets, &c., left on them, and flowers laid on some—the inevitable chloride of lime on others. It was here that the Cure of Ste. Marie aux Chenes tells me the rush of the French, with bayonets fixed, was received by the Germans with loud shrieks of anguish and mortal despair even before they were close to each other. The Cure of the Paroisse gave me a description of what took place in his 'église,' which was filled with wounded, when two or three shells crashed through the roof, and burst among the already bleeding and moaning sufferers, tearing them anew, and killing many on the spot; as well as finally setting fire to the building, which is now a staring and blackened ruin. I have brought with me a fragment of the molten bells of the village as a souvenir.—It was now afternoon. The wagons had left their load of flour and potatoes, and had passed on to Amanvillers, whither I followed them on horseback. I could not find the Maire of the latter village, but only the Cure—a very superior man, evidently learned, but much broken and humbled by the terrible affliction that has fallen on them. Only his bookcase, a table, and one or two chairs remained of all his furniture. The rest had been burnt because it was so terribly slopped and soaked with blood from the wounded that it could not be used! Here in

the corner of one little drawing room a captain had been laid, with both his arms torn off by a shell—the blood running in streams on the floor, from the stumps. The surgeons had not instruments enough to work with, and they literally performed an amputation on this poor miserable captain with a *butcher's knife!* He died soon after in most cruel torment. Every floor in the house was covered with blood and gore like a slaughter-house, and the stairs were dripping with it; and all this while shells were bursting in the street, where a long row of houses was on fire, the flames crackling and roaring, and the roofs falling, amid the other terrible sounds of the battle. *What is the use of publishing such books as 'Hedley Vicars' and 'Life of Havelock' to prove that the work of a soldier is compatible with Christianity?* No one on earth would believe such a thing who saw and heard what I did in this miserable village. If people will fight why should they add to the crime by false arguments to show there is no sin in it? This was a cold evening; but the Cure walked down the half-ruined street with me to the end of the village, and kept me in earnest conversation at the last; acknowledging the hand of Providence in the chastisement of which he had been a partaker. I rode home the rest of the way by moonlight—some 14 kilometers, partly over high ground, still strewn for miles on every hand with the debris of battle—i. e., here and there a knapsack or a helmet on a broken piece of tent pole, or cut brushwood that tents had been built on. Drawing nearer to Metz, I passed down a lovely ravine between woods, like those I have previously described; and got into town in time for late table d'hôte.

(To be continued.)

For "The Friend."

Close of the Session at Westtown.

Westtown Boarding School is an institution in which Friends, especially of Philadelphia Yearly Meeting, are so widely and deeply interested, that some account of the closing exercises of the Winter Session may be acceptable to many of our readers.

The examination occupied all of Third and Fourth days, and the afternoon of Fifth-day, (3d mo. 28th to 30th,) and was attended by the usual deputation from the committee who have charge of the Institution. On the first day of this intellectual feast, the operations were carried on in five rooms simultaneously, on the subsequent days but four were occupied. This gave opportunity for a pretty thorough inspection into the progress of the pupils; and as care was taken to preserve notes of every recitation, a comparison of these at the close, enabled the committee to form a satisfactory and reliable estimate of the efficiency of the instruction, and the results accomplished.

In looking at the bright and intelligent faces of the children, and watching the animation with which they solved the problems and answered the questions which were to test their knowledge and skill, one's sympathies could not fail to be warmly aroused; and thus we were led to share in the joy which enlivened the face when a puzzling question in mental arithmetic was fairly unravelled, the correct result obtained, and the process explained. Occasionally the youthful brain would become entangled in a complex problem, or geometric demonstration, and then the de-

sire would arise to give a little help, a meek hint, which might turn the thoughts from barren angles and lines among which the mind was hunting for the missing link in the demonstration, to those parts of the figure where the secret was hidden. It was a source of much interest to watch the mental operations so beautifully exhibited in the efforts and incidents which marked the different parts of the exhibition.

On Third-day evening was held a meeting of the boys' literary society, to which the teachers and the older students belong. This has been in operation, with very little interruption since the fall of 1836—more than 25 years—and has doubtless been very useful, promoting intellectual activity, leading to research and observation, and binding together teacher and scholar in a bond of common interest. The meetings are presided over by its own officers, and the business conducted in a formal and regular manner. On this occasion, all the scholars and teachers of both sexes and the committee were present, at the literary entertainment provided for the evening was quite attractive, and very creditable to those on whom the labor fell. One oratorical and one poetical selection were recited with considerable energy and effect; but the other declamations were all original, and evinced care in preparation, and some of them a skill and force in delivery for which we were prepared, and which was very satisfactory. The subjects selected were: The Need of Action; A Generation of Gleaners; Ancients Egypt; The Republic; The Wilds of Africa; Invention; The Indians, and The Hungarians.

The proceedings of the society are somewhat varied. The exercises in each alternate meeting are similar to those which we witnessed. Once in four weeks a debate is held and one meeting in four is appropriated to reading a report on Natural History and the pages of the "Cabinet," a collection of essays and articles written by the members, of which many volumes, the result of years' labor are now deposited among the archives of the society. We picked up the volume for 1870. It was a neatly written and bound book of 442 pages. Besides a series of editorials, contained illustrated biographical sketches distinguished persons, such as Murchison, Webster, Cobden, J. Stuart Mill, Alexander Humboldt and George Peabody. The record of a horseback ride among the mountains of Pennsylvania, performed during the fall vacation, was continued through five numbers. Another author favored his auditors with four articles describing his travels, under the title "Four hundred and three mile letters." Miscellaneous articles took a wide range. Poetry and prose, scientific and descriptive pieces were mingled in the pages of the volume though the descriptive were most numerous.

On Fourth-day evening, a corresponding society, belonging to the girls and women teachers, was held—to which also the same company was invited, almost completely filling the lecture room. The business was conducted in the same methodical manner, as the previous occasion, and it was somewhat amusing to note the hearty unanimity with which the *ayes* were uttered when the President put several motions to vote. They did not come scattering along, one after another, but the responses were prompt, decided and chorus, reminding one of the skillful man in which the same girls had exhibited their

s of reading and reciting in concert. tatory address welcomed the audience, the close a valedictory bid them fare. Recitations and original essays were read. One of the most interesting portions of the exercise was a written discussion on two of the girls on the relative value and importance of science and history. The state of science first advanced its claims, opposing party, while admitting their advance, proceeded to show that without observation by history of the knowledge and discoveries, modern improvements not have been made. To this there replies and counter replies. The whole dealt an amount of thought and research, still in argument which pleased the audience, and confirmed the impressions which serious examinations had given of the richness and solidity of the training our children receive at Westtown.

mingling with the interesting groups, with them in solemn silence in their prayers, or listening to the precious passages of Scripture as they flowed from the lips of our comparatively untainted with the taints of the world, the desire arose that the power of Divine Grace might be about and protect these dear children, at they might be so wise as to obey its precepts and thus be prepared to be useful in the church and world, and finally be made part of that glorious and happy future awaits all those who love the Lord in truth. The springing up of such feelings in our minds, explained how it was that Friends sitting on the committee, could cheerfully forego their homes and their own business, and so much of valuable time, and earnest labor for the benefit of those entrusted to their care. If such a religious conduct could continue and prevail among them, it would be one of the strongest proofs that the favor of God still rests upon the institution, and that the prediction of Thomas Scudder is still being verified, "This is a plan which the Lord will bless."

Original for "The Friend."

LIFE'S CHANGES.

Oh, restless world, be still!
 Stop again the swift-revolving wheel!
 Let my feet rest on thee once more
 As I gather in the quiet hours,
 And their freshness on life's drooping flowers,
 My spirit's urn refill.

Oh! for the calm it craves!
 Still hour amid this "wandering range—
 The great whirlpool of unceasing change,
 No vortex where the soul may stay
 And not e'en on the dashing of the spray
 From off the outer waves?

Must the great rush go on,
 Or forever on its foaming tide
 Carry, ressing spirits, till they glide
 To the unknown harbor spread before
 The billows break on the eternal shore,
 Where life and death are one?

The spring may bloom again,
 Or can we ken with her fragrant breath
 The blossoms of our household wreath—
 The voices in the choir of home
 And with love and tenderness will come
 To mingle in life's strain.

The heart grows old so soon,
 On the freshness that its opening gave,
 And, like the chill, and shadow, of the grave—
 The encircling with its cumbering shroud,
 The world around us like a cloud,
 We weary ere the noon.

But, though our hearts may cry
 For rest, and peace to come with healing balm,
 Do we indeed desire a brooding calm?
 Would we that brighter, happier days should last,
 And be again as in the golden past,
 Until earth's glories die?

Ah! 'tis not ours to know
 The secret springs that move the soul of man,
 The hidden purposes of the Maker's plan:
 We feel the thrilling of the magic thread
 That binds us to the mysteries of the dead
 But follow not their flow.

In the world's great design,
 'Tis change alone that gives existence power—
 Still water stagnates—from the growing flower,
 Unto the systems that revolve in space
 'Tis one wide, universal law whose trace
 Is of a Hand Divine.

And thus the world within
 Must move in endless progress toward its goal,
 The final home of the immortal soul:
 Our strength of being gathers on the way,
 Our natures deepen, widen, as the day

With cloud and storm grows dim.

And could the past return,
 'T would wear no more the dawn morning glow—
 The founts of gladness dry as they flow—
 Our needs expand—desire is higher-toned—
 The fires of buried, by-gone joys alone
 On memory's altar burn.

Thus pass life's changes on,
 All that we are, or have been, soon will seem
 The dim and gliding phantom of a dream,
 And Time itself the vapor of an hour,
 The drop that sparkles on the sunlit flower,
 And while we gaze is gone.

Oh! could we hear aright,
 The overtures of our Father's Hand,
 And know each change to lasting good rebound—
 Might but the fading of each pictured scroll,
 Fix on th' immortal canvass of the soul
 The hues forever bright;

Then Hope would soar above,
 And bathe her pinions in ethereal light,
 And crown her brow with Heaven's stars of night,
 That in the dark with added lustre stand,
 While Faith would sit with meekly folded hand
 In patient trust and love;

Believing that once more
 The voice we long with aching heart to hear
 Will break in angel music on the ear,
 And the departed from our household band,
 In the green pastures of the spirit-land,
 Be ours forevermore.

For "The Friend."

A "Topographical and Historical Description of Boston," recently published "at the request of the City councils," contains among other references to the Society of Friends in that city, a somewhat detailed history of the meeting houses and graveyard occupied by Friends there, some extracts from which may be of interest to the readers of "The Friend."

"The cemetery that belonged to the Society of Friends, and which was called the Quaker Burying Ground, was the fourth in point of antiquity in Boston. This religious sect, although it has never been very numerous in Boston, yet had, very early in the history of New England, a respectable number of firm and conscientious adherents in the metropolis, the first of whom made their appearance in 1656, about twelve years after the rise of the denomination in Leicestershire, England. The first who came to Boston were imprisoned immediately on their arrival, and at the earliest opportunity were sent back to Barbadoes and England, whence they came. For many years this people were subjected to the most humiliating treatment, and to punish-

ments of the greatest severity. Some had one of their ears cut off, some their tongues bored with hot irons, and others were publicly executed by hanging. This barbarity will forever cast a stigma upon the administration of Governor Endicott, who as John Hull, the mint master, tells us, 'had very faithfully endeavored the suppression of a pestilent generation, the troublers of or peace, civil and ecclesiastick.' The persecution of this sect, however, excited in some a sympathy; on the execution of the Quakers in 1659, one of the persons in attendance, Edward Warton,* a person of considerable consequence, became so affected that he soon afterwards was converted to the Quaker doctrines, and was subsequently one of the most influential and enthusiastic of their number.

"During the Colonial government of Massachusetts, the Society of Friends had no regular place of worship, although meetings for religious worship were held as frequently as the defenceless condition of the Society would allow, the earliest of which any account has been preserved being on the 4th of May, 1664, about ten months previous to Governor Endicott's decease. On the adoption of the Provincial Charter, which passed the seals on the 7th of October, 1691, and which was brought to Boston on the 14th of May, 1692, by Governor William Phips, the Society was placed nearer on an equality with the other sects of Christians; and was so much relieved from oppression, that its principal men set themselves about providing a permanent place of worship.

"The first lot was obtained by William Mumford, a Friend of Boston, and a building was erected on it about the year 1694. It was a part of the 'Brattle close or pasture,' and the 'estate now covered with the building at the corner of Brattle street and Brattle square, called the "Quincy House." This lot and house were disposed of in 1709, another location having been obtained for the use of the Society."

"The second venture of the Society was the purchase of the Congress street estate, so well remembered by many persons now living. Here was established the first Quaker burying ground in 1709." "The estate was held by trustees or overseers until 1823, when several persons of Lynn, Danvers and Salem, as overseers of the Salem Monthly Meeting, conveyed the estate to Dr. Edward H. Robbins, and the Society styled the Yearly Meeting of Friends for New England, released all right to the same."

"The lot was situated in Leverett's Lane (now called Congress Street) opposite Lindall street, and by the original deed of conveyance, measured about fifty feet in front sixty in the rear, and one hundred and forty on the north. In the course of little over a century the length of the lot shrunk nearly thirty feet by the widening of Congress street and other causes.

"On the front part of the estate, the Quakers, in 1709 erected their meeting house, to take the place of that in Brattle square, which they left the same year. The new building was of brick, covering a space thirty feet by thirty-five, and setting back sufficiently to allow of a high wooden fence in front, the large gate of which was seldom opened between the years 1709 and 1808, except for a portion of the small monthly meetings of the brethren,

* This should be Warton, Ed.

which were held alternately within its walls, and at Salem and Lynn, and now and then for a burial. By the great fire which occurred in 1760, this building was much injured, but was repaired the same year. The meetings having been discontinued in the year 1808, the building became of very little use, and the Society, in 1825, sold it for the value of the material, the whole edifice bringing only \$160, and it was soon taken down."

"The rear part of the lot appears to have been used for burial purposes from the time of the purchase in 1709 until 1815, although the interments were of very unfrequent occurrence. On the 15th of May, 1825, the following order was passed by the Board of Aldermen, on the petition of Estes Newhall of Lynn, and others: 'Ordered, that the petitioners be permitted to take up all the remains of the dead from the burial ground in Congress Street, commonly called the Quaker Burying Ground, and to re-inter them in their burying ground in Lynn; the same to be done under the direction of the superintendent of burial grounds.' This duty was performed between the 28th of June and 7th of July of the same year, and the remains of 72 adults and of 39 children were removed to Lynn."

"Soon after the sale of the Quaker lot in Congress street, the Yearly Meeting of Friends for New England purchased another estate in Milton place, bounded about sixty feet easterly on the place, about thirty-nine in the rear, and a little over eighty in depth. Upon this the Friends erected a substantial brick building, with a stone front, measuring about thirty-nine by seventy-five feet, where they occasionally held meetings; but it being of very little use to the Society, it was sold at auction, and on the 30th of May, 1866, the Quakers ceased to be owners of a meeting house in Boston."

From "The London Press."

The Quakers.

The spirit of the age, which is silently but surely affecting all the life of the time, has not passed by the Society of Friends. Even the most zealous lovers of simplicity and truth that have ever been, cannot now claim exemption from the charge of false doctrine, heresy, and schism. Desiring union as much as most earnest men, they are so differing amongst themselves, that until they are one, they can hardly expect that their prayers will be answered for all the earth to be of one language when Divine things have to be spoken of. Loving simplicity in all things—dress, speech, worship, and social habits—they are, nevertheless, conforming to fashions which their forefathers deemed worldly, and re-nounced as sinful. Loving a pure doctrine and believing in the power of silence and the direction of the indwelling Spirit, they are now given to speaking and to obedience to spirits which have never been tried.

In the City now you seldom meet, so far as dress at least is concerned, the sturdy, non-conforming old Quaker of forty years ago. Now and then you will meet the broad-brim and high collar, but very seldom. Where are the pretty Quakeresses, in rich but quaint attire, who used to make Bishopgate in May so attractive, and in whose low musical voices there was such a thrill of deep feeling? There are few to be met with except amongst the

older members of the Society of Friends. You meet gentlemen in society who have dropped the "thee" and "thou," as they have dropped their antique and characteristic attire. You will meet young Quakers in white waistcoats, lavender, and patent leathers. You will meet young Quakeresses still modestly dressed, but gaily too; and you say to yourself, there is no stability amongst mortal men and fashions.

Old Quakers grieve over the spirit of change that is creeping in amongst them, and sigh for the days of old in which silence and simplicity wrought such wonders. Speaking with one the other day, who was faithful to the old language, he said, "Thou wilt perhaps live to see the day when the Quakers will be as those around them. They are beginning to love speaking, and no longer to enjoy silence. The time was when a silent meeting was the most precious of all things; but now it seems to be understood that somebody must speak whether moved by the Spirit or not. Thou wilt see great changes amongst us, friend, if thy life is spared."

Perhaps; indeed we are already seeing our old friend's words being verified. And it is a grief to us that such should be the case. We are conservative enough to wish that certain institutions and societies—and among them the Society of Friends—should victoriously resist the touch of time. We would not for any consideration have the old meeting houses in Bishopsgate and elsewhere modernized. In days when no bonnets are worn, and when fashion inflicts, as its penalty, unlimited earache and neuralgia, we view the Quaker bonnet as a sermon to the time. In days when apparently it is a matter of so much difficulty for people to say plainly what they mean, what should we do without certain amongst us who are honest enough simply to say, "Yes, yes; nay, nay."

We never enjoy ourselves more thoroughly than in a true Quakers' meeting, either in Bishopsgate, Stoke Newington, or elsewhere. If you want to see a crowded meeting, of course you must attend in May, when Friends from all parts of the country come up like the tribes of old to hear what has been done during the past year, and to counsel and encourage each other in respect to new efforts. If you want a quiet meeting, and one not numerously attended, go any Sunday morning to Bishopsgate. You will never have any singing; you may never have either readings, prayer, or sermon. But really there is so much preaching now-a-days that the secret silence of the mind forms an agreeable and a most valuable contrast. And that silence frequently does more than speech in affecting the heart and conscience. A Friend some time ago told a minister of our acquaintance, who has the charge of one of the largest congregations in London, a little incident which to us was full of significance. It happened, he said, that one morning a gentleman attended Meeting who was not a member of the society. He had strolled in as a mere matter of curiosity to see how his neighbours worshipped. It also happened that the meeting that morning was a silent one; there was not a word spoken from first to last. This was anything but pleasant to the visitor. What his life had been during the week, what his character in the sight of God, what his thoughts and feelings were during those hours of solemn silence, were things known

only to himself and his Maker. But at close of the meeting, he said, somewhat sardonically, "I have never been so miserably my life. I will never come here again."

"Now," said the Friend to the minister, who he related the story, "What do you think of that?"

"Think of it?" was the earnest response. "If I could produce a result like that, make men 'remember God and be troubled' I would sit down in my pulpit, Sunday, Sunday, and never speak a word!"

Another friend of ours once attended a Quakers' meeting, in which, although it was but one verse of Scripture quoted in space of two hours, he said he derived a real enjoyment than in listening to the eloquent discourse he had ever heard. There had been silence for some time, when a credible man rose and said, in quiet tones, there not a balm in Gilead? Is there a physician there?" The words were spoken in an ascending key, and something after the manner of a chant. There was silence nearly an hour, when a venerable woman, if the question had just been asked, and the tone in which it had been asked was lingering in her mind, responded in a desecrating key. "Yes, there is a balm in Gilead; there is a physician there." These were only words spoken that morning, and in thoughts and reflections to which they arise they formed the best sermon to our friend had ever listened.

As the rule, however, you will hardly be at Bishopsgate meeting without plenty of speech, and sometimes it will be irritating rather than soothing. It seems to us that those outsiders creep in who have compared to say something, and whose word not spring out of the hallowed worship of hour. The words of such persons disturb quiet of the time, and you are very glad they sit down. Very pleasant it is to be Quakeress, without an atom of self-consciousness, declare simply what is passing within her heart. In low, musical tones, she make known to you what she has heard secret. As she proceeds she will become animated, and finally all she says will be to a chant of her own composition. If voice is good, this is pleasant for a time; if her spirit is "enlarged," and she does know when to make an end of speaking, it becomes monotonous, and the man proverb occurs to you as it has often carried in the course of the morning, "Spoken is silver, silence is golden."

For "The Friend."

Journey in North China.

(Continued from page 253.)

"Their system of ancestral worship, affecting the people in a different way from the former, is not less a tremendous barrier to progress. In the first place, it is, a plausible, a most unequivocal form of idolatry; not idolatry in the letter, for there no idols used in this worship, but in the spirit. They meet, salute, worship, and obey the spirits of their ancestors in most profoundly religious way of which nature is capable. It is the most thought-collected, and reverential act of their life. This system has a most deleterious effect on Chinese society. It is the great cause of betrothals on the part of parents; a fruitful source of female degradation, misery and

Further, it is the cause of polygamy, its attendant evils. The Chinese canar the thought of having no posterity, and the sacrifices, and so they often have many wives as they can afford to do. Again, it supplies the reason why men never emigrate as families; only male members of the family in any leaving their native place, and that temporarily, with the purpose and aim to return home as soon as they have acquired of the foreigner's money.

This question is now assuming very important aspects. Multitudes of Chinese are flocking to Australia and the East Indian Archipelago, and yet greater numbers to the United States of America. Additional steamships are being placed on this latter line, and the rate of emigration is rising most rapidly. Many emigrants are all males—with the exception of a few ruined females, not one in the aggregate. The Americans are being driven into a ferment as to how to deal with these Chinese immigrants. They say, "If we brought their wives with them it would be a grievance, but as they are all work-people, they underbid us in every department of labor, as well as indulge in every vice, and carry all their savings with them out of our country to enrich another." There is yet another obstacle, the 'Fung' of China. This is related to the former, and is sufficiently distinct to demand a special notice.

It is a modern superstition, not recorded in their classics, and indeed, is denied in the sacred edicts of their famous kings Kang-hi; and in this way can be traced with great power. But it has a firm hold on the people in all places and classes. I may, just in a word, say, in principle it is this: that all genial influences come from the south, and those of an evil deadening character from the north. They think that these influences proceed in as straight a line as possible, and that if any high building be raised, it will divert the current from the places due to it, and so injure the inhabitants in its line immediately beyond. On this they imagine that cuttings in hills, rough graveyards would awaken the invisible fraternity and produce most serious consequences. For the same reason they think that high towers, telegraph-railway cuttings and signals would drive the good spirits to turn aside in all directions, and so throw everything into con-

fusion. Another great hindrance to the advancement of China is the opium traffic. Foreigners in China, of almost all classes and nations, now agree in condemning this. Even merchants are becoming ashamed and are leaving it to Jews and Parsees. We see that it is injuring the country in all its departments, and seriously affecting the health of the population. Unfortunately it created a most powerful prejudice against the best minds in the country; for more intelligent and virtuous and patriotic men, is the more indignant is he at the option of nations implicated in the trade seeking to introduce new forces into his countrymen.

The last obstacle to which I shall refer has already been hinted at, viz., the absence of moral uprightiness and honour. This is a appalling void, and, unfortunately, it

meets one in all classes and professions of the people. I do not refer to money matters, for, as a rule, they stand well in this respect, inasmuch as they know that, unless they fulfilled their business engagements, they would soon cease to have any business at all. I refer to general matters, and for illustrations may point to every page of our intercourse with them.

"Such are the chief barriers in the path of true progress, and the elevation of the people of China. The question is—how are they to be removed?"

(To be continued.)

For "The Friend."

A Titbit for Quakers.

Having noticed divers times some articles in "The Friend" adverting to plainness of speech, apparel and deportment, endeavoring to enforce these requisitions on Friends, showing that compliance in these things is cheerfully given by faithful upright Friends, and that they esteem them of much importance, while a non-conformance in these matters by any of our Society shows sure marks of retrogression: I have thought it good to myself to call the attention of Friends to the use of plain speech. And first, I do not think Friends have any plain speech, such as cannot be condemned, amongst them at this day. There is not one sentence of scripture language coined in such garb as Friends use, and which they are so zealous to uphold; neither is there one grammar extant, I believe, which renders the proper singular speech in the form Friends have it at this day. I take this aphorism to be true: "That which thou condemnest in another be free from thyself." Now we will see how Friends stand in this light. In Friends' discipline (1819) I read: "In our address, also, we are bound to differ from the world in several respects; such as our using the singular number to a single person," &c. "Our conduct in these respects is supported by the practices mentioned in holy writ, as well as by the simplicity and reasonableness of it." And again, "The origin of applying the plural number to an individual is to be traced to vanity and pride. Besides this consideration, our practice of using the singular number to a single person, is both more correct and conspicuous, to say nothing of its consistency with that form of sound words recommended by Paul to Timothy." All of the above I fully unite with, but how many Friends dare say that their "conduct in these respects is supported by the practices mentioned in holy writ," and that it is more correct than the use of you to a single person. I deny that Friends keep the form of sound words which Paul recommended to Timothy. For my part I would as leave hear them use you to a single person, as to hear them use "thee" at all times, correctly or incorrectly. They do not fulfil the injunction contained in Micah, "Bring all the tithes into the storehouse." And yet they are so presumptuous as to believe they do. What need is there that Friends should endeavor to uphold the third query in the discipline, especially that part which relates to plainness of speech. It sounds like hypocrisy to hear them answer, "Friends are careful by example and precept to educate their children and those under their care, in plainness of speech," &c. When George Fox was sent forth by the Head of the church, he was commanded to speak the language of thou

and thee to all alike, without respect to any one. I believe if an individual should come amongst Friends, but should still use the incongruous language of you to a single individual, he would be as exemplary as Friends are who are in the practice of using thee, indiscriminately and incorrectly as they now do. If Friends deem it important to use that kind of speech which is found in holy writ, they should do so correctly, and they need a reform in this matter, or else it would be better to abstain from it altogether.

Guernsey county, Ohio.

THE FRIEND.

FOURTH MONTH 8, 1871.

Our readers will find on page 262 an article, not long since published in the London Press, which to us is both saddening and suggestive. It is well for us sometimes to look at ourselves as others see us. In the present case, if we would profit by the remarks of a disinterested observer, we must embrace in our reflections not only the recollection of times and things that are passed, but the character of the changes that have crowded into their place, and which while sadly and deeply felt by the "remnant" still loving the original principles and practices of Friends, are also thrusting themselves upon the observation, and often calling forth the regret of other religious professors. Would that the changes were only in outward forms,—closely interwoven as many of those are with the health and prosperity of our Society,—but the fruit, as it ripens, shows that it is the product of a spirit that admits of close conformity to the world, and is incompatible with the self-denial which must accompany the regeneration, that Quakerism requires. If the Society should regard these various changes as improvements, it will of course glory in them, and not desire to return to that which it has discarded; but on those whose eyes are opened to see their origin and natural results, how sorrowfully does the truth of the proverb press, "Bad getting is quicker and easier than getting rid of." As the article referred to is long, we present but part of it to our readers.

The writer of the communication under the head of "Titbit for Quakers," will fail, we fear, to commend the truthfulness of some of his observations, by the censorious spirit manifested in connection therewith, while arraigning all those who use the pronoun *Thee* ungrammatically. While we regret that this departure from correct speaking has become such a general habit among Friends, it must not be overlooked that our testimony to the use of the singular number when speaking to one person, rests not merely on its being more grammatical, but because the use of the plural number in such case, like complimentary titles and gestures, was adopted for the purpose of flattery and to gratify the pride of man. *Thee*, though improperly substituted for *Thou*, can hardly be employed for that purpose. The awkwardness of *thee* as it is commonly used, is apparent to all, while the softness and beauty of *thou*, used grammatically, ought to commend its universal adoption in conversation. Both *thee* and *thou*, in their respective places, are in accordance

with the simplicity and truth which the gospel enjoins, and custom cannot destroy the obligation on Friends to adhere to their use.

The practice of using *thee*, in the second person, is said to have arisen from the manner in which *that* was pronounced in the North of England, where Friends were numerous; as though it was spelled *thee*, which gradually degenerated into *thee*.

In this day of intellectual culture, the ungrammatical and very inelegant use of *thee*, ought to be banished from among us.

SUMMARY OF EVENTS.

FOREIGN.—The anarchy and confusion which have prevailed in Paris since the Germans evacuated that city still continue. On the 30th ult. the Central Committee of the revolutionary party remitted its powers to the recently elected Communal Council, and a proclamation announcing the fact was at once issued. A decree was also made public forbidding conscription, stating that no force except the National Guards will be introduced into Paris, and ordering all able-bodied male citizens to belong to the National Guards. Another decree remits lodger rents from 10th mo. 1870, to 4th mo. 1871, and says rents to be paid shall be reckoned by months. The sale of all news articles is suspended. Another decree orders all public officials, on pain of dismissal, to disregard the orders emanating from the Versailles government. It has also been decreed that education shall be gratuitous, compulsory, and entirely secular. All documents from the Versailles authorities are forbidden circulation in Paris. Business is generally suspended and many of the inhabitants are deserting the city; about 150,000 persons left it in ten days. The cry of the mob is "Death to the rich! death to the landowners! death to the priests!" Many obnoxious persons have already been arrested, and it is feared that a guillotine will soon be erected. The present government intend issue assignats to meet their immediate necessities. The party of order still hold the Bank of France. The bank, however, to save itself from being plundered, has advanced 3,000,000 francs to the insurgents.

A London dispatch of the 2d says, Bismarck has informed Thiers that unless the indemnity is paid before the 15th inst., eighty thousand Germans will enter Paris, suppress the revolution, and remain until the money is all paid.

The Versailles government has charged General Clinchamps with the organization of the loyal troops. Their telegraphs to the prefects of the departments, that Lyons, St. Etienne, Creuzot, Toulouse and Perpignan are quiet. Marseilles has recognized the general government. The Assembly continued its sittings undisturbed by the commotion in Paris.

The army of the Versailles government has occupied St. Cloud and the line of the Seine. The fortress of Mont Valerian is also held by loyal troops. The insurgents appear to have made a movement towards Versailles on the first inst., which was checked by the forces of the Assembly. Reinforcements of troops were arriving at Versailles, and are established as they arrive. All unreliable troops are sent home. On the late municipal election in Paris, it appears that out of 330,000 registered voters only 130,000 voted. The red flag is displayed every where, and measures are being taken to disarm all the National Guards who adhere to the Assembly. Before General Chanzy was released he was asked to promise that he would not fight except against foreigners.

The Prussians are concentrating near Paris, and will remain there until order is restored. The German official newspapers explicitly deny that any encouragement has been given to the insurgent Parisians by the German government or the German commanders in France.

A Strasburg dispatch says that Bismarck has written to the Chamber of Commerce of that city, that Germany will compensate the inhabitants of Alsace and Lorraine at the same rate that was accorded to the people of the provinces when they were annexed under similar circumstances to France.

A Berlin dispatch says the *Kreuz Zeitung* (Cross Gazette) of to-day announces that the proposals of the French government to Germany for an increase of the number of French troops in Paris, in consequence of the disturbances there, has not been agreed to. The German government has also promised, in case of the spread of the disturbances beyond Paris, to place the departments occupied by the German troops in a state

of siege, according to the French laws. The number and disposition of the German troops in France will not yet be changed. The Germans will not interfere in the strife between the Assembly and the Emperor, and the interests of Germany are endangered by it. A convention has been signed modifying the preliminaries of peace, by granting a delay in the payment of the 500,000,000 francs due from France to Germany on the first inst.

In the British House of Commons it was moved that the government should urge Prussia to moderate the terms of peace she required of France. It was stated that the indemnity exacted for the expenses of the war was equal to one-sixth of the entire capital of France. The motion was resisted by Gladstone and it was withdrawn. The friends of that motion were wrong as regarded the immediate cause of the war, and Germany was right.

Cardinal Antonelli has resigned the office of Secretary of State in the Papal Cabinet.

Cable dispatches of the 3d inst. state that Marshal Fabien has been appointed commander-in-chief of the French army. A Paris dispatch of that date says, that the commune has issued a proclamation couched in the following language, "Attacked by the Versailles government, we have a mission to protect the city, and count upon the aid of the citizens."

On the 3d inst. several battalions of National Guards, with twenty guns, went out in the morning to Sevres and Meudon, and had an artillery fight with the Versailles troops. Reinforcements were sent out to the nationals, who advanced their batteries.

The Paris Commune has issued a decree arraigning Thiers, Fieard, Duffaux, and Pothier before a tribunal of the people, and ordering their property to be seized.

Another decree announces the separation of church and state, and abolishes the national property.

The dispatches report that the seventy-fourth regiment of the line came to Paris on the 1st inst. and fraternized with the nationals.

Queen Victoria visited Napoleon at Chiselhurst on the 3d inst.

London, 4th mo. 3d. Consols, 92½. U. S. 5-20's of 1868, 92.

Liverpool.—Uplands cotton, 7½ a 7½d.; Orleans, 7½.

UNITED STATES.—The reduction of the public debt in the Third month was \$11,011,260. On the first inst. it amounted, less cash in the Treasury, to \$2,309,697,596.

The explorations for a ship canal at Darien, are reported to have brought into knowledge a new route that is but twenty-two miles long, and that will not need more than 150 feet cutting in the deepest places.

The interments in Philadelphia last week numbered 261, which is 55 less than in the corresponding week of 1870. The average temperature of the past month has been about 48.7 deg. the highest during the month was 73 deg., and the lowest 34 deg. The past month is said to have been warmer than any Third month since 1790. The average of the mean temperature of the month referred to for the past 82 years, has been 39.2 degrees. The rain fall of the last month was 5.9 inch.

The population of some of the States by the late census is as follows: Pennsylvania, 3,519,601; Ohio, 2,662,323; Illinois, 2,539,638; Missouri, 1,717,258; Indiana, 1,673,941; Massachusetts, 1,457,354; Kentucky, 1,321,001; Virginia, 1,224,947; Georgia, 1,195,977; North Carolina, 1,107,222; Maryland, 743,000; Wisconsin, 1,055,107; New Jersey, 905,794; Mississippi, 834,170; Louisiana, 726,927; Maine, 626,463; Minnesota, 435,511; New Hampshire, 318,390; West Virginia, 424,032; Rhode Island, 217,351; Florida, 187,751; Delaware, 125,015.

The subscriptions to the new loan amounted on the first inst. to \$50,015,050.

It is stated that the Joint High Commission have suspended their sessions until the British Commissioners can procure instructions. They have been unable to get beyond the fisheries question, Canada being unwilling to concede any thing on that point.

The port entries at New York for the last week were \$11,830,286, as against \$5,882,712 for the corresponding week last year. The exports of domestic produce were \$4,441,092. The gold values of the import entries of foreign merchandise at New York during the week ending on the 4th mo. 1st, 1871, were \$238,669,774 mo. as against \$1,870,400 mo. for the corresponding week last year, which is \$50,368,228 more than in the corresponding nine months of the previous year. The currency value of the exports from New York during the same period amounted to \$189,131,202, beside an export of \$55,523,683 in gold and silver.

'The Markets, &c.—The following were the quotations on the 3d inst. New York.—American gold, 110½. U. S. sixes, 1881, 110½; ditto, 5-20's, 1867, 110½, 10-40, 5 & 20's, 100. Superfine flour, 4 \$6.50; finer brands, \$6.75 to \$10.50. Whites 1st, Amber, \$1.90 a 2.00; amber western, \$1.65 a \$1.6 2 Chicago spring, \$1.60. West Canada barley, Oats, 67 a 72 cts. Western mixed corn, 80 a 81 yellow, 83 a 84 cts. Philadelphia.—Cotton, 15½; blue, 16; uplands, 16 a 16 1/2 cts. Superfine \$5.50; finer brands, \$5.60 a \$9.50. Western red, \$1.64 a \$1.68; amber, \$1.68 a \$1.70. Rye, Yellow corn, 81 a 82 cts. Oats, 67 a 68 cts. C. seed, 91 a 10 cts. Timothy, 86. Sales of 965; beef cattle, extra at 9 a 9½ cts, for fair to good, 7½, and common 4½ a 6½ cts, per lb. gross. 10,000 sheep sold at 6 a 6½ cts a wool, and 5 a per lb. gross for shaired. Corn fed hogs sold at \$1.50 per 100 lbs. net. Chicago.—Spring extra \$5.50 a \$6.50. No. 2 wheat, \$1.284. No. 2 cor. cts. No. 2 oats, 49 cts. Barley, 82 a 84 cts. La. at \$11 cts. Cincinnati.—Red wheat, \$1.33 a \$1.48. 52 a 53 1/2. Barley, 90 cts.

INDIAN AID ASSOCIATION.

The Annual Meeting of the "Indian Aid Assoc. of Philadelphia Yearly Meeting" will be held at Street Meeting-house, Philadelphia, Fourth month at 7.30, P. M. Friends generally are invited to attend.

RICHARD CADBURY, O.

WANTED.

A Teacher for the Boys' Arithmetical School, Westtown. Apply to

Joseph Scattergood, 413 Spruce St.

Charles J. Allen, 528 Pine St.

Joseph Walton, 726 Buttonwood St.

FRIENDS FREEDMEN'S ASSOCIATION.—The annual meeting of the "Friends' Association of Philadelphia and its vicinity, for the relief of C. Freedmen," will be held at the Arch Street Meeting-house, in this city, on Second-day evening, 17th at 7 o'clock.

All Friends interested in the relief and slave the Freedmen are invited to be present.

JOHN B. GARRETT, Secy.

Philada. 4th month, 1871.

FRIENDS' SELECT SCHOOL.

Wanted, a well qualified man Friend as teacher of the Select School on Cherry street.

Application may be made to

James Whitall, 410 Race St.

James Smedley, 417 Market St.

William Biddle, No. 15 South Seventh

Geo. J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day month 1st. Parents and others intending to send to the Institution, are requested to make early application to AARON SHARPLESS, Superintendent, (4 Spruce Road P. O., Chester Co., Pa.) or to CHARLES ALLEN, Treasurer, 304 Arch Street, Philadelphia.

FRIENDS' BOARDING SCHOOL, TUNES NEW YORK.

A Teacher is wanted in this Institution. Application may be made to

Samuel Morris, Olney P. O., Philadelphia

James E. Rhoads, Germantown,

Geo. J. Scattergood, 413 Spruce St., Phila.

WESTTOWN BOARDING SCHOOL.

Wanted, a Friend on suitable for position of

ness. Application may be made to

Samuel Bettle, 151 North Tenth St., Phila.

Joseph Passmore, Goshenville, Chester Co.

Elizabeth R. Evans, 322 Union St., Phila.

Martha D. Allen, 528 Pine St.,

FRIENDS' ASYLUM FOR THE INSA

Near Frankford, (Twenty-third Ward,) Philada. Physician and Superintendent.—JOSHUA H. VINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Managers.

MARRIED, at Friends' Meeting at Chesterfield gun country, Ohio, on the 23d of 3d mo. 1871.

HUGHES, M. D., son of Isaac and Sarah Hu-

AMANDA J. WOOD, daughter of Caleb and Lydia

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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When paid quarterly in advance, five cents.

Journey in North China.
For "The Friend."

(Concluded from page 263.)

Foreign commerce is exercising a powerful influence upon China. Representatives of every nation under heaven are found in British and American, French and Dutchmen and Danes, Norwegians, Swedes, Spaniards, Portuguese, and Italian, Jews and Parsees, and others—men of all talents and professions—all keenly watching every opening, pressing in at every opportunity, and eagerly introducing foreign manufactures by every possible way into the country. And the British nation is deeply interested to her intelligent and enterprising merchants who thus open up new and wide fields for our manufactures, and so help greatly to provide employment for the working classes of our country.

Among the moral forces in China, an important place must be given to the Chinese papers. Several enterprising Europeans have established newspapers in Chinese at Hong-kong and Shanghai. They are published weekly, and are slowly but surely winning their way. They are read pretty extensively on the coast by merchants and managers; and now and then—if not regularly—our knowledge they find entrance to the interior at the capital. Their influence is powerful, and we wish them all success.

Missionary missions were established in China as early as 1551. They were re-established by Ricci in 1581, and strengthened and extended by his colleagues and successors; and there are numerous communities of faith in the provinces and dependencies of China.

We look upon their work as an element of good in China. With all their paraphernalia, there is reason to believe that they are the great cardinal truths of our common religion, and not infrequently have I been led to find Christ and His atonement set as the great basis of a sinner's hope. In every aspect they are preparing the way for our religion, and no doubt their work will all be utilized and absorbed in the march of Christian progress.

In this connection I shall take the liberty of stating what has been done by Protestant

missionaries, and that mainly since 1850. And here I need not speak of the translation of the Scriptures and the numerous religious works which they have given to the Chinese; or of the dictionaries and grammars in common use, which, without a single exception, have been the work of the missionaries: I refer only to works of a strictly scientific character. Dr. Hobson has given them works on Physiology; on the Principles and Practice of Surgery; on the Practice of Medicine and Materia Medica; on the Diseases of Children; on the Elements of Chemistry and Natural Philosophy. Mr. Wylie has given them the whole of *Euclid*; De Morgan's *Algebra*, in thirteen books; Loomis' *Analytical Geometry and Differential and Integral Calculus*, in eighteen books; a work on Arithmetic and Logarithms; Herschel's *Astronomy* (large edition), in eighteen books, and also the first part of Newton's *Principia*, which is now in process of completion. Mr. Edkins has translated Whewell's *Mechanics*, and given them many other contributions on science and western literature. Mr. Muirhead has produced a work on English history and another on universal geography. Dr. Bridgman has published a finely illustrated work on the United States of America. Dr. W. P. Martin has translated Wheaton's *International Law*, and just published an elaborately illustrated work, in three large volumes, on Chemistry and Natural Philosophy. Other missionaries have given them works on Electro-telegraphy, Botany, and elementary treatises on almost every subject of Western science. And, what is very important, the greater number of these works have been reprinted *verbatim* by native gentlemen, and some have also been reproduced in Japan by the Japanese; thus vouching not only for the adaptedness of the works, but also for the literary attainments of the authors.

"Such is a brief sketch of some of the leading forces at work in China. They are making their influence more powerfully felt every day, and we cannot arrest their march. We may, if we please, spend time in discussing whether it is right or wrong to force ourselves and our opinions on the Chinese; but the question is practically settled; and the recent light thrown upon the mineral resources of the country and its dependencies, and the establishment of that grand line of steamers between San Francisco and China, preclude the faintest shadow of a possibility of renewed isolation. We may as well think of keeping the tide from flowing, or the sun from rising, as foreigners from pressing into China; and, indeed, it is a tide of enlightenment, directed by Providence.

"The Chinese are not naturally an anti-progressive people. They are peculiarly amenable to reason, have no caste, and no powerful religious bias. Their history shows that they have adopted every manifest improvement which has presented itself for these many cen-

turies. At the commencement of the Christian era they adopted the decimal system of notation introduced by the Buddhists, and changed their ancient custom of writing figures from top to bottom, for the Indian custom of from left to right. Every dynasty has improved the calendar according to the increased light obtained from Western astronomers. This holds particularly true of the present epoch. When the Tartars obtained possession of Peking the native mathematicians and astronomers hastened to present the new governors with the ancient calendar "*fully revised and corrected.*" An eclipse was near at hand. The Emperor commanded a competition. The calculations of the Roman Catholic, Father Schall, alone were correct, and thereon he was appointed president of the Board of Astronomy.

"In the seventeenth century, the Emperor, Kang-hi, adopted moveable copper types for printing his *magnum opus*, an illustrated encyclopedia of 10,000 books, in 300 volumes; and to this day moveable types are used for printing the daily *Peking Gazette*, only they are of wood. Chinese farmers in the south and north almost simultaneously naturalized the cotton-plant; the former had it from Batavia, the latter from Bokhara. The northern people have universally adopted Indian corn, or maize, as also the potato, from Central Asia. Tobacco was introduced by the Manchu dynasty, and opium, alas! by foreign merchants.

"The same disposition prevails at the present moment in a marked manner among certain prominent literary men. The translation of Herschel's great work on Astronomy has been well received, and its teaching will doubtless prevail. Tsun-kwo-fan, the great mandarin who has been so prominently before the European public of late years, has republished all the works of Euclid, consisting of the first six books translated by Matthew Ricci, and the remaining nine recently translated by Mr. Wylie. Li-hung-chang, the famous general of world-wide celebrity, has republished Whewell's *Mechanics*, translated by Mr. Edkins, with a large supplement upon Hydrostatics and Conic Sections, taken from the almanac which used to be issued yearly by that gentleman. The father of Yeh, the former viceroy of Canton, and the hero of the late Canton troubles, has republished the works on medicine, natural philosophy, and astronomy, given to the Chinese by Dr. Hobson. Tsun-kwo-fan's brother, Tsun-kwo-chein, formerly governor of Che-kiang province, has likewise published all the works of the native mathematician, Li, who has been so much indebted to the Protestant missionaries, and who has this spring been called to Peking by the Emperor, and appointed professor of mathematics in the new Anglo-Chinese college at the capital.

"Again, although the present Chinese Ministry are opposed to the introduction of railways, telegraphs, and foreign machinery for

mining operations, yet they have eagerly adopted whatever appears conducive to their own interests. Within the last few years they have established arsenals at various places; at Tientsin, in Nan-kin, at Shanghai, and at Foochow. They have nearly finished an extensive powder-manufactory at Tientsin, and are building gun-boats at Shanghai and Foochow. They are also drilling their troops, even in the interior, in foreign fashion; and are now arranging a system of gun-boats for the coast. They have built two or three light-houses, and contemplate many more. They have also established some schools for elementary instruction in these departments. In order to carry out these works in as thorough a manner as they possibly can, they have employed a staff of skilled Europeans for each locality and each department, at very high salaries. The consequence is, that these various establishments are conducted with great vigor, and they are turning out ordnance artillery and ammunition of very superior character. Nor is this all. Recent advices from China inform me that the Chinese Government have also employed several gentlemen for the translation of books, but unfortunately these books are for the most part to aid them in carrying on their warlike preparations in the several departments just alluded to. "They are chiefly text-books for the use of students, and embrace works on engineering in all its branches, metallurgy, the manufacture of arms, ammunition, naval architecture, chemistry, geology, mathematics, navigation, military and naval tactics, translation of the Admiralty's charts and sailing directions for the Chinese coast," &c. Foreign manufactures of all kinds are every year meeting with a wider market, and not only are sailing ships, but steamers also, increasingly chartered by native merchants. These proceedings are hopeful, inasmuch as they evince a sense of their deficiencies in the Chinese mind.

"Nor have they been insensible to the influence of Western philanthropy. Hospitals, indeed, existed in the *Sung dynasty*, between A. D. 960 and 1278, and perhaps earlier; but there can be no question that such institutions received an immense impulse from the Roman Catholic Missions. After their advent in China, under the pressure of their example, and from the Ming dynasty onwards, founding hospitals and hospitals for the sick and aged, societies for providing coffins and food for the poor, have been established in a large proportion of their great cities. Schools, and sometimes free schools, have been founded by Imperial command in all directions. Kang-hi, about the beginning of the last century, issued an order to Governors of Provinces and others, commanding the establishment of founding and other hospitals in all large cities. Yoong-Ching, somewhere about 1730, ordered the erection of free schools and country colleges. A similar order was issued by the present Emperor in 1866, and some private gentlemen on the coast are now instituting girls' schools in imitation of the Foreign Missionary establishments. Vaccination has been carried from Canton to Peking, where there are now four or five establishments for the supply of the virus. It has been adopted by many of the natives at all the ports, and in Shan-tung it is spreading rapidly throughout the province, propagated by native doctors. They have also adopted fire-engines, and in some places life-boats.

"In reference to religious matters we have abundant evidence of their openness to conviction. The Buddhist religion is a foreign importation. The Hai-ping revolution, which shook the Empire to its very centre and in the first portion of its history promised so fair, originated in the perusal of a foreign tract and was fed from the Old Testament Scriptures. This for ever sets aside the idea of the unimpressibility and immobility of the Chinese mind.

"As far as I can judge, China is now on the eve of a new and grander career than she has ever yet known. There may be overturnings, convulsions, much evil and misery; these would be but birth-throes. This is the way of Providence: whose path is frequently through evil to good. The end, however, is not doubtful. This great Empire will yet form a part of that glorious Kosmos to which we all look forward."

For "The Friend."

The Journal of William Evans.

(Continued from page 265.)

The following entries will be of interest to all. 1819. 1st mo. 10th. There is a material difference between what we call good thoughts, and being brought to sit under the teachings of Christ in our own hearts, when assembled for divine worship. His words are spirit and they are life to the soul; but the wanderings of the mind in contemplating religious truths without the influence of his spirit, must end in barrenness and poverty. Hence it is our chief business to labor to get to a state of humble waiting before Him, that we may be instructed by the gracious words that still proceed from Him in his spiritual appearance in the heart.

"5th mo. 2d. It is a great favor to be redeemed from all outward and human dependence, and to have the mind brought simply and singly to wait upon God. In a state of reverent silence before Him, He is at times pleased to manifest himself by the diffusion of his light and love, and the soul being clothed with gratitude to the Author of all its sure mercies, is enabled to worship as in his presence, and to offer up thanksgivings and praise to his great name. Herein is experienced the communion of saints as at his table, a partial participation of the body and blood of Christ. The soul is nourished and strengthened not only by the living virtue flowing immediately from the Head, but is edified by that strength which every joint supplieth, by the effectual working of the measure of Grace in every part of the body. These views opened before me this morning, but for want of coming to a state of humble patient waiting, I did not fully realize them in my own experience. Latterly this has been nothing new—but perhaps the period is not far distant, when I shall be again restored to a more steady and sensible enjoyment of this blessed communion so essential to our spiritual life, and the successful maintenance of the Christian warfare. Oh! the necessity of keeping the faith in times of stripping and desertion. Without it we shall be overcome by temptation, rather than be made conquerors.

"6th mo. 11th. After a state of silence for several months, on 4th day the 9th, I again apprehended myself called upon to communicate some matter which was opened before me. Like many other presentations, I had doubts whether it was designed for others,

and nearly concluded I should leave the meeting in silence; but after attaining a state of resignation either to speak or be silent, doubt was removed, and I was enabled to say what came before me, with calmness and degree of innocent boldness. I make the memoranda for my own use at a future period of life, should it be prolonged, that on look back I may see how I have progressed from one time to another.

"There are many lessons to be learned silence as well as in speaking, and brought into a state of childlike docility; obedience to the leadings of our heavenly Shepherd, seems to be the principal end of the dispensations of his wisdom. The hangings of man must be laid low, and the soul exalted in that heart which is prepared to be acceptably engaged in his service. A state of deep humility and patient waiting upon Him, we become prepared to discern motions of His Spirit, and in simplicity yield compliance therewith. There is as much need to learn to be still and to know the true, forward disposition of the human mind reduced to subjection, as there is to experience a willingness wrought to perform. Lord's will when it is manifested. He is wise Master Builder, and if we abide upon his preparing hand, He will fashion us into vessels and instruments for his use." pp. 52

Again, p. 54, "Vessels must be emptied for they are prepared to be filled; and only emptied, but cleansed. This is especially the case with the vessels of the *Lo house*."

"11th mo. 5th. I attended the meeting Springfield yesterday, where I was impressed with the belief it was right to communicate some matter which opened before me; but sitting down, an enquiry was raised in mind, whether I had not better have been silent. I could not perceive any necessity that convinced me I had erred, and there concluded the sensation of desertion was for me, though not pleasant to the creature, it is an humbling, mortifying work; but it is preserved in the Lord's hand, not run without his commandment, nor lagging behind our guide, it will be evidence; and He sees proper He will give enough; and work in his, and that as we faithfully submit to him in all things, He will perfect it to praise—at least this is my sincere hope and belief." p. 55.

6th mo. 11th, 1820, he writes: "For want of keeping the word of the Lord's part how are many warning themselves sparks of their own kindling, and thereby only reaping their reward of poverty and row, but bringing into discredit the precious, and the dignified office of a Gospel minister, in which they profess themselves have a part. Neither the most extensive gift, nor those of the largest experience have any thing of their own to communicate, which can really profit the people. All reverently wait upon Him, without which they can do nothing, and it is only as opens the spring and causes it afresh to the least or the greatest, are authorized qualified to attempt to minister to the souls of others."

"12th mo. 24th. In our meeting last day, the 24th, I felt an intimation to give which after a time of shrinking was given to. It was such a trial as I had never before experienced. I was favored to get thro

gh under such feelings of great unworthiness and deep mortification, that afterwards ought if the elders were to inform me were now satisfied I had no part in the story, it would be sufficient to induce me to refrain hereafter from appearing in that manner.

Although very little sense of Divine grace seemed to accompany my mind in the performance of what I believed was the Master's requiring, I have not felt any thing like penitence, but a desire to be more steadily attached to his service, that in childlike simplicity I may comply with his commands, never foolish the work may appear in the eyes of worldly wisdom—this must all be mortal and laid in the dust." p. 62.

1821, 5th mo. 10th. In our meeting on the morning the 6th, a number of instructions passed before my mind, in relation to the fearful condition which those will be in who have been living as without God in the world, when He rises up to judgment; also regarding the fallacy of cherishing a disposition or practice, opposed to the purity and self-denial of Christ; to which added applicable His declaration, "Every man which my Heavenly Father hath not elected, shall be rooted up." As has been the case before, these openings disappeared out leaving much impression, and a time resting with floating thoughts, in order to get to a place of steady waiting ensued. Towards the latter part of the meeting that session again came up, producing the sense of duty to communicate it, accompanied by the reluctance to engage in the awful task. I endeavored to wait for the perturbation to subside, that if anything was said, might be with proper deliberation; and in the word seemed to be in my mouth, I did up and repeated the above expression, my Saviour, with some little addition; but waited in expectation that further matter should be furnished, as it had been at other times, to my admiration the prospect died away, with all ability to say a word. A declaration of the Most High, respecting his own character presented, but fearing to say any thing as in his name, without feeling his authority, and thus be liable to the charge, "Who hath required this at thy hand?" I omitted it, and stood silent for some little time, and then closed with a short observation in reference to the passage I had recited, sat down. I felt quite calm, and though not seeing how I had missed my way, concluded the affair had laid me open to criticism, and perhaps just censure; but I believed best to submit quietly to all the consequences, not doubting that if I labored to appear near to Him whom I desired to serve, it would prove useful in the end.

When an opportunity occurred, I made enquiry of my beloved parents, whether I did not think I had missed in some way? father in a tender manner replied, it was not to dwell too much upon it; what I said was not unsond, and it was our duty to endeavor to keep near to the gift, and in obedience to yield to its requirements. He had said in his services that to begin low and gradually to rise as the opening strengthened, was the safest. This led me to apprehend I had been too loudly and strongly, from a degree of excitement, and that might have been the cause of the closing of the opening if there was no other. How necessary it is for all to have been in measure cleansed by His

sanctifying word, carefully to guard against the subtlety of the enemy in all his presentations, lest they thereby become wounded; and in the day when they should have on their armor to engage in the Lord's cause, they may find He is not with them as He was wont to be in seasons of greater tenderness, and more faithful obedience to his will." pp. 64, 65.

(To be continued.)

For "The Friend."

The Track of the War around Metz.

(Continued from page 266.)

"7th day, morning, helping to unpack the goods, or rather to get the cases upstairs at the stores; for the arrangement of the 7,000 articles of apparel they contained we left to the women Friends, who did it better by far than we should, even if we had had the time. S. G. was in the thick of it, in shirt sleeves and a woman's apron; and nobody idled a moment.

"On seventh day two lieutenants of the Prussian 55th Regiment of Lancers, who sat at table d'hôte, near us, joined in our conversation. They were very nice men; one of them from Upper Silesia, close to the borders of Russia, where he has left a wife and one little child the same age as Max. They begged us to go over to a little village called St. Remy—four miles out on the Thionville road, to see especially to the case of a poor old woman on whom they had been quartered, and in whom they took a very kind interest; one of them having driven over, with a doctor, to see if he could help her when she was ill. Four of us (Wm. Pumphrey, Elizabeth Barclay, Richard Allen and myself) walked over in the afternoon of 1st day, and found a frightful scene of devastation—village burnt and people living in little huts rigged up in the ruins. Old 'Marie Remy' was removed, however, to a village further on; and as I was stiff and tired with my horse exercise of two days before, I excused myself from accompanying the rest of the party any further, but remained alone in the village till they came back. I crept through some of the ruins, into a tiny den where a father, mother, and two little boys all slept in one bed! No one at home but one boy: rest gone to bury his aunt. Boy came out to pick me up an unburied bomb-shell, but could not find it for the snow. It was excessively cold weather; my beard frozen like a mass of iron wire. 'Was there anyone killed here?' said I. 'Mais oui!' said the little boy—an innocent little lad of ten years, 'Here's one!' and suiting the action to the word he scraped the snow away with his toe, then with a stick, and exposed at the side of a little mound of earth the tip of the elbow of a corpse. This body had not been laid in a grave. It had fallen by some gooseberry bushes, and a few shovelfuls of earth only were thrown over it. 'Voilà le sang!' said the child—and then turned away to show me another wreck and ruin.

"On 2nd day morning we had work at the stores, and in the afternoon Wm. Pumphrey and I walked to Petre, one of the burnt villages, four miles out. It was indeed a very miserable sight—only 12 houses left out of 100. The people are living in little dens fitted up in the blackened ruins. Two châteaux have been burnt adjoining the village. One is Mercy le Haut, the property of Vicomte du Côtisquet, whose son was my guide last night, and the other the Château de Petre:

a place as large as Painswick House, in the midst of new-planned pleasure grounds, and with a model farm, and work-peoples' cottages annexed. It is bran new—the workmen had only finished the furnishing a fortnight before the Prussians came and burnt it all down to rubbish."

"10, Rue Poncelet, 12th mo. 9th, 1870, (evening.)

"Our round to-day was a heavy one; 25 kilometres through Woippy, Saulny, Plesnois, Norry le Veneur, and Bellevue. The latter place: six houses burnt, and floors removed bodily from the houses to make barricades with—all the windows and doors gone, from several others. The people are crushed with the misery this entails—some go and sleep in other villages, others huddle together in the few rooms still left. A shoemaker we visited said that Prussian soldiers had burnt the only useful leaves of his account book ('registre.') This wanton act of cruelty had prevented him from getting in the little money due to him, and he could not even buy new tools to start with! He looked very miserable and starved, but his two little children were fat and well.

"I hope to-morrow to get some more visits done. We shall thus get an exact report of the present state of the whole district, which is not half so bad as it was; cutting off non-necessitous cases, will relieve those whose real wants are pressing, all the more effectually. Of course, human nature is the same in North-eastern France as it is anywhere out of the Garden of Eden; and we get a good deal of selfishness and deception to contend with. On the whole, however, the people are simple-hearted sort of folk, who would compare with our own peasantry in every point without losing ground."

"10, Rue Poncelet, Metz, 12th mo. 12th, 1870.

"We have been over two of the hospitals full of French wounded soldiers, and had long and interesting chats with them. They have all sorts of injuries. One lying at Samuel Gurney's house received five bullets at the same instant in different parts of his body. The balls do not generally lodge in the wound, as formerly, but travel all along the bones in a most extraordinary way—sometimes running up the arm, passing in at the chest, and out at the back! One poor fellow was brought here on the 9th from that great night sortie from Paris. He belonged to General Ducrot's corps, and was only 22 years of age. Shot through the leg; fell on a turnip field; lay for three days and nights untended in the midst of that horribly cold weather. His right leg is frozen dead to the knee—his left to his ankle; and his fingers also. He got nothing to eat or drink. Tried to gnaw a turnip, but could not get his teeth into it. He was picked up at last, and brought here—the dirt never washed from his face."

"* One of the Dutch surgeons gave me an account of the French Ambulance in the Jardin Dufiers, which was grossly neglected. Out of 42 amputations only two cases survived. In another case, out of 12 amputations not one lived. The funds were stolen by the chief, who sergeant surgeon and two aides. The dressings were only done once in four days. The Dutch hospitals were exceedingly well managed—quiet, airy, and clean, and presided over by exceedingly nice men. Even here, however, there were some mournful sights. One poor young man was at the point of death. His eye was already fast closing, and his face white and rigid, with a melancholy stamp, I shall never forget! Talk of glory

"The day I came to Metz, they were removing a temporary railway that had been made from the station into the town, for bringing in three hundred and twenty goods vans, to form a typhus fever hospital in the great square opposite the *Caserne Eugénie*.

10, Rue Poncelet,
Metz, 12th mo. 13th, 1870.

"All day yesterday and to-day my lot has lain at the office, and in Metz itself. It is more prosey and matter-of-fact work than visiting the villages, but quite as necessary, if not even more so. We send out about five tons of flour and potatoes daily, besides clothing and blankets; and this means a good deal of writing and talking I can assure thee. C. E. has driven two of our women friends over to a village east of Metz this afternoon, called * * * *; but they came back without giving a single article, as in this instance there was no sufficient ground for helping the people. They called on a gentleman named— who was a captain in the French Army, wounded in one of the battles here—taken into the Prussian ambulance as a prisoner: crept out after dark: was supposed to have died and therefore thrown out, and his name entered on the Prussian return as 'dead.' This enabled him to slip back home to his chateau, where he received our friends to-day with great politeness and cheerfulness though he had not a morsel of bread to offer them: every room in his mansion being spoiled with filth; every article of furniture, except one solitary piano, smashed: all the marble top tables shivered to fragments, chairs and tables and book-cases burnt, books torn up, title-deeds scattered about the grounds for waste paper. He has borrowed a couple of chairs, a bowl or two, a spoon and knife, &c., from some of his poor neighbors, to begin house-keeping again! Our two friends Thomas Whitwell and W. Pumphrey, have, as I have already said, returned safe and sound from Bitsche. Their adventures in getting into, and out of the beleaguered city were really more like a story of the middle ages than anything else. Even with the positive orders of the Prussian Governor here, they had no easy matter to get past the lines—being led round through the woods, and the deep snow, for miles, to hide from their sight the German batteries, of which they never even saw a single gun. Finally they got into the town, and found 90 houses burnt and 100 battered to bits by bombshells, out of 360! The people living in places fitted up in the ruins. The citadel is cut in the solid-sandstone rock, and is at the height of 150 feet above the town, utterly impregnable to all the batteries in existence. Eleven days and nights the German guns poured their iron storm into the town, and then, finding it useless, they ceased. From the citadel everything could be seen for miles; of course two strangers wending their way to the town, over the snow, and with the consent of the besiegers, was enough to excite the suspicion of the French Commandant. He sent down a messenger to bring them up into the citadel. They produced their papers—the Commandant read their commission—was delighted with it—signed and stamped a pass for their free passage about the town, where they found very great distress. We

are not allowed openly to send food in to them; * * * * At half-past 4 p. m. their errand was done, and they prepared to leave. The frozen draw-bridge was swung—it would go down! and finally they had to scramble down into the frozen moat, scale the wall on the opposite side, and set out for the Prussian lines in the midst of a driving snow. Suddenly they were hailed by two sentinels, and challenged for the pass-word. They gave ' * * * * and their guide ' * * * This would not do—with a shout they were ordered back. The guide, taking advantage of the blinding snow, led them through a sinuous path in the woods and at last got clear of all. William Pumphrey had one or two falls on the ice—and once the whole three fell together! W. P. is much knocked up with fatigue and pleurisy. His time is close upon up for returning."

(To be continued.)

WHAT IS HOME.

Home's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where we've one to love,
Home is where there's one to love us.
Home's not merely roof and room;
Home needs something to endear it;
Home is where the heart can bloom—
Where there's some kind heart to cheer it?
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one we love to meet us.

Selected.

THE FIRST SUNRISE.

There was no sun, but there was light,
The bonds of darkness rending;
There was no earth, but shores of night
With seas of day were blending;
And o'er the world, without a sound,
In grand eternal silence bled,
The dim-lit flood extending.
God spake the word: up rose the earth,
The waters round it clinging;
And with glad water at its birth
The highest heavens were ringing;
Through all the world, as if we went out,
The sons of God for joy did shout,
The morning stars were singing.
There fell a silence from on high,
And a husband the wondrous story:
God spake; and sunrise dawned the sky,
And smote the mountains hoary:
Then burst from Heaven a mighty song;
The sons of God, so bright and strong,
Gave unto Him the glory!

Selected.

Sunday Magazine.

For "The Friend."

California.

(Continued from page 258.)

"San Francisco,—'Friscoe' or 'the Bay,' as the miners in the mountains and over in Nevada familiarly call their pet city by the sea,—holds a first place in all the life of the Pacific Coast. Capital and commerce centre here; it is the social focus and the intellectual inspiration, not only of California, but of Nevada, Oregon and Idaho as well; an annual visit here is the one bright spot in the miner's desolate life; and scold they ever so much at its pretensions and its absorbing influences, all the people west of the Rocky Mountains feel a peculiar personal pride in San Francisco, and look forward to no greater indulgence in life than to come hither.

"Why this fascination, it is not so easy to see or say. The town sprawls roughly on the coarse sand-hills that the ocean has rolled and blown up, and is still rolling and blowing up, from out its waters. The business streets are chiefly on made land under the hills by the bay. Up and out from these, streets roll on irregular grades over the hills to the homes of the population. The engineers, having begun wrongly on the American straight line and square system of lay-out the city, are tagging away at these with tireless energy, to reduce the street grade that man and horse can ascend and descend without double collar and breechblock; but there is work in it for many a generation to come. They might have better accepted the situation at the first, made a true engineer and architect in chief, and leveled the hills with their streets and buildings instead of undertaking to go up and through them. Such a flank attack would have been much more successful and economical, and given them a vastly more picturesque city. Boston had the advantage of cow-pats to establish its streets by; but no stray cow ever visited these virgin sand-hills of San Francisco, as innocent of verdure as a baby's sorrow or vice. Many of the streets up over the hills are so steep that it is impossible to drive upon them; and where, in the progress of shovel and cart, they are cut down we shall see houses perched up a hundred feet or more in the air on the ancient grades nature.

"Wherever the hill-sides and tops are tened with houses or pavements, or twice daily sluiced with water, there the foundations are measurably secure, and the deed the purchaser means something; but all elsewhere, all the open lots and unpaved parks are still undergoing the changing and creating process. The daily winds from the near ocean sweep the soil in one place and deposit in another in great masses, like drifts of sand. We shall often find a suburban street blocked up with fresh sand; the owner of vacant lots needs certainly to pay them the chance anyway, that between one noon and another, and his neighbor will have changed properties to an indefinite depth. Incidental to this, of course, are clouds of sand and dust through all the residence and open parts of the city, making large market for soap, clothes-brushes, and putting neat housekeepers quite in despair for their furniture. Naturally enough, there is a looseness on the subject of cleanliness that would shock your fashionable New England housewives.

"But then, as compensation, the winds give health—keeping the town fresh and clean, and the hills offer wide visions of bay, river, and islands and sister hills,—away and in, with varying life of shipping, manufactures, and agriculture; and, hanging over all, a sky of azure with broad heraldic Oceanward is Lone Mountain Cemetery, covering one of the hills with its scrawny, running, live oak shrub trees, and its monuments, conspicuous among which are erections to those martyrs to both West and Eastern civilization and progress,—Iverick, the mechanic and senator, James K. Williams, the editor, and Baker, the sold Here is the old mission quarter, there soldiers' camp, yonder, by the water, a bristling fort, again the conspicuous and g

of war. What are iron cross, and legion of honor, of Imperial Crown? This is the work, these are the reward of it. Had better wear a convict's chain than either of them."

Orphan Asylum, monument of the tenacious devotion of the women of the city; to the left of that still, the two Jewishatories, each with its appropriate and liberal burial chapel. No other American holds in its very centre such sweeping vistas of itself and its neighborhood; and every man must make sure to secure them from the most points within and around the city; and are in themselves revelations of the Pacific Coast Empire, certainly of San Francisco's security as its metropolis.

When the little yards around the dwellings are prosperous, even of those of moderate size, are made rich with all the verdure of the greenhouse, with only the cost of a daily ring. The most delicate of evergreens; of every grade and hue; fuchsias vigorous and high as lilac bushes; nasturtiums ringing over fences and up house-walls; climbing vines of delicate quality, unknown in the East; geraniums and salvias, pansies, fuchsias, and all the kindred summer flower of New York and New England, grow glossed under these skies throughout the year—the same in December and January as in June and August,—with a richness and a senseness that are rarely attained by any other culture in the East. The public ducts furnish water, though at considerable expense, and pipes convey and spread it to spray all over yard and garden. The result is, every man's door-yard in the city is an eastern conservatory; and little hummocks smile out of this city of sand-hills, just, as green as and as yellow, and as red as purple, as gayest of gardens can make

of San Francisco weather, as has been intimated, is altogether original; you cannot palm off Thomas's almanac on the weather here,—calculated for Boston, but equally applicable to any other meridian,—in this

There is nothing like it, either here on the Pacific coast, or elsewhere. The anomaly is very much because the town is concentered 'in the draft.' While elsewhere, along the Coast Hills uninterrupted break ready north-west breeze from the ocean in summer, here they open just enough to catch at the waters of the Sacramento River an Francisco Bay, and let in like a tide cape steam the ocean breeze and mists. In winter comes, the wind changes to east, and blows to softer scale, and becomes showers,—for then comes the rain,—the sky is clearer and the air balmy than in winter. Thus the people of San Francisco of their winters, and apologize for their winters; and invalids need to flee away from in the latter season. The ladies wear in July and August; and many a day of August visit did it feel as if the weather coming down upon us with a snow-storm. A hundred anomalies and contrasts force themselves upon the observant visitor in the dress, social and intellectual life of San Francisco. Some of the finest qualities are combined with others that are both shabby and ugly. There is sharp, full development of material powers and excellences; wealth, intellectual quality and force; a recklessness rioting with the elements of prosperity; dash, a certain chivalric honor, combined with carelessness of word, of integrity, consequence; a sort of gambling, speculatore-jockeying morality,—born of the temptations of mining, its sudden heights,

its equally surprising depths, and the eager haste to be rich.

(To be continued.)

For "The Friend."

Answer to the Fifth Query.

"Poor Friends' necessities are duly inspected, and they assisted in such business as they are capable of; their children freely partake of learning to fit them for business"—sometimes it is said "No poor children amongst us." However safe these answers may be in a certain point of view, there is room for thoughtful consideration on some of its bearings. Liberal bequests to some of our schools have and do encourage many weary parents to lengthen out a little longer the time for instruction to the children who must needs prepare and enter upon duties in some field of labor, for that which belongs to this present time. At this day of striving and struggling for self-dependence, but few may come to the notice (of those who may not care to see) as poor and destitute. Yet how many, as they are about leaving school, whose opportunity for gathering a certain kind of knowledge has been limited, would be glad to receive what their surroundings seem to deny, and might be greatly benefited and assisted by consulting even a record where wants for an apprentice or helping hands for different services were stated, where they might see such an opening as their ability and choice would desire. The young need, most of all, assistance where and how to seek suitably. The starting point from the retired childhood's home to the busy world without, is of great importance. Many, as young D. Wheeler of old, early feel that the perplexities attending it, a first wrong step, make another one easy; and though few that stray may go so far in the crooked path as this Friend did; yet many take steps not easily retraced in after life, and become satisfied in some measure, with the places they occupy, though stopping short of what they might have attained to.

The eye of my mind is turned towards a worthy man, appointed to an high station in another religious society, who, in expressing his views in their business assemblies, stated how in many things the bias of his early education at Westtown clings to him. Occasionally he may be seen taking his seat where he was a member by birthright, a stranger; but with this feeling in his heart, "my people! I love to sit down with them still." Many years ago this was a precious boy, gentle and serious. His father, a land speculator, failed in his business and neglected altogether attending our meetings. The boy, following the example of his departed mother, still went; but he had early to seek a calling; he looked toward his own, not knowing who to address quietly, without exposing the parents' inability or influence to direct him. He soon found a business in a large mercantile house in a still larger city of temptation. A few times he sought the place for worship of his own people, sometimes by invitation going to others, where a little acquaintance was more easily made. He married early with one of these, and was offered an honorable situation which he has ever filled with dignity. That boy, as many at the present time, with capability of mind and solid character, was not thought of as being among the poor; but he needed what might serve as a channel for ob-

taining an occupation more agreeable to the feelings than what the Public Ledger afforded.

No place is free from the tempter's wiles, none so distant or unlikely but the still small voice may follow; and they who happily become acquainted with this will have a helper above all others; will desire less and have less need for that which may be extended from their fellow man: for the efforts of these may slumber and sleep, or their car grow heavy and not hear. But there is a period before this true knowledge is attained, in which a little more christian care from that portion of the body which has received His command (with the power also from Him to bestow) "feed my lambs." This care might prove, through His blessing, a true help to many to come to understand the principles of our profession, and early bias of opinion ripen with the years to a living experience.

The child that has listened to the praiseworthy answers to the query quoted at the commencing of these lines, may naturally look, in the hour of his future need, for at least the help of influence, rather than seek where a poor child feels not so sensibly the appellation given. As we have opportunity, said the Apostle, "Let us do good to all men, especially unto them who are of the household of faith."

Hadst thou never seen a grandire,
With his eyes aglow with joy,
Bring to mind some act of kindness
Extended to him when a boy;
Or relate some slight or coldness,
With a brow all clouded, when
He said, they were too thoughtless
To remember boys made men.

For "The Friend."

Are Meetings for Discipline Attended?

On page 674 of Wm. Evans's Journal, he says: "The Quarterly Meeting convened next day. I was silent in both meetings. It was distressing to see so many young people leaving the house, as the partitions were closing; and some of the members not returning for some time, even after a messenger had been sent to desire them to come in. It is discouraging that so little effect seemed to follow the affectionate labors bestowed upon them by exercised servants and ministers of the Gospel of Christ."

It has been an increasing concern upon my mind of late, that overseers and other concerned Friends, may not relax their efforts to endeavor to check this growing evil; and even some that are members in this day, take the privilege of absenting altogether from meetings for Discipline, who are generally at our meetings for worship, but leave when about to transact the weighty affairs of the church.

Coal Creek, Iowa, 2d mo. 21st, 1871.

For "The Friend."

True Religion a Spiritual Work and Worship.

To inward waiting upon God, for the times of refreshing from his life-giving presence, were our forefathers eminently turned, and to this do we look for a continuance, or return, of the divine favor witnessed by them, in being redeemed from every outward or human dependence, in the worship and work of the Lord; which we believe to be eminently inward and spiritual, and in the will, time and measure of the Head of the church.

"Man is fallen from God, and by all the imaginations that can enter into his heart, and

by all the means he can use, or courses he can run, cannot," says Isaac Pennington, "return back to God again, or so much as desire it."

"All professions of God and Christ upon the earth, all knowledge and beliefs whatsoever, with all practices and duties and ordinances of worship, *save only such* as proceed from, and are held in the pure life, are but as so many fig-leaves, or deceitful plasters, which may skin over the wound, but cannot truly heal it."

"The living seed of eternal life, which God hath hid in man, underneath his earth, hath in it the living virtue, which *alone* can heal man, and restore him to God." This inward, hidden, spiritual seed of the kingdom, we profess to believe that God alone can raise into dominion in our hearts, as He is waited upon in the silence of all fleshly thoughts and reasonings. "There is," says he, "no salvation but by the true knowledge of Christ, who saves by the new covenant written in the heart, which the Spirit of God alone can write. Therefore the first step in religion, is to know how to meet with God's Spirit, which is, as a convicer of sin, by his light shining in the conscience; the believing in which is the true way to life eternal, uniting the soul to God, and opening the springs of life to it."

This testimony to the true and saving knowledge, which is spiritual and experimental, is supported by that of scripture, which declares, that "this is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent;" and no mere literal acquirement, or outside observance, can form an availing substitute, however nearly it may come in appearance to the heavenly gift and work of the Holy Spirit.

In regard to prayer, says Pennington, "he that utters a word beyond the sense that God begets in his spirit, takes God's name in vain, and provokes him to jealousy against his soul. 'God is in heaven, thou art on earth, therefore let thy words be few!' The few words which the Spirit speaks, or the few still, soft, gentle breathings which the Spirit begets, are pleasing to God and profitable to the soul; but the many words which man's wisdom affects hurt the precious life, and thicken the veil of death over the soul; keeping that part alive which separates from God; which part must die, ere the soul can live."

Much the same may be said regarding the ministry, and religious teachings and conversation. The practice which is obtaining currency, with many amongst us, to familiarize like others the use of the sacred name, is felt, by those who dare not join in it, as very much lessening the weight of their remarks and services, and lowering the majesty and dignity of Omnipotence to a level with earthly rank and power. In scripture many are the substitutes, such as are now used by the truly reverential.

Of the experimental and saving knowledge of Christ, says Pennington, "this same Word of eternal life, and no other, which took the body of flesh upon Him, is also manifested, and dwelleth in the hearts of his saints; who, as they receive Him in the faith which is of Him, dwells in them richly, manifesting in the vessel the treasures of his divine wisdom and knowledge. Now, *this* is the precious knowledge of Christ indeed; and *this* is it every one is to wait for; to find a measure of the same life, the fullness whereof dwells in Him bodily, dwelling in our mortal bodies, and

making us like unto Him, in spirit, nature and conversation."

In observing the springing up of spiritual worship in his day, "he foretells a day in which it will be as honorable to wait for the movements of the Spirit, and to worship alone therein, as it is now reproachful." Is this day, we may ask, yet to come, or has it come and passed away, that we now see so much of human invention and machinery in the professed worship and service of God; so much of a dependence upon human wisdom and knowledge for ability to perform religious duties, exalting these above that which comes to the heart by the little, despised witness for Truth, in "the still small voice" of the Holy Spirit?

If we are ever to witness a return to that experience of divine favor, so *eminently* crowned with the fruit of the Spirit in earlier times, it must be by a return, a *practical* return, to our ancient faith in the doctrine and practice of spiritual worship in the silence of all flesh; of waiting upon God for a renewal of qualification for every fresh service in his church, wherein alone He is honored in the services of any; for his works alone can praise Him; and no graven image thereof will be accepted of Him, however specious this may appear to human sight and understanding; for, as it is written, He "will not give his glory to another, nor his praise to graven images." "The letter" (the mere outside, literal knowledge) "killeth, it is the Spirit that giveth life." And, while the wages of the exercise of this is death, "the gift of God (the life and power of the Holy Spirit) is eternal life." Wherefore, let us seek to have all our offerings seasoned with the heavenly savor; that we may become a holy priesthood unto God, serving and honoring him by doing his bidding, and that alone.

The righteous have nothing to fear, for the foundation of God standeth sure, having this seal, the Lord knoweth them that are His, and in consonance with this language is the ancient promise through the mouth of His prophet, of His peculiar care and regard for His vineyard (the Church). "I the Lord do keep it; I will water it every moment: lest any hurt it. I will keep it night and day." And the lip of truth has declared, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain 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." Therefore, beloved Friends, let us seek to build upon this sure Foundation, for are not the rains descending upon our poor, proved Society? are not different winds of doctrine blowing and beating upon the Church? and are not Lo heres and Lo theres sounding within our camp? of which the Head of the Church warned us, saying "Go ye not therefore after them." Let us seek as the apostle advised "to know our calling, and therein abide" for this is the only safe place for those who are doing the Lord's work. While guarding and repairing the wall which the enemy has encroached upon, we must not be moved or drawn aside by any stratagem or device, but like Nehemiah, keep to the pointings of the Divine finger in all our movements, for herein only is our safety.

For "The Friend."

The Universal Pronouncing Dictionary, Biography and Mythology, by L. Tho. A. M., M. D., Philadelphia. J. B. Lippincott & Co., 2 vols., royal 8vo. pp. 2345.

This work, which the author's friends have long anxiously expecting, has now for several weeks found the public, and satisfies the hopes founded on his known industry, his habitual exactness and extensive search. The introduction is a disquisition on powers of the letters in the various European and Asiatic languages, of great value and interest to the philological student. It should be in the hands of every teacher of general literature, and every scholar, for there are surer marks of a cultivated, accomplished man, trained in the usages of good society, in the correct pronunciation of proper names and foreign languages. Dr. Thomas has earned for himself a high reputation by his labors in this department of literature, and is rightly regarded as one of the highest living authorities in pronunciation.

As a universal biographical dictionary, far more complete than any work of the sort, with which I am acquainted, Dr. Thomas has evidently been taken to omit name entitled to be recorded, and to accurately the date of the birth and death, country, and the claims to be remembered of the individual. The minute critic will doubt soon find omissions, which he will regard as faults in the absence of more serious errors.

As a whole the book is remarkable for candor and liberality of its opinions, for dispassionate estimate of men on opposite sides in religion and politics, while the one always sustains the cause of sound Christianity and social order. He has given it space to the lives of the most important figures in history and literature, and to more elaborate biographical sketches, are recently models of the kind. He has known how to estimate the perspective of his subjects, and to give objects not as they look to us who are near by, but as they appear at a greater distance.

The part devoted to mythology is a useful and interesting addition to the common of a biographical dictionary, and is all most readers will require on that subject.

The *specialty* of Dr. Thomas' book adopt an affected word much used now as is oriental biography and mythology, here he treads on ground which he has made his own by extensive travel and research. The articles on Confucius and Gautama, Brahmanism and Buddhism, will establish reputation as a sound orientalist.

The introduction has the following ground and well earned tribute to his chief assistant: "To Mr. William Jacobs, our almost constant collaborator for more than ten years, our acknowledgments are pre-eminently due for conscientious fidelity, no less than for his tireless diligence and well directed research which must be ascribed in no small measure whatever of accuracy or thoroughness, work may possess. To his pen we owe only a multitude of the minor notices, but inconsiderable number of the more important articles, among which may be mentioned those on Cicero, Milton, Newton, La Fayette, Hamilton (Alexander), and Napoleon II." At the close of each biographical notice a reference to the writings of the individual

books in which more may be learned than in any other. The Dictionary will form in a full and complete department for a library, and well deserves a place in every family collection.

For "The Friend."

"Is the Hour Observed?"

It is very curious before the minds of our Friends, to be answered in a meeting cap at three Monthly Meetings, three Quarterly Meetings, and at the Yearly Meeting; with very few exceptions the answer as to our meetings for worship is, that the hour is "well observed." This is as it should be, and the question may well be asked, why is it not equally true of the sittings of the Yearly Meeting, for it is a singular fact the punctuality for which Friends have long had reputation, is less observed by both the young at these meetings, than at any other.

It may not always be practicable for a Friend to reach the meeting-house at the appointed time, and it is better to be late than to be absent at all; but if the late comers were those who could not be punctual, the number would be very few. The practice of some people remaining outside of a meeting after the hour for gathering has arrived, and being prevented by the timely care of others, and these should be careful to set examples themselves, and thus the quiet sittings would be less disturbed, and the answer might truly be made as to the Yearly Meeting, that the hour is well observed.

THE FRIEND.

FOURTH MONTH 15, 1871.

It is the benign influence of the gospel which every one whose heart is thoroughly purified with its spirit, that while continually engaged in the light of Christ against the influence of evil in himself, the Christian is prompted, when clothed with the robe of supplication, to pour forth his fervent prayers that every one who is afar off may be brought nigh by the blood of the everlasting covenant, and every one that is nigh may be still nearer to the perfect example of the crucified and risen Saviour.

These are the individual members of the Church who strive to dwell in this lowly, contrite and prayerful state, when assembled together to discuss its affairs, its glorified Head to re-assert their spiritual strength, and by the aid of His spirit, makes them quick in discerning and defeating the wiles of the Evil One, and furnishes them with wisdom and strength to exalt his truth over all, and to labor for the healing of that which is sick, the binding up of that which is loosed, and bringing back that which has been driven away. As a people, Friends need more of this deep, fervent exercise before the Lord; a more practical and individuality, of the greatness and solemnity of the work of regeneration and sanctification, and as a church of the responsibility of their position, and the absolute need of Divine direction and aid in all their efforts to promote the cause of truth and righteousness.

Never was there a time when surrounding circumstances made it more important for our religious Society to adhere closely to its distinguishing doctrine of the immediate revelation and guidance of the Holy Spirit; never when the members individually had more need for the exercise of that faith concerning things which are beyond sight; a faith which is not a mere belief in the source and revelation of the truth made known,—which belief makes the devils tremble,—but is a credence inseparably connected with the love of God shed abroad in the heart, communicating the ability to obey, and act in accordance with the evidence of things not seen. This faith is accompanied with self-renunciation, and true humility leads to correcting our own errors. As this is associated with Christian charity, the two while cherishing tenderness for those seen to be doing wrong, will not rest satisfied, as the Lord opens the way for it, without an effort to reclaim them from the evil of their course.

If our hearts are imbued as they ought to be, with a proper sense of the importance to the whole Christian church, of the doctrines and testimonies, the support of which has more or less distinguished the Society of Friends, we will feel the responsibility to maintain them in their purity and integrity. While rejoicing that the faithfulness of those who have gone before us has had a well marked influence in commending those doctrines and testimonies to other professors, who have learned and are still learning to place a higher estimate on their value, we would be incited thereby not to relax in their support, but to labor after an increasingly impressive exhibit of their verity and good fruits, by godly lives consistent therewith, and an unceasing care on the part of the church to extend words of cheer and a helping hand to those who are struggling under discouragement in efforts to live up to them.

Fears, from a sense of our weakness and insufficiency for any good word or work, and trembling lest the ark of the testimony may fall into the hands of the uncircumcised, are not signs of unpreparedness for engaging in the work assigned us, nor evidence that we are shut out from the unfailing Source of spiritual strength and wisdom. There is instruction in that which the Apostle Paul tells us as the course he pursued. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." There is but one way in which this can be accomplished. By laying the burdens and sorrows of the past on the arm of Almighty Goodness, taking up the cross, despising the shame, and following Christ in the way of regeneration. But let us not deceive ourselves; this cannot be done unless we are deeply humbled under a sense of our imperfections and incapacity to help ourselves, and thus are prepared to lay hold of the inexhaustible might of Him who is willing to be our deliverer. If we allow ourselves to be deluded into a belief that we have attained a state in which we are safe, and cannot be drawn out of it, we will naturally relax in watching unto prayer, and thus may glide imperceptibly into error, and while dreaming that we are in the sacred enclosure of Christ's fold, be submitting to the spirit of the world, and adding to the guilt of sin.

Although temptations and sources of trial

change with the varying circumstances which surround us, the principles of the religion of Christ are immutable. In endeavoring to support these principles, we may think that our trials are peculiar, and that some strange thing has happened to us, and among Friends, this may in some respects be true. But those trials perhaps are no harder to bear than were those our fathers had to endure, and they certainly should be met and overcome in the same way as they were enabled to come off victorious. The dependence of all must be upon that "wisdom which is from above," and the promise is sure. Lo! I am with you always even unto the end of the world.

We commend to our readers the following, addressed to Friends by William Penn, at a time when they were suffering great trial.

"You know, my brethren, in whom you have believed, and have good experience of his power and faithfulness. Call to mind his noble acts and valiant deeds, his great salvation in all ages; how sure, how willing and how able He hath been to deliver our ancestors; and you know He is the same at this day. Trust therefore forever, for "He is greater than that is in you than he that is in the world." And I know assuredly that all these things shall work together for good to them that keep in the faith, the royal faith, the victorious faith, that faith that stands all trials, and surmounts all temptations, and through patient suffering, triumphs over rage, darkness and the grave. It is this exceeding precious faith that makes the good Christian, the good man, that keeps man's conscience void of offence towards God and all men; and as we keep it, of right may we say, "The Lord is our light, whom should we fear? The Lord is the strength of our life, of whom shall we be afraid?"

There appears to be a persisting effort made to collect the fine, imposed by the Legislature, on the citizens of Philadelphia between the ages of twenty-one and forty-five years, who refuse to meet and drill with the militia.

Though the fine is small in amount, yet as it is extorted from Friends as a penalty for not doing that which they cannot conscientiously perform, its payment would violate their testimony to liberty of conscience, and against war, or any connection with or countenance of military affairs, as much as though it was larger.

Some of our members may, without due consideration, have paid this fine, but if so, we believe the number is very few, and the report untrue, that others have allowed their friends to pay for them. It is of great importance that all who are liable, should meekly but resolutely refuse its payment, and in no wise compromise the righteous testimony of the religion of Christ to his peaceable kingdom and government.

The following are extracts from the Discipline of the Yearly Meeting of Friends held in Philadelphia:

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fighting, and in no way to unite with any in warlike measures, either offensive or defensive; that by the inoffensiveness of our conduct we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its completion; when,

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Price, when paid quarterly in advance, five cents.

The Hoosac Tunnel.

is, one of the most extraordinary engineering labors ever projected in this country, undertaken with the view of forming a direct railway connection, and one more to the State of Massachusetts, between Hudson river and Boston, than that afforded by the principal route hitherto existing (Boston and Albany Railroad). The Tunnel—if carried to a successful culmination of this, the untiring energy and persevering talent of the Messrs. Shanly, the chief superintendents of the enterprise, show the strongest grounds for belief—will for its western terminus the city of Troy, will be about ten miles shorter between point and Boston than the existing route; in respect to gradients, the tunnel line have greatly the advantage over the existing line, in having no inclines exceeding forty feet in the mile, against gradients of from ninety to ninety feet on the other.

The railways of which the tunnel is designed to be the connecting link, are already completed up to the mountains on either side. At the present time and until the completion of the tunnel, stages are in requisition to carry passengers over "the Hoosacs," to complete the connection on either side. The westerly end of the tunnel is at North Adams, fifty miles distant from Troy, and the easterly one at the valley of Deerfield river, 136 miles from Boston.

The Hoosac Mountain, through the ribs of which the tunnel is being pierced, is, at its highest point along the line, 2508 feet above the sea, and the two portals a trifle over 760 feet above the same. Lithologically, it consists, throughout, of mica schist, the westerly displaying for half a mile or less a fault somewhat altered granite, beyond which is a very hard quartzite is encountered another half mile or more, which has not been fully penetrated. The east end works upwards of 8000 feet inwards, and the westerly end downwards, and the mica schist, occasional veins of quartz being met with. At the "central shaft," which is located nearly midway between the two ends, and is 1030 feet deep, the workings are through the same material.

The tunnel is designed for a double line of rails; its length, when completed, will be 25,031 feet; its width is 24 feet; height in centre, 20 feet; and it is graded from each end to the centre 6 inches in the 100 feet, ascending from either end.

The mountain has already been penetrated: From the east side, 8200 feet.
From the west side, 5820 "
And at "central shaft," 200 "
Showing a total progress in the work of 14,220 "
And leaving still to be accomplished, 10,811 feet.

The daily progress averages at present 15 feet, which it is anticipated will be increased to 18 feet when machine drills have been introduced into the central workings; this, we understand, will take place in about two months.

The system of working varies with the locality. At the east end, where the greatest advance has been made, the work is more simple than at the west end or at the centre. Here (east) the rock is run out by an engine and train of cars, and disposed of in the valley of the Deerfield river. At the east end two operations are going forward. Nearly one-half mile from the portal inwards is in bad ground, requiring to be arched with brick, the progress of which is necessarily slow, and the appliances for this work taking up the whole space of the tunnel, the rock from the solid workings farther in cannot be run out through the portal. This unlucky state of affairs necessitated the taking of the "bad ground" in the rear, by sinking a shaft, called the "west shaft," 318 feet deep, through which all the rock from the western workings, behind the portion requiring arching with brick, is hoisted. This is effected by a double lift, worked by steam power, one bringing to the surface a car loaded with rock, the other taking an empty car to the bottom. This alternate process goes on with great regularity, a car of rock emerging at the surface every 2½ minutes.

Nearly midway between the ends of this tunnel, and in a deep depression of the mountain, another shaft has been sunk. Its depth is 1030 feet, its shape oval, and dimensions 27 by 15 feet. This is termed the "central shaft," and has recently been completed, and the work of driving the tunnel east and west therefrom commenced. The method of hoisting the rock here is identical with that at the "west shaft," the machinery is, however, more powerful, and considerable pumping is required to keep the bottom workings free of water.

The drilling is chiefly done by the machine known as the "Burleigh Rock Drill," worked by compressed air, the air compressors being also of the Burleigh Rock Drill Company's make, the drills working either horizontally or vertically, as occasion requires. The material is taken out, full tunnel width, with the

aid of eight of these machines, mounted horizontally on two carriages, which are run back—by the drills still in place—far enough to be out of harm's way during the operation of blasting, which is performed twice in each "shift" of eight hours. Of the drills it may be mentioned that each weighs about 340 pounds, and under a pressure of 60 pounds to the square inch will make upwards of 200 strokes per minute, drilling a hole 1¼ inches in diameter.

The air power for the drills is obtained through the agency of water power at the east end, and with the aid of steam at the other two points. It is compressed to give a pressure of 65 pounds on the square inch, and is conveyed to the point where it is needed through cast iron pipes, 8 inches in diameter, which are fitted with air-tight joints.

At the east end the work of compressing the air is carried on upwards of 9000 feet from the point where the drills are in operation, the difference in pressure at the working points being only two pounds per square inch compared with that recorded without the tunnel. The exhaust from the drills furnishes a goodly supply of fresh air to the workmen, and the atmosphere of the workings, now 8000 feet from the outer world, is perfectly endurable.

The blasting is principally accomplished by means of nitro-glycerine, manufactured on the place, by G. M. Mowbray, an experienced chemist. This material, which must be handled with the most intelligent caution, is allowed only in the hands of those who are adepts in its use, and who are employed especially for that purpose. Though its cost is ten times that of blasting powder, it is nevertheless found advantageous to employ it in certain portions of the works. In the nitro-glycerine blast, the number of holes simultaneously charged varies from ten to fifteen, their depth is usually 60 to 72 inches where the hole is horizontal, where it is vertical, the glycerine charge is put down 10 feet and upwards. These figures will, of course, vary with the nature of the rock and other conditions.

The labor employed in the work is chiefly of the kind termed "skilled labor," the underground workers being, for the most part, regularly bred miners (a large proportion of them being of the very best and most intelligent class of Cornish miners.) There are also a large number of Irishmen employed underground, who are highly prized; while of the French Canadians, who are well represented, it is said their aptitude for learning has already made excellent miners of many of them. The overground men employed are chiefly mechanics and American. The employees number about 900, men and boys.

The work is carried on day and night (except Sunday); the twenty-four hours being divided into three working days or shifts of eight hours each.

Such, in brief, is an outline of the nature and present status of this most important work, the rapid and satisfactory progress of which reflects eminent credit upon its talented superintendents.—*Journal of the Franklin Institute.*

The Journal of William Evans.

(Continued from page 267.)

In the 2d month, 1822, nearly four years after his first appearance in the ministry, he was acknowledged as a member of the meeting of ministers and elders. In relation to this, he observes: "The ministry of the Gospel is a deep and weighty work. Many baptisms and mortifications are often necessary, to prepare the creature to minister altogether from the gift and unreservedly to attribute the praise and the power to Him, from whom alone it is derived and to whom it belongs. These dispensations are ungrateful to our natural feelings. Abasement and insufficiency in ourselves, manifested to the view of others, seem the opposite of that ability with which the creature delights to be furnished, and which the great Head of the church, at times, graciously affords, but for wise purposes, also sees proper to withhold in a great degree, even when a necessity is imposed to stand forth in the work. In such case it is difficult to see the right stepping stones; and if we do not abide under the cross, we may utter what He does not give; which confuses the mind, exposes our impotence and fails to profit the people. I think this was my own case, in some measure, about two weeks back. It had an humbling effect, producing conviction of my utter incapacity for the work, only as the Lord is pleased renewedly to endow with fresh qualification and matter for the service." p. 68.

In the course of the same year (1822) he attended a meeting for worship of which he writes: "In the course of the meeting there seemed to me much want of a real sensibility on the important object for which we had convened. The minds of some seemed outward and destitute of that travail and exercise of spirit which must be maintained in order to experience the arising of Divine life and virtue in themselves. As these thoughts and sensations continued with me much of the time, I believed it right to stand up, and as it might be opened before me, express the views we hold of the nature of Divine worship and the requisite preparation for its right performance. There was something of the openings of Divine life experienced; but not keeping sufficiently low, I got, as I apprehended afterward, a little from the gift, and expressed a sentence or two which, though sound, wanted the savor of life; and on sitting down I was apprehensive that very little baptizing influence had accompanied my testimony.

"I was almost a stranger in the meeting, having but seldom attended it, and felt mortified and concerned lest I was instrumental in ministering to a state of death, painful to those who are preserved alive in the Truth. On returning home and reflecting on what had passed, I gave way to the suggestions of the Evil-one to such degree that I became carried away with his insinuations. My pride was mortified with the belief, that those at meeting must have seen my inability for the work, and I concluded it was evident I was unfit for the ministry. Under such distress

and fear lest I might be drawn from the true foundation, my secret petitions, through an interval of tenderness, were put up, that He, who only could preserve from falling, would be round about and still keep the swellings of temptation from overpowering me. I hope the instruction conveyed under this occurrence will not be soon forgotten. The repetition of such is very undesirable in the unmortified pride of man, and doubtless would be less frequent, if we dwelt in the valley of humility, keeping a watch over that tendency in us to be exalted by the favors conferred; not to feel our pride, but for the honor of His great name, who immediately bestows them, and for the advancement of his cause in the earth.

"About a week afterwards I met a beloved elderly Friend, and told him of the distress I had passed through, from the apprehension that my appearance at their meeting was not accompanied with the savor of life, as gospel ministry ought to be. He was very tender of me and gave me to understand that it had not given him any uneasiness. So I hoped that in part my distress had been produced through the buffetings of Satan." pp. 70, 71.

These extracts illustrate the character of William Evans, and of the discipline he was undergoing to fit him for the eminent place in the church for which the Great Master designed him. Of a confident and ardent disposition, he needed more than many others, the chastisements of the Father's love to bring down and keep in subjection that self-reliant nature. What a life-long struggle it was—how completely the victory was gained, and how all the powers and affections of the man were won over and given up to the service of his Divine Master, this volume amply proves.

These published journals of our experienced Friends are a great support and consolation to the thoughtful religious mind. They are each a fresh proof, varying with the character and circumstances of the individual, of that great cardinal truth of christianity, namely, the revelation and guidance of the Holy Spirit. They prove the felt presence of that Comforter which was promised by the Redeemer, which was to guide his disciples into all truth, which was to teach them all things, and bring all things to their remembrance. This volume is one of the most valuable additions to their number which has been made in our times. It is worthy of the best days of the Society, for the entire dependence which it shows him to have maintained through life in the renewed manifestations of the Holy Spirit to prepare him for service in the ministry and the church. William Evans never ceased to realize this necessity, and obeyed the Divine intimation in childlike simplicity. In 1853, then 66 years old, he writes thus:

"11th mo. 7th. For many days I have been shut up, and all ability to preach the gospel has been withdrawn, as though I should never more be called into the work. I have been almost destitute of any sense of the quickening power; and I saw that no former openings or favors would give the least ability or authority to put forth a hand in this solemn and weighty work. I have endeavored to keep inward and looking to the Lord, though I could not see or feel Him present; yet I believed it was the only place of safety, and the right way to be profited by these stripping dispensations. None know the feelings of destitution, produced by the absence of the Beloved of souls, but those who have been

bound to Him in the everlasting covenant and can be satisfied with nothing but the will which He gives, and the fresh arisings of Sun of Righteousness with healing in wings. Here is exercised and known faith and the patience of the saints. As they are steadily kept these dispensations put man from all confidence in his own wisdom and strength, and bring him to see that he has nothing; and that nothing but the re-visitatation and putting forth of the blessed compassionate Saviour, can ever qualify the work of the ministry; or any other religious service in the church." pp. 589, 590.

"12th mo. 7th. Was at the Arch St Meeting, which was held in as deep silence I have almost ever known; though there was a large number of children present. I contemplating my own imperfections, felt unworthy to be employed in the Lord's work; yet was a little comforted in the belief, that the condescending mercy and goodness of the everlasting Shepherd, were round about and hovering over us. It is as necessary to keep silence when it is the Lord's will to speak under his authority. There were children present who should be taught solemn silence, the nature of spiritual worship, as well as by vocal testimony." p. 591.

"So in the 5th mo. 1855, he writes: "I know anything of the nature of the gospel ministry, it is that only which is opened the soul by the great Minister of the sanctuary and which He authorizes to be given to the people as it is given to us; and the desire of it is to gather souls to Christ. Elders to receive the gift of spiritual discernment and to aid and counsel ministers, under the Lord's direction." p. 621.

"The trials of this day are hard to bear but if they drive us more and more to the Master, and keep out a light spirit and deen in the blessed Truth, so that our exan will be effectual to draw others to the love it, they will be great blessings to us and us for greater service in the Lord's church and vineyard. We have depended much one another, instead of relying upon the I alone for guidance, wisdom and strength; He has been taking from us fathers and mothers, and permitting the spirit of separatio get in, by which many Friends have been alienated from each other. The unity of Spirit being greatly lost, the strength w it gives is much withdrawn. There is no by which the strength of the church ca restored, but by the members coming bac the first principle of individually waiting u the Lord, and seeking to receive from the spirit of prayer, that He would retur us and show us our real condition; what would have us to come out of, and the l and holy way He would have us to walk His mercies are the same from generatio generation; and when we are rightly hum and brought back, He will condescend as to our low estate and lift us up and pu ce of praise into our mouths; and the child will be enabled to join in thanksgiving praise to his great and ever adorable nar p. 622.

In the 74th year of his age his excel and valuable wife was suddenly removed death. "To me," says he, "the breakin tie that made us one flesh, and in which were affectionately united in the one Sp and fellowship of the pure gospel of Ch was a deeply affecting and unexpected ev

though deeply afflicted, the Lord was faithful in sustaining my poor soul above billows; and enabling me to look to Him for support and preservation, now my most faithful companion, and cheerful experienced seller and comforter was taken away in ordering of his inscrutable wisdom. No who has not had such a valuable and united help-meet, through many spirituals, can be sensible of the loss I sustained the depth of affliction into which I have plunged by the removal of my dear wife. Was a mother in Israel; a cherisher of the free in the early buddings of the fruits of Spirit, in their tender minds; and an engaging and strengthener of the weary travelling burdens for Zion's sake, and the port and spreading of the Redeemer's love of truth and righteousness in the earth, or my Society; and also she came into my company, among those of other religious opinions." p. 684.

He did not recover from this shock. The agonies of age began to press heavily upon him—he lost his eye sight, but was preserved the last in sweet humility and dependence in his Divine Master. He survived his wife but five years, and his last thoughts were that heavenly kingdom for an entrance into which his whole life had been a preparation. In the last few days he conversed but little; his mind appearing to be fixed in the contemplation of the change that awaited him, and in being fervently engaged to be ready when the summons came.

(To be continued.)

For "The Friend."

The Track of the War around Metz.

(Concluded from page 268.)

"Metz, le 12th mo. 13th, 1870.

* * * I dread producing any false statement in what I write. If the condition be burnt villages is supposed to apply to whole district, *nothing can be more erroneous*. Many a village in some beautiful dell, on the side of a vine-covered hill, shows no mark of the war; and then a few miles off we see one that is utterly ruined—where people have no roof over their heads, and present aid but what we bring them. Some days it is nothing but hard matter business, and contending with deceits all sorts; and on others one seems in the midst of a whole people in tears, and so surrounded by death that all this life seems but a momentary dream. One evening last week particular I went out with a young Frenchman to a chateau in the country. It was wing hard,—the leaden gloom of the sky the sense of mighty suffering that weighed the land—the ruin by fire, and the desolation by the sword—pressed heavily on my mind. We were wending our way over the cleared by Bazaiva, where the very beds the flower gardens marked the sites of villas longer in existence. In one garden in the midst of this wall-less, house-less desolation, re is the solitary statue of an angel seated on a pedestal, left as if in irony to mourn over all. Right in front of his bowed head are fortifications of Metz,—and behind him a wilderness, in which his marble beauty is only relief. Yonder, under the guns of fort Queulen, was a village spire, from hence, to heighten the melancholy surroundings, rolled the musical but mournful toll of bell for a funeral. I felt so overwhelmed

by all this that I could not help thinking that much more of it would take away from one the very wish ever to be happy again.

"In the morning one gets up cheerful and bright, notwithstanding it all. Every day brings its own new strength and freshness,—but before its sun has set there is almost certain to come something which touches the same chord of sadness. One day for instance I was waiting at the Prefecture to see Count Donnersmarck, when a lady came in, dressed in deep mourning, and introduced herself to the secretary as Madame L C—. She had a son who was an officer, a prisoner of war in Germany, and he had attempted to escape, thereby rendering himself liable to punishment, the extent or nature of which she could not tell, but which, with a mother's anxiety, she pictured in the darkest colors. *Could she have a pass to go and see him?* The secretary was very kind in his manner to her; but he did not appear able to promise what she asked. He would write and ascertain all about her son. At the same time he reminded her that the latter must have broken his parole, and had therefore forfeited his position as a gentleman, and in fact had deserved the degradation which he must now expect, of being treated as a common soldier. In a low voice, scarcely audible for sobbing, she pleaded so hard and touchingly for him that every one in the room was moved by it. She evidently knew of no other plea for him but his extreme youth. 'O, Monsieur—he is but a boy—he is only sixteen years of age when he left the college of St. Cyr to take part in the war—by and bye he will be older and less thoughtless! O he is but a boy!' And then her tears came so thick and fast that she could not speak, except at intervals.

"On last Sixth-day, Henry Mennel and I started for a long round on the hills, and through the deep snow, through Saulny, Plesnois, Norroy, &c. My shoes were slippery, and we sought out a little shop—a nail-maker's, near the Thionville gate, where for two sous we got some 'clous,' which H. M. hammered into my soles, in the fashion of shoeing a horse,—to my no small comfort and security since. While this was being done, the poor woman who had waited on us (her husband working at his forge in a back room) asked if we knew anything of the French army. We did not—we were 'Anglais.' Ah well,—her son had been forced to serve—the only son she had; he had gone westward from Metz early on in the war, and she had never heard one syllable of him since. And then she covered her face with her cheek apron, and burst into a long low crying of miserable despair, which I shall never forget. Here was one drop only in the vast and unfathomable tide of grief that war has rolled over the land—one single case out of a multitude innumerable as the sand on the seashore—and to which no stores of ours—no mountain of gold—can ever bring one atom of comfort—one ray of hope.

"Night after night we have sat down to dinner amid a dazzling company of officers, covered with stars and iron crosses and ribbons of knighthood; but when we turn from them for one brief instant to the poor nail-maker's wife, an inexpressible feeling of sadness comes with the reflection that these idle toys are their reward for giving her a broken heart. Small wonder, with such suffering on every hand, that our commission is every-

where read with a feeling that in time of peace would be impossible. It has been sighed over—sobbed over—wept over; and I hope to treasure up the document, that others may read the same simple and touching words that have been listened to so eagerly by soldiers and peasants, by curés and country gentlemen, and nuns, and even children."

"Metz, 12th mo. 14th, 1870.

"Among the persons calling, was a lady whose husband owns considerable property near Gravelotte. One of his chateaux, called Ay, was made into an ambulance by the Germans. They kept one room for an amputating room; and as they never took the trouble to bury the arms and legs that were cut off, but stacked them in this room, the whole mass, and the blood, has been rotting there until it is impossible to approach the place! A fever is raging all round Ay.

"Metz, 15th, 12th mo. 1870.

"To-day have been to Peltre again, where the agent of the lime quarries gave me a most vivid account of the burning of the village. At half-past six at night a large body of soldiers (Prussian 55th regiment) marched in—divided themselves into parties of four to each house—pushed the door open—drove everybody into the street—even the sick poor dragged out of bed, dressed in haste, and sent going. Then they placed faggots of wood and bundles of straw at every door, and stood still, match and box in hand, each man ready to strike. Suddenly the long piercing blast of a trumpet rang through the street, and the whole village was lighted up from end to end, at the same instant of time, with a blaze. Every soldier had set fire to his faggot, and nearly every house was soon a mass of roaring flames, and crashing beams, and falling roofs!

"The time is nearly up for my return, and up to now I have been favored with strong health. On either hand of us are friends smitten down with sickness. First, Henry J. Allen, seized with small pox the day before I came; next, Daniel Haack, a week ago—same complaint; third, Henry Allen's sister, who came all the way from Ireland to nurse him, is now dangerously ill of small pox; fourth, poor Richard Allen, who, with his nephew still in bed, and his niece in danger of her life, has fallen ill of erysipelas, till at this moment he is absolutely blind with it!

"It is painful, but unavoidable, that several of us are entirely cut off from communication with the 'malades.' I feel especially for poor R. Allen, aged, sick, unable to speak the language, and surrounded by none but foreigners. It is just to the latter, however, to say they show every kindness in their power. Last 3rd day, or 4th, (I forget which), when I lay in bed most of the day to get rid of a cold, three of the servants came into my room together to offer to get me anything I wished to have. They are good honest folk too, for this very morning — (who is now on his way home) left his money belt, loaded with gold, in the bed, and went out into the town, forgetting all about it. I had occasion to go back to the house to fetch something, when I found Bernard (the *valet de chambre*) and two motherly-looking women in earnest conference. 'Look here,' said that worthy, 'your friend (the tall one) has left his purse in his bed. We had some thought of dividing it between us; but since it is full of a parcel

of foreign rubbish that we don't know how to count, we have made up our minds to return it. You'll find it in the drawer of his bed-table!" And the whole three laughed good-temperedly as I went away to his room to secure it.

"The incident I have next to relate is one which was so discreditably to one or two of us, and especially to myself, that I should prefer to pass it over in silence, but that its non-mention would leave the *ensemble* of the narrative an untruthful one.

"The reader has been told in the preface to these pages how it was that we were obliged to relay each other at short intervals, so that from first to last a good many different delegates had been engaged in the distribution at Metz and the examination of the surrounding villages. Now several of us were possessed with that love for collecting curiosities for which Englishmen are said to be especially marked; and from time to time, as we moved about over the fields of battle or through ruined houses, we picked up all sorts of incongruous things, such as pieces of uniform, helmets, bits of glass from chapel windows, bits of charred wood, scraps of bomb-shell, broken stone, &c. If we had stopped at this point, all would have been well. Such articles have a certain interest, sad though it may be, from their association with the scenes we had witnessed during our stay in the war-ruined district. But without reflecting on the gross inconsistency of what we were doing, some of us went a step farther, and collected actual weapons of war. This was in itself a serious offence against the Prussian military orders, although we were not aware of it; and the end of it was that one of our number was seized and thrown into prison; a search was made on our premises for arms, which resulted in our 'relics' being taken away. We were, however, well known to the Préfet, Count Henckel-Donnersmarck, to whom we immediately appealed; and although an offence against the military law, of which we were technically guilty, was not within his jurisdiction, he at once explained to General Lowenfeld, the military governor of Metz, who and what we were. The General was a kindly tempered man, though a strict disciplinarian, and after two days and nights of imprisonment, he released our friend, and stopped all further action against us. Both he and the Préfet were indeed highly amused at our scrape, for they knew as well as the reader that we had no intention whatever of using weapons except as curiosities pure and simple. It was a case in which we ought to have avoided the very appearance of evil; and by not doing so we narrowly risked compromising the testimony of the Society of Friends against bearing arms, in addition to having such a season for reflection in the interior of a German fortress as would have sent us back at the end of the war sadder and wiser men.

"And now comes the closing chapter in the eventful month I spent at Metz. The time was up for my return to England, and Thomas Whitwell, who had been one of our earliest workers, found his home affairs compelled him to leave also. It was arranged that we should meet at the station at five o'clock on the afternoon of the 21st, and travel together as far as Saarbrück or Trèves. I was at the station with our luggage, when T. W. came almost at the last moment to say he had been

to take leave of the Allens, and that Ellen was dying so rapidly that no hope was entertained of her surviving till the morning. Of course we instantly returned to the town, as we could not leave our friends at such a moment as this. We left our luggage at Rue Poncelet, and repaired to the Hôtel de Metz, where we should see Dr. Webb and Dr. Wyman. Scarcely had we seated ourselves at table when a messenger came in to say that Ellen Allen had passed away.

"There were other incidents that might interest the reader, but I have no heart to tell them. Often when alone these memories of Metz fill me with a gloom I cannot describe. When I used to read in newspapers, before going there, the figures giving the killed and wounded after a battle, they were mere statistics and nothing more. Now they are no longer so. Manly and sorrowful faces rise before me of some who have fallen victims in the struggle, and give a startling reality to the words—*Whoso hateth his brother is a murderer.*" Of the material ruin of the war no enduring effect will remain. The burnt-down houses may be rebuilt,—the devastated fields, now that England gives her help, will soon be re-sown. I only see the torment and sorrow and death it has everywhere left in its track—the poor miserable man shrieking, writing in a pool of his own blood—the white-haired old general at Gravelotte, bending with a broken heart over the grave of his child—the nailmaker's wife in the Thionville road, crying in a despair more bitter than death, as she turns her face to the wall when her son is mentioned—her only son, from whom she is never to hear one parting word, and never to receive even the most sombre souvenir. And when I remember that many hundred thousand homes like theirs have no more hope of happiness until all this generation has gone down to the grave, I get a dim and vague sense of a suffering to which no language can give utterance. The mirage that men call military glory, vanishes, and nothing is left of the war but its cold and mournful reality—long deep rivers of blood, and deep silent rivers of tears."

I have observed that deviating from this path of plainness, which Truth leads into, and making departures in dress, opens the way to intimate connexion with young people out of our Society, or libertines in it; and so leads further and further from a due subjection to Christ's kingdom and government, often making them forget and lose the good which they formerly professed, and consequently, draws them along into the utmost danger. Whereas, adhering to the truth and its plain path, opens the way for safer and more profitable and edifying connexions, as I often have, to my solid, inward satisfaction, which I hope I shall never forget.—*James Gough.*

Christ is a perfect physician and is able to work a perfect cure on the heart that believeth in Him, and *waiteth upon Him.* Did Christ cure perfectly outwardly in the days of his flesh; and shall He not perfectly inwardly in the days of his Spirit? Yes, certainly. The lame, the deaf, the dumb, the lepers, waiting upon Him in the way of his covenant, shall be cured by Him as perfectly inwardly, as ever others were outwardly.—*Isaac Pennington.*

BE TRUE AND FAITHFUL.

Speak thou the truth. Let others fence,
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Guard thou the fact; though clouds of night
Down on thy watch-tower stop;
Though thou shouldst see thine heart's delight
Borne from thee by their swoop.

Face thou the wind. Though safer seem
In shelter to abide;
We were not made to sit and dream:
The safe must first be tried.

Where God hath set His thorns about,
Cry not, "The way is plain";
His path within for those without
Is paved with toil and pain.

One fragment of His blessed Word,
Into thy spirit burned,
Is better than the whole, half-heard,
And by thine interest turned.

Show thou thy light. If conscience gleam,
Set not thy bushel down;
The smallest spark may send his beam
O'er hamlet, tower, and town.

We, woe, to him on safety bent,
Who creeps to grasp his youth,
Failing to grasp his life's intent,
Because he fears the truth.

Be true to every inmost thought
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

Hold on, hold on—thou hast the rock,
The foes are on the sand;
The first world-tempest's ruthless shock
Scatters their shifting strand.

While each wild gust the mist shall clear
We now see darkly through,
And justified at last appear
The true, in Him that's True.

Henry Alford

"There's not a heath however rude,
But hath some little flower,
To brighten up its solitude,
And scent the evening hour.

There's not a heart, however cast
By grief and sorrow down,
But hath some memory of the past,
To love and call its own."

For "The Friend

California.

(Continued from page 269.)

"Men of mediocre quality are no better in San Francisco than in older cities' States. Ten or fifteen years of stern chafe after fortune, among the mines and mountains and against the new nature of that orig country, has developed men here with a various and toughening experience in all temporalities of life, and a wider resource fighting all sorts of 'tigers,' than you easily find among the present generation of the Eastern States. Nearly all the mer means in California to-day have held long various struggles with fortune, failing on twice or thrice, and making wide wreck, buckling on the armor again and again, trying the contest over and over. So I throughout the Pacific Coast States; I hardly met an old emigrant of '49 and who has not told me of vicissitudes of fortune of personal trials, and hard work for bread and life, that, half-dreamed of before emigrating, he would never have dared to encounter and which no experience of persons in a position in life in the East can parallel.

consequence partly of all this training, partly of the great interests and the wide scope to be dealt with, the men we find at the head of the great enterprises of the Pacific have great business power,—a wide reach, reach, a boldness, a sagacity, a vim, can hardly be matched anywhere in the London and New York and Boston.

Irish men of more philosophies and sciences—men who have studied business as science as well as practised it as a trade,—here in San Francisco are the men of intuitions and more daring natures; cannot tell you why they do so and so, who will do it with a force that commands success. Illustrations of such men and bold and comprehensive operations may be seen in the Bank of California,—the financing of the Pacific States, with five millions of capital,—the California and Oregon navigation companies, controlling the navigation of these two States, the woolen mills and machine-shops of San Francisco, the Wells-Fargo Express and Stage Company, in the mining companies, especially the Comstock lode, in the Central Railroad Company, even in the large of the interior valleys, and in the wheat and fruit regions of the valley.

San Francisco is too, is audacious and original, and somewhat difficult of characterization, is a representative town of the Pacific West. It holds in chaos as yet all sorts of elements, the very best, and the very worst, of all. There is much of New York, much of St. Louis and Chicago, and a deal that is original and local; a born separation from the centres of our best civilization; of the dominating material and masculinism of all life in San Francisco of comparative lack of homes and family influences; of the considerable European and Asiatic elements mingling in settled civilization.

San Francisco is a city of many of the materials of life,—the abundance of hotels and restaurants, in facilities of inter-communication,—San Francisco California already set many an example to other communities. The hotels of the city are the equals of the very best of the Atlantic States; the restaurants the superior. The clean habit of living in lodgings and eating meals at restaurants is very much in vogue in San Francisco, and has stimulated character and equalized the prices of the hotels.

San Francisco is a city of many of the materials of life's convenience are organized in this city is the Wells and Fargo Express Company. It is our Eastern express company. It extends to every village, almost every mining camp in all these Pacific States and territories. It anticipates, almost sedes, the government in carrying letters, it does errands of every sort and to every place; it exchanges gold and greenbacks; it and sells gold and silver in the rough; it is as all the principal stage lines of the interior; it brings to market all the productions of gold and silver mines; and, in brief, is a ready companion of civilization, the friend and universal agent of the pioneer, his errand-boy, and banker. In the carrying business, this company has proven how, even in a new country, it is practicable for the government to abandon the post-office business without any very great inconvenience to the people. For years, it carried many more

letters on the Pacific coast than the government did; for, though it first paid the government postage, on every one, and then added its own charges, the certainty and promptness of its carriage and delivery, together with its appearance on the ground before the representatives of the post-office, made this department of its agency very much in favor with the public. At all its offices are letters received and delivered as in a government post-office, and in a single year the number of letters going through the hands of the express company was high upon three millions. In this and in many other ways, the express agency of the Pacific coast is far in advance, in usefulness, of that of the East.

"The food markets of San Francisco will certainly be a delight, perhaps a surprise, to the stranger. In supply, in variety, and in perfection of quality, the results of the various climates, and the fruitful waters and soils of the State, and the markets of no other city approach them. Here are spring, summer and fall vegetables of every kind, all the time, and of the largest size and healthiest growth; here strawberries may be bought twelve months in the year; here, for months in succession, are grapes of many varieties from two to twelve cents a pound; black Hamburgs, Muscats and Sweetwaters at the higher price; here are apples from Northern California and Oregon, pears, figs, peaches, apricots, nectarines, plums, and blackberries from the neighboring valleys, oranges, lemons, limes and bananas from the southern countries, all in the fullest perfection of form and ripeness, and at moderate prices by the pound—for fruits and vegetables are uniformly sold by weight; then, too, here is flour at half Eastern prices; and salmon throughout the year at ten to twenty cents a pound, with smelts, soles, herrings, cod, bass, shrimps, every treasure of the sea; while the variety of game is unequalled, and meats of all kinds are at least as cheap, and often cheaper, than in New England and Middle State towns.

The materials for living are in as rich supply, indeed, as the art of their preparation is perfected; and it will not take the thrifty mind long to calculate that, so far as food is concerned, a family can be supported more cheaply in San Francisco than in New York or Boston. The prices quoted are of course specie,—for the Pacific States have persistently refused greenbacks and bank-bills; but wages and profits are also in specie, and are higher, generally, than currency wages and profits in Eastern cities. But the fastidious Yankee, who never forgets his home, or his mother's pies and preserves, insists that the quality of the fruit and vegetables is below that of the productions of the orchards and gardens of the Middle States and New England,—that there is just a lower flavor and delicacy in them; a sacrifice of piquancy and richness to perfection of shape and bulk.

"It is not easy to draw any very exact comparisons between wages and profits, and the expenses of living, in San Francisco and in the Eastern cities. Prices are fickle now everywhere; and a comparison true to-day would be false to-morrow by reason of changes in the value of money, always going on at the present time, and always impending. Food is certainly much cheaper, on the whole, in San Francisco than in corresponding cities of the East; and wages and profits are as undoubtedly higher. But there is a rapid ten-

dency to equalization; and the difference in favor of the Pacific Coast will gradually but speedily fade away. At present the gold or silver dollar buys perhaps twenty per cent. more in San Francisco than the paper dollar in New York, and can be got with say twenty per cent. less labor. But, on the other hand, there is less settled economy here than there. The free and easy, reckless extravagance of early California times is not wholly outgrown.

* * * Large profits are generally demanded by the traders; nothing is sold for less than 'two bits' (twenty-five cents); and a fifty-cent piece is the lowest coin that it respects to carry, or throw to the man that waters your horse. At the best hotels, the Occidental and Cosmopolitan, the price is three dollars a day in gold, which is cheaper than the four dollars and a half currency charged by the fashionable hotels of Boston and New York. There is no coin in use less than a dime (ten cents); one of these answers as 'a bit'; two of them will pass for two 'bits,' or twenty-five cents. Rents and real estate are both high and advancing, and are probably above those of any Eastern city save New York.

"The business portions of the city are handsome and substantial, with brick and stone. There are a few distinctively fine structures, as the Bank of California, and the Halls of the Mercantile and Young Men's Christian Associations. Several churches are also attractive for size and architectural pretensions. But the earthquakes, to which the city and the coast are always exposed, and which within a few years have frequently visited them, admonish the citizens to build strong and low, even for business purposes; and, while the greater abundance and less price of lumber for a building material, lead them more to detached and wooden dwellings than is common in large cities. Brick tenement blocks are comparatively rare. Most of the homes are separate cottages, large and pretentious with the few, small and neat and simple with the many. The wide reach of sand hills and intervening valleys, that make up the peninsula on which the city is located; encourages this independent, spreading habit of building; and the extent of the street railroads of the city, about twenty-seven miles in all, shows what a large area has already been covered by its population.

"We shall be of a very indifferent sort of persons, and have no friends, to escape, during the first week of a visit to San Francisco, an invitation to drive out to the Cliff House for breakfast and a sight of the sea-lions. This is the one special pet dissipation of the city. And, indeed, it is a very pleasant, exhilarating excursion. A drive of five or six miles, along a hard-made road over the intervening sand hills brings us out to the broad Pacific, rolling in and out,—wide as waters be. We strain our eyes for Sandwich Islands and China,—they are right before us; no object intervenes, and we feel that we ought to see them. Just at the right, around the corner, is the Golden Gate; and vessels are passing in and out the Bay. A rare cliff rock piles us beyond the sands, within the Ocean; and a fine hotel on its very edge offers every hospitality,—at a price. Out upon half a dozen fragmentary rocks, like solid castles moored in the Ocean below and before, are the seals and pelicans. The rocks are covered and alive with them. Crawling up from the water, awkwardly and blunderingly like a

babe at its first creeping, they spread themselves in the sun all over the rocks, twenty and thirty feet high sometimes, and lie there as if comatose; anon raising the head to look about and utter a rough, wide-sounding bark; often two or three, provoked by a fresh quarter on their territory, get into combat, and strike and bite languidly at one another, barking and grumbling meanwhile like long-lunged dogs; and again, tired of discord or weary of felicity, they plunge, with more of a spring than they do anything else, back into the deep sea. An opera-glass brings them close to us upon the hotel piazza, and there is a singular fascination in sitting and watching their performances. They are of all sizes, from fifty pounds weight up to two hundred and three hundred. Sea gulls and pelicans, the latter huge and awkward in flight as turkeys, dispute possession of the rocks; resting in great flocks, or with load flaps flying around and around, overlooking the water for passing food.

(To be continued.)

For "The Friend."

Biographical Sketches, &c., of Friends.

In perusing the lives of some of our eminent and honored predecessors, as recorded in the valuable though unpretentious volume with the above title, lately issued by the Tract Association of Friends of Philadelphia, the assuring words of the Psalmist seemed to apply with peculiar force, "The righteous shall be in everlasting remembrance."

In this day of change, outward knowledge and worldly mindedness, it will no doubt prove of great advantage for all of us—especially the young or careless—frequently to recur to the lives of precious fathers and mothers in Israel, who, no longer with us to guide, to counsel or direct, have bequeathed to us by the purity, holiness and dedication of well-spent lives in the service of their Divine Master, a priceless legacy.

In honoring the memory of these dear departed ones, we do not desire to exalt the creature, but through them the cleansing, sanctifying power of Divine Grace, by which they were enabled as instruments in the hand of our Heavenly Father to shine forth in the midst of spiritual darkness, turning many into the paths of righteousness, and proclaiming to all, by their consistent walk and conversation, that truly their "life was hid with Christ in God."

It is in vain that any attempt to underrate their piety, zeal, or self-denying devotion to the cause of their blessed Master; we cannot rob them of the precious inheritance they have obtained through faithful obedience. We may rest assured we shall deceive ourselves by endeavoring to find out some other path than they trod, to lead us to the kingdom. The smiles or the deceptive influences of the world may allure us into a false rest or security, but here we can find no real peace or safety; if we truly desire to be the children of God, we must look within, and there, by the light of Truth, try the foundation on which we are building, and then reverently and prayerfully seeking to be led and guided by the Spirit of light and of grace, we shall come to know the blessed import of these words, "follow us as we have endeavored to follow Christ." J. B.

Richmond, Indiana, 4th mo. 6th, 1851.

For "The Friend."

A Snow Storm in New Zealand.

The flourishing English colonies in New Zealand, lie in latitudes nearly corresponding with those of the United State in the northern hemisphere, and the middle island is said to have a fine climate, closely resembling that of the southern counties of England. Violent thunder storms however are frequent, and, on some rare occasions, snow falls in prodigious quantities. *Chamber's Journal* gives some extracts from a recent publication entitled "Station Life in New Zealand, by Lady Barker," from which the following is taken:—"The chief agricultural interest in New Zealand, as well as in Australia, is grazing and the production of wool, and the business appears to be pursued in much the same manner in all the British colonies. The holdings which are called 'Stations,' are generally large tracts, on each of which 50,000 or more sheep are kept. It was at one of these the writer resided for some years and she found New Zealand life in general pleasant enough. On one occasion, however, she had a most trying and distressing experience, which is thus related:—

"Towards the end of July, 1867, the weather was very wet and cold, but cleared up in the last few days. All the stores at the Station were at the lowest ebb, and, after waiting a day or two, to allow the roads to dry, the dray was despatched to Christchurch for provisions, (a distance of sixty-five miles) and Lady Barker was left alone, her husband also having gone to Christchurch, but arranging to send a friend to escort her to the town on the following day, as he should be obliged to remain for a week. The lambing season was only just terminated on the runs; thousands of lambs were skipping about; their condition was most satisfactory, and the prospects of the colonists were flourishing. On the 29th, there was a 'sou' wester'; but no change was made in their plans, and Lady Barker was left alone. 'My mind,' she says, 'was disturbed by secret uneasiness about the possibility of the dray being detained by wet weather, and the dense mist seemed pressing everything down to the ground. I was so restless and miserable, I did not know what was the matter with me. I wandered from window to window, and still the same unusual sight met my eyes; a long procession of ewes and lambs, all travelling steadily down from the hills towards the large flat in front of the house; the bleating was incessant, and added to the intense melancholy of the whole affair. When Mr. V. came at one o'clock, he said that in the other ranges the sheep were drifting before the cold rain and mist in the same manner. Our only anxiety arose from the certainty that the dray would be delayed at least a day, perhaps two; this was a dreadful idea. For some time we had been economizing our resources, to make them last, and we knew there was absolutely nothing at the home station, nor at our nearest neighbor's, for they had sent to borrow tea and sugar from us. At dusk, two gentlemen rode up, not knowing F. was from home and asked if they might remain for the night. They put up their horses, and housed their valuable sheep-dogs in a barn full of clean straw, and we all tried to spend a cheerful evening; but every one confessed to the same extraordinary depression of spirits that I felt."

This was the beginning of a period of terror,

suffering, and loss, which needed all the n and resignation at the writer's comm The next morning the snow was falling t fine and fast; no sheep were visible, an tense silence prevailed. There was very mutton in the house, no oatmeal, no e cocoa, and no sheep were visible, an of food, and very small fire only coul allowed. Towards night she fancied garden fence looked strangely dwarfed no one was alarmed. "Snow now lies in Zealand." Next morning it was fou deep, still falling heavily and steadily i dense clouds; the cows were not to b the fowl-house and pig-styes had entire appeared; every scrap of wool was covered up; both the verandas were in sable, and the only door which could be ed was that of the back kitchen. The miasma was in the following cond Water, and we had some picnic biscuits it. For dinner we had the last tin of sard the last pot of apricot jam, and a tin of fed biscuits. There were six people t food every day, and nothing to feed them. Thursday's breakfast was a discovered cr dry bread, and our dinner rice and salt last rice in the store room." The snow unceasingly, only one window in the afforded light; every box was broken up used for fuel. On Friday the eatables all consumed, and the women servants in terrified despair. Of the sheep no was to be seen, the dogs kennels could n got at. On Saturday the cows were f and dragged within the enclosure, and four hours severe toil, a little oats straw dug out for them. No nothing more but one bottle of whiskey, and all were ed and frozen. On Sunday the rain cam heavily, and in time so far washed the away that the men contrived to tear off shingles of the roof of the fowl-house, a cure some aged hens, mere skeletons a week's starvation; and also to pick a rail from the stock yard fence which them an hour's firing, and enabled the make a kind of stew of the hens. After meal every one went to bed again, for scarce. On Monday the rain pa cleared the roof and the tops of the wind some hay was procured with incredi for the starving animals, and some mor were killed. The wind shifted and th prisoned party began to have a little b saving some of the thousands of sheep lambs which they now knew were l under the smooth white winding sheet night the gale roared, and on Tuesda pig-sty was reached, and one of its m who had been perfectly snug all the tim slaughtered, so that the fear of starvat at an end. On Wednesday they saw th and the men succeeded in digging out the and then Lady Barker insisted on acce nying them to the summit of a neigh hill, in order to ascertain the fate of the. This must be told in her own words, a ble and simple account of one the most ble calamities which ever befel New Ze where it appears this fearful snow stor there is foretold by the Maori (natives), t there is no record among their traditi any similar disaster.

"As soon as we got to the top, th glance showed us a small dusky patch to the edge of one of the deepest and

at the bottom of the paddock. Expedient eyes saw that they were sheep, but they had not the shape of animals at all, quite near enough to see distinctly, and the gentlemen exchange looks of surprise, and they said some low words from which I gathered that they feared the worst. We went down to the flat, we took a careful look around, and made out a patch, dark by comparison with the some two hundred yards lower down creek, but apparently in the water. On the other side of the little bill the snow seemed to have drifted even more deeply, for the narrow valley which lay there presented, as we could see, one smooth, level snow.

As soon as we got near the spot we observed, we found we were walking on a sheep, embedded in the snow, one over her; but, at all events, their misery had over some time. It was more horrible the drowning huddled up 'mob,' which made the dusky patch we had noticed the hill."

The exertions made by the whole party, and the suspense and pity they felt, the small of their exhausting labor produced, form a striking picture. In the case of the second flock all the sheep were dead, but a few were saved among the first. On an island formed at the head of the creek, where water swept with such fury around a rock as to wash the snow and sheep all away, I saw at some little distance they began to cumulate in a heap, Lady Barker had ninety-two ewes in one spot, but did not wait to count the lambs.

The total loss was half their flock and 75 per cent. of their lambs. When they had read the news of the fearful snow storm in other parts of the country, they found that the distant back country rangers had not done so severely than they had, for they took shelter under high river banks, and the tragedy of the creeks was enacted on a larger scale; or they drifted along before the first day's gale, until they came to a fence, and there they were soon covered and trampled each other to death. Not a sheep were sheep, but cattle, found dead in the snow, and the fences on the plains.

This tragic occurrence says *Chamber's Journal* is the sole drawback to the best, pleasant and most encouraging narrative of collocation to be found among the abundant literature of emigration.

Selected.

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 agents would be done to appearance, but was done, would be done to more effect; and would bless his own work. Not thousands, nor ten thousands of rivers of life, nor a great appearance of doing, and of God, Lord, Lord; but doing and suffering the will of God. This mysterious work is depending on man's wisdom and activity. I keep my feet from sliding in slippery places—grant the power, mercy and love to the little me, that I may move with it, and with it. Is Thy Seed under suffering—is on low amongst men? Grant ability to us in sincerity, where Thou art, there let servant be, even if it is in suffering and pain.—*Thomas Scattergood.*

Selected for "The Friend."

Under a sorrowful sense of the growth and spreading of some disagreeable things in the church, in this time of liberty and rest from persecution, which we have long enjoyed, I cannot well any longer forbear, but hereby lay before you one of those grievous disorders, humbly craving your renewed endeavors that the same, if possible, may be remedied.

The afflicting particular now before me, is one of those creeping weeds, rising in the summer-time of ease, which although not ranked amongst immoralities, yet, nevertheless, is very ignominious and noxious to our Society, viz: dullness and sleeping in our religious meetings; which reproach would be removed from amongst us, if all the professors of Truth did observe and practise the faithful advice of the apostle to the primitive believers: "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God." By which moving entreaty and exhortation we may understand, that in the right performance of divine worship unto Almighty God, we should endeavor so to appear before him, in such a living and reverent concern, as that even our very bodies may be as living and holy oblations to him. But alas! alas! it is too obvious, dullness, slumbering and sleeping prevail over too many, even when assembled on account of performing worship to the Lord, to the great reproach of our Society and holy profession, and particularly to the persons overtaken with this weakness, which is so very inconsistent with the spirituality of gospel worship professed by us.

This grievous fault causes no small affliction to the faithful amongst us, and doubtless is an occasion of stumbling to sober enquirers, if they see such heaviness and dullness amongst us, who have justly disused set forms of worship, and sit in silence, under pretence of waiting for the moving and operating of the Spirit of truth, in which alone the Father is acceptably worshipped. If they observe several overcome with the dark spirit of slumber, may they not make their remarks on such unbecoming weakness. And doth it not render us and our silent meetings contemptible? May not the tender enquirers justly charge us with absurd inconsistency? And may not the frothy and airy make it the subject of ridicule? But oh! dear Friends, that is not the worst; for our gracious God, who hath expressly said, I will be sanctified by them that come nigh me, is dishonored by such poor dull souls, and they also deprive themselves of that spiritual benefit and divine goodness, which accrues to the true and living worshippers. Neither the bodies nor the spirits of such poor creatures, who have contracted that odious habit of sleeping in meetings, whilst under that dark cloud, are either living, holy, or acceptable sacrifices, not being transformed by the renewing of their minds; but being dull, dark and drowsy, are not in a capacity of knowing what is that good, and acceptable, and perfect will of God, much less of doing it.

Wherefore, my dear Friends, I beseech you in the bowels of Christ, that you would exert yourselves in the wisdom of truth, to prevent

this indecent frailty and disorder; for although the most effectual way of amending this and all other disorders is, that every one come to and witness the real work and power of the all-sufficient grace and spirit of God; yet instrumental means, discreetly used, may be of singular service. And I hope it will become the care and concern of this meeting, to give reasonable and suitable advice to Monthly and Particular Meetings, to entreat, exhort, and rebuke such on whom a negligent, lukewarm disposition of mind prevails, that they do watch and war against sleeping in meetings of divine worship. Oh! that such may be roused up to a sense, how they dishonor themselves and the truth they make profession of, and in watchfulness and prayer sit before the Lord in a living frame of mind, waiting for the comfortable, enlivening influences of the Holy Spirit, and not be again overcome with the evil now spoken of; which is the fervent desire and prayer of your exercised friend and brother

DAVID HALL.

The Compass Plant.—The first mention of the so-called "polarity" of the compass plant, *Silphium laciniatum*, was made in communications addressed to the National Institute, by General Benj. Alvord, then Brevet Major, U. S. A., in 1842; although the fact was well known to many hunters and others.

General Alvord's first conjecture, that the leaves might have taken up so much iron as to become magnetic, having been negatived by analysis, he suggested that the resinous matter, of which the plant was full, and from which it was sometimes called resin weed, might have some agency in producing electrical currents.

As to its geographical distribution, he stated that it extended from Texas on the south, to Iowa on the north, and from Southern Michigan on the east, to three or four hundred miles west of Missouri and Arkansas; its chief habitat being rich prairie land.

Dr Gray, thought "that the hypothesis of electrical currents was hardly probable, as resin was a non-conductor of electricity; but that the polarity was due to the fact that the leaves were inclined to be vertical, and the direction of their edges north and south was the one in which their faces would obtain an equal amount of sunlight."

Charles E. Bessey, of the Iowa State Agricultural School, says: "We have the curious 'compass plant,' *S. laciniatum*, growing in great abundance throughout all this region. The polarity of its leaves is very marked. Use is made of it by the settlers, when lost on the prairies in dark nights. By feeling the direction of the leaves, they easily get their bearings."

From the record of these observers, there can be little doubt that the leaves on the prairies do assume a meridional bearing; and the cause assigned for this by Dr. Gray, is undoubtedly the correct one, viz.: that both sides of the leaf are equally sensitive. It is well known that the two sides of a leaf usually differ in structure, that the number of stomata, or breathing holes, is much greater on the under than the upper surface; and that the tissue of the upper is denser than that of the lower stratum. As the two surfaces of the leaf of *S. laciniatum* appears something alike, Dr. Gray suggested that it would be well to examine the leaf microscopically, in order to see if it corresponded with ordinary leaves

in the above respects, or with truly vertical leaves, the two surfaces of which are usually similar, or nearly so. Such an examination was accordingly made, when it appeared that both surfaces of the leaves presented the same number of stomata; while the leaves of other species of *Silphium*, in which no tendency to assume a north and south position is shown, exhibited great difference in the stomata of their surfaces. The magnifying power used was about four hundred diameters.

The observations here recorded appear to show that the meridional position of the edges of the leaf is to be explained by the structure of the two surfaces, which, being identical, at least in the important respect of the number of the stomata, seek an equal exposure to the light; the mean position of equal exposure, in northern latitudes, being that in which the edges are presented north and south, the latter to the maximum, the former to the minimum of illumination.—*W. F. Whitney, in American Naturalist.*

My mind is often led to visit, mentally, many parts of our fold, as a people, and earnestly do I desire that our tender lambs may not be induced to gather where there is not safety; and to pray that the arms of the Good Shepherd may be extended, and open to them for their preservation.—*S. L. G.*

The sun is health, and disease flies before its presence. Open wide your portals for its beneficence presents. Bring your sick into the influence of its beams. Let its rays enter every sick-room, away with curtains and blinds, and let the king of glory enter with healing on his wings. The sun-cure is worth all the water-cures and earth-cures and all the pathies united.—*A. K. Gardner, M. D.*

Neglect nothing. The most trivial action may be performed to ourselves, or performed to God.

THE FRIEND.

FOURTH MONTH 22, 1871.

SUMMARY OF EVENTS.

FOREIGN.—The state of affairs in Paris and its neighborhood has not improved. The communists still rule the city, and appear at present to be too strong for the government, though it is expected that authority will finally be established and order restored. Hostilities have been kept up, but the government does not appear to have attempted any further important military operations. A dispatch of the 16th, of the New York *World* says: "Desperate fighting, resulting in victories for the commune, is reported. Five consecutive attacks were made on Fort Vanvres, and were repulsed with great slaughter. The losses of the government troops were dreadful. At Neuilly the combat is fierce, but the communists gain ground steadily." Dispatches to the *Tribune* also say that the fighting at Neuilly has been very severe. The government forces still hold the bridges at that place. On the other hand Versailles dispatches of the same dates declare that no important military events whatever had occurred recently. The insurgents make much noise and waste ammunition by firing from the forts held by them, during the night. The bill giving municipal rights to Paris has been adopted by the National Assembly. On the 13th delegates from the party of conciliation returned to Paris after having had an interview with the President of the Republic at Versailles. The conditions of peace proposed to them by Thiers were, that the insurgents should first lay down their arms, and then municipal franchises would be granted to the city.

The British consul at Paris has warned all Englishmen to leave the city.

The plate seized by the Paris authorities is being converted into specie. The sacking of public buildings by mobs of men and women continues. Paris is cut off from all communication with the outer world, and no messenger can leave without a pass signed by General Dombrowski, the commander of the communal forces. The sale of horse flesh has been resumed, and there are other indications that the supply of food is gradually failing. The women of Paris have been invited to form a national organization for the defence of the city.

The official journal of Berlin says, that Germany will only interfere in the affairs of France when it shall become necessary for the collection of the money due to herself. Favre, in a speech to the National Assembly, said that the Emperor had expressed sympathy for the government of Versailles, as the only legitimate government of France. He also stated that the German administrator in France, General Fabricé, had declined the overtures made to him by the Commune, which he believed most shortly succumb to the power of the government.

The President of Hayti, since the departure of the San Domingo Commissioners, has received addresses, numerously signed, from every town and village of the republic, protesting the attachment of the Haytiens to their nationality and a determination to maintain their independence against intrusion, from whatever quarter, and in whatever manner it may show itself. The addresses breathe the same sentiments against annexation.

Cable dispatches of the 17th show that the situation at Paris was still unchanged. The government troops attacked the Communist's position at Vanvres on the morning of the 15th. The attack was sudden, and took the insurgents by surprise, but they soon rallied, and after a sanguinary contest in which many lives were sacrificed, compelled the government forces to retire. Several times during the day the fight was renewed, but the insurgents remained masters of the position. At Neuilly and other points there has been very little struggle without any decided advantage on either side, though the government forces are believed to have suffered the most. The insurgents are under the strictest discipline, and in the late engagements have taken several thousand prisoners, a number of manufacturers have been arrested by order of the government for keeping their workshops open, and thereby preventing nationals in their employ from joining the army.

A dispatch from Versailles says, the government gives Paris twenty-four hours to surrender. One from Neuilly in reply treats the demand with contempt. A Communist decree provides for methodical requisition upon the inhabitants of Paris, street by street.

London, 4th mo. 17th. Consols, 93½. U. S. 5-20's of 1862, 90½; ten-forties, 5 per cents, 89¼.

Liverpool.—Uplands cotton, 7½ a 7½d.; Orleans, 7½ a 7½d.

UNITED STATES.—The following is a statement of the expenditures of the government for the quarter ending Third month 31st, 1871:

Civil and Miscellaneous,	\$15,921,311 51
War,	7,892,800 33
Indians,	4,448,943 96
Pensions,	1,081,290 44
Interest on Public Debt,	7,737,856 42
	36,332,558 76

Total, \$73,414,761 42

Arrangements for an armistice between Spain and the Pacific republics of South America have been concluded and signed at the Department of State, Washington. The conditions are: First, That the armistice cannot come to an end, unless notification to that effect be given three years before hostilities may be resumed. This is contingent on peace.

Second, Trade to be resumed at once between the belligerents, as well as neutrals.

Third, Negotiations for a formal peace are to be begun next week.

The United States Senate, after a prolonged debate, has passed the bill for the suppression of lawless outrage in the South, by a vote of 95 to 24, with amendments that will return it to the House for concurrence. The House, by a vote of 99 to 98, has passed the Senate bill repealing the enactment that each new Congress must convene on the 4th of Third month. The law now in force, that Congress shall assemble in the Twelfth month as formerly.

The latest advices indicate that the last cotton crop will reach 4,000,000 bales.

The interments in Philadelphia last week numbered 277. Of consumption, 63; inflammation of the lungs, 29; old age, 14.

The subscriptions to the new five per cent. U. S. United States annots on the 15th inst. to 760,400.

The Markets, &c.—The following were the quot on the 17th inst. *New York*—American gold, U. S. sixes, 1881, 117; ditto, 5-20's, 1862, 113½; 10-40, 109¼; Superfine flour, \$6.20 a \$6.40; brands, \$6.50 a \$10.00. No. 2 Chicago spring v \$1.57 a \$1.60; amber western, \$1.63 a \$1.65; Genesee, \$1.62 a \$1.87. *Philadelphia*.—Superfine, \$5.25 a \$6.75; finer brands, \$6 a \$9.25. Western wheat, \$1.83 a \$1.85; white, \$1.75 a \$1.85. No. 2 corn, 77 a 78 cts.; western mixed, 72 a 74 cts. Of 68 cts. The receipts of beef cattle number one Choice sold at 81 a 9 cts.; fair to good, 7 a 8 cts; common 4 a 64 cts. per lb. gross. Sheep sold at 3 cts. for clipped, and bought at 7 a 8 cts. per lb. Corn fed hogs \$3 a \$3 per 100 lbs. No. 1 Oats, 37 a 38 cts.; No. 1 corn, 53 a 54 cts.; No. 2, 52 cts. Oats, 48 cts. Lard, 10½ a 10½ cts. *St. J.*—Cotton, 13½ a 14 cts. Spring wheat, \$1.27 a \$1.29 Mixed corn, 47 cts. Oats, 7½ a 80 cts.

RECEIPTS.

Received from members of Goshen Monthly ing, \$90, for the Freedmen, per Isaac Hall.

WANTED,

A Teacher for the Boys' Arithmetical School, Westtown. Apply to

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Charles J. Allen, 525 Pine St.
Joseph Walton, 728 Buttenwood.

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Samuel Morris, Olney P. O., do
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Physician and Superintendent.—*JOSHUA H. W. NIXON, M. D.*

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MARRIED, Second month 28th, 1871, at Fri Meeting for the Northern District, HENRY SC SARAH H. ALEXANDER, daughter of Wm. Alexa

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

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gaman's Process of Cutting Hard Substances.

BY COLEMAN SELLERS.

low to cut or carve, mechanically, hard substances, such as stone, glass or hard metals, an expeditious, accurate and economical manner, has always engaged the attention of inventors. At the present time, the rapidly decreasing cost of manual labor makes improvements in this direction more needful. The discovery and utilization of opaque crys- talyzed carbon, cheaper than transparent diamonds, but perhaps equally durable, has gone far in this direction. Now, B. C. Tilgh- man, of Philadelphia, comes forward, and shows that a jet of quartz sand thrown against a block of solid corundum will bore a hole through it $1\frac{1}{2}$ inches in diameter, $\frac{1}{2}$ inch deep, in five minutes, and this with a velocity obtain- able, by the use of steam as the propelling power, at a pressure of 300 pounds per square inch—a remarkable result, when we consider that corundum is next to and but little in- ferior to the diamond in hardness.

At the stated meeting of the Franklin In- stitute, held 2d mo. 15th, 1871, the Resident Secretary, Dr. W. H. Wahl, introduced this invention, illustrating his description of it by actually cutting or polishing the surface of a plate of glass by a sand blast of very moderate intensity. Various examples of hard substances cut, polished and carved into pipes, were displayed. In the discussion which followed the presentation of this very remarkable discovery, Robert Briggs, in his interesting remarks on the subject, took occasion to say that it had been long remarked that window glass, exposed to the wind driven dry, near the sea shore, soon loses its polish, and he cited some other well known examples of erosion of surface when exposed to a con- tinued stream of moving particles. When we think of the many such examples, and con- sider that engineers have had continually to take provision against this well known cut- ting effect, it seems surprising that it should not have been turned to some good account before this.

Dr. C. T.'s attention seems first to have been directed towards cutting stone, or hard metal, a jet of sand impelled by escaping steam

under high pressure. His early experiments were, I believe, with very high pressure, but as he progressed in the knowledge of results obtainable with various velocities, a great use for this process seemed to develop itself in sand driven by moderate air blasts, and applied to grinding or depolishing glass for ornamental purposes.

For grinding glass he uses a common rotary fan, 30 inches in diameter, making about 1500 revolutions per minute, which gives a blast of air of the pressure of about 4 inches of water, through a vertical tube, 2 feet high by 60 inches long, and 1 inch wide.

Into the top of this tube the sand is fed, and falling into the air current and acquiring velocity from it, is dashed down against the sheets of glass, which are slowly moved across, about 1 inch below the end of the tube. About 10 or 15 seconds exposure to the sand blast is sufficient to completely grind or polish the surface of ordinary glass; so that sheets of it carried on endless belts may be passed under this 1-inch wide sand shower at the rate of 5 inches forward movement per minute. In the machine in use for this purpose the spent sand is reconveyed to the upper hopper by elevators, and the dust made by the sand blast (which might otherwise be a source of annoyance to the workmen) is drawn back into the fan, and thence passes with the wind into the blast ton, and again mingles with the shower of sand upon the glass.

By covering parts of the glass surface by a stencil or pattern of any tough or elastic material, such as paper, lace, caoutchouc, or oil paint, designs of any kind may be engraved.

There is a kind of colored glass made by having a thin stratum of colored glass melted or "flashed" on one side of an ordinary sheet of clear glass. If a stencil of sufficient toughness is placed on the colored side, and ex- posed to the sand blast, the pattern can be cut through the colored stratum in from about 4 to 20 minutes, according to its thickness.

The theoretical velocity of a current of air of the pressure of 4 inches of water, he calculates, is (neglecting friction) about 135 feet per second; and the actual velocity of the sand is doubtless much less.

If a current of air of less velocity is used, say about 1 inch of water, very delicate materials, such as the green leaves of the fern, will resist a stream of fine sand long enough to allow their outlines to be engraved on glass. By graduating the time of exposure with sufficient nicety, so as to allow the thin parts of the leaves to be partly cut through by the sand, while the thicker central ribs and their branches still resist, the effect of a shaded en- graving may be produced.

The grinding of such a hard substance as glass by an agent which is resisted by such a fragile material as a green leaf, seems at first rather singular. The probable explanation is, that each grain of sand which strikes with its sharp angle on the glass pulverizes an in-

finesimal portion which is blown away as dust, while the grains which strike the leaf rebound from its soft elastic surface.

The film of bichromated gelatin, used as a photographic negative, may be sufficiently thick to allow a picture to be engraved on glass by fine sand, driven by a gentle blast of air.

For cutting stone the inventor uses steam as the impelling jet; the higher the pressure, the greater is the velocity imparted to the sand, and the more rapid its cutting effect.

In using steam of about 100 pounds pressure, the sand is introduced by a central iron tube, about $\frac{3}{8}$ -inch bore, while the steam is made to issue from an annular passage surrounding the sand tube.

A certain amount of suction of air is thus produced, which draws the sand through the sand tube into the steam jet, and both are then driven together through a tube about 6 inches long, in which the steam imparts its velocity to the sand, and finally strike on the stone, which is held about an inch distant from the end of the tube.

At the spot struck a red light is visible, as if the stone was red hot, though really it is below 212° Fah. The light is probably caused by the breaking up of the crystals of the sand and stone.

The cutting effect is greatest when free escape is allowed for the spent sand and steam. In making a hole of diameter but slightly greater than that of the steam jet, the re- bounding steam and sand greatly interfere with and lessen the efficiency of the jet.

Under favorable conditions, using steam which he estimated as equal to about $1\frac{1}{2}$ horse- power, at a pressure of about 125 pounds, the cutting effect per minute was about $1\frac{1}{2}$ cubic inches of granite, or 3 cubic inches of marble, or 10 cubic inches of soft brown sand stone.

By means of flexible or jointed connecting tubes, the blast pipe is made movable in any direction; grooves and mouldings of almost any shape can thus be made, or by means of stencil plates, letters or ornaments can be cut either in relief or intaglio, with great rapidity in the hardest stone.

At a high velocity, quartz sand will cut substances much harder than itself, as before stated. With a steam jet of 300 pounds pressure, a hole $1\frac{1}{2}$ inches in diameter was cut through a piece of corundum, $\frac{1}{2}$ inch thick, in 25 minutes.

A hole $1\frac{1}{2}$ inch long and $\frac{1}{2}$ inch wide was cut through a hard steel file $\frac{1}{2}$ inch thick, in 10 minutes, with a jet of 100 pounds steam.

A stream of small lead shot, driven by 50 pounds steam, wore a small hole in a piece of hard quartz; the shot were found to be only very slightly flattened by the blow, showing their velocity to have been moderate.

Among the curious examples of glass cut by this sand blast was shown a piece of ordi- nary window glass, which, having been par- tially protected by a covering of wire gauze,

had been cut entirely through, thus producing a glass sieve, with openings of about $\frac{1}{16}$ th of an inch, the intervening glass meshes being only $\frac{1}{16}$ th of an inch wide. This seems to have been produced more as a curiosity than for any practical purpose. Should such a sheet of perforated glass be required, it is questionable if it could be produced from a solid sheet by any other method.

A microscopic examination of the sheet glass depolished by this process shows a succession of pits formed by the blows of the impinging grains of sand, and looks more uniform than do surfaces ground by any rubbing process.

This steam sand jet has already been introduced to clean cast iron hollow ware previous to tinning the interior. Heretofore the interior surface has been turned, it having been found necessary to remove a thin shaving in a lathe to obtain a clean surface. The surface is cleaned more rapidly by the sand blast, and even more perfectly, because it penetrates into any holes or depressions which the turning tool could not reach. It is also probable that the sand striking the particles of plum-bago, which separate the particles of metallic iron in ordinary gray cast iron, will remove them, and thus expose a continuous metallic surface to take the tin.

In this relation I might note, that about twenty-five years ago, some experiments were made in Cincinnati, at the establishment of Miles Greenwood, by my brother, George Escal Sellers, with a view to making tinned hollow ware of ordinary gray iron. He made a machine for scouring the inside of the pots and kettles with sand and water; afterwards the still wet, scoured surfaces passed into the chloride of zinc solution, and thence into the molten metal, and were uniformly tinned. For some reason, the process was not continued, and now it is only recorded as an abandoned invention, never before made public. The wet sand grinding could not in this case, have been so efficient as Tilghman's sand blast. To speculate on the various uses to which this process may be applied, would not serve any good end, and would take up too much space. With this discovery we can hardly help recurring to the works of the ancients, and wondering if some such process could have aided the workers in the stone age, or could have been used in carving the Egyptian hieroglyphics. It has been noted by those familiar with the cutting or dressing of stone, that some materials, such as granite, is very much injured, or "stunned," by the blows of the cutting tool, and after being hand dressed a thickness of perhaps from $\frac{1}{8}$ th inch to $\frac{1}{4}$ th inch has to be ground away, to produce a solid uniform surface. By this sand cutting process the surface is not injured, is not "stunned," and is ready for polishing at once.

One curious fact connected with its use is, that when a surface to be cut in intaglio or otherwise is partially protected by templates of metal, these templates curl up under the blows of the sand, so that paper patterns are really more durable than patterns cut from brass. Sheet steel, cut into shape and then hardened, will also curl up under the blows of the fine particles of sand, unless protected by sheets of yielding material. Fine lace will protect glass during the depolishing process, and leave its designs in polished lines on a ground surface.—*Journal of the Franklin Institute.*

For "The Friend."

The Journal of William Evans.

(Continued from page 275.)

The active service of William Evans in the church, was in times of great trial and suffering because of the departure of many from the ancient faith of the gospel, now on one hand and now on another. The *half-truths* which each dissenting party adopted, regarding them as the *whole truth*, made them accuse the faithful ministers of the word of unreasonableness in enforcing the portions which were denied or undervalued. And thus it happened that the very men who were first charged with unduly valuing the redemption by Christ and the scriptures of Truth, were afterwards arraigned, whilst still maintaining in its purity our ancient faith, as having lapsed into the first heresy. It is because of the steady light which it casts on this subject, that the journal of William Evans will owe its chief value to future generations, as defining the true position of our Society in these relations. From first to last his ministry was the preaching of the life, death, resurrection and Divinity of Jesus Christ, of Nazareth, the atonement made by Him for the sins of mankind, and his spiritual appearance in the heart, convicting us of sin, and bringing us to repentance and to faith in Him as our Mediator and Intercessor with the Father, and as the Author and Finisher of our Faith. Nowhere can be found fuller evidence that this is the accepted and living faith of Friends, than exists in almost every page of this excellent work, which cannot fail to become a standard of reference for the instruction and consolation of our members.

Scattered throughout the Journal of William Evans, there are numerous incidents and sketches concerning his personal friends—tried and valuable members of the Society—a selection from which will form a fitting close to this notice.

The following extract of a letter from his father, written to William and his brother Joseph* when they were at Westtown, the former not being thirteenth years old, shows the religious care exercised over his children by that wise elder.

* Philadelphia, 21st of 9th mo. 1800.

"Dear children,—Feeling desirous at all times you may do well, I cannot but endeavor to revive in your remembrance, the necessity of attending with all diligence to the small, gentle intimations and reproofs of the Holy Spirit of Truth in your own minds. Keep near to its blessed instructions at all times, and it will preserve in every season of trial and difficulty, and as an inexhaustible fountain, sustain your little minds when depressed with anxious thoughts or discouraging fears. This is the alone way to happiness here or blessedness hereafter. For in obedience to this light in our minds, we are brought to love the Lord our most gracious Redeemer above all, and by Him are regarded as his children, which is treasure indeed, that raises the spirit above earthly pleasures, to a sense of the unspeakable comforts in the regions of immortal bliss. Here, in this state, the fear

* When the above was written, this brother also has passed away; his innocent and exemplary life having been prolonged to the advanced age of nearly eighty-two.

"Yet why
For ripe fruit seasonably gathered,
Should frail survivors heave a sigh?"

of death is taken away, because we know it in the presence of the Lord there is life, as we are kept near Him, nothing can be as. Now my dear children let me earnestly entreat you, to mind the reproofs which you feel for doing wrong; this is the Spirit of Truth I have been speaking of, and as you carefully attend to it, it will lead into all truth—you will fear to offend by a repetition those things, for which you have been proved. It penetrates through every covering, and no dissimulation can possibly escape its all-searching power. Whenever through unwatchfulness you have given way to temptation, and by the merciful calls of this teacher you become sensible of it, retire alone and endeavor to get your minds drawn free from every outward thing, to a reverential wait upon your Holy Creator for a renewal of light and grace upon you, that you may be strengthened to resist the enemy of all good in his future attempts; and be sure to avoid those things that have thus beguiled you, brought distress upon the tender mind; for this watchful state your minds will often tendered, and at times sincere petitions ascend for preservation and support in a world of vanity and trouble." pp. 10, 11.

The love and reverence of the child matured into close friendship in manhood, and father and the son stood beside each other the life-long defenders of our ancient faith through the stormy period in which their was cast. The father died in a good old age surrounded by his children, and full of serene and quiet faith in the mercies of his Redeemer. "During the first three days of his confinement," says his son, "his mind appeared to be under exercise, and though as was usual with him, he said little of his own exercise I believe he was introduced into a very pleasing view of himself and made deeply sensible of the frailties which pertain to man; that it is only through Divine mercy, that we have done the will of God, that we accepted at last. He became settled in his confidence; being gathered and centred to sure foundation, Christ Jesus, the hope of saints' glory. He endured with patience infirmities produced by advanced age; disease; alluded with much serenity to approaching close; and the peacefulness, heavenly settlement which were felt, gave evidence that his eye was firmly fixed on eternal recompense laid up in store for those who follow the Lamb of God, whithersoever He leadeth. He retained the use of his faculties to the last, and expired without struggle or the change of a feature. To children it was a solemn and affecting event and to the Society in which he has long stood as a faithful watchman, his removal will be felt as a blank that cannot soon be filled. He was favored with a clear, sound and discerning mind; and soon detecting the special appearances of the enemy, he raised his voice with unwavering firmness against them; though he often incurred the censure of superficial professors, and of those who sought the honor of men, yet he kept his ground and very generally proved that his judgment was correct. He was faithful in waiting for the arising of the power of Truth in our religious assemblies, both for worship and discipline. It was his delight and life to feed both in himself and in the services of others and when he was sensible of it, it was his authority for his own movements and satisfaction.

respecting others, however simple and earned they might be." p. 211.

The childhood and youth of William Evans, seen under the guidance of his excellent elders, brought him acquainted with nearly the most eminent Friends of the day, and he describes his early recollections of some, own to most now living, only by tradition. During my apprenticeship there was a body of substantial ministers and elders, meeting to our Yearly Meeting; and as I progressed, though slowly and often in a struggling way, in religious experience, my conversation strengthened to attend meetings for discipline as well as for worship. These large assemblies where there was such a concentration of gifts, talents and religious gifts, were very interesting, especially when concerned for the welfare and encouragement of the young members took hold of them. George Dillwyn who reminded me of the beloved disciple that leaned on Jesus' bosom, forgot those who were in difficulty and needed help, and he was at times very instructive in his application of doctrine to the different states and growths, and very cheering to the youthful disciple. The gravity with which they sat in those assemblies and the meekness with which many of them delivered their sentiments were impressive on young minds, and tended to inspire a love for the religion which produced such men, and such gifts, and for the beauty and the dignity of church and its concerns. Eli Yarnall was remarkable for the inwardness of his spirit, great caution in speaking, and the peculiar sweetness of his countenance, reminding me of Stephen, of whom it is said that all who beheld him 'saw his face as it had been the face of an angel.'

Our Quarterly Meeting was held at the North house, in Key's alley. A large number of ministers belonged to it; and during my thirty Ann Alexander paid a religious visit to this country, whose gospel labors were evinced from a living spring. At one of these meetings she foretold in a very impressive manner the reduction of the ministers, and scarcity of spiritual food instrumentally manifested. I concluded then to treasure her prediction for the purpose of ascertaining what dependence could be placed on it, it has since been fully and strikingly realized. A number in that station were in a few years removed by death, others have been away, several joined with the separation which took place in 1827, and very few of our Quarterly Meeting have since been added up.

William Savery, a minister much beloved, very decided in his public testimony to divinity and various offices of our Lord is Christ, died during my apprenticeship, attended the Market Street Meeting on the evening of the 25th of the 12th mo., when he died, appearing to be in a declining state of health, and which I believe was the last time he appeared in the ministry in a public meeting. What made the opportunity more precious was his pallid countenance and text with which he rose, 'Abraham saw day and was glad,' and which he uttered with a heavenly spirit and solemn tone of voice. This was the subject which of all things lay near his heart—and he was an intelligible advocate for the truths and importance of Christianity.

(To be continued.)

Increased Longevity.

G. M. Beard, M. D., in the *College Courant*, has collected statistics relating to longevity in different countries at different periods. His most important deductions given below are especially interesting.

Figures show that all classes live fifty per cent. longer under the modern civilization of England and the United States than the most favored brain-working classes lived under the Roman civilization. In all nations the higher classes live longer than the humble.

Increase of longevity is shown by comparison not only of ancient and modern times, but also the earlier with the later stages of our modern civilization. Thus in Geneva, where vital statistics have been carefully kept for nearly four centuries, the expectation of life

In the 16th century was	21.21 years.
" 17th "	" 25.67 "
" 18th "	" 33.62 "
from 1814 to 1833	" 40.68 "

This comparison shows an increase of almost one hundred per cent. in three centuries. In England and Wales mortality has diminished two-fifths in a single century—from 1720 to 1820.

Comparing cities alone we find even greater increase. The rate of mortality in Dublin at the beginning of the eighteenth century was 1 in 22 of the population. In the middle of the nineteenth century, 1 in 38 of the population.

The rate of mortality in Boston

In 1776 was	1 in 28 of the population.
In 1864	" 37 "

The rate of mortality in Boston from

1728 to 1752 was	1 in 21.65 of the population.
1846 " 1865	" 42.08 "

A decrease of about fifty per cent. in one century; similar decrease has been observed in Paris and London.

Statistics would seem to show that brain-work is *per se* favorable to health and longevity. This is, however, by no means the only cause of this increase of longevity. We should take into consideration various other causes that are associated with and flow from increased mental activity of nations. Among these may be mentioned:

1. *Increased Comforts.*—Civilization gives us better food and drink, better homes and clothing, better surroundings every way than barbarism. Fruits and grains have improved in quality, and animals used as food have increased in size—and withal there has been great progress in the art of cookery.

2. *Diminished hours of labor, with better reward.*—Excessive muscular labor is more injurious than excessive mental labor, especially when it is ill paid and pursued under depressing circumstances. Machines have benefitted hard labor some.

3. *Improved Morals.*—Intemperance and licentiousness, the two great foes of the human race, have both diminished with the advance of civilization. In the middle ages, and even half a century since, licentiousness was not a disgrace even in the highest circles of England.

4. *Advance of Sanitary and Medical Science.*—The types of disease have changed, and some forms have passed away. The plague which in the seventeenth century destroyed thousands every year, and the "black death," which destroyed 25,000 in 1348 and 1349, are now unknown. Small-pox is but 1-10, measles

1-5, fevers 1-4, and consumption a little more than 1-2 as fatal now as in the seventeenth century. Nervous diseases have lately increased in severity and variety, but they are much less fatal than fevers and epidemics. Mortality of infants, which was once fearful, has diminished an enormous per cent. Meanwhile hygiene and medical science, in all its branches, has rapidly advanced, and every weak witness greater success in our methods of preventing and treating disease.

For "The Friend."

After referring to the many snares and temptations with which the youth are surrounded, and the hurtful tendency of an indulgence in them, David Hall says: "There is another snare, very prevalent in these our sorrowful times, especially of late, viz: the contracting of marriages with persons of different persuasion in point of religion, whereby many have laid a foundation for lasting repentance; divine providence signally manifesting His displeasure against such unhappy and disagreeable matches. For in their very nature and tendency, they bring trouble into society; sorrow upon good parents; anguish upon the party immediately concerned; much confusion, manifold perplexities and inconveniences into families; and lastly, an almost irreparable loss to their offspring, in relation to their religious education. Therefore, dearly beloved, duly observe our dear Lord's excellent precept, 'Watch and pray that ye enter not into temptation.' And that of the wise man, 'If sinners entice thee, consent thou not,' for as saith the apostle, 'evil communications corrupt good manners.' Moreover, ye fathers, be good way-marks to the young people; and ye, beloved young people, be good patterns to the children; and ye, tender children, who have in some degree happily known the Father, be ye good examples in word and action to those dear little babes and lambs in the flock, who as yet have known little or nothing of the touches of the love of the Father in their hearts; that so each superior and more experienced rank may say to the inferior, 'follow ye us as we follow Christ.'"

An Arctic Aurora.

Among the few pleasures which reward the traveller for the hardships and dangers of life in the far north, there are none which are brighter or longer remembered than the magnificent auroral displays which occasionally illumine the darkness of the long polar night, and light up with a celestial glory the whole blue vault of heaven. No other natural phenomenon is so grand, so mysterious, so terrible in its unearthly splendor as this. On the 26th of February, [1866], while we were yet all living at Anadrysk, there occurred one of the grandest displays of the Arctic Aurora which had been observed there for more than fifty years, and which exhibited such unusual and extraordinary brilliancy that even the natives were astonished. It was a cold, dark, but clear winter's night, and the sky in the earlier part of the evening showed no signs of the magnificent illumination which was already being prepared. A few streamers wavered now and then in the North, and a faint radiance like that of the rising moon, shone above the dark belt of shrubbery which bordered the river; but this was a common occurrence, and it excited no notice or remark. Late in

the evening *** as we emerged into the open air, there burst suddenly upon our startled eyes the grandest exhibition of vivid dazzling light and color of which the mind can conceive. The whole universe seemed to be on fire. A broad arch of brilliant prismatic colors spanned the heavens from east to west like a gigantic rainbow, with a long fringe of crimson and yellow streamers stretching up from its convex edge to the very zenith. At short intervals of one or two seconds, wide, luminous bands, parallel with the arch, rose suddenly out of the northern horizon and swept with a swift, steady majesty across the whole heavens, like long breakers of phosphorescent light rolling in from some limitless ocean of space.

Every portion of the vast arch was momentarily wavering, trembling, and changing color, and the brilliant streamers which fringed its edge swept back and forth in great curves, like the fiery sword of the angel at the gate of Eden. In a moment the vast auroral rainbow, with all its wavering streamers, began to move slowly up toward the zenith, and a second arch of equal brilliancy formed directly under it, shooting up another long serried line of slender colored lances toward the North star. ** Every instant the display increased in unearthly grandeur. The luminous bands revolved swiftly, like the spokes of a great wheel of light across the heavens; the streamers hurried back and forth with swift, tremulous motion from the end of the arches to the centre, and now and then a great wave of crimson would surge up from the north and fairly deluge the whole sky with color, tinging the white snowy earth far and wide with its rosy reflection. But as the words of the prophecy, "And the heavens shall be turned into blood" formed themselves upon my lips, the crimson suddenly vanished, and a lighting flash of vivid orange startled us with its wide, all-pervading glare, which extended even to the southern horizon, as if the whole volume of the atmosphere had suddenly taken fire. I even held my breath for a moment, as I listened for the tremendous crash of thunder which it seemed to me must follow this sudden burst of vivid light; but in heaven or earth there was not a sound to break the calm silence of night, save the hastily-muttered prayers of the frightened native at my side, as he crossed himself and knecled. *** The rapid alternations of crimson, blue, green, and yellow in the sky were reflected so vividly from the white surface of the snow, that the whole world seemed now steeped in blood, and now quivering in an atmosphere of pale, ghastly green, through which shone the unspeakable glories of the mighty crimson and yellow arches. But the end was not yet. As we watched with upturned faces the swift ebb and flow of these great celestial tides of colored light, the last seal of the glorious revelation was suddenly broken, and both arches were simultaneously shivered into a thousand parallel perpendicular bars, every one of which displayed in regular order, from top to bottom, the seven primary colors of the solar spectrum. From horizon to horizon there now stretched two vast curving bridges of colored bars, across which we almost expected to see, passing and repassing, the bright inhabitants of another world. Amid cries of astonishment and exclamations of "God have mercy" from the startled natives, these innumerable bars began to move, with a swift, dancing motion,

back and forth along the whole extent of both arches, passing each other from side to side with such bewildering rapidity, that the eye was lost in the attempt to follow them. The whole concave of heaven seemed transformed into one great revolving kaleidoscope of shattered rainbows. Never had I even dreamed of such an aurora as *this*, and I am not ashamed to confess that its magnificence at that moment overawed and frightened me. The whole sky, from zenith to horizon, was "one mottled mantling sea of color and fire, crimson and purple, and scarlet and green, for which there are no words in language, and no ideas in the mind—things which can only be conceived while they are visible." The "signs and portents" in the heavens were grand enough to herald the destruction of a world; flashes of rich quivering color, covering half the sky for an instant, and then vanishing like summer lightning; brilliant green streamers shooting swiftly but silently up across the zenith; thousands of variegated bars sweeping past each other in two magnificent arches, and great luminous waves rolling on from the inter-planetary spaces, and breaking in long lines of radiant glory upon the shallow atmosphere of a darkened world. With the separation of the two arches into component bars it reached its utmost magnificence, and from that time its supernatural beauty slowly but steadily faded. The first arch broke up, and soon after it the second; the flashes of color appeared less and less frequently; the luminous bands ceased to revolve across the zenith; and in an hour nothing remained on the dark, starry heavens to remind us of the aurora, except a few faint Magellan clouds of luminous vapor.

A Moment at a time.—It is said by a celebrated modern writer, "take care of the minutes, and the hours will take care of themselves." This is an admirable hint; and might be very seasonably recollected when we begin to be "weary in well doing" from the thought of having a great deal to do. The present is all we have to manage; the past is irrecoverable; the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the moment is the trouble thereof. If we had to walk a hundred miles, we still need set but one step at a time, and this process continued, would infallibly bring us to our journey's end. Fatigue generally begins and is always increased by calculating in a minute the exertions of hours.

Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last; if one could be sustained, so can another, and another.

Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of all the duties, the labors, the trials to temper and patience that may be expected. Now this is unjustly laying the burden of many thousand moments upon one. Let any one resolve to do right now, leaving then to do as it can, and if he were to live to the age of Methuselah, he would never err. But the common error is, to resolve to act right to-morrow or next time, but now, just this once, we must go on the same as ever.

It seems easier to do right to-morrow than

to-day, merely because we forget that what to-morrow comes, then will be now. Thus it passes, with many, in resolutions for the future which the present never fulfils.

It is not thus with those, who "by patient continuance in well doing, seek for glory, honor, and immortality;" day by day, minute by minute, they execute; the appointed task to which the requisite measure of time and strength is proportioned; and thus, having worked while it was called day, they at length rest from their labors, and their "works follow them."

Let us then, "whatever our hands find do, do it with all our might, recollecting that now is the proper and the accepted time." *Jane Taylor.*

"Fear ye not, stand still, and see the salvation of the Lord."

Should darkness o'er thy path be cast,
And day be sunless as the night,
Then do not faintly tell thou hast,
At even time it shall be light.

What though it seems so late deferred,
The vision will not always stay,
Nor is the prayer he calls unheeded
Of him who still goes on to pray.

Art thou oppressed by arm of power,
Loaded with insult and with wrong?
Remember, in that trust, how true
To whom the vengeance does belong.

"Repent," says the Lord, "is mine;
I will avenge, and I repay;"
Then to his hand let cause resign,
Whose time is best as well as way.

What though ungodly men are found
In troops against thee to continue;
If in his cause thy heart be sound
The battle is the Lord's, not thine.

Does envy seek, with slanderous tongue,
To wound thy peace, thy name to blot?
Remember, he that trusts the Lord,
That God his servant has forgot.

Through Him who makes evens to speak,
And *works* by undiscovered ways,
The truth shall yet as morning break,
Thy judgment as the noontide blaze.

What foe shall much disturb his peace
Whose soul in patience is possessed?
When will his hope and comfort cease
Which comes by quietness and rest?

Thus where command is given to wait,
A promise ever seal'd the word,
And they who stand shall, soon or late,
See the salvation of the Lord.

For "The Friend"

"Old Books and Old Worthies revived."

A late article having contained some account of an ancient Bible, and of a mart supposed to have belonged to the same family as Richard Smith of Bramham, it has been thought some additional particulars on the heads might be interesting to the readers of "The Friend." The book is what is called by Dr. Krauth and bibliographers generally the "Rogers-Tyndale" or Tyndale-Rogers Bible, from its being the fruit of the combined labors, in translating, of the martyrs Tyndal, and Rogers. "All the editor says an excellent authority, "of the Rogers Tyndale are very rare." Ours is the edit of Raynalde and Hyll, a reprint in 1549, the original of 1537. The following gene description is taken partly from Lownd Bibliographical Manual, and partly from book itself.

It is printed throughout in the Gothic

letter type, and though Lowndes finds with the type and printing, to me it is in the language of a friend, "clear and throughout; well printed." The title, and in red and black ink, reads:—

By Beble, which is all the Holy Scriptures in which are contained the Olde and New Testament, truly and purely translated into English by Thomas Matthewe. (This name of Thomas Matthewe, shall presently see, was a feigned one.) now Imprinted in the yeare of our 1549."

aye, I. Hearken to, ye heavens, and earth, give care; For the Lord Speaketh. Printed at London by Thomas Raynald and William Hyll, dwelling in Paule's church-yard."

It is surrounded by a wood cut in nine parts of them scripture scenes, and the representing the king, (Henry VIII), turning the Bible to the care of priests before. Copious "prologues" to the Reader, and notes, are interspersed, and at the beginning of the Bible the dates of original print are repeated at length. "Pa. reads, "So that thou shalt not neede to be awed for any bygges by nyghte, nor for woe that flyeth by daye." From this text it is sometimes called the "Bug-bible. Jer. viii. latter part, is thus given: "The harvest is gone, the summer hath an end, and we are not helped. I am sore vexed, of the hurte of my people; I am heavily grieved, for there is no more Treake at hand, and there is no physician yt. can heale the hurte of my people."

John Tindal, (commonly called Tyndale, and signed his name as above), furnished the translation of the New Testament in this and the old Miles Coverdale supplied the books of Moses. The rest of the work was chiefly that of John Rogers, a "protomartyr" of Queen Mary's reign. Translators concealed their identity by the pseudonym of Thomas Matthewe, to be seen by the following extracts from "Monuments of the Church." Of Tindal, that he was bred up from a child at Magdalen College, Oxford University, and had great learning in the dead languages as well in Scripture. Embracing reformed from the writings of Erasmus, he condescended in disputations the most prominent priests of the day, and awoke such enmity among them that his life was in danger from their machinations. After being in vain from a powerful patron that position which was necessary to him in his work of translating the Bible, he fled to Holland, and thence passed into Saxony, "he had conference with Luther and learned men in those quarters" on his design. He then returned to the Netherlands and established himself at Antwerp, he finished and printed, in 1527, his Testament in English, which was soon translated in his native country. He next translated the five books of Moses, but on attempting to carry his work by sea to Ham- burg to confer with Miles or "Sir Myles" Sale, then dwelling in Germany, a learned and zealous Reformer, who had formerly an Augustine friar of the monastery church-warden near Bamsted, Essex, not far from London, he suffered shipwreck and the loss of his manuscript. Coverdale and he set on at once set about making a new

translation of the Pentateuch, which they finished in 1529, at the house of Dame Margaret Van Emmerson in Hamburg. Tindal then returned to Antwerp for the better convenience of disseminating his translations, and his books having been condemned by the Roman authorities, he was in 1536 seized by emissaries of the German Emperor's government, and suffered death by fire at Filford, near Antwerp. His last words were, "Lord, open the king of England's eyes."

John Rogers, like Tindal, was brought up in an University, that of Cambridge. He was "chosen by the Merchants Adventurers to be their Chaplain at Antwerp in Brabant, whom he served to their good contentation many years. It chanced him there to fall in company with that worthy servant and minister of God, William Tindal, and with Miles Coverdale, which both for the hatred they bare to Popish superstition and idolatry, and love to true religion, had forsaken their native country. In conferring with them on the Scriptures, he came to great knowledge in the Gospel of God, insomuch that he cast off the heavy yoke of Popery, perceiving it to be impure and filthy idolatry, and joynd himself with them two in that painful and most profitable labor of translating the Bible into the English tongue, which is Intituled 'The Translation of Thomas Matthewe.'"

The combined translation, under the pseudonym of Matthewe, was printed as we have seen in 1537, and reprinted by Raynald and Hyll, in Rogers' lifetime, in 1549.

Rogers having "cast off the yoke" of Popery now felt himself at liberty to disregard the Popish vow of celibacy, "thinking an ill vow well broken." He accordingly married, and soon after went to Wittenberg in Saxony, where he conferred with Luther." Having acquired the German or "High Dutch" language, he was placed "in charge of a congregation," and continued to preach there many years. On the "banishment of Popery" by Edward the Sixth, he returned to England and was made "Prebend of St. Paul's Cathedral." On the accession of Queen Mary, he was examined before the "bloody Bishop" Bonner, (or Boner as Fox spells the name), on 1st mo. 22d, 1555, condemned, and burnt 2d mo. 4th, same year. In the interim before his execution, he was cruelly refused intercourse with his family, and hence probably the popular ascription to him of the touching "Exhortation to his children" which Fox (who, writing in the contiguous period of Elizabeth, was in a position to know), enrolls among the poems of Robert Smith, his fellow-sufferer in the same year, 1555. Rogers was the first, or proto-martyr under Queen Mary.

Intimately associated with the men who in England and Germany were thus busy in the work of Reformation and the publication of the Scriptures in the vernacular, we find Simon Smith the father of Robert and Richard Smith. He was a "Master of Arts of Gunwell Hall, Cambridge University," a priest, and curate of Hadham, Hertfordshire, twenty-eight miles from London, under the patronage thereof, Thomas Patmore. From the examination before John Stokesley, then Bishop of London, of this Thomas Patmore in 1530, it appears that he, (Patmore), "went to Wittenberg and conferred with Luther, Oecolampadius, Pomeranus, Melancthon," &c., and with "the Englishmen abiding there;" (doubtless Rogers and Coverdale). On his return he

officiated at the marriage of his Curate Simon Smith, with Joan Bendor. For this breach of Popish discipline he was long afterwards arrested and examined before Stokesley, and through weakness, as Fox says, giving way to fear of martyrdom, admitted his "errors," but was nevertheless contumacious to perpetual imprisonment in the Lollard's Tower. He was however released by Edward Sixth on his accession, and the weakness of abjuration being condoned, was restored to his benefice.

(To be continued.)

[The following article taken from "The Independent" has been sent for insertion in The Friend, and although there are a few expressions in it which we cannot altogether approve, yet it contains so much that is valuable, we give it to our readers without alteration.]—Eus.

Home Influences.

A great deal is said and done in these times with a view to improve the efficiency of our Sunday-Schools. All such efforts are praiseworthy and a blessing to the church at large. But in the manifestation of this commendable interest for the young, one thing seems to be too much ignored, and that is parental influence in Christian homes. For one, I am not unmindful of the difficulties in the way of the successful spiritual training of children, nor am I ignorant that the best efforts of pious parents seem sometimes in vain. So it is not in a spirit of fault-finding, but of love, that I plead with those whose relations to the young are the most intimate and endearing.

Making all allowance for the natural perversity of the human heart and the hindrances to religious culture, we do discredit to the blessed Gospel if we think that all is done that can be in bringing up children in the nurture and admonition of the Lord. In the first place, it must be remembered that the child's nature is open to moral influences, even before it can distinguish right from wrong. Words, gestures, looks, the very spirit of the household have due weight on its plastic mind, as the sunlight and dews affect the growth of tender vegetation. All the time that he seems incapable of receiving instruction of a spiritual character he is unconsciously affected by the impressions of realities about him, which inevitably go to shape his life. He drinks in the influences of home as the plant drinks nourishment from the sun and soil. Those looks, that language, that quality of character that is nearest and most predominant go with certain aim to his soul. And so it comes that many who do not intend to harm their children, who wish, indeed, to throw around them, after awhile, the safeguards of religion, are educating them when they are most plastic, most unconsciously influenced, in a manner that may be fatal to their virtuous development. A portion of their own harshness, fretfulness, impatience of the yoke of Christ, irreflexions and repinings go off, as it were, into the unformed yet open nature of the child. If he breathes the air of domestic infelicity, of vulgarity, of untruthfulness, of irreligiousness of any kind, he will get to some extent this quality of soul. So rare is inattention to the child, in the erroneous impression that he is receiving no injury, is often the occasion of serious if not incurable harm.

But, further still, when the understanding is sufficiently developed to distinguish right

and wrong, in many cases the good intentions of parents are frustrated by their display of a disposition and temper contrary to the simplicity of the Gospel. The first conceptions of goodness that children have are those of character. They cannot reason on abstract truth, cannot separate qualities from objects with which they are associated, cannot perceive the force of dogmatic teaching, without the illustration of personal traits. The meaning of redemption, the nature of God, the elements of Heaven are vague and obscure to them, unless connected, in some way, with what is apparent to the senses. So, besides oral instruction, what is essential to promoting their moral culture and for inspiring their youthful interest in divine things is the sight and presence of *goodness*—holiness, which, after all, is the chief treasure set forth for attainment in the glorious Gospel. They get, at first, their only correct idea of Heaven by an experience of that spirit of love in the household, which wraps them in its tender care. They begin to understand the character of the Heavenly Father by the providence, the kindness, the generosity, the steadfast witness of the earthly one. Unconsciously almost they reason on the deep things of the Christian life.

You, perchance, they know to be a member, and hence a representative of that church which you teach them Christ established, and into which you were baptized. Now, if you in the family, are habitually morose, fretful, luxurious; if they hear you day after day speak evil of your neighbour, grumble at your fortune, and expatiate on coveted place and riches; if they see that you are grudging toward the successful, untouched by the pathetic sorrows of the wretched, neglectful of prayer and the word of God, seeking most of all to get an advantage, and prizing what is vain and ephemeral as of great price, what must be their conception of that religion which is pressed upon them by teachers and ministers and which they suppose you illustrate? What confidence will they place in the Christian profession? What notions will they attach to the names of graces which they have a right to expect you to evince, from your connection with the Church of Christ? If religion does not make the household brighter; if it does not restrain the violent temper; if it does not express patience, sympathy, purity, charity; if, in a word, it does not impart something winning and attractive to character, will it be greatly commended in their esteem? And what can avail the most accurate exposition of Scripture, or the most earnest exhortations to duty? Whatever the verbal lesson may be, the child is receiving its *practical* illustrations from you. The abstract principle it may not be old enough to understand; but the *illustration* is clear and convincing in the demonstration of a life. It comes too with all the force of a parent or instructor's age, experience, authority. It is the most impressive of lessons. And, O, how many, it is to be feared, teach one thing with their lips and another in the fearful impressiveness of their lives—neutralizing the most benign precepts and misinterpreting the blessed Gospel by their severity or sensuality, till the child, perchance, ceases to listen to instruction, and, confused and discouraged, imagines there is no profit in the Divine service, or that it is all a sham.

But another cause of detriment to the

spiritual nurture of the young may be mentioned. There are many worthy Christian people, whose apprehension of the largeness and scope of the Gospel is small and partial. To them religion consists chiefly in a round of tedious devotional exercises; in hard, dogmatic views; and in an austere way of regarding human life. Salvation to them is wholly in another state of being. Christianity, as they represent it, is a thing of burdens and mortifications. It throws no glory into life; lifts nothing up into fadeless beauty and immortal joy; offers little that is attractive and inspiring to the heart.

In such an atmosphere God seems not Father, but a being awfully regal, arbitrary, and terrible. His service is associated with something dreary, depressing and grievous. Now let the child grow up with the feeling that its innocent enjoyment in what is pleasant is offensive to the Most High; that God is not very gracious to the little ones; that a long period must elapse, during which the flesh must have mastery over the spirit, before the Saviour will be gracious; and that his discipleship closes the door upon all that is interesting on earth—and it need be no matter of wonder if he blindly fight against God, and run to ways of disobedience.

The children have a right to all the blessings of redemption. The Holy Spirit is given to them; and they, in their childlike way, can be as acceptable in the divine sight as those of maturer years. Let them be taught to feel, with their unfolding capacities, that the good earthly father dimly shows the perfect goodness of the Heavenly Father; that sweeter and more precious than the mother's love is the love of Jesus, who died for them; that all within them which is affectionate and truthful and appreciative of what is pure and Holy, is of the Blessed Spirit, and that they are helped and guided aright as in the strength of their loving Lord which they strive to be like Him.

THE FRIEND.

FOURTH MONTH 29, 1871.

PHILADELPHIA YEARLY MEETING.

This Yearly Meeting of Friends met in the usual place on Second-day, the 17th inst.; its Meeting of Ministers and Elders having had its first sitting on the 15th inst. The meeting was as large as at any time for many years past, there being a large number of young people in attendance. An impressive solemnity covered the assembly soon after it had convened, under which, after sitting some time, the Clerk opened the meeting.

Of the representatives from the eight Quarterly Meetings, six were absent; prevented attending the meeting by sickness of themselves or in their families.

The Clerk having proposed reading the Minutes of the Meeting for Sufferings—the business usually attended to in that sitting—a member asked that the certificates of Isaac Robson, from England, be first read, and several expressing a similar desire to hear them, and others objecting, the propriety of reading such documents in the Yearly Meeting, under present circumstances, was calmly and freely discussed throughout the whole morning sitting. The ground taken by those in favor of the reading was, that the discipline

of the Yearly Meeting required it; that it due to the meetings granting and to individuals holding such credentials, to them read; and that the failure of the sup meeting to comply with the letter of the discipline was a bad example to its subordinate branches and their individual members. The other hand it was alleged that the Yearly Meeting had practically suspended the exercise of the discipline that requires the reading of such documents, by not reading them for the last ten years; that if the credentials of Friends present were read, the practice of reading all such papers must follow, and were those sometimes coming among us, could not properly be so far recognized ministers in unity with Friends; and that the present State of the Society it was to keep to the course pursued for the last years. Those differing in sentiment expressed themselves generally with moderation, seemed more desirous to preserve unity among the members than to insist on carrying out their own views. Two or three indulgent remarks disparaging to the standing of the Yearly Meeting. It is easy to see and to feel that this state of things could not exist in a healthy condition of the Society, and that causes great distress to the members. It must not be forgotten or ignored, that difficulties have their origin in causes which Philadelphia Yearly Meeting is not accountable, but which it clearly detected pointed out years ago; earnestly entreated London Yearly Meeting, whence they originated, to arrest their operation while it was readily done, and predicting that just evils as are now patent throughout the Society, would ensue, were they allowed to out their legitimate effects. Philadelphia Yearly Meeting is suffering from the causes which she has striven earnestly but vainly to correct, and the attempts to fasten blame on her because of the troubles produced by those causes, is futile and ungenerous. Some other Yearly Meetings their effect seen in departures from the doctrines and testimonies of Friends. The certificates not read, and the meeting adjourned after reading of a minute directing the Representatives to convene at the rise of the meeting and to agree on Friends to serve the meeting as clerk and assistant clerk for the ensuing year.

On the opening of the meeting in the morning, report was made from the Representatives proposing Joseph Scattergood for Clerk and Clarkson Sheppard for assistant. Friend reporting saying, he had rarely if known a more general expression of sympathy among the representatives with such a nomination. An appellant from the judgment a Monthly Meeting, confirmed by a Quarterly Meeting, disowning him for having subscribed to the rite of water baptism, and part of bread and wine as the Lord's supper invited into the meeting, and a com appointed to hear and decide the case.

The minutes of the Meeting for Sufferings for the past year were read, their proceeds approved, and they encouraged to continue to seek for divine wisdom and strength to do them rightly to perform their various duties especially in the support and spread of doctrines and testimonies of the gospel as given by Friends. The report of the Book Committee, contained in those minutes, was especially interesting, showing an increasing

for the approved writings of Friends, by among our own members, but among professors, and that a larger number heretofore had been sold at the Book or gratuitously distributed. The report is a considerable expression of interest in the work, and the desire that Friends might live to its importance, and embrace the opportunities thus to disseminate the truths and testimonies of the gospels as every day of the Society. Mention was made of publication of a cheap edition of "Barabbas," and of "True Christian Baptism and Communion," by I. Phipps.

The committee was appointed to settle the treasurer's account for the past year, and to see the sum to be raised for the use of the meeting during the present. After having read a Memorial respecting our late valued member David Cope, a minister, was read.

Third-day the whole of the morning and a great part of that in the afternoon occupied with the consideration of the reports of the subordinate meetings and members exhibited in the answers to the queries.

During this engagement much business was covered the assembly, and many resolutions were passed. The members spoke weightily and pertinently to the important subjects presented for consideration. There was evident a lively interest in the concern for the right ordering of the affairs of the church, and for the preservation of the members in a life and conversation consistent with the profession they make of the world.

At this was finished, a proposition from members of Rahway and Plainfield Meetings, to be joined to Westbury Quarterly Meeting, and of New York Yearly Meeting, and of Burlington Quarterly Meeting, was before the meeting, and after some time, was referred to a committee composed of three out of each Quarterly Meeting, who more deliberately examined and considered the committee to report when presented to the meeting.

At the morning sitting of Fourth-day, the reports sent up by the respective Quarterly Meetings relative to the use of spirituous liquors as a drink, were first read; and that the members of four Quarterly Meetings and those of eight Monthly Meetings, and the other Quarterly Meetings, were clear of partaking of this dangerous beverage. In thirteen Monthly Meetings there were forty-six individuals who, during the past year had used spirituous liquor as a beverage, and two had given it to others. The subject took strong hold of the minds of the members, and much was said to incite Friends to abstain from and affectionate labor with those who are not yet complied with the earnest exhortation of the Yearly Meeting, that no members should tamper with this pernicious practice, or bring reproach upon our Society by indulging in its use, however small.

The Monthly Meetings were advised to appoint committees early, in order that Christian labor might be extended throughout the year, if necessary, to persuade the members of this concern to abstain altogether from a sensual gratification that can

do them no good, and may result in great loss and degradation.

From the reports on School Education it appeared there are 1067 children of suitable age to go to school within the limits of the Yearly Meeting. Of these 747 have been attending schools taught by members of our religious Society, and generally under the oversight of committees of Friends. Of the 293 who are receiving education from others than members, 204 are at the Public District Schools. Twenty-one, from various causes, have not been at school during the past year, and of six no report is made. A strong desire was manifested that, as much as possible, Friends should place their children in schools under the care of teachers in membership with us, and see that their principles and morals are properly guarded. The subordinate meetings were directed to make the usual inquiry and forward reports of the number of children suitable to go to school, and how they are disposed of in this respect.

In the afternoon an highly interesting report from the committee having charge of the civilization and improvement of the tribe of the Indians, which has long been under the care of this Yearly Meeting, was read, showing the continued efforts of the committee to assist the objects of their concern in various ways. The Boarding School at Tunessaugus has been kept in active operation, from twenty to twenty-three children having received education therein during the past year. Improvements have been made in the buildings on the farm, adding to the comfort and convenience of those occupying them. An effort has been made by the committee to secure to the descendants of Corn Planter a tract of land, formerly belonging to him, in the State of Pennsylvania, by inducing them to petition the Legislature to pass an Act dividing it among them, and providing that it shall not be aliened or devised to others than the descendants of that celebrated Chief, or some other of the members of the Seneca nation. There are now more than twenty schools on the Reservations, nine of which were conducted by Indians during the past year, and 1026 children were taught in the schools, the daily average in attendance being 551. Most of these schools receive aid from the State of New York. There was much interest manifested in this benevolent concern, and the committee was encouraged to persevere in their labors to assist and advise these poor natives, and to endeavour to bring them under the influence of Christian civilization. The annual report of the committee having the oversight of the Boarding School at Westtown represented that institution to be in a favorable condition. The average number of pupils during the two sessions in the past year had been two hundred, and although the average cost of each pupil was nearly twenty dollars more than the annual charge for board and tuition, the balance in favor of the Institution was \$3,132.74. The dairy barn has been completed by the erection of ample sheds around the yard: the whole expense being \$6,723.16, all, but a balance of \$91.72, having been paid by voluntary contributions. The committee request the co-operation of parents and guardians sending children to the school, in their endeavours to maintain the testimonies of the Society to plainness of speech, behaviour and apparel, and in carrying out the concern of the Yearly Meeting to

educate the children in a manner consistent with the profession we make.

This report and that of the Indian Committee were directed to be published with the extracts.

Meetings for Divine worship were held on Fifth-day morning. In the afternoon sitting the report of the committee on the treasurer's account was read and approved. Some unsettled business having been produced in the afternoon sittings by several Friends leaving the meeting towards its close, in order to return to their homes by the public conveyances, the propriety of changing the times of meeting and adjourning had been repeatedly spoken of, and it was now concluded to refer the subject to the consideration of a joint committee of men and women Friends, to report their judgment thereon next year.

After a season of solemn silence the meeting concluded; to meet again at the usual time and place next year.

Although the Yearly Meeting was not a time of abounding, and the way did not open for entering on any new measures for the edification of the subordinate meetings and members, or for the promotion of the cause of Truth, yet there were seasons when the blessed Head of the church condescended to manifest his presence in the midst, warming the hearts of many with gratitude for the extension of his preserving power, and bowing their spirits under religious exercise for their own right-keeping, and for the removal of those things which obstruct the prevalence of love and unity throughout the Society. We believe it was felt that the Lord alone can work deliverance for his people, heal all breaches, and restore right paths to dwell in.

SUMMARY OF EVENTS.

FOREIGN.—The contest between the government established by the French Assembly and that of the Paris Communists continues without any indications of an early termination. In Paris, notwithstanding much anarchy and disorder, there seems to be enough concert of action to frustrate all the hostile attempts of the government forces. In a report made by General Cluserot on the 21st inst., he claims to have repulsed the Versailles army at all points. Other accounts declare the fighting was murderous, and say the village of Courcelles, on the right bank of the Seine, near Neuilly, is filled with wounded. On the 22d an armistice was concluded for the burial of the dead, and to allow the inhabitants of Neuilly, Clichy, and other towns under bombardment, to remove to places of safety.

A Paris dispatch of the 22d says, the representatives of the commerce and industry of the capital are about to make a fresh attempt at conciliation, and will go to Versailles for that purpose. The army of the Communists are strongly fortifying the towns of Sevres, Courbevois, and Asnieres, and the Communists are erecting defensive works at Neuilly, Le Vallois, and Villers.

The Times correspondent at Versailles says, it is reported that the Prussians will surrender the forts still held by them to the Versailles troops on the 23d inst. Paris, it is believed, will shortly be isolated, and all communication with the surrounding country cut off. A company of aeronauts is being formed in Paris. All citizens under fifty-five years of age are obliged to serve in the Communal army.

General Ducrot has arrived at Versailles with twenty thousand men of the late Imperial army.

General Donbrowski, commander of the insurgent forces, has disappeared.

The municipal council of Havre has deputed three members to mediate between Paris and Versailles.

Some portions of Paris have suffered severely by the bombardment, and the Arc de Triumphe has been destroyed by it. The roads leading from Paris are filled with fugitives from the unhappy city. All the places of public worship are closed, and nearly all of them have been pillaged. The priests are made to make their appearance are insulted and thrown into prison.

The insurgents recently made large requisitions in the St. Denis Faubourg, arresting priests and plundering the churches. General von Pape sent troops to protect the people and recover the property. He also sent a message to the Committee, which they had suspended again, the forts in possession of the Germans would open fire. "My instructions," he said, "are to be very strict with the insurgents, and to give the government all facilities."

A Daily News special dispatch from Paris says the Commune has been advanced cash to the amount of 3,000,000 francs paid by the Bank of France for unsold bonds of the city of Paris.

Another attempt has been made at Marseilles to overthrow the government and introduce the Commune, but it has failed. The insurgents have been arrested, and a large quantity of ammunition which they had concealed in a ruined castle, has been seized.

The Austrian Reichstrath has, by a resolution, demanded of the government the introduction of the promised bill in relation to Church and State.

A Madrid dispatch of the 23d says, Deputy Castellar announces that he will introduce a motion in the Cortes demanding the dethronement of the King Amadeus. He had in a previous speech spoken in strong terms of condemnation of the House of Savoy.

The British Chancellor of the Exchequer stated, when introducing the annual budget in the House of Commons, that £2,000,000 more than £100,000,000 had millions in excess of the estimates. The cost of the army was half a million more than had been expected, but that of the civil service was nearly a million less. The total excess from all sources, it is expected, will not exceed £65,000,000, while the total of expenditure may reach £7,000,000. In order to supply the expected deficiency, he proposed to impose further duties on legacies and successions, a tax on matches, and to restore some taxes which had been removed. In a note on one of the items the ministry had a majority of 157. An excited discussion took place in the House of Commons on the bill to amend the game laws. It was rejected by a large majority. A resolution was introduced for the discontinuance of the telegraph and postal service on the first-day of the week. It was opposed by Gladstone on the ground that it would deprive a large number of people of employment. The declaration of Paris, in 1856, was intended to establish the principle that a neutral flag covers an enemy's goods, came up for discussion. Several members argued in favor of the withdrawal of England from the agreement, and advocated the resumption of the right of search. Gladstone and others insisted that the declaration was binding, and its revocation was not to be thought of.

Berlin dates to the 24th. The German Parliament has passed the loan bill. Bismarck stated in parliament that, although the French should pay the first instalment of the indemnity immediately, the forts north and east of Paris would not be evacuated until a final treaty of peace was concluded. The negotiations at Brussels made slow progress, the French trying to better the conditions, but Germany was inflexible. The Paris revolt entailed sacrifices on Germany, but she would not meddle with the internal affairs of France.

Verailles, 24th. The President Thiers has given a reception to the deputation from the Masonic lodges of Paris, who asked, on behalf of the people of the capital, for an armistice. In reply to their request, Thiers said that General L'Almirault had the power to grant a truce whenever it should become necessary for the Commune could never be recognized by the government.

London, 4th mo. 24th. Consols, 93. U. S. sixes of 1862, 90; 1867, 92; do. ten-forties, 89½.

Liverpool—Lombard, 7½ d. 7½ d.

UPPER HOUSE.—Both Houses of Congress finally adjourned on the 20th. The bill to restrain outrages in the Southern States and enforce the provisions of the Fourteenth amendment to the Constitution, finally passed both Houses. The Fourteenth amendment is in these words: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The President, by proclamation, has convened the United States Senate in executive session to meet on the 10th of Fifth month.

The official returns and count of the Connecticut election show a poll of 94,950 votes, against 98,947 in 1869,

90,575 in 1869, and 87,413 in 1870. There were 17 scattering votes. English had 47,492, and Jewell 47,450; giving English, Democrat, 29 majority.

The interments in Philadelphia last week numbered 288. There were 43 deaths from consumption, 18 inflammation of the lungs, 14 marasmus, and 19 old age.

Over three thousand men are now employed in making the Northern Pacific Railroad, and the track is being laid at the rate of one mile per day.

The Government and the Commission have substantially agreed upon a settlement of all the disputed points, and as soon as a favorable response is received from the British government, the agreements will be reduced to treaty or convention form.

The subscriptions to the new 5 per cent loan of the United States amounted on the 20th to \$17,000,000. The Louisville dispatch of the 24th says: The crevasse which occurred in the levee of the Mississippi river at Bonnet Carro point, above New Orleans, some days ago, has been gradually increasing in extent until it is now entirely beyond control. It was last evening six hundred and fifty feet wide and eighteen feet deep.

A New Orleans dispatch says a continuous sheet of water extends from here to Lake Pontchartrain, and for many miles above and below. This disaster is great and remarkable, but is beyond the reach of remedy at present.

Markets, &c.—The following were the quotations on the 24th inst. New York—American gold, 1104 1/10; U. S. sixes, 1881, 116½; ditto, 5-20's, 1168, 112½; ditto, 10-40, 1091. Superfine flour, \$5.90 & \$6.20; finer brands, \$6.50 & \$10.50. White Michigan wheat, \$1.75; amber, \$1.80; No. 1 Chicago spring, \$1.35. State rye, \$1.20 & 1.32; ditto, 14½ cts. Oats, 10½ cts. Rye, \$1.20. Western mixed corn, 73 & 74 cts.; yellow, 75 cts.; southern white, 83 & 84 cts. Carolina rice, 81 & 91 cts. Havana sugar, 91 & 101 cts. Philadelphia—Cotton, 14½ & 15 cts. for uplands and New Orleans. Cuba sugar, 81 & 91 cts. Superfine flour, \$5.25 & \$5.75; finer brands, \$6 & \$12.75 & \$1.70. By \$1.05. Western mixed corn, 71 & 72 cts.; yellow, 74 cts. Ohio oats, 63 & 66 cts. Canada barley, \$1.18. Lard, 11½ & 12 cts. Clover-seed, 9½ & 10 cts. Timothy, 55 & 56. Flaxseed, 24½. The receipts of beef cattle at the Avenue Drovers' market, 2185 head of cow and calves, 1200. Hogs to good, 1200. And commo 4 & 6 cts. per lb. gross. About 10,000 sheep sold at 74 & 81 cts. for woolled, and 5 & 6½ cts. for clipped. Hogs sold at \$9 & \$9.75 per 100 lbs. net for corn fed. St. Louis.—No. 3 spring wheat, \$1.42; medium to choice, \$1.45 & \$1.57. Mixed corn, 48 & 50 cts. Oats, 49 & 51 cts. Rye, \$1.20. Bye, \$1.20. Lard, 11 & 11½ cts. Chicago—Spring extra flour, \$6.25 & \$6.75. Spring wheat, \$1.25. No. 2 corn, 52 cts. Oats, 47½ cts. Rye, 82 cts. Barley, 87½ cts. Lard, 104 cts. Cincinnati.—Middling cotton, 14 cts. Red wheat, \$1.33 & \$1.35. Corn, 57 cts. Oats, 54 & 56 cts.

WESTWOOD BOARDING SCHOOL.

The Summer Session of the School will commence on Sunday, the 1st of Fifth 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, commencing on the 1st of Fifth month. Pupils arriving by 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, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Baggage will be at the rate of the full part of the Station on Second and Third days, the 1st and 2d of Fifth month, to meet the trains that leave Philadelphia at 7:25 and 10 A. M., and 2:30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at No. 5 North 18th St. If left at the latter place, it will be under the charge of Hibberd Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word to the day previous (through the post-office or otherwise) to H. Alexander & Son, No. 5 North 18th St. His charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge he will also collect for the trunk, if preferred. Trunks and boxes are left at his office No. 5 North Eighteenth street. 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 on the same day, provided the notice to H. Al & Son reaches them in time.

During the Session, passengers for the Sch met at the Street Road Station, on the arrival of the first train from the City, every day except Fin and small packages for the pupils, if left at 11 o'clock. School Street will be closed for every Sixth-day at 12 o'clock, and the expense in their hills.

Fourth month 21st, 1871.

FRIENDS' SELECT SCHOOL.

Wanted, a well qualified man Friend as the Boys' School on Cherry street.

Apply to the Managers of the above School, at James Whittall, 410 Race St. James Smalley, 47 Market St. William Bidde, No. 15 South Seventh Geo. J. Scattergood, 413 Spruce Street.

FRIENDS' BOARDING SCHOOL FOR 13 CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to charge the school, and manage the Factory with it. Application may be made to Ebenezer Worth, Marshallton, Chester C. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., Joseph Scattergood, 413 Spruce Street, Geo. J.

DIED, 11th of Third month, 1871, WILLIS B. a member of Greenleaf's Monthly Meeting, of Ohio, aged nearly 75 years. After a short sickness peacefully passed away, we humbly trust, to a home with the just of all ages. He always upheld doctrines and testimonies promulgated by our Friends, and it grieved him that any who clasp the same should depart therefrom, though in a very small matter. For over forty-six years he had been the home of the poor and outcast, and the poor slave, who was feeling for his freedom door was open by day or night to help them away, to feed or clothe them, or point the way should take.

At the morning of the 14th of Fourth 1871, ELEANOR W., wife of Edward Maris, M. the 36th year of her age, a member of Phila Monthly Meeting. Being made sensible of the tions of Divine grace very early in life, desired in her heart that they might never depart. This was mercifully granted. And although she possessed of a humble mind and an amiable disposition and being diligent in attending to her varied duty who is faithful, was pleased to dispense from time, seasons of strippedness and baptism.

patiently abode under these dispensations, a still deeper humility and self-denial became apparent that when her last sickness came, she gave a that the work was done, and peace and quiet covering of her spirit. "To him that orde conversion aright will I show the salvation of God," on the 21st of Fourth month, 1871, at the residence of her mother, in Chester township, Co. Pa. SARAH A. MARIS, aged 43 years, a member of Chester Preparative Meeting.

On the evening of the 17th of Fourth at the residence of her parents, John and Mary TOWN, LAVINA, wife of Mahlon Bedell, in the 2d of her age, a member of Philadelphia Monthly as well Particular Meeting. From early life she meek and forgiving spirit, which endeared a large circle of friends. For a considerable time previous to her death she manifested a great desire her sins to have gone beforehand to judgment, and she was a member of the Philadelphia Monthly and her sufferings of a protracted illness with Christian resignation, and though it was a great trial up her dear companion, yet she was enabled to do all, and say "Thy will be done." She gave suitable advice to her relatives and friends, and she was prepared for the change, and to just of all generations.

WILLIAM H. PILE, PRINTER, No. 422 Wall Street.

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PHILADELPHIA.

Five cents, when paid quarterly in advance, five cents.

For "The Friend"

The Ruins of Palenque.

A French traveller, Arthur Morelet, in a lately published translation of "Travels in Central America," gives us a description of some of these remarkable structures, some of which may be of general interest. Though more fully described by Stephens, Squier, and other previous explorers, it is comparatively seldom that the secluded region in which they stand is traversed by intelligent explorers whose observations are given to the public, and but little consequently continues to be known of the extent and purpose of those aboriginal constructions which these ruins form but a small portion. Already there were indications of the ruins being near at hand, but the density of the forest concealed them from our view. As we ascended a steep elevation covered with debris, and found ourselves at the portal of a vast edifice, which we had not even perceived a few seconds before. It was the principal front of the building called the Palace, a gallery of eighty yards in length, lined by massive pillars, opened before the walls, singularly enough, inclined inward each other from the architrave, forming an acute angle, the point of which, seven feet from the ground, was truncated by a final horizontal layer of stones. This original mode of construction, which discloses the principle of the arch, was not wanting in grandeur or beauty of design, although the architect could not understand the science of curves, and was not short, so to speak, on the verge of discovery. Firmly built on a pyramidal foundation twenty feet in height, this palace was surmounted by a quadrangular tower of five stories, distinguished from each other by many lines of cornice. With the first of its outlines, I was overcome by a feeling of surprise and admiration, which riveted me to the spot. There was no tradition connected with this monument; nothing to excite its origin! It was there, standing in the bosom of solitude, in all the majesty of many ages. From the entrance, where we stopped to survey it, we directed our eyes to an inner court full of gigantic idols, concealed by wild vegetation. The rest of the edifice was hidden in the depths of the

forest, and it was impossible to judge precisely of its size and shape. A short distance to the north of the palace, grouped on isolated eminences, are other monuments, equally remarkable for the solidity of their construction, the stern simplicity of their architecture, and the mystery which enshrouds their primitive purposes. Bushes and creeping plants spread over them a mantle of verdure; and enormous trees grow on them, exciting surprise that they are able to sustain the weight. The table land, besides, for a considerable distance around, is covered with ruins, which have been only partially explored.

It would be superfluous to give a description of these monuments of Palenque, above all, of the Palace, a vast parallelogram, very complicated in its arrangements, which covers an area of three thousand eight hundred and forty square yards.

There exist in several places in Yucatan substantial indications of early civilization quite as remarkable as those of Palenque. Why then have the latter been singled out as the only ones worthy the attention of the inquiring and scientific world? It is because the monuments of Yucatan are not enveloped in mystery, while those of Palenque appeal to the imagination, instead of to the remembrance. The imposing grandeur of these ruins; the majesty of the forests surrounding them; the almost sullen silence of the Indians, and the absence of all traditions, have induced a supposition that they are of great antiquity. It is known that this region was uninhabited as long ago as when Cortez traversed it, on his march against Honduras.

But admitting that in the year 1524, these ruins existed nearly in their present condition in the forests of Chiapa, it by no means follows that a fabulous age and origin should be ascribed to them. When first discovered, Yucatan was a flourishing and populous country, abounding with public edifices built of hewn stones laid in mortar, the extent and beauty of which greatly impressed the Spaniards. Besides the testimony of contemporaneous historians, we have that of the soldiers of Grijalva, who, in their enthusiastic admiration, called the country after their native land, which they fancied it resembled. These public edifices no longer exist; war, fanaticism, and political feuds have all combined to destroy them; but their remains are still scattered over the whole extent of the peninsula, from the island of Cozumel to the frontiers of Peten and Tabasco. They are evidently the remains of the same structures which arrested the attention of the conquerors, and the number of which, according to Herrera, 'was frightful to contemplate.' Now, it can easily be demonstrated, by comparing the ruins of Yucatan with those of Palenque, that the monuments of which they are the remains, were of the same general style of architecture, and constructed on the same principles, and in conformity with the same rules of art. The

plans of them all, their pyramidal bases, the absence of arched roofs, the use of stucco and painting in their decoration, the bas-reliefs sculptured on their walls, and the resemblance between their hieroglyphical symbols, indicate, even in their minutest details, a conformity of ideas, and taste, the expression of which may have varied according to the time and place, without, however, losing their primitive and eminently national character.

The analogy can no longer be denied between these ruins and the monuments of Mexico which tradition attributes to the Toltecs. These comparisons, which I have not space to prosecute in detail, show the action and preponderance of a common race over the whole territory lying between Cape Catoche and the Mexican table land.

The question of origin thus decided, we are next enabled to form some conjectures as to the antiquity of Palenque. We find that the Toltecs, in the middle of the seventh century, were in possession of Anahuac, where civilization peaceably developed itself. Later, about the year 1052, they abandoned this region and emigrated in a south-easterly direction—that is to say, into the provinces of Oaxaca and Chiapa. It is easy enough, therefore, to arrive at the conclusion that Palenque was founded at this time, and was consequently contemporaneous with *Mitla*.

If the undisputed analogy be considered which exists between the ancient monuments of Mexico and the ruins of Palenque, and between the latter and those of Yucatan, and if we consider also the geographical position of these ruins, spread over the line of Toltec emigration, and bearing evidences of antiquity the more marked, because they are less distant from the original point of departure—if all this be considered, it will doubtless be granted that these different works were from the hands of the same people who successively built Tula, Mitla, Palenque, Mayapan, and all the edifices now in ruins on this peninsula. The Indians of Yucatan, the Mayas, could have had no other ancestors. This presumption is strengthened by the ancient manners of the people, whose gentleness of character and whose religion remained long unchanged, even under the influence of the Aztecs. Moreover, the Toltec race is not extinct in Guatemala, where it constitutes, in the mountainous regions, a proud, but nevertheless, laborious and industrious population, which glories in its ancient origin.

The site of Palenque was admirably chosen. From those heights, now covered with impenetrable undergrowth, but which were formerly crowned with edifices of primitive magnificence, the eye traverses a plain comprising an infinite succession of forests and savannas, and extending far away to the distant shore of Catasaja. Its prince, from the tower of his palace, could overlook the whole city and its environs as far as the horizon. He could keep watch over the movements of an enemy, or

survey the course of public prosperity around him. Who can doubt that these solitudes once echoed with all the sounds of busy life; that these ruined temples once witnessed the pomps and ceremonies of sacrifices; that these steps were once crowded with fantastically-costumed warriors, such as we see portrayed on the bas-reliefs which have survived them, as well as by courtiers and by beauties, powerful and celebrated;—who can doubt, in a word, that these domains, which have now returned under the sway of nature, once pulsed with the living tide of an indigenous civilization? Let us beware, however, of an exaggerating enthusiasm, and let us not overestimate the skill of the architects of the monuments of Palenque! It is difficult to believe that a people, ignorant of the arts of analyzing sound, and reproducing it by writing, who did not understand the use of iron, who possessed neither flocks nor beasts of burden—it is difficult, I say, to believe that such a people could ever have attained a degree of culture at all comparable with modern civilization."

For "The Friend."

The Journal of William Evans.

(Continued from page 283.)

"Rebecca Jones, a minister and mother in Israel, who had paid a religious visit to Friends in England, and was highly esteemed by her contemporaries, for religious experience, a sound judgment and spiritual discernment, resided in this city, and her house was frequented by Ministers and Elders, and the younger members coming under the love of Truth, who sought the benefit of her counsel and instructive conversation. Her circumstances were limited—at one time she kept a school for the small children—and sold some books and articles of dress worn by females of plain habit. Among others who visited her compact habitation in Brooke's court, I was one who found the way there after being brought under religious concern. She treated her young friends in a kind and affable manner, and yet with christian dignity and gravity; sometimes entertaining them with anecdotes of her early religious life, or her travels, particularly in Europe; having in view the object of drawing them into a love for the Truth, and strengthening their desires and resolutions to persevere in the good way in which they had commenced walking. She told me that when quite a young woman, after the power of Truth had taken hold of her heart, and brought her to seek for those things which belong to the everlasting welfare of the immortal soul, she was introduced to the house of Daniel Stanton, then one of the principal ministers in this city. It was a place of resort for the young converts of that time, and deriving much help from the society of that valuable man, she then concluded, if she ever became a housekeeper, her house should be open to the visits of persons seeking after heavenly treasure. Her conclusions were realized to the comfort of many. In a little religious communication one evening to a young Friend and myself, she gave us the excellent advice which had been given to her in early experience, 'Keep near to Truth and the friends of Truth, and the Truth will keep you.' My uncle Thomas Scattergood's residence was a house of similar resort, where the mourner found a deeply sympathizing friend, and the young soldier one who had large ex-

perience in the trials of the spiritual warfare, and who seized the opportunity of cheering him on to victory. Sometimes when I have visited him and would silently sit without doing any thing to prompt him to conversation—for he passed much time in meditation and communion with the Lord—he would brighten up and enter into the subject which he knew, had taken hold of my mind, and relate portions of his own experience and travels—or of the openings of Truth in his mind, relative to the great cause of universal righteousness and the events passing in Christendom. He was not only remarkable for the gift of the ministry of the gospel of life and salvation, but also for the spirit of prophecy, with which he was at times clearly endowed, and under which he often foretold coming events; being a man who lived in the Spirit and walked in the Spirit, and to whom the Lord condescended to make known his secrets relating to the spiritual condition of others, and of his works among the children of men. I loved him much, and he manifested his love and interest for me, like a tender father in the Truth." pp. 18-20.

There are interesting notices, from time to time, of the decease and character of Friends to whom he was attached, and who kept their places in the church. A few are selected: on the 7th of 5th mo. 1846, he writes, "This morning I received intelligence of the death of that deep and extraordinarily gifted minister and servant of Christ, Ann Jones, of Stockport, England. She visited this country about the period of the separation in 1827-8, and was a sharp threshing instrument in the hand of the Lord, against the spirit of infidelity then making fearful inroads upon many under the name of Friends, who knew very little of their principles, or of the sanctifying power of Divine Grace, ruling in their hearts. Her controversy was with the leaders and principles, who were working in the dark, to draw away ignorant and unwary members, into the mazes of unbelief, and into contempt for the unyielding advocates of Christ's gospel, and his authority in the church. She was one of the most fearless soldiers in the Lamb's army, and by His wisdom and strength, was often instrumental in discomfiting the enemies of Christ; while she infused courage and firmness into the hearts of the little flock in different places, on whose shoulders rested with weight, the support of the principles and discipline of the Society. When she informed the Yearly Meeting of Ministers and Elders, that she felt liberated to return home, William Jackson of West Grove, expressed his unity with her, and said she had come amongst us in the same power and spirit, with which Samuel Fothergill visited this country, whom he had heard in the ministry.

"Thus one after another of the Lord's anointed servants are gathered to their everlasting rest in Christ; which is felt to be a great trial in this day of scattering and of rebellion against the law and the testimony; the number of valiant and unflinching soldiers seeming to be few in every place. But the Lord is strong and mighty and in his time will give the victory to his tribulated people, who hold fast their integrity to Him; trusting in his mercy and power, and not in their own understanding." pp. 382-3.

On the 17th of the 7th mo. 1849, being at the sea-shore with his brother Thomas, who was an invalid, he says, "I have passed some

of the time here in reading the letters of the extraordinary woman, the late Sarah Lyell Grubb. She was an instrument peculiarly prepared by the Lord Almighty, to uphold and spread the doctrines and testimonies of the Christian religion, as promulgated by George Fox, R. Barclay and other Friends of the rise of our religious Society. The reliance of some among Friends upon human talent without waiting upon the Lord, to receive from Him ability and authority for every good word and work, occasioned her suffering and anxiety; especially in relation to its effect on the true welfare of the Society and the blessed cause given it to uphold. This exercise she appears to have labored much alone for several years; but when called upon to advocate the cause of her Divine Master, she was plain and thorough in her testimony; especially against all the efforts used by some to change the faith of Friends often expressing the belief that such would time be scattered; and that a righteous soul would be preserved, that shall again flourish p. 445.

Among the most eminent ministers of the Gospel who visited this country a few years before the separation of 1827, was Willm. Forster, Jr., of Tottenham, England. He was present at the trying Yearly Meeting of 1818 when the extracts from our early Friend writings, prepared by the Meeting for Sufferings, were read. "After the reading of minutes of the Meeting for Sufferings, a valuable, judicious Friend rose and said he more than a liberty to express his entire un- with the proceedings of that meeting, and wished their encouragement. Immediately after him a member said, that in regard that 'creed, or confession of faith,' he thought it right to say, 'who hath required this your hands?' This was the signal for opposition; and those extracts from the writ- of George Fox, Robert Barclay, Wm. Pe- R. Claridge, and William Sewell, con- taining the most solemn and important truths of the Christian's faith, mostly expressed scripture terms, were denounced by so wild, inexperienced persons, as inconsistent with reason, revelation, and the Holy Scriptures. It broke out and spread, like a flame among light rubbish. Many unbecom- expressions were used, both in relation to the doctrine, and the Meeting for Suffering. It soon appeared that much confusion was hand, and the meeting adjourned till n- o'clock the next morning. Nearly three ho- were then spent in discussing a proposition expunge those extracts from the Meeting Sufferings' minutes. Another person propo- that a committee be appointed to exam- and report their judgment of the proceedi- of that meeting; A preacher residing in t- city, joined with this, and further recom- mended they should be instructed to consi- the constitution of that body. He thought radical change was wanting; the memb- should hold their office for three years, f- ive be chosen out of each Quarterly Meeti- Another thought the two subjects should kept distinct, and urged the expunging of extracts and postponing the other to a fut- uring.

"During this scene of confusion, and an ampled torrent of abuse, and invidious re- lation upon the Meeting for Sufferings, members of that meeting remained unmov- and patiently bore the unbecoming cond-

any without making a single retort. The clerk was several times directed to make a note, directing the obnoxious record to be changed, and one proposed that if he preferred in deferring to do it, another Friend should be named to take his place.

At length my father rose, and gave a statement of the institution of that meeting and its operations. He mentioned that publication of our religious principles had been repeatedly made by it, in various ways, denied the truth of those insinuations of the clergy, that the extracts were drawn from Barclay, Penn and other books, reprinted and owned by our Society, &c. remarks appeared to have an effect on the meeting, and the clerk stated that he was the agent of the meeting, and had been endeavoring to discover what was the mind of the meeting, but from so many propositions and opposite opinions, he was unable to decide, therefore, would suggest that a minute be made directing the Meeting for Sufferings to publish the Extracts. This was agreed to by some of the leading opponents, others more violent, openly rejected it, seemed determined to be satisfied with a short of an obliteration. The clerk's proposal, however, at length prevailed; but he remarked, that allowing it to remain on the minutes, was acknowledging the doctrine of the Yearly Meeting.

This circumstance was altogether a new exercise to some of us, but it was considered to be favored with calmness and freedom from all irritation. Indeed, it seemed like being preserved from the strif of the law, and hid in the secret of the tabernacle of the Most High. The remaining sittings of the meeting were generally more satisfactory; though often attended by a paining of the presence of false brethren, dear friend William Forster, Jr., from London, in the closing sitting, was engaged in fervent supplication; for the extending of regard towards the Lord's tribulated ones; and the meeting closed soon after, or a covering of most solemn and impressiveness."

(To be continued.)

What Has It Done for You?"—The other an infidel was lecturing in a village in the north of England; and at the close, he challenged discussion. Who should accept the challenge but an old, bent woman, in the antiquest attire, who went up to the lecturer, and said, "Sir, I have a question to ask you." "Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this strength. By its direction, and looking to God for strength, I have been enabled to feed my own and my family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with my friends in heaven. That's what my religion has done for me. What has your way of thinking done for you?" "Well, my good lady," replied the lecturer, "I don't want to disturb your comfort; but—" "Oh! but that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?" The infidel endeavored to make the matter again; the feeling of the meeting gave vent in uproarious applause, and he was to go away discomfited by an old woman,

For "The Friend."

"Old Books and Old Worthies revived."

(Continued from page 285.)

We will now follow Simon Smith, who after his marriage to Joan Bennor, continued to "minister in his Cure" for a short time, and then departed for Europe. After a considerable period spent there, he returned to England and was received by his friend Patmore at the Bell tavern in London. This meeting with Smith was the immediate cause of the arrest of Patmore, above mentioned. Smith himself escaped the hands of the officers at that time, and maintained his family by trade as a "Mercer," attending Fairs in the country towns around London. He was at last apprehended, and being examined by Stokesley, in 1531, on the charge of heresy, it was found that "they could fasten no other crime of heresy upon him but only his marriage;" by which it appears he had not at that time fully embraced the Reformed religion; but from the strictness of the inquiry into his dealings at the Fairs and the wares sold by him there, it is evident he was suspected, and probably with justice, of disseminating the Tindal-Rogers Bible. He was however obliged to "abjure" and do penance, and seems to have died soon after. In the next year, 1532, the "widow Joan Smith," with her four children, Robert, Richard, Margaret, and Elizabeth, was brought before Stokesley and compelled to abjure. This Robert and Richard, then minors living at Bumstead, within the jurisdiction of the metropolitan bishop, were probably the same Robert and Richard who twenty-three years after, in 1555, suffered martyrdom under Bonner, then Bishop of London.

The former of these confessors was a man of cultivated intelligence, of lofty courage and moral worth. My account of him shall be verbatim from Fox.

"Robert Smith was brought unto Newgate the first of November, in the first and second year of the King and Queen," (Philip and Mary) "by John Mathew, yeoman of the guard of the Queen's side, by the commandment of the Council. This Smith first gave himself unto service in the house of Sir Thomas Smith, Knight;" (this Sir Thomas Smith was of the Norfolk Smith family, and as Robert was a sort of page there, it is possible there was some relation between them) "being then Provost of Eaton," (Eton College); "from thence he" (R.S.) "was preferred to Windsor, having there in the Colledge a Clerkship of ten pounds a year," (equivalent to \$600 or \$700 now, owing to the change of values in three centuries. This clerkship was probably a religious office.) "Of stature he was small and slender, active about many things, but chiefly delighting in the art of painting, which many times, rather for his mind's sake than for any living or lucre, he did practise and exercise. In religion he was fervent, after he had once tasted the truth, when he was much confirmed by the preachings and readings of one Master Turner, of Windsor, and others. Whereupon, at the coming of Queen Mary, he was deprived of his clerkship by her Visitors, and not long after he was apprehended and brought to examination before Boner, as here followeth written and testified with his own hand."

His excellent mental and moral traits come out to advantage in his answers to the examiners, by which they were often silenced or confounded. Of these however I will only

select one, as throwing some light on his early history. He having in the course of these replications spoken of auricular confession as an underhand means to priestly plunder, the Bishop retorted—

"(Bonor.) Why how art thou able to prove that confession is a pickpurse matter? art thou not ashamed so to say?"

"(Smith.) I speak by experience. For I have both heard and seen the fruits of the same. For first it hath been, we see, a bewrayer of King's secrets, and the secrets of other men's consciences; who being delivered, and glad to be discharged of their sins, have given to priests great sums of money to absolve them and sing Masses for their souls' health.

"And for ensample, I began to bring in a Pageant, that by report was played at Saint Thomas of Acre's, and where I was sometime a child waiting on a gentleman of Norfolk, which being bound in conscience through the persuasion of his priest, gave away a great sum of his goods, and forgave unto Master Gresham a great sum of money, and to another as much; the priest had for his part a sum, and the house" (monastery) "had an annuity to keep him; and the which thing being done, when his brother heard, he came down to London, and after declaration made to the Council how by the subtily of the priest he had robbed his wife and children, recovered a great part again to the value of two or three hundred pounds of Master Gresham and his other friend, but what he gave to the house could not be recovered."

The "Pageants," "Pomps," "Mysteries" or "Miracle-plays" of that period were, as remarked by a late able critic in the "Penny Monthly," the originals from which the Elizabethan Drama and Masque, and even such religious Epics as Milton's Paradise Lost, were derived by a kind of genealogical descent. They were dramatic representations of the great events of Scriptural history, composed generally by members of the Romish clergy, and expressly designed for the instruction of the unlettered classes, for whom learning and the Bible were treasures almost beyond reach, if not indeed purposely withheld, in the main outlines of that history. Their authors, as afterwards in the masques, were at the same time superintendents of the costume and scenic details, so that large and various artistic talent was required in the "bringer-in" of such a pageant; and to have produced one while still a minor indicates a precocious genius on the part of Robert Smith, who seems to have left St. Thomas d'Acre before the production of his play. As is well-known to most readers, one of these miracle-plays is still kept up at Ober-Ammergau in Germany.

The gentleman whose confidence was so abused by the priest, was, of course, the patron of our subject, Sir Thomas Smith, of Norfolk, aforesaid.

The examination occupies many folio pages of Fox's work, who remarks at the close:—"Thus hast thou, good reader, not only to note but also to follow in this man a singular example of christian fortitude, which so manfully and valiantly did stand in the defence of his Master's cause. And as thou seest him here boldly stand in examination before the Bishops and Doctors, so was he no less comfortable also in the prison among his fellows. Which also is to be observed no less in his other prisonfellows, who being there together

cast in an outward house within Newgate, had godly conference with themselves, with daily praying and public reading, which they to their great comfort used in that house together, amongst whom this foresaid Smith was chief doer. Whose industry was always solicitous not only for those of his own company, but also his diligence was careful for other prisoners, whom he ceased not to dehort and dissuade from their old accustomed iniquities, and many he converted unto his religion. Divers letters he wrote there in prison to sundry his friends, partly in metre and partly in prose."

Of those in metre, an affecting exhortation commonly attributed to John Rogers, is ascribed by Fox to Robert Smith; parts of which I extract as follows:

"The Exhortation of Robert Smith unto his children, commonly set out in the name of Mr. Rogers.

"Give ear my children, to my words, whom God hath dearly bought,

Lay up my law within your hearts and print it in your thought;

For I your father have foreseen the frail and fiftly way

Which flesh and blood would follow fain, even to their own decay; * * *

For flesh doth flourish like a flower, and grow up like a grass, And is consumed in an hour; as it is brought to pass In me the image of your years, your treasure and your trust,

Whom ye do see before your face dissolved into dust. For as you see your father's flesh converted into clay, Even so shall ye, my children dear, consume and wear away.

The sun and moon, and eke the stars, that serve the day and night, The earth, and every earthly thing, shall be consumed quite.

And all the worship that is wrought, that hath been heard or seen, Shall clean consume and come to nought, as it had never been.

Therefore, that ye may follow me, your father and your friend, And enter into that same life that never shall have end,

I leave you here a little book, for you to look upon, That ye may see your father's face when I am dead and gone—

Who for the hope of heavenly things, while he did here remain, Gave over all his golden years in prison and in pain,—

Where I among mine iron hands, enclosed in the dark,— Not many days before my death, did dedicate this work

To you, mine heirs of earthly things which I have left behind, That ye may read, and understand, and keep it in your mind—

That, as ye have been heirs of that which once shall wear away, Even so, ye may possess the part that never shall decay;—

In following of your father's foot in truth, and eke in love,

That ye may also be his heirs, for evermore, above."

(To be continued.)

California.

For "The Friend."

(Continued from page 278.)

"In affairs of public morals, and education, and religion, there is much activity in San Francisco; a high attachment is already reached; and a healthy progress in the right direction is visibly constant. The New England elements are clearly dominant here and through the whole Pacific Coast region; softened in many of their old Puritanic notions and habits,—conforming themselves to the

freer life of a new country with a cosmopolitan population, but still preserving their best qualities of decency, of order, of justice, of constant progress upward in morality and virtue.

"The population of San Francisco is now (1868) about one hundred and fifty thousand, which is nearly one-third that of the whole State. Commerce and manufactures are the great interests of the town; and the growth of both is now very rapid. Already the third, San Francisco will speedily rank as the second commercial city of the Republic; and about forty ocean steamers go and come in her waters,—to China and Japan, Mexico, Sandwich Islands, Oregon, British Columbia, and Panama; and over three thousand sailing vessels entered her Bay in 1868. Most of the latter are employed in the coast trade for lumber, coal and grain; but the importation of merchandise from Europe and the Atlantic States, and the exportation of wheat and wool in return, have employed a large fleet of first-class ships."

After a statement of the foreign and domestic imports and exports of 1868, with "some other statistics of the business done in San Francisco," and of the extent and variety of her manufactures, and also his conceptions of her "grand future;" our author leaves the city, and proceeds on some country excursions into Southern California: of which he writes:

"Far away in the south of California, where the tropical fruits grow so luxuriantly, and where the Spanish-Mexican life still holds sway, though rapidly yielding to the tide of American influences, are most interesting regions for the traveller. San Diego, Los Angeles, San Bernardino, Santa Barbara, and the valleys and hills about, are full of natural beauty and wealth; of immense flocks, of wide vineyards, of orange and lemon groves, of grand wheat and barley fields; and no one can be said to have fully seen California who has not visited them, taken in a sense of their vast capacities, and studied the mingling Spanish and American civilizations there planted. But the general characteristics of climate and scenery are the same as in the more central regions of the State; intervening are less interesting and still more laggard counties; and few mere summer visitors will care to go so far from San Francisco, until the railroad, now pushing rapidly down into and through all this southern coast section of the State, to meet and bring north the Southern Pacific Railroad as it comes across the continent, is completed.

"That which is most interesting to be seen in California, out of the Sierra Nevadas, lies in the counties around and adjoining San Francisco Bay, north and south. These are the present garden of the State; here the best and the most of its rural populations, its largest and finest vineyards, its most fruitful orchards, its most remunerative wheat fields; here, too, the best of that charmingly close union of hill and valley, of grove and open plain, of mountains crowned and cañons filled with forests, and mountains naked in every part, that so wonderfully characterize the Coast Range region of California.

"The long summer drought and the sharp summer sun had made everything dry, dusty and brown; except the sprawling evergreen oaks, looking in the distance like huge apple trees, there was absolutely nothing green for the eye to rest upon, outside the vineyards

and orchards and irrigated gardens; and unless the wind blows against the traveller, clouded at this season, he is almost constantly enshroued in dust. But taking the always fresh breeze aright, everything is pure and sweet and an open ride over these hills and through these valleys, within fifty miles of San Francisco, is exhilarating.

"Directly across the Bay, seven miles from San Francisco, and connected by hourly steamboats, lies Oakland, the principal suburb town. A great oak grove of fifteen hundred acres was its location, now well covered with pleasant cottage homes for seven thousand people, away from the cold summer breeze of the city. Here are the favorite schools of the young, the embryo but ambitious State University, the asylum for the deaf and dumb and blind, and here the first cotton mill on the Pacific Coast began its work. Ranges the coast mountain hills radiate out from town, and protect choice orchards and gardens for the city markets.

"Below the city, along the Bay, another string of charming suburban towns, S. Mateo, Redwood City, Santa Clara, and San Jose, occupy fertile valleys, and stretch into forested nooks among the hills that keep off the sea breeze. A ride around the Bay down one side and up the other, a hundred miles in all, offers most recompensing experiences. Railroads already cover most of the journey, which is better made more leisurely in carriages, however, so as to linger in some of the grand orchards and gardens, the wealth and taste have developed, observed in detail the rich gifts that agriculture has brought to this country, and visit the mission churches and homes, and eat figs and peaches and pears and plums from their own grand gardens of the last century.

"There are several of these old mission establishments around San Francisco Bay, a many others in Southern California. They were the outposts of the Spanish and Catholic civilization in Mexico, planted one hundred and more years ago, among the Indians of California. Soldiers and priests carried the banners of the sword and the cross together and made short and sharp work of converting a feeble race of savages, who became the simple slaves of their new masters, and went away under the influences of a christianity without compassion, and a civilization without conscience. The construction of the quaint old churches and long capacious dwellings, built slowly up of clay and stones, with wood or nails, was performed by the Indians under the lead of their Spanish masters, while the savages themselves, more wretched than in their original condition, were crowded into miserable adjacent huts. The cultivation of the soil, and the variety of food that resulted, were the only real gifts bestowed upon the natives; such converts as soldier and priest united to confer, could hardly have been a blessing. But the capacities of the country for fruits and grapes were thus first developed by these missionary pioneers. * * * * *

"The season was over, and nature was rest in all these valleys; the oaks occasionally made parks in the open plains; or the orchard and gardens presented green, oasis-like spots in the landscape; but for the most part, the ground was yellow with the stubble of grain, or brown with the dry grass, that lay ungathered, and rich feed still for cat-

se. And yet, form and color and sky abundant recompense; and we yield the fascinations of a new nature; for, all the reasonings of experience and on, here were quick and exhilarating about rain for many months, without without green grass or bright flowers, and fresh rivers.

onger and more varied excursion was o the counties north of San Francisco, in the Petaluma, Santa Rosa, Russian Napa and Sonoma Valleys, to see the ay, or famous boiling springs, and the ds. There is more variety of scenery region than directly around the Bay; is all thickly strewn with pleasant, g villages, whose prosperity is the out- of the soil. We went by steamboat the northern branches of the Bay, up a creek to Petaluma, and then took for the rest of the trip of three days. t and most bountiful of these coast valleys that we visited, was that of the River, distinguished for its kindness New England crop of Indian corn, and some grouse, the *bonne bouche* of the and's dinner in town, and grand with pen fields of grain, as beautiful with oak groves, the hills about guarding a from the entrance of rough winds, ming the whole in a picture of impos- ity.

prise the second morning found us g along a rough road over the moun- the special object of the excursion. e drive of the morning was the more able feature. We supposed the Plains aras had exhausted possibilities for us respect. But they were both beaten and for bold daring and brilliant excu- er driver that morning must take the of the world, I verily believe. The dis- was twelve miles, up and down steep rough enclosed pastures; the vehicle a wagon, the passengers six, the horses and gay, and changed once; and the our landlord over night and owner of ute. For several miles the road lay

The Hog's Back," the crest of a moun- at ran away from the point or edge, e sides of a roof, several thousand feet ravines below; so narrow that, pressed and widened as much as possible, it was over ten or twelve feet wide, and in ace but seven feet; and winding about the crest of the hill ran;—and yet we went his narrow causeway on the full gallop. ter going up and down several moun- holding rare views of valleys and ravines baks, under the shadows and mists of morning, we came to a point overlook- e Geysers. Far below in the valley, ld see the hot steam pouring out of the l; and wide was the waste around. The t was almost perpendicular; the road owo sixteen hundred feet in the two o the hotel, and it had thirty-five sharp in its course. "Look at your watch," he driver" as he started on the steep ; crack, crack went the whip over the of the leaders, as the sharp corners came at, and they plunged with seeming reck- ahead,—and in nine minutes and a half were pulled up at the bottom, and we breath. Going back, the team was an and a quarter in the same passage.

We wondered at [the driver] for his us and rapid driving down such a steep

road, he said, "Oh, there's no danger or difficulty in it,—all it needs is to keep your head cool, and the leaders out of the way." But nevertheless I was convinced it not only does require a quick and cool brain, but a ready and strong and experienced hand."

(To be continued.)

NATURE'S WORSHIP.

BY J. C. WHITTIER.

Selected.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,—
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearls they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mist above the morning hills
Rise white as wings of prayer!
The altar-curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sounds of pain;
The thunder organ of the cloud,
The dropping tears of rain.

With drooping beads and branches crossed,
The twilight frets grieve,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

Selected.

If we knew the cares and crosses,
If we knew our neighbor's way,
If we knew the little losses
Sorely given, so often chide him
Who we then so devoutly claim
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain.

Let us reach into our bosoms,
For the key to other's lives,
And with love toward erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us"
As we judge our fellow men.

Divers in the last stage of life are removed from laboring in the spiritual harvest, who, I have no doubt, have gathered fruit to life eternal, and thus their works follow them. Now we look for preparation and qualification in the rising generation, and those of some maturity of age; that *they also*, may "reap and receive wages," even such satisfying reward, while employed by the Great Husbandman in the whitened fields. The operation of that Power, that can fit for service, has been known (blessed be the Lord); may this be abode with, and fully submitted to.—S. G.

Communicated for "The Friend."

Tennessee Freedmen's Schools.

Satisfactory arrangements have been made for putting these schools under the care of a Committee of Friends of Indiana Yearly Meeting, who have in charge other Freedmen's Schools in the South. Very encouraging accounts continue to be received. The supervision to be as heretofore. See circulars by mail. Funds or remittances for this concern should be marked or noted as such; and sent to either of the under named:

Jacob Smedley, 304 Arch St., Philadelphia.

Alice Lewis, 109 N. Tenth St. "

Thomas Kite, Cincinnati, Ohio.

Isaac P. Evans, Richmond, Indiana.

Joseph Dickinson, Richmond, Indiana.

Pettit & Braden, Indianapolis. "

J. L. Pickard, Supt. Public Instruction, Chicago, Illinois.

Jeremiah A. Grinnell, Maryville, Tenn.

Y. W.

The supplies and supervision bestowed by a few Friends of Philadelphia Yearly Meeting, to our colored school in this place, and to eight other schools in East Tennessee, have proved of great value in arousing the energies of our people, and in giving practical aims to their efforts on education and self-support. We therefore desire that this timely help (which we hereby thankfully acknowledge) may be continued and increased. Untold good could be accomplished in this way. It is a sad truth that unless such work is done before them—work which not only shows them their needs, but what they can do—our race seen destined to remain in ignorance many long years. Most of these schools are in poor districts where ignorance and apathy predominate. Nothing will arouse them so much as the kind of work which has been done; and we implore God's richest blessing on those who have promoted it, and may still do so.

We have been moved from a sense of necessity, to make this appeal, on behalf of our famishing race.

We are, your most grateful friends,
Jacob Henry, H. L. Canseler,
W. B. Scott, Sr., W. S. McTeer,

Trustees of the Maryville Colored School.

Effects of Exposure to Increased Atmospheric Pressure.

Most people, says a scientific Journal, are aware that certain disagreeable sensations are experienced by the inmates of a diving bell, during its descent, even to a few feet below the surface of the water, but the opportunity seldom occurs to note the effects produced by a descent to so great a depth that the pressure amounts to four atmospheres, or no less than 60 lbs. on the square inch. Yet exposure to this pressure has been experienced by the workmen engaged in laying the foundations of the St. Louis bridge over the Mississippi, and Dr. John Green has published the results of some observations he has recently made. It was found necessary to use considerable precautions in admitting the workers into the chamber containing the condensed air; an intermediate chamber or lock was therefore constructed, into which the condensed air could be admitted gradually, occupying, for the higher degrees of pressure, from five to ten minutes. The exit was through the same lock, and occupied the same time. The in-

creased oxidizing power of the condensed air was shown by the rapid wasting and guttering of the candles, which burned with a streaming, smoking flame, and, when blown out, rekindled spontaneously from the glowing wick. During the later stages of the work, the men could only work for an hour at a time, and a remarkable form of palsy was prevalent, from which nearly a dozen men died. The first effects of the gradually increasing pressure in the lock, were a distinct sensation of pressure upon the tympanic membranes of both ears, which, however, was immediately relieved by swallowing, or by inflating the ears from within. The respirations and cardiac movements remained unaltered until exertion was made, when they quickly became accelerated. It was found to be impossible to whistle. The ticking of a watch was heard with great distinctness. On leaving the chamber a strong sensation of cold was experienced, and catarrhs were frequent among the men. The condensed air escaped from the tympanum through the Eustachian tube in a series of puffs. Too sudden exposure to the condensed air in one instance caused rupture of the membrana tympani, and too sudden removal of the pressure, in the same person caused spitting of blood.

Selected.

I always had a love to the Bible, and to reading therein, from my childhood, yet did not truly understand, nor experience those doctrines essential to salvation, nor the new covenant dispensation, until my mind was turned to the light of Christ, the living eternal Word, the entrance whereof giveth light and understanding to the simple. Yet I do confess, it was some advantage to me frequently to read the Holy Scriptures when I was ignorant, and did not understand the great and excellent things therein testified of. For when the Lord had livingly in some measure opened my understanding in the Holy Scriptures, by my often reading the same before, having the better remembrance thereof, it was a help and advantage to my secret meditations, when a lively sense and comfort of the Scriptures was in measure given me by the Spirit, and thereby I was the more induced to the serious reading and consideration of what I read in the Holy Scriptures, and the comfort thereof made known by the Holy Spirit enlightening the understanding. All the promises of God, which are yea and amen in Christ Jesus, being truly comfortable when applied by the same Spirit, for that will make no wrong application thereof; that Spirit will never apply peace to the wicked, nor to persons living in their sins, nor tell the unjust that they are just, or righteous in God's sight. It is through faith which is in Christ, that the Holy Scriptures are said to make the man of God, "Wise unto salvation, and profitable to him, for doctrine, reproof, admonition and instruction in righteousness, that he may be perfect and thoroughly furnished in every good word and work." Doubtless Paul esteemed Timothy's knowing the Holy Scriptures from a child, to be some advantage and help to him, but it was principally through faith, which is in Christ Jesus.

These things considered, I would not have christian parents remiss in educating, and causing their children to read the Holy Scriptures, but to induce them to learn and frequently to read therein, (the Bible). It may

be of real advantage, and profitable to them, when they come to have their understandings enlightened, and to know the truth as it is in Christ Jesus. I have sometimes observed children in reading the Bible, have been affected with the good things they have read, from a secret belief of them, which hath had such impression that they have been induced to a more serious consideration thereof, when the Lord has opened their understandings in some measure, by the light of his grace in them.—George Whitehead.

Condensed Milk.—Condensed milk, as now known to trade and customers, consists of milk from which only water has been taken, and to which nothing but sugar has been added, the product being of the consistency of honey, and by dilution in water convertible to milk itself, somewhat sweetened: condensed milk prepared under the Borden system readily dissolves in cold water.

By 1861, four or five factories were in operation, capable of producing in the aggregate, perhaps 5,000 tins of one pound each per day. About this time Mr. Borden put upon the market for city use what he calls "Plain Condensed Milk." This is prepared in the same way as the other, except that no sugar is added, and it is not hermetically sealed. It will remain sound from one to two weeks, and is so pure and so convenient, as well as economical, that it is stated that now more than one-third of the milk used in New York City is of this kind. With the end of the war and the dissolution of the armies, the demand for sugared condensed milk fell off, and the manufacturers, who had been stimulated to too great a production, turned their attention to this "Plain Condensed Milk." It would be well if enterprise and capital and philanthropy could be enlisted in supplying London with this form of milk to the extent that New York and other American cities are now supplied with it. We have no means of estimating the present extent of the manufacture of condensed milk in the United States. For this we must wait for the returns of the census of 1870. However, we know that the capacity of the eight or ten factories, on the Hudson, in Connecticut, Pennsylvania, and Illinois, is not less than 500 cases of four dozen pound tins per day, equal to 8,500,000 pounds per annum. It may be stated that one pound of the condensed is equivalent to four or five pounds of crude milk.

The exports from the United States of condensed milk (combined with sugar) during the twelve months ending September 30th, 1870, amounted to a declared Custom House valuation of \$200,000. In the year 1869 it was exported to England from New York to the value of upwards of \$80,000. The bulk of the remainder exported from New York was sent to South America, Australia, India, and China, while that sent to London and Liverpool was mainly held in bond, and sent eventually to the British Colonies or disposed of as ship's stores.—*Late Paper.*

We have heard it said that an individual arguing with a Friend against silent meetings, and the impossibility of enduring them, declared, "that silent meetings would kill the devil." That, said the Friend, is just what we want.

Selected for "The Fr

I leave it as an observation, that I seldom, if ever, seen any stand, and arrive any considerable degree of usefulness in church, whose foundation has not been d laid in afflictions and exercises; whereby are crucified with Christ, and shall there rise with him to glory and honor, in the sent as well as in a future state. But i my afflictions and deep baptisms, the s herd of Israel was with me, and pre and supported my spirit to the honor o own name, to whom alone I could attr the praise. For in those allotted days year of tribulation, very little instrum help was afforded me: my lot being ca quarter, where there were none near who capable of giving me much assistance o counsel, not having trodden in the same I sometimes thought my case was h from some of the Lord's servants, who concerned to visit the heritage; or else they were in part restrained from minist to it; my tongue was much sealed in sil for my exercises were incommunicable. this I saw to be of excellent use, as the tray might have led to a dependence o servants, which ever brings weakness have been productive of confusion, th my imparting my case to such as wer skilful to minister to it, and who never might have advised therein. I have s to be profitable and necessary for such i in a state of infancy in religion, to dwell their exercises; leaning simply on that alone which is able to carry through t and until the mind has acquired a de judgment to distinguish clearly who is Lord's side, to be very cautious to whom communicate them; lest they be wou discovering those, whom they have c for their friends, to be enemies to the c Christ.

Yet when the Lord directs, in tim great strait, to advise with some experi servant, it will undoubtedly be advanta; and a steady sympathizing friend is a strength and blessing, when it is affor divine wisdom. CATHARINE PAY

The Bereaved Mother.

The following affecting story was in America not long since, with tot simplicity, by the bereaved mother h an emigrant from the old world. Duril recital the expression of her fine intell face, her fast-flowing tears, attested a we all admit—that warm hearts and sympathies may exist where the refine of polished life are wanting.

"The steerage of our ship was cr with passengers of all ages, and bef had been long at sea a malignant c broke out among the children on board. after another sickened and died, and eac in its turn wrapped in its narrow shrou committed to the deep, with no requie the bursting sigh of a fond mother, a obsequies but the tears of fathers and b and pining spectators.

"As they suddenly plunged into the se the blue waves closed over them, I e my own babe more strongly to my h and prayed that heaven might spare m child. But this was not to be. It sic and day by day, I saw that its life was e and the work of death begun. On J

THE FRIEND.

FIFTH MONTH 6, 1871.

it died, and to avoid the necessity of what was once so beautiful, and still so given to gorge the monsters of the deep, sealed its death from all around me. To suspicion I gave evasive answers to those inquired after it, and folded it in my arms and sang to it, as if my babe was only sleeping for an hour, when the cold long night bath was on it. A weary day and night passed away, and the Sabbath came. Others, I wore my neatest dress, and put a smiling face; but no! it was a heavy burden for I felt my heart breaking. On the day the death of the child could not be concealed; but, from regard to my friends, the captain had it enclosed in a rude box, and promised to keep it two days for me, if in that time we should make land. The coffin was placed in the boat at the stern, and through the long hours of the night I watched it—a dark speck on the water, which might shut it from my sight for ever. It was then I thought of my dear friends home, and my native land and the friends I had left behind me, and longed to mingle my tears with theirs. By night I laid the coffin of my babe, and by day I sailed for the land—raising my heart in prayer to Him who holds the winds in his hands, that they might waft us swiftly onward. On the third morning, just as the sun had risen, the fog lifted, and showed us the green shores of New Brunswick. The ship was hailed; and then the Captain, with a few men, came on board, making the coffin with them. I was not permitted to go, but from the deck of the ship I could see them as they dug the grave, the thick shades of the forest trees, on the banks of a sweet glade, which sloped down to the water, and in my heart I blessed them, and prayed that God would reward their kindness to the living and the dead. When I returned on board, the Captain came to me and said: 'My good woman, the place of your son is buried is Greenville, on the coast of New Brunswick. I will write it on a piece of paper, that you may know where the main lies.'

I thanked him for his care, but told him my record was already written on my heart, and could remain there till my blessed boy should meet in a brighter and happier home.

A benefactor always retains some affection for the person whom he has benefited. Content of ingratitude succeeds in uttering this kindly feeling on the part of the benefactor.

It is a beautiful arrangement of Nature, which we ought to say, of Providence. The benefactor, just in proportion as he has done good lovingly, has his "exceeding great reward" in an increase of lovingness; for there is a doubt that it is a far happier, and, may we say, a more divine thing, to love than to be loved.—A. Helps.

It is a precious thing to be made kind and tender, and loving toward all the children. Our own growth in the love of Truth is much promoted by it, and I believe that it may be my experience, and may be kept in the lowly valley, where the cooling waters of Shiloh's stream run and spread life and greenness on all sides.—Thomas Evans.

The Christian believer who watches the signs of the times, with loving desire to see evidences of the spread of the influence of the gospel over the actions of his fellow men, whether in their individual capacity or as a community, can draw but little consolation from the accounts given by the public press of events daily occurring in different parts of our widely extended country. We believe there is hardly a number of any one of our popular newspapers, that does not contain the record of crimes of the most aggravated or revolting character, perpetrated as well in the midst of what are considered highly cultivated communities, as in border sections, where the population is of a more heterogeneous description, feeling but little respect for the restraints of law or the obligations of religion. Robberies the most daring as to time and place, often of enormous sums; embezzlements or defalcations of thousands, and sometimes of hundreds of thousands of dollars, with other frauds often perpetrated by men holding places of trust and confidence; the most nefarious and unblushing gambling in stocks and public securities, openly practised, defended and screened by process of law, among those who claim a high social position because of their wealth and style of living; arson, murders and suicides, these make up the staple of sensational news in most of our daily journals.

It is true that our country stretches far and wide, and traversed, as it is, in all directions with electric wires, the accounts of all such deplorable events are flashed from one end of it to the other, east, west, north and south, and in a few hours concentrate at the principal depots for collecting such recitals, to be served up for the perusal of all who will read. But although this may in some measure account for the great number of grievous crimes thus continually brought before the public eye, it does not weaken the conviction resting on the minds of the thoughtful and concerned, that iniquity shows out in more than usual proportions; and crime has become so common and shameless as to indicate that some unusually active cause must have been at work, loosening the hold of correct principles on the conduct of the people, and reconciling them to dereliction and contempt of moral law. That cause must have been coextensive with the whole community, influencing, more or less, all classes, and familiarizing many among them with the impious belief, that under certain circumstances the Decalogue loses its authority.

That potent, all pervading cause, we believe to have been the late civil war. It is needless here to go into any exposition of the manner in which the whole system of war and its practical teachings, destroy the sanctity of human life, familiarize those engaged in it with murder, overturn all law intended to protect property, encourage theft, and eradicate, from the minds of thousands, the distinction between right and wrong, between meum and tuum. Even those who argue that war is necessary and therefore right, do not deny that such are among its constant and wide spread effects. During our civil

strife, for four years, there were hundreds of thousands drawn from all parts of our country, taking lessons in this school of vice, and practising with eclat, on a large scale, acts of a similar character, to those which are now held up before the public as the most atrocious of crimes. Is it any wonder that many of the most apt scholars are bent on continuing in private life, the course their country took so much pains to educate them to carry on towards their fellow countrymen arrayed against them.

The poison thus disseminated, shows its demoralizing effect, not merely by the swollen criminal calendars of the land; it is to be discerned in the low moral tone that pervades political affairs, and crops out in the legislative bodies of both the State and general government. If we may believe the representations of those who from their position ought to know, or if we may judge from the lavish appropriations of money or franchises to parties which show no rightful claim to either, we cannot avoid the conclusion that men are elected as legislators who are willing to be approached and bargained with for their votes and influence.

During the war vast sums of money were profusely disbursed by the Government to officers and contractors, by which many rapidly accumulated large fortunes. It is now well known that peculation of the public funds was not an uncommon occurrence. Greed of wealth and toleration of doubtful modes for obtaining it were thus created, and stimulated by instances of frequent occurrence, where men suddenly emerged from comparative penury into a life of luxury and display, which required large pecuniary resources to support. The glittering prizes displayed, excited and spread a gambling spirit. Perilous speculation took the place, with many, of the labor and routine of regular business, under the hope that chance might obtain success, or if failure followed, condemnation would be received from those only who had to bear the loss. As the moral tone of the community was thus debauched, it became easy, especially where military service constituted the strongest claim to civic or legislative offices, so to manage elections that not a few men, of loose morals and tainted characters, should be selected as representatives of the people; who carried into the councils of the country their proneness to secure their own emolument by complicity with schemes designed to rob the public purse. This deplorable state of political morals, and the debasing effects of party feeling, made more virulent than ever by the unbridled lust of power and place, engendered by the war, are spoken of and commented on so flippantly by the daily press, that the public seems to have learned to look upon them as a matter of course, and apparently has lost the sensitiveness to the right and the true, which would rouse them to a sense of the necessity to make a total change, in order to stop the downward course.

The question, What will be the final result of this social and political demoralization on our civil institutions and our boasted free government, should it go on unchecked? becomes an alarming one, if we may read the answer to it in the scenes of anarchy and blood now presented in the French Republic. We have not alluded to the intemperance, profanity and disregard of the sanctity of the

marriage covenant, which add largely to the fearful sum of vice and immorality boldly obtruding itself on public notice. All these, with the other phases of depravity, are the same elements, more developed and intensified, that make up that soething mass of irreligion, unbridled passion, corruption and utter disregard of law or right, which has brought such punishment throughout the fair fields of France, and is still enacting the shocking tragedies which are desolating Paris and its environs.

Will we as a people take warning, in time, to avert a similar scourge? Will our rulers learn wisdom from the acknowledgment extorted from some of the advocates of the late war, that the gigantic debt bequeathed by it, grinding as it is on honest industry and enterprise, does but little in crippling the energies and undermining the institutions of the country, compared with the demoralization the war introduced into classes before comparatively uncorrupted, and the disregard of common honesty, equity and truth it has stimulated into shameless publicity among others? Alas! we fear not, and we must take comfort from the declaration of the Apostle, that where sin abounds, grace does much more abound, and the hope that the secret working of this all powerful means of salvation, will continue to rescue and preserve entire, not only to save the masses from entire corruption and destruction, but to spread the government of the Prince of Peace.

SUMMARY OF EVENTS.

FOREIGN.—The struggle between the Paris Communists and the French Assembly has, apparently, been protracted by the military weakness on both sides. The Assembly continues its sittings at Versailles, and manifests no disposition to treat with the insurgents, who still have fortified positions outside the walls. One of these is at Neuilly, on the west side of Paris, and has been the scene of much bloodshed between the contending parties. On the 25th ult. there was an armistice of eight hours for the burial of the dead, and to allow such of the inhabitants as desirably to remain as wished to escape from the bombardment. Many of them being too poor to remove, chose to remain in the disputed territory. Others went into Paris, and a committee of the Commune endeavored to make provision for the homeless and destitute, for which purpose all the vacant apartments have been requisitioned. The streets of St. Louis, Yverness and Montrouge, have been subjected to bombardment by the government forces, and reduced to a dilapidated condition. According to Versailles dispatches, the strength of the insurgent forces is daily decreasing from the incessant fire and fatigue to which they are subjected.

A decree issued by General Cluseret divides the army of the Commune into two corps, one for external and the other for the internal defence of Paris. General Dombrowski commands the former and General Coclin the latter. Another decree of General Cluseret gives to the officers of the National Guard be furnished with regular commissions.

A Versailles dispatch of the 30th says: Thiers granted an interview to the delegates from the Mayors of Paris, who arrived here last night. He told them the government desired to see an end of the civil war, but France could not capitulate in the presence of armed insurrection. He referred them to the Commune for a restoration of order within the city, of which it had usurped control. Provisions are growing scarce in Paris, though supplies are still received by one line of railroad. It is said that also will be cut off in a few days.

The Commune has levied heavy contributions on all the railroads leading into Paris, and the demands have been complied with except by the western railroad, which, will, it is stated, be sequestered.

The official statement of the losses of the Communists up to the 27th ult., sums up 9,000 men killed and wounded, and 3,000 prisoners.

Thiers, in a speech to the Assembly, intimated that he should only remain President so long as military order should be maintained. He insisted on the necessity of acting in the defence of law and order, that they wished to conciliate, but also to save liberty from despotism and unbridled license. The insurgents, he stated, are isolated, and all France are with the government and the Assembly in their efforts to combine unity with liberty.

It is reported to have been decided by the natives of Alsace and Lorraine, now resident in Paris, shall be exempted from military service, and the Commune agrees to grant the required exemption on the production of a certificate of birth. It is also reported that the Archbishop of Paris has been set at liberty in consequence of an intimation from Bisson.

In the British House of Commons, Gladstone announced that the proposition to impose a tax on matches and to increase the duties on legacies and successions would be withdrawn, to reconcile the opposition to the remaining recommendations of the budget, and that an addition of 20s. on the pound to the income tax would be substituted.

Disraeli, notwithstanding the concession of the government, made an unsparing attack on the budget.

A member of the House submitted a motion in favor of the reservation of a part of Epping forest, near London, for a public park. The motion was opposed by the Ministers because the property belonged to the crown. It was argued that the public were the owners of the ground, and not the crown. Upon a division there was a majority of 101 against the government. On the 1st inst. the House passed a resolve adverse to any further extension of the present park.

Advices from Peking state that the imperial government has made a demand upon the foreign ambassadors that the schools for the education of females be abolished; that teaching to the male subjects of the empire of all doctrines opposed to those of Confucius be forbidden; that all quarrels should be considered Chinese subjects; and that no women will be permitted access to the empire in that capacity. The ambassadors were also notified that the attendance of women upon religious services is one occasion of the recent massacre of foreigners, and that though those events cannot but be deplored by the imperial government, compensation for their commission is absolutely refused.

Paris dispatches of the first inst. state that a deputation of the Masonic lodges of the city had returned from an unsuccessful mission to Versailles, where they met with a cold reception. Thiers expressed the opinion that no amicable arrangement with the Paris Commune is impossible.

A dispatch says: The firing last night was fearful, and apparently utterly reckless as to the damage inflicted on the city. Nothing to compare with it has occurred since the commencement of the civil war. The city is generally excited and alarmed. Groups of frightened people are collected in almost every street and avenue, discussing the alarming state of affairs.

General Cluseret has been dismissed from the office of Minister of War by the Commune. He was also arrested and was soon set at liberty.

It is reported that the majority of the voters in France, have resulted in the choice of conservative Republicans.

Liverpool, 5th mo. 1st.—Uplands cotton, 7½d.; Orleans, 7½d.

UNITED STATES.—Miscellaneous.—James M. Mason, ex-United States Senator from Virginia, and Minister to England, under the moderate government, died at his residence, near Alexandria, Va., on the 29th ult. He was in the 73d year of his age.

The interments in Philadelphia last week numbered 269. There were 44 deaths from consumption, 14 of heart disease, 21 of fevers, 13 inflammation of the lungs, and 18 of age.

On the 29th ult. the Bonnet Carre crevasse, near New Orleans, had formed an opening in the levee 1200 feet wide. The country has been deluged for a great distance, and an incalculable amount of damage done. It is impossible to close the crevasse at present, but a large force is employed to prevent further damage to the levee.

The increase of the capital of the national banks since the passage of the act of 1870, authorizing fifty-four millions additional national bank circulation, has been \$1,689,790, and the increase of national bank circulation of the same period is \$1,207,600. The same official statement shows that Chicago has 298,877 inhabitants, of whom 154,420 are natives of this country, and 144,557 of foreign birth.

The public debt on the 1st inst., less amount in the Treasury, was \$2,303,573,943, decrease during the past month \$26,124,053.

The products of Wisconsin for the year ending 6th

mo. 1st, 1870, were in round numbers 23,300,000 lb. of wheat; 14,800,000 bushels of corn; 19,800,000 lb. of hay; 1,900 bushels of rye. Wool, potatoes and cheese were also produced in large quantities.

The majority of the Justices of the Supreme have decided that the act of Congress, known as legal tender act, is constitutional as to contracts before its passage, and that it is also valid as applied to transactions since its passage. The Chief Justice and three of his associates dissent from the majority of the Court upon both propositions, holding that the tender act is repugnant to the constitution, and that this important decision, it is said, has instantaneous upon its contracts involving great amount have awaited its publication.

The Markets, &c.—The following were the quotations on the 1st inst. New York.—American gold, U. S. sixes, 1881, 117; ditto, 5-20's, 1868, 113½; 10-40, 5 per cents, 109½. Superfine flour, \$5.50 a finer brand, 56 a \$10.40, the last being the price of the best St. Louis. No. 2 springing wheat, \$1.52; amber western, 1.55; white Michigan, Canada barley, \$1.10. Oats, 65 a 68 cts. Yellow 82 cts.; white southern, 84 cts.; western mixed, 81 cts. Philadelphia.—Cotton, 15 a 15½ cts. for up and down Orleans. Supers fine flour, \$5.25 a finer brands, \$5.50 a 10. "pensylvania" rye, \$1.41; Ohio, 1.55; Indiana, 1.60. Rye, \$1.15. Western mixed corn, 74 a 75 cts.; yellow wheat, 82 cts. Oats, 62 a 65 cts. Lard, 11½ a 12 cts. cattle market dull and prices lower, choice sold 4½ cts; fair to good, 63 a 65 cts., and common 4 per lb. Hogs, \$5.00 a 5.60. Corn, 50 a 52 cts. for white, and 5 a 6½ cts. per lb. gross, for C corn fed hogs sold at \$8.25 a \$9. per 100 lb. Chicago.—Spring extra flour, \$5.62 a \$6.50. Wheat, \$1.24, Oats, 47½ cts. Rye, 82 a 83 cts. \$100. No. 2 red winter wheat, 1.55; Iowa spring 1.30 a 1.35. Mixed corn, 47½ a 50 cts. Oats, 51 cts. Cincinnati.—Family flour, \$6.10 a Wheat, \$1.34 a 1.37. Corn, 57 cts. Baltic Choice red wheat, \$1.70 a 1.90; Ohio and I. 1.57 a 1.60. Yellow corn, 75 a 77 cts.; V. mixed, 72 a 74 cts. Oats, 66 a 68 cts. Lard, 11

FRIENDS' BOARDING SCHOOL, TUNES NEW YORK.
A Teacher is wanted in this Institution. Application may be made to Samuel Miller, Olney P. O., Philadelphia; E. Rhoads, Germantown, Pa.; Geo. J. Scattergood, 413 Spruce St., Phila.

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Wanted, a well qualified man Friend as to the Boys' School on Cherry street.

Application may be made to James Whitall, 410 Race St. James Smedley, 417 Market St. William Biddle, No. 15 South Seventh Geo. J. Scattergood, 413 Spruce St.

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FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward), Philad.

Physician and Superintendent.—JOSHUA H. NOTON, M. D.
Applications for the Admission of Patients made to the Superintendent, or to any of the Managers.

DIED, on the evening of the 10th of Third JOHN HOYLE, an esteemed member of Smithfield Meeting of Friends, Ohio, in the 85th his age. He bore a suffering illness with patience, remaining entirely sensible to the friends are comforted in believing that he is at peace.

On the 3d of Fourth mo. 1871, ELIZABETH of John M. Sharpless, in the 53d year of her member of Chester Monthly Meeting, Penna.

On the 21st ult. ABIGAIL WRIGHT, years, a member of the Southern District Meeting.

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California.

For "The Friend."

(Continued from page 293.)

The Geysers are exhausted in a couple of days. They are certainly a curiosity, a marvel, but there is no element of beauty; there is nothing to be studied, to grow into or upon.

We had seen something similar, though not so extensive, in Nevada; and like a three-headed calf, or the Siamese twins, or any other grotesque, once seeing is satisfactory for a time. They are a sort of grand natural freak, a shop in disorder. In a little ravine, churning off from the valley, is their principal theatre. The ground is white and yellow and gray, porous and rotten, with long high heat. The air is also hot and sultry to an unpleasant degree. All along the bottom of the ravine and up its sides, the water seems hollow and full of boiling water, frequent little cracks and pin holes it finds its way out; and out of these it bubbles and emits steam like so many tiny tea-kettles at high pressure.

In one place the earth yawns wide, and a 'Witches' Caldron,' several feet in diameter and spouts a black,inky water, hot as to boil an egg instantly, and capable of reducing a human body to pulp in a very short time. The water is thrown up four to five feet in height, and the general effect is that of boiling. The 'Witches' Caldron' reproduced a dozen times in miniature,—a little pool for cooking your breakfast dinner, if they were only in your kitchen back yard. Farther up you follow a puff-blow, exactly like that of a steamboat in progress, and you come to two fitful volumes of steam struggling out of tiny holes, but mounting high and spreading wide in their heat. You grow faint with the heat and smells; your feet seem burning; and the air is loaded with a mixture of salts, sulphur, iron, magnesia, soda, ammonia, all the minerals and compounds of a doctor's shop. You feel as if the ground might any moment open. You lose all appetite for the breakfast dinner, trout and grouse, that awaits your return to the hotel. So you struggle out of the ravine, every step among tiny volumes of steam, and over bubbling pools of water, and refresh yourself among the trees on

the mountain side beyond. Then, not to omit any sight, you go back through two other ravines, where the same phenomena are repeated, though less extensively. All around by the hot pools and escape valves are delicate and beautiful little crystals of sulphur, and soda; and other distinct elements of the combustibles below, taking substance again on the surface.

"All this wonder-working is going on day and night, year after year, answering to-day exactly to the descriptions of yesterday, and five years ago. Most of the waters are black as ink, and some as thick; others are quite light and transparent. Near by, too, are springs of cool water; some as cold as these are hot, almost. The phenomena carries its own explanation; the chemist will reproduce for you the same thing, on a small scale, by mixing sulphuric acid and cold water, and the other unkindred elements that have here, in nature's laboratory, chanced to get together. Volcanic action is also most probably connected with some of these demonstrations.

"There must be utility in these waters for the cure of rheumatism and other blood and skin diseases. The Indians have long used some of the pools in this way, with results that seem like fables. One of the pools has a fame for eyes; and, with chemical examination and scientific application, doubtless large benefits might be reasonably assured among invalids from a resort to these waters. At present there is only a rough little bathing-house, collecting the waters from the ravine; and the visitors to the valley, save for curiosity, are but few. It is a wild, unredeemed spot, all around the Geysers; beautiful with deep forests, a mountain stream, and clear air. Game, too, abounds; deer and grouse and trout seem plentier than in any region we have visited. There is a comfortable hotel; but otherwise this valley is uninhabited. The entire region for two miles in length and half a mile in breadth, including all the springs, is owned by one man, who offers it for sale.

"Back on the route of our morning ride, we soon turned off into the neighboring valley of Napa, celebrated for its agricultural beauty and productiveness, and also for its Calistoga and Warm Springs, charmingly located, the one in the plain and the other close among the mountains, beautifully embowered in vines and forests, and both serving as fashionable summer resorts for the San Franciscans. The water is sulphurous; the bathing delicious, softening the skin to the texture of a babe's; the country every way charming; but we found both establishments, though with spacious head-quarters and numerous family cottages, almost deserted of people. A railroad now connects these Springs with San Francisco; and their use and popularity will increase and be permanent. In the attractions of nature and the appointments of art for the comfort of strangers, they are more like some of those charming country 'baths'

in Germany than anything we have in the Eastern States.

"Past farms and orchards, through parks of evergreen oak, we stopped at the village of Napa, twin and rival to Petaluma, and from here, crossing another spur of the Coast Range, we entered still another beautiful and fertile valley, that of Sonoma. There we lingered most of a day, among the vineyards, in wine cellars, upon grand estates like those of English noblemen or German princes. But we did not find the wines very inviting; they partook of the general character of the Rhine wines and the Ohio Catawba, but were rougher, harsh and heady,—needing apparently both some improvement in culture and manufacture and time for softening. As doctors are said never to take their own medicines, the true Californian is slow to drink his own wine. He prefers to import from France, and to export to the East; and probably both kinds are improved by the voyages. More French wines are drunk in California twice over, than by the same population in any part of the East.

"From Sonoma, over another hill, to our steamboat of three days before, and by that back in a few hours to the city. These few days seemed long, they had been so rich in novelty and knowledge, in beauty of landscape, in acquaintanceship with the best riches of California. These valleys are, indeed, hor agricultural jewels, and should be held as prouder possessions by the State than her gold mines. The small grains, fruits and vegetables are their common, chief productions; and the yields are enormous, while culture and care are comparatively light. No part of California is more readily accessible to the stranger; and none more abundantly repays a visit than this. But our longest and most recompensing excursion in California was to the Yo Semite Valley and the Big Tree Groves in the Sierra Nevada Mountains.

"The Yo Semite! You cannot portray it by word of mouth or pen. As well reproduce castle or cathedral by a stolen piece, or broken column, as this assemblage of natural beauty and wonder by photograph or painting. The overpowering sense of the sublime, of awful desolation, of transcending marvellousness and unexpectedness, that swept over us, as we reined our horses sharply out of green forests, and stood upon the high jutting rock that overlooked this rolling, upheaving sea of granite mountains, holding far down its rough lap this vale of beauty, of meadow and grove and river,—such tide of feeling, such stoppage of ordinary emotions comes at rare intervals in any life. It was Niagara, magnified. All that was mortal shrank back, all that was immortal swept to the front and bent down in awe. We sat till the rich elements of beauty came out of the majesty and the desolation, and then, eager to get nearer, pressed tired horses down the steep, rough path into the valley.

"And here we wandered and wondered for four days. Under sunshine and shadow; by rich mellow moonlight; by stars opening double wide their eager eyes; through a peculiar August haze, delicate, glowing, creamy, yet hardly perceptible as a distinct element,—the New England Indian summer haze doubly refined,—by morning and evening twilight, across camp-fires, up from beds upon the ground through all the watches of the night, have we seen this, the great natural wonder of our western world. Indeed, it is not too much to say that no so limited space in all the known world offers such majestic and impressive beauty. Niagara alone divides honors with it in America. Only the whole of Switzerland can surpass it,—no one scene in all the Alps can match this so vividly before me now in the things that mark the memory and impress all the senses for beauty and for sublimity.

"The one distinguishing feature of the Yosemite is a double wall of perpendicular granite, rising from half a mile to a mile in height, and inclosing a valley not more than half a mile in width on the average, and from six to eight miles in length. It is a fissure, a chasm, rather than a valley, in solid rock mountains; there is not breadth enough in it at many points for even one of its walls to lie down; and yet it offers all the fertility, all the beauties of a rich valley. There is meadow with thick grass; there are groves of pine and oak, the former exquisite in form and majestic in size, rising often to one hundred and fifty and even two hundred feet in height; there are thickets of willow and birch, baytrees and dogwood, and various flowering shrubs; primrose and cowslip and golden rod and violet and painted cup, more delicate than Eastern skies can welcome, made gay garden of all the vacant fields in August; the aroma of mint, of pine and fir, of flower, loaded the air; the fern family find a familiar home everywhere; and winding in and out among all flows the Merced River, so pure and transparent that you can hardly tell where the air leaves off and the water begins, rolling rapidly over polished stones or soft sands, or staying in wide, deep pools that invite the bather and the boat, and holding trout only less rich and dainty than the brook trout of New England. The soil, the trees, the shrubs, the grasses and the flowers of this little valley are much the same in general character and variety as those of the valleys of New England; but they are richer in development and greater in number. They borrow of the mountain fecundity and sweetness; and they are fed by occasional summer rains as those of other California valleys rarely are."

(To be continued.)

"Our worship," says Isaac Penington, "is a deep exercise of our spirits before the Lord, which does not consist in an exercising of the natural part or natural mind, either to hear or speak words, or in praying according to what we of ourselves can apprehend or comprehend concerning our needs; but we wait, in the silence of the fleshy part (or minds) to hear with the new ear what God shall please to speak inwardly in our own hearts, or outwardly through others, who speak with the new tongue, which He unlooseth and teacheth to speak, and we pray in the Spirit, and with the new understanding, as God pleaseth to

quicken, draw forth, and open our hearts towards himself."—*I. Penington.*

"Old Books and Old Worthies revived."

(Continued from page 294.)

From lines addressed to his brother, (Richard), I take the following. After advice adapted to that brother's own case, he bequeaths to him the care of the wife and children so soon to be bereft of their natural guardian, in these words:—

"And to my woful wife and widow desolate,
Whom I do leave behind in such a simple state,
And compassed with tears and mournings many one,
Be thou her staying staff when I am dead and gone!
My mouth may not express the dolours of my mind,
Nor yet my heaviness to leave her here behind;
But as thou art my bone, my brother, and my blood,
So let her have thy heart if I may do her good.
I took her from the world and made her like the cross,
But if she hold her own she shall not suffer loss,
For where she had before a man unto her make
That by the force of fire was strangled at a stake,
Now shall she have a King, to be her helping hand,
To whom pertain all things that are within the land,
And eke my daughter dear, whom I bequeath to thee:
To be brought up in fear and learn the A B C,
That she may grow in grace and ruled by the rod,
To learn and lead her life within the fear of God;
And always have in mind, thy brother being dead,
That thou art left behind a father in my stead!
And thou! my brother dear and eke my mother's son,
Come forth out of all fear and do as I have done!
And God shall be thy guide and give thee such increase.

"In the flames of fire thou shalt have perfect peace
In joy and rest, and past, out of all pain,
Where we shall meet with mirth and never part again.

If thou wilt do my daughter good,
Be mindful of thy brother's blood!"

A heavy cross, indeed, was that by which the martyr's crown was won! How faithfully Richard Smith followed in the steps of his brother, we shall discover in the sequel.

From the prose letters I select—

"A Sententious letter of Robert Smith to Anne Smith, his wife.

"Seek first to love God, dear wife, with your whole heart, and then shall it be easie to love your neighbour.

"Be friendly to all creatures, and especially to your own soul.

"Be always an enemy to the Devil and the world, but especially to your own flesh.

"In hearing of good things joyn the ears of your head and heart together.

"Seek unity and quietness with all men, but specially with your conscience, for he will not easily be intrated.

"Love all men, but especially your enemies.

"Hate the sins that are past, but especially those to come.

"Be as ready to further your enemy, as he is to hinder you, that ye may be the child of God.

"Defile not that which Christ has cleansed, lest his blood be laid to your charge.

"Remember that God hath charged in your tongue with the teeth and lips, that it might speak under correction.

"Be ready at all times to look to your brother's eye, but especially in your own eye. For he that warneth another of that he himself is faulty, doth give his neighbour the clear wine, and keepeth the dregs to himself.

"Beware of riches and worldly honour, for without understanding, prayer and fasting, it is a snare; and also poverty; all which are like to consuming fire, of which if a man take a little, it will warm him, but if he take too

much it will consume him. For it is hard a man to carry fire in his bosom and no be burnt.

"Show mercy unto the saints for Chr sake, and Christ shall reward you for saints' sake. Among all other prisoners your own soul, for it is inclosed in a peril prison.

"If ye will love God, hate evil, and ye shall obtain the reward of well doing.

"Thus fare you well good Anne. Have heartily commended unto all that love Lord unfeignedly. I beseech you, have in your prayer while I am living, and I assured the Lord will accept it. Bring up children and yours in the fear of God, then shall I not fail but receive you together in the everlasting Kingdom of God which go unto. Your husband,

ROBERT SMITH

"If ye will meet with me again,
Forsake not Christ for any pain."

From another letter—

"Content thyself, with patience,
With Christ to bear the cross of pain,
Who can and will thee recompense
A thousand fold with joys again.
Let nothing cause thy heart to quail!
Launch out thy boat, hale up thy sail,
Put from the shore!
And be thou sure thou shalt attain
Unto the port that shall remain
For evermore."

Some of the proverbial expressions in above "Sententious letter," seem to me words of a place with the best religious aptitudes.

The testimony so faithfully borne by Robert Smith against auricular confession, and the above letter), prayer for the dead, is from our observation in this day, when promiscuous Episcopalians are laboring to prove that fathers of their church favored those practices.

Of the closing scene, Fox says:

"The foresaid Robert Smith, the valiant and constant martyr of Christ, thus republished as ye have heard, with the fortitude of God's Spirit, was condemned at London Boney their Bishop, the 12th day of July, suffered at Uxbridge the 8th day of August, who, as he had been a comfortable instrument of God before to all them that were in prison with him, so now also being at the stake did no less comfort the people there standing about him, willing them to think well of cause, and not to doubt but that his dying in that quarrel, should rise again to 'And,' said he, 'I doubt not but God will give you some token thereof.' At length, he being well nigh half burnt and all black with clustered together as in a lump like a ball of coal, all men thinking him for dead, suddenly rose upright before the people, lifting up stumps of his arms and clapping the same together, declaring a rejoicing heart unto it and so bending down again and hanging in the fire, slept in the Lord, and ended mortal life."

Five of the companions of Robert Smith in imprisonment were burned about the same time with himself, and three others died of hardship in the Lollards' Tower in that year (1555). At about the same or a shortly subsequent period, Richard Smith died in same place and under similar circumstances as appears from Fox, who, speaking of period between that year and 1553, says under the heading, "Richard Smith died prisoner through cruel handling."

* "Consider their like practices upon us before mentioned in this history, as amongst other, upon Richard Smith, who died through their cruel imprisonment. Touching him, when a godly woman came to Dr. y to have leave that she might bury him, asked her if he had any straw or blood in mouth; but what he meant thereby I leave the judgment of the godly wise." Thus, through mysterious violence suffered he dark and dreadful dungeons of that tomb, the Lollards' Tower, perished surviving son of Simon and Joan Smith, brother so touchingly adured by the tyr Robert.

S.

For "The Friend."

A Country Ramble.

ow delightful is the freshness and verdure early summer, bringing with it the longing upend "in wood paths the voluptuousness." Having a favorable opportunity to this pleasure, I wandered alone down a lane, leading from a pleasant country to a meadow bordered by a wood. As I approached a large hickory tree that stood in the lane, the mellow chorus of voices from a pair of red-winged black-birds fell sweetly on my ear. Among them were a few robins, that listeners to the song, who, on my approach, flew to a distant tree, with the vigor-flight that belongs to them. A small stream of water crossed the path, draining adjacent low grounds, and revealing the presence of iron in the strata beneath, by the abundant deposit of rust which covered its sides and bottom, and the vegetable growth clothed them. I was somewhat surprised, early in the season to observe, darting over the surface, the slender bodied, long legged water spider, which walks on the water, as do animals do on the solid ground. Its gift is distributed by its six feet to as many feet on the water, and is so small that it is enough to break the tenacity with which particles are held together, and thus it is raised and moves on the surface with a freedom and security, which are the admiration of all thoughtful beholders. Each foot casts a slight depression on the surface, when the sun is shining, casts a peculiar and beautiful shadow of corresponding size on the ground below.

The path ended in the meadow, which had formerly been considered an irreclaimable almost worthless swamp, covered with trees as are found in wet ground. Forty years it was the favorite breeding place of an extensive colony of herons. The former owner became tired of his feathered neighbor whom he thought injurious to his timber, declared war against them. An attack was made on their fortress from two sides at once, and the result was a sad destruction of herons. The traditional reports of the heron vary from 30 to 50. The modern systems of draining, with the use of tile judiciously laid, has converted the heron swamp into arable land, and this season the plough overturned the sod for the first time properly since the creation of man, and ere long noble corn will wave where once was an insalubrious morass.

leaving the meadow, I entered a cart path leading through the woods. A delicious fragrance arrested my attention, and I found the path thickly bordered with the small blue violet, wasting "its sweetness on the

desert air." Soon I came to a clump of pine trees, whose aromatic odor invited the passer by to stop, and having found a smooth cedar rail, I rested there, and gave myself up to the impressions and thoughts which came unbidden. Save the gentle murmur of the wind through the pine tree tops, there was but little audible sound, except the loud cawing of the crows, who flew to and fro from a neighboring part of the forest, seeming earnestly engaged on important business. They rendered the quiet which prevailed more conspicuous by contrast, and brought to mind the language of Cowper—

"Sounds inharmonious in themselves and harsh,
Yet heard in scenes where peace forever reigns,
And only there, please highly for their sake."

The noble lines of Milton were revived—

"These are thy glorious works, Parent of good,
Almighty, that thine this universal frame,
Thus wondrous fair; thyself how wondrous then!"

To the mind which has been closely bent to the necessary business and duties of life, there is a pleasure and refreshment in thus occasionally stealing away from its usual cares, and bringing ourselves into contact with nature. But however much we may enjoy it, the feeling soon presents itself, that this is not our rest. The aspirations of an immortal spirit are not to be satisfied with these sights, sounds and feelings, though they are among the allowable and useful recreations given us by our Beneficent Father. We need for our full enjoyment, that precious sense of Divine Goodness which the contrite soul is often favored with, that heavenly peace which flows into the humbled heart, when in selfishness it wonders that it should be so favored.

For "The Friend."

The Journal of William Evans.

(Continued from page 291.)

"5th mo. 3d. The Quarterly Meeting for Discipline got through the little business which came before it with general harmony; our friend William Forster, Jr., having much acceptable and appropriate service amongst us.

"7th. Feeling much sympathy with our beloved friend William Forster, Jr., in the trying path in which he is led amongst us, and his way being increasingly discouraging, I was inclined to meet him at Cropwell and spend a day or two in his company; as he was about leaving the city with the prospect of being absent many months. Accordingly, in company with our worthy friend Richard Jordan, I attended that meeting in which they were both engaged in public labor. In the afternoon we rode to Moorestown, and were at the Monthly Meeting there next day. William was much opened into the state of the meeting, and upon several important doctrinal points. Richard Jordan also, in a forcible manner, labored to show the condescension of the Redeemer, and the danger those were in, who were crucifying Him afresh, counting the blood of the covenant an unholy thing, and doing despite to the Spirit of Grace. I believe we all left the meeting with heavy hearts from the fear that many had been beguiled, and were in jeopardy of becoming bewildered in the mazes of uncertain speculation, by following their own unmortified wills, instead of living under the daily operation of the cross of Christ." pp. 77-80.

Thirty years afterwards William Forster again visited this country, in the course of an embassy from the London Yearly Meeting, to present to the governments of Europe and the United States, a remonstrance on the subject of slavery and the slave trade. He was taken sick at a small inn in Tennessee, where he died after an illness of several weeks. This melancholy end of a great and good man, so far removed from his native home, deeply affected William Evans, and is thus noticed in the journal.

"1854, 2d mo. 6th. At the close of the (Quarterly) Meeting I was informed of the decease of our friend William Forster, of England, in Tennessee, at a house of entertainment about twelve miles from Knoxville. He had been sick from four to five weeks, and his life terminated on the 27th of last month. The death of such a Friend, so far from his native home, among people not Friends, and where probably many things necessary to make him comfortable could not be procured, after having been engaged more than fifty years in the service of the cause of religion, has very much affected me. But if we are prepared to be carried by angels, into the realms of ineffable bliss, it matters little what becomes of the tabernacle of clay. Yet such are the tender feelings of near connections and friends, they would desire to have every comfort extended to body and mind in the last conflict, that it would be in their power to bestow; and thus the sufferer might be spared the peculiar trial and anxiety he would be likely to feel under these circumstances of far separation from his near and dear relations. But the Lord can support, and make up every deficiency. He was buried, we have been informed, in the graveyard at Newberry, belonging to Friends." pp. 597-8.

William Evans performed several long journeys—not always without peril—in the course of his ministry. In five of these, namely, his first and last visits to North Carolina; in one to Virginia, in one to Ohio, and in another to Indiana he was accompanied by Henry Cope, who was an elder in the same Monthly Meeting with himself. He was William Evans' junior by six years; he had early known the yoke and discipline of the cross; and was remarkable from his youth upwards for his calm inflexibility in what he deemed right, for the gravity of his demeanor and his self-control; qualities which admirably fitted him for a companion and counsellor in this arduous service. He was the son of an eminent merchant, was brought up in his father's counting-house and made himself thoroughly master of its concerns. One of his favorite sea captains, told the writer of this that he was the completest merchant he knew. The confidence reposed in him by the mercantile community, and the places of trust he filled or was solicited to take, showed that the honors and distinctions of the world were within his reach. But he had chosen that better part, the humble self-denying path of the disciple of Christ. His great concern in life was to be found at the post of duty, fulfilling his part as a just and upright man, and walking humbly with his God. Exemplary in his domestic relations, prudent and sagacious in business, his life was prosperous and serene. In stormy times he maintained the faith without flinching, as a burden-bearer in the church he became one of its firmest pillars, and in his age he passed quietly away with little bodily suf-

fering. A favorite relative, who was much with him in his last illness, has recorded some of the scenes in that sick chamber, which ought not to be forgotten. On the 31st of the 7th mo. 1865, five weeks before his death, he said, "The approach of death is a very solemn thing. It is a thing I have not been unfamiliar with, during the severe illnesses I have known; yet now at last I seem stripped of every thing except dependence on the Lord's mercy." For nearly an hour and a half he continued an almost uninterrupted series of remarks over a wide field of christian truth. When he retired to his bed, his mind still full, he spoke of having been greatly favored in early life; through his whole life indeed, but that some of his strongest convictions, as to holiness of life, had been made at eight years of age. "Not," he added, "that I was more favored than others probably, in this respect, but I was favored with a desire to give more heed to these convictions than many are." After speaking of his desires to be found strictly upright, he added, "yet a man has nothing—noting to trust to but the mercy of God"—"when the bodily powers are enfeebled, the mental may be also; there may be no strong sense of spiritual ability, yet if a little sense is granted of the everlasting arms being around and underneath, that will sustain." His mind appeared to be so filled with these subjects that not seldom after an absence of some hours from his bedside, he resumed the conversation almost as if no break had occurred. Several times he roused as if from sleep, repeating some text and adding some commentary. On one such occasion he said, "Mary and Martha with their brother Lazarus, appear to have been humble people. There is no mention of either father, mother, wife or child. They do not appear to have done anything of note, or to have been of much account in the world, yet" (and here his voice trembled with emotion) "the Lord noticed them and loved them."

At the close of a long and interesting conversation he remarked, "These various passages, and others, show that God never left himself without a witness in all ages of the world. Christ was known spiritually to the righteous under the various dispensations, and though we have the privilege of the most glorious one, there never was a time when the light of Christ was not known, if men would but give heed to its teachings." After one of these conversations he said, "I seem to speak as if I were a teacher, but I say nothing that I have not been taught myself." Referring one day to the especial discipline allotted to him in early manhood, he spoke of his deep interest in scientific and intellectual pursuits generally; that it was a pleasure to him to be a student; but that at one time he found these pursuits must be laid aside, and that he was required to limit his reading to the Bible. He prayed very earnestly to be spared this heavy cross, but he found no peace till he yielded to it. For eighteen months or two years his reading was confined to the Scriptures and one or two Friends' books, after which he felt at liberty to extend it in other directions. He believed this restriction had been of great value to him, as by it his religious views became so thoroughly settled, that never afterwards was he tempted to deviate from the truth then manifested to him.

The relative who made these notes adds,

"Let me here state the profound impression made on me by what I witnessed in that dying chamber. The unwavering faith, the cheerful hope, the living trust in the mercy of God, through our Lord Jesus Christ, combined with a deep humility and tenderness of spirit that could hardly be surpassed, evidenced as nothing else could, the thoroughness of the work of the Holy Spirit in his heart."

Sudden Breaking-up of Ice.

A letter from Canada, in *Nature* for June 23d, 1870, gives some curious facts regarding the sudden breaking-up of ice covering lakes and rivers. The ice on our inland lakes is generally two or three feet thick. As the spring advances, an inch or two may be melted away from the lower surface, and somewhat more from the upper one, but the thickness is not materially reduced until its final disappearance. The first sign of the approaching break-up is that the ice becomes dry, from the prismatic structure having commenced to show itself, allowing the surface water to percolate through the interstices: it is then said to be honey-combed. In this state the lower layers of transparent ice are still solid, though if you cut out a block the prismatic structure is very evident; but the upper portion which has been formed from a mixture of snow and water, readily breaks up under your feet into little granules of ice. The next stage is that the ice becomes black, showing that it is soaked as it were, with water; and if at this time there is any open water, as where a river falls into a lake and wind enough to produce a swell, the whole surface of the ice may be observed to undulate. If the ice now breaks up prematurely with a high wind, it becomes a mass of specula of ice which have not reached the melting point, and which I have seen accumulated to the depth of six or seven feet against the edge of the ice which has not yet broken up. But if there is no wind the whole surface of the lake may appear an unbroken sheet of black ice, still a couple of feet thick, till, in an astonishing short time, sometimes not more than a few minutes it disappears as if by magic. So sudden is this disappearance that the ice is popularly believed to sink.

I once had a good opportunity of noticing this sudden disappearance. I had built on the ice during the winter a pier of logs filled with stones, and when the spring came it settled down to the bottom carrying with it a large cake of ice. When the lake had opened, I went round the pier in my canoe to see if it had settled evenly. There, at the bottom, in six or seven feet of water, lay the cake of ice it had carried down, with the chips made in building the pier still imbedded in it; and, as I looked, blocks would break off of a foot or more in thickness, and rise to the surface and almost instantly disappear. The true explanation of the prismatic structure appears to me to be the lines of air-bubbles. These are visible in all ice before any thaw has commenced, and in the process of freezing they seem to be found in vertical lines. When the thaw occurs these lines of bubbles form the centres, as it were, from which it penetrates in every direction through the mass.

He is a freeman whom the Truth makes free, and all are slaves beside.

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Now this mystery of godliness being a great mystery, without controversy, it is best for professors of christianity to keep out of controversies as far as they can, and shun perverse disputemen of corrupt minds, with all their unlearned and unprofitable questions; and rather to be in their minds to the light of Christ—to the simplicity in him and watch thereunderstand this great mystery of godliness both with respect to God manifest in the flesh, and justified in the spirit.

The manifestation and power of Christ the flesh was excellent in him, and there his most precious precepts and doctrines wonderful works and miracles, his blessings and sufferings, he declared and showed forth the holy design of christianity. Truly sensible of his being justified in spirit, very precious, and arises from a true, spiritual living knowledge and experience of Christ, and not after the flesh, or any false knowledge of him; for, as wisdom is justly commended and praised for her children the fruits thereof in them, so Christ is justly and exalted in spirit, in his faithful followers his holy generation and children.—G. Whitehead.

Matter in the Air.—At the Royal Irish Academy, Dublin, Dr. Sigerson has given an interesting lecture on *Microscopic Appearances obtained from Special Atmospheric* which, as was to be expected, he explained in examining the air of factories, workshops, he found the atmosphere charged with particles according to the nature of the trade carried on. In an ironery he found carbon, ash, and iron, the being in the form of translucent hollow one-two-thousandth of an inch diameter the air of a shirt factory, filaments of and cotton and minute eggs were found and in places where grain is thrashed converted, the floating dust is fibrous starchy, mingled with vegetable spores according to Dr. Sigerson, the dust of a saw-mill is more hurtful than any, and as rains should be taken to get rid of it at a of the grinding-mills of Sheffield. In t of type-foundries and printing-offices, many exists; stables show hair and animal matters; and the air of dissection rooms is described as particularly horrible. All this is very disagreeable to think of while it manifests that we should be careful to purify the air we breathe, it teaches that nature has given us a respiratory apparatus endowed with a large amount of protecting function.

The very beginning of Christ's mission in the Spirit and power of God, where redeems out of the spirit and power of Satan and to this men are to be turned, if the witness salvation by Jesus Christ; even the light and power of God's Holy Spirit which breaks the darkness and stirs the kingdom of Satan in the heart.—1

'Tis greatly wise to talk with our hours, and ask them what report they to Heaven.

THE BURIAL OF MOSES.

and he buried him in a valley in the land of Moab, against Bethpeor, but no man knoweth of his sepulchre into this day."—Deut. xxxiv. 6.

By Neho's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man dug that sepulchre,
And no man saw it o'er,
For the angel of God upturned the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;—

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the hills on all the hills
Open their thousand leaves,—
So, without sound of music
Or voice of them that wept,
Sleently down from the mountain crown
The great procession swept.

Perchance the bald old eagle
On gray Bethpeor's height,
Out of his rocky eyry
Looked on the wondrous sight.
Perchance the lion stalking
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war
With arms reversed and muffled drum
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the miniate gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the hard an honored place
With costly mantle dressed;
In the great minster transept,
Where lights like glories fall,
And the choir sings and the organ rings,
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page truth half so sage]
As he wrote down for men.

And had he not high honor,
The hillside for his pall;
To lie in state while the angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his hier to wave;
And God's own hand, in that lonely land,
To lay him in the grave.

In that deep grave, without a name,
Whence his uncoined fail
Shall break again—most wondrous thought—
Before the judgment day,
And stand with glory wrapped around,
On the hillside he no more shall
Speak of strife that won our life
And with the incarnate Son of God.

O lonely tomb in Moab's land,
O dark Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still,
God hath his mysteries of grace—
Whays that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.

For "The Friend,"

John Ruttly.

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

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

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

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

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

That purity and simplicity of manners, consisting in the renunciation of the superfluities and vanities of the world, by which our elders were, and the faithful still are, distinguished, was no affected singularity, nor was it any other than the result of a conformity to the doctrine and precepts of Christ and his apostles, and perfectly agreeable to the idea given us in the New Testament, of the estimate proper to be made of the state of man in this world as a transient habitation, a stage of probation and preparation for a better and happier state, as appears from the following texts:

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

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

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

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

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

Our faithful elders bravely asserted, and steadily maintained their Christian right and liberty of declining many of those customs of the world, which were, and are, destructive both of health and wealth; and moreover, by their steady perseverance, have rendered the path so easy to us their successors, that very little hardship now attends a strict and faithful adherence to their wholesome traditions; so that if any of us be now deprived of our rights and liberties in these respects, it must betray an extraordinary degree of cowardice and folly, even that whilst liberty is offered, we should prefer slavery; and the mark of infamy which, under the law, was set upon such as chose a state of outward slavery, when liberty was offered them, viz. 'That their masters should bore their ears through with

an awl, and they should serve them for ever," is a fit representation not only of the reproach due to, but of the dreadful entailment of perpetual spiritual slavery on, those who persist in refusing Christian liberty when offered to them.

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

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

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

Scientific Seraps.

Cutting Glass with Steel.—The cutting of glass with steel has been demonstrated to be possible, provided its point is ground into the form of a common glazier's diamond. But while hard steel of this form will cut glass, it is difficult to bring a steel point to the required shape, and it also soon wears out and becomes worthless, until reground. Many efforts have been made to make a tool of steel that would compete at least approximately with the real diamond for this purpose. It has been discovered that a small cylindrical point of steel, when made to rotate upon glass in such a manner that its longitudinal axis shall make an angle of 45 degrees with the surface of the

glass, approaches in effect so nearly to that of the real diamond that it is a very cheap and effective substitute.

Newest Coloring Matters.—A lecture has been given by W. H. Perkin, at the Royal Institution, "On the Newest Coloring Matters." Among the many interesting facts then put forward was the discovery of a beautiful blue color, by a German chemist, on treating rosoline with sulphuric acid. Unfortunately, it was not a "fast color." A dyer made many trials therewith, in the hope of turning it to account, but all in vain. He happened to mention his difficulty to a photographer, who, knowing that hyposulphite of sodium would fix a photograph, recommended the dyer to try that. The trial was made; when mixed with the hyposulphite, the bine became a beautiful green, and, better still, a "fast color." This was the origin of that brilliant dye commonly known as "Night green," because of its remaining unmixable green in appearance when seen by artificial light. Let it be remembered that nearly all the new colors are extracted in some way from coal tar; that the first was discovered not more than 13 years ago, and that the annual value now manufactured is 1,250,000 pounds, and it will be seen that in the industry created by these new products there is an admirable example of the results of scientific investigation. The best of it is that the field is inexhaustible; for many years to come it will yield a rich harvest of discoveries.

The Ocean Telegraph.—Expert operators are able to transmit from 15 to 20 words per minute through the Atlantic cable. The velocity with which a current or impulse will pass through the cable has been ascertained to be between 7,000 and 8,000 miles per second; the former being the velocity when the earth forms a part of the circuit, and the latter when it does not.

Water-proofing Walls.—One of the most recent of the many uses to which Frederick Ransome's process of manufacturing artificial stone has been applied, is in protecting the outer walls of buildings, so as to enable them to resist the action of the weather by making them water-proof. Through well-built and substantial walls, moisture will make its way, and the ordinary type of dwelling-houses is very pervious to wind driven rain. We recently noticed what F. Ransome is doing in preserving stone, and his system of water-proofing is only an application of the same process.

The external surfaces of the walls to be protected are first washed with a silicate of soda or solution of flint, which is applied again and again, until the bricks are saturated, and the silicate ceases to be absorbed. The strength of the solution is regulated by the character of the bricks upon which it is to be applied, a heavier mixture being used upon porous walls, and a lighter one on those of denser texture. After the silicate has become thoroughly absorbed, and none is visible upon the surface, a solution of chloride of calcium is applied, which, immediately combining with the silicate of soda, forms a perfectly insoluble compound, which completely fills up all the interstices in the brick or stone, without in any way altering its original appearance. By this operation the wall is rendered perfectly watertight, and, as the pores of the bricks are thoroughly filled for a considerable depth from the surface with the insoluble compound,

which is entirely unaffected by atmospheric influences, no subsequent process is necessary.

Already F. Ransome has successfully applied this process to a large number of things, several of which were previously uninhabitable from the constant damp and a lengthened experience has proved it is not only thoroughly effective; but, the comparative insignificance of its cost, and the fact that renewals are not required, the system recommends its general adoption in preference to all methods of water-proofing.

New Property of Gun-Cotton.—Some experiments made at the Woolwich Arsenal, London, encourage the hope that cotton can be successfully used as a most constructive agent. A palisade was built of timbers a foot thick, firmly fixed in ground, and supported in the rear by strusses. Discs of gun-cotton were placed along the face of the palisade about 4 inches above the ground, and were fired by a battery in the usual way. The effect may be described as wonderful. The palisade was blown away amid a deafening report, as massive timbers offered no more resistance on one side of the gun-cotton than the other. The discs required fixing; merely lay them on is insufficient. Blocks of iron and stone can be shivered into fragments by firing a disc laid on them. In future sieges, if some desperate fellow but get to the gate or a thin part of the wall and hang on a few discs of gun-cotton, breach can be made by firing with a gas current from a long distance.—*Annual Scientific Discovery.*

For "THE F

Candor. Our Late Yearly Meeting.

"There is an unhappy propensity, even good men, to a selfish, narrow, censorious of mind; and the best are more under the power of prejudice than they are aware of; and candor among the professors of the same gospel, is too visible in the present day. A truly candid person will acknowledge what is right and excellent in those whom he may be obliged to differ; he will not charge the faults or extravagance of few upon a whole party or denomination; he thinks it his duty to point out the errors of any persons, he will not to them such consequences of their tenets as they expressly disavow; he will not fully misrepresent or aggravate the takes, or make them offenders for a word which will keep in view the distinction between those things which are fundamental and essential to the Christian life, and those of which a difference of sentiment may often be obtained among true believers that the arm of the Lord might be revived that candor which the apostle strongly enforces, both by precept and plea. Then the strong would bear the infirmities of the weak."

The above extracts on Candor have suggested by a part of what occurred last Yearly Meeting. Some of the remarks made there could but remind of the words of the dear Saviour to two of His disciples, that they would have commanded fire to come down from heaven to consume some who know not what manner of spirit ye are before speaking in such meetings, as

here, we could commend those to be adorned with our own poor souls to the Lord's love and mercy and blessing, it would surely be the tendency so to conciliate our hearts in kindness and pity, that what might be regarded as the melting character of the vine love as thus defined by Isaac Pennington: "How kind is it even in its interpretations and charges concerning miscarriages! It is not of him whom it reproves; it never punishes, it never provokes; it never rebukes, it never carries a rod of anger and power of conviction with it. It is the nature of God; this, in the vessel used to receive and bring it forth in is the power of enmity is not able to stand against it, but falls before, and is overcome by it." words of David, concerning his son Absalom, to Joab are well worthy of our deep consideration on these occasions, lest we prostrate and turn back those whom we should have loved or edified: "Deal gently with him for my sake." Another injunction of Holy Scripture should also claim our serious thoughts: "See that thou hurt not the oil and the anointing." In whatever degree we are under the influence of self, or a merely creaturely principle, we shall be in danger of doing this; perhaps we are more often under such an influence than we are aware, and actually do this for a zeal which we may think is tending to godliness. The tree is known by its fruits. And "only that which comes down from God."

What was said about "the name of the Lord," and vocal offerings in prayer, perhaps do not need enough consider that truth may be with or without words; and not out of feigned lips. He who calleth for an offering, and who alone can enable us to pray as they ought, is a God that seeth the heart, and looketh at the heart. There is not that a godly number of those as on the occasion alluded to, knew as was at times to have their souls poured out in humble, fervent supplication to the Lord for spirits for his help and blessing, can in measure witness to what is desecrating the ancient Jewish ceremony, that though they were not continuing, yet the fire never went out on the altar: and also that which the dear Lord has left us: "My time is not yet come, but my time is always ready." How careful we be in this indispensable christianity of not going before our Guide; of not guilty of presumptuous sins like Saul (1st Sam. 12), who said, "I forced myself, and offered a burnt offering;" of going, unbidden, the calves of our lips; running in, or proclaiming the name of the Lord, when the Lord has not sent us, surely if we do thus, the formal oblation bring no glory to God; do no good to fellow-creatures; nor secure any true to our own minds. "The Lord seeth man seeth." "The Lord is a God of knowledge, and by him actions are weighed."

And I never again have an opportunity of seeing thee, I now do it with great sincerity, in my belief, that the inward revelation will of God to man by the operation of His Holy Spirit, is the only ground of having our understandings opened, fully to see into the mystery of the revelation of love of God, in and through Jesus

Christ our Lord. It is only by a due submission to this inwardly revealed will, that we can perceive and feel the advantage and efficacy of the sacrifice of our dear Redeemer on Calvary's mount, where I believe he tasted death for every man; and where he bowed his holy head and said "it is finished," every human soul was placed in a salvable condition. And although in his inscrutable wisdom the outward knowledge of the gospel has been withheld from millions of his fellow men, yet in every clime "those that fear him and work righteousness will be accepted of him," notwithstanding the accumulated disadvantages under which they have laboured.—George Wither.

THE FRIEND.

FIFTH MONTH 13, 1871.]

"Indices, historical and rational to a revision of the Scriptures."

A work with the above title has recently been put before the public by David Newport, who claims to be "A member of the Society of Friends," and who has dedicated it "to the Society of Friends."

The kind of revision he says he desires, is to be in accordance with science and reason, to meet the demands of the times. But his object appears to be, so far as his effort can accomplish it, to undermine all belief in the authenticity of the Scriptures as we now have them; to induce his readers to believe that much of what are called the four Gospels, and parts of the Epistles, are cunningly devised fables, compiled by different persons in different ages; to destroy belief in the deity of Christ; who he represents as having been "transformed into our Lord and Saviour Jesus Christ," "in order to satisfy the cravings for new gods," in Greece, "we had been but recently worshippers at the shrines of the heathen divinities" (page 88) and to induce whoever he can persuade thereto to reject, what he is pleased to call the "narrow, unphilosophical, untenable and uncharitable creed" of "evangelical christianity." (page 217.)

So far as we have looked through the book we have discovered nothing new in the data, nor does it differ, in any important respect, from the oft refuted reasoning of deistical writers. With the painful feelings called forth by witnessing such labored attempts to bring the Son and Sent of the Father to the level of a mere man, and to destroy the faith and hope of the christian, there is mingled commiseration for any one who thus allows himself to be made an instrument so to darken and bewilder others as may possibly mislead them to eternal destruction. Surely if such would acquaint themselves with the lives and deaths of those who have engaged in the same cause before them, the teachings of the past might convince that all such attempts to invalidate the truth of the Holy Scriptures, and destroy the christian faith as set forth therein—so signally established and realized as they have been in the experience of every true disciple of Christ from one age to another—is worse than vain, it is like "running upon the thick bosses of the Almighty's bucklers." How unhappy have been the lives of many who have used the talents conferred on them,

in this unrighteous cause, and how awful their situation when death found them either in stupid indifference or agonized despair! The humble, confiding christian who has been favored, through the operation of the Holy Spirit on his soul, to lay hold of Christ Jesus, as his Redeemer and Saviour, knows that flesh and blood has not thus revealed Him unto him, but his reconciled and loving Father in heaven, and all the sneers, the cavils and arguments of the sceptic, move him not; nor has he fear that their assaults on christianity will succeed, for he remembers that his Master and Lord has said, upon this Rock, (himself,) I will build my church, and the gates of hell shall not prevail against it.

We have felt it a duty to notice this work, in order to say, that though the author may assume the name, he is not a Friend, nor is the Society of Friends in any way responsible for the anti-christian sentiments he seeks to promulgate.

By the language used we suppose he is in membership with those who separated from Friends in 1827—8. We are loath to believe that there are not many among them who will repudiate the opinions published in this work, but so long as their Society adheres to the "dogma" so often uttered by Elias Hicks that "belief is no virtue and unbelief no crime," they will have to share in the responsibility of all such unitarian productions of its members, whether preached or put forth by the press. It is to that Society (commonly called Hicksites, to distinguish them from Friends,) that the author alludes in the following. "But I hear some reader exclaiming, Handle not in so irreverent a manner the 'Word of God.' I reply that it must be kept in mind that this book is dedicated to a religious Society, who do not believe in infallible books nor in infallible men! we believe, not in an external but in an Internal Word, that in the language of scripture is 'the word that is nigh thee, even in thy mouth, and in thy heart.' (page 73.) The Society of Friends, though they give not the title "Word of God" to the Scriptures, and know there are inaccuracies in the English translation, yet believe them to have been written by holy men of God as they were moved by the Holy Ghost, and to contain all the essential doctrines of christianity, and that the Word which was in the beginning, which was with God and was God, took flesh in "that holy thing" which was born of the Virgin Mary, and dwelt among men; and that he, Jesus Christ, was infallible, for in Him the Godhead dwelt bodily; and that He is the author of eternal salvation to all those who have living faith in Him. Were a member among Friends to promulgate opinions contrary to these, or such as the author of "Indices" has put forth, and he could not be reclaimed, he would be disowned from the Society.

In the work there are short extracts taken from the writings of several of the early Friends, all of which are misrepresentations so far as they are brought forward to induce the reader to suppose that they held similar views with the author on the subjects treated of, views which those christian men would have condemned and loathed.

We have received a copy of each of the small works mentioned in the following explanatory printed communication from their

author, which we prefer giving to our readers in place of any observations of our own.

THE BIBLE AS A WHOLE.

The common proverb, "Familiarity breeds contempt," can obviously be true only of superficial observers and livers, whose tastes incline them to observe or to imagine contemptible things or qualities. To a true sagacity and a manly aspiration, familiarity will be a sure road to reverence in anything at all deserving of reverence. In the too frequent absence, however, of those noble traits, any enforced or solicited familiarity with even the best of persons or things must obviously be fraught with dangers which need at least to be provided for. Unpalatable truths must not be allowed to be trodden under foot, merely because unpalatable.

The testimony of the ages incline reverence for the Bible as a whole. The progress of science in our time has revealed the fact that the merely intellectual interpretation of its contents in past times has been more or less erroneous. As a consequence, it becomes an interesting duty of all lovers of established truth, and of all seekers of progress in truth, to explore how far these misinterpretations may be traced to the mere limitations of the human intellect, with the closely allied limitations of human language, at those earlier stages of progress in the universal truth of matter, mind, and spirit.

It has been the purpose of the writer of an allegorical effusion entitled "Aspects of Humanity," published by J. B. Lippincott & Co., and of two series of essays collectively styled "Windfalls" and "Sober Thoughts on Staple Themes," published by Claxton, Remsen & Haffelfinger, to vindicate, as he apprehends it, has not been elsewhere vindicated, the truth of the practical teachings of the Bible as a whole. There are indeed only incidental allusions to those teachings in detail; but in so alluding, the obligation has been recognized of seizing or seeking in all cases the spiritual aspect or import of the inspired utterance, and of distinguishing between its perfection and fulness, and the imperfection and limitation of the forms of thought and language. So only, obviously, can both thought and language retain that modified validity, which is all that, in any human interpretation and exposition, they can claim.

The writer has not hoped to escape—he has written rather with the view of indicating the impossibility of escaping—the confusion of subject and object in those last analyses of knowledge and experience, in which it becomes necessary to speak of power as a thing, of motion as a fact, and of life as an idea. He has sought, not to remove the ground of mystery, but simply to trace therein the firm foundations of the eternal principle of order.

R. R.

Philadelphia, 5th mo. 1871.

SUMMARY OF EVENTS.

FOREIGN.—On the 6th and 7th inst. conferences were held at Frankfurt, between Bismarck and Baron Von Arnim, on the part of Germany, and Jules Favre and others representing the government of France. They alleged that the payment by France of the contribution in accordance with the preliminaries of peace was impossible, and asked for concessions, offering as an equivalent the prolongation of the commercial treaty and advantageous arrangements with the eastern railways. They also desired such modifications of the treaty as would aid in the suppression of the Paris revolt, viz., the possession of Forts Charenton, Nogent, Rosny and Noisy by the Versailles forces; also the restoration of

some of the captured arms and munitions, and a prompt return of all prisoners of war. It is understood that an agreement was reached on the main points, and that it will be submitted to the French Assembly and the German Emperor for ratification. Pending the conference the latter telegraphed to Bismarck, saying: "While strictly adhering to the preliminary treaty, I will nevertheless demand at possible facilities for a complete understanding. I am willing to fully discuss the means for an early suppression of anarchy and for the establishment of a legal government in France."

President Thiers, in a proclamation to the people of Paris, says the Germans declare they will not recede until the war unless the insurrection is at once suppressed. He requests the citizens to reunite and open the gates. The work of cannon will then cease, and tranquility and abundance take their place. The promise of amnesty and due provision for the poor, are also held out to induce submission.

Versailles dispatches intimate that if the Germans should again take and hold the capital, the restoration of the Imperial government may be apprehended. The contest around Paris between the forces of the Commune and those of the government have continued without marked results, though the latter appear to be slowly gaining ground. Scarcely any engagements have taken place since Saturday, and the Communists have lost many men killed, wounded or captured. At one time they abandoned Fort d'Issy, but subsequently rallied and retook it.

General Cluseret has been removed, and the control of the entire Communist army has been given to Gen. Rossel. General Dombrowski and others have subordinate commands. The military abilities of General Rossel are said to be much above those of Cluseret.

Provisions are scarce in Paris, but limited supplies still arrive by the northern railway. The Communist railway companies have all paid the sums demanded of them, and 1,680,000 francs have been received by the Commune from that source. Hereafter weekly payments will be required.

The Prussians having demanded the strict execution of the terms of capitulation, the Paris Commune has attempted to reduce the garrison in Fort Vincennes. It is now held by only a small force.

Several agents of the Paris Commune have visited London with authority to enter into contracts for the purchase of provisions for the city, but as they proposed to pay in thirty days, the dealers declined to contract with them.

A London dispatch says, that the Emperor Napoleon declared on the first inst. that he would not return to France, nor listen to any proposition for his return. It was however rumored in London on the 8th, that he had gone to France secretly, relying upon the disaffection in the army for support in an attempt to regain the throne. The imperialists are said to be very active in the rural districts of France.

On the 6th inst., a sortie was made from Paris in the direction of Issy. The insurgents were repulsed with severe loss and fled to Paris. The misunderstanding between the Sultan of Turkey and the Khedive of Egypt has been entirely removed. The Sultan has sent an embassy to Berlin to congratulate the Emperor William upon his accession to the throne of Germany.

Advices from Buenos Ayres to 4th mo. 12th, state that the cholera is suffering frightfully from the ravages of yellow fever. The deaths had increased to seven hundred per day.

Earl Granville announced in the British House of Lords, that the government had received official dispatches confirming the safety of Dr. Livingston, and that the understanding between the Sultan of Turkey and the Khedive of Egypt has been entirely removed. The Sultan has sent an embassy to Berlin to congratulate the Emperor William upon his accession to the throne of Germany.

After much contention over the ministerial budget in the House of Commons, it was finally carried by a majority of 46. The bill enfranchising women, gave rise to a spirited debate in the House, and was rejected on the second reading by a majority of 69. Jacob Bright, Lord John Manners, Professor Playfair, and others, advocated the measure, and it was opposed by Gladstone, Bouverie, and Barington. The House then discussed the bill for the new army regulation bill continuing the discussion in the House of Commons. The proposed abolition of the purchase of commissions is strongly condemned by some of the military members. Cardwell, secretary of state for war, denied that the changes proposed by the bill would subject the army to any loss of position or status since the introduction of the measure had brought full prices.

London, 5th mo. 8th. Consols, 93½. U. S. si. 1862, 90¼; of 1867, 92½; do. ten-forties, 89¼.

Liverpool.—Uplands cotton, 7½ d. 8½; Or 7½ d. 7½ d.

UNITED STATES.—According to a Washington dispatch, the Joint High Commission came to an agreement at a meeting held on the 6th inst., treaty was signed. It has next to receive the sanction of the President and Senate.

The revised census of California gives a population of 560,223. The number of inhabitants in 1850 was 99,077, and in 1860, 379,994.

The internments in Philadelphia last week numbered 248. There were 34 deaths from consumption, 248 disease, 15 inflammation of the lungs, 8 of 9 and old age. The mean temperature of the month by the Pennsylvania Hospital record was, the highest during the month, 85.50 deg., and lowest 88 deg. The amount of rain for the month inches. The highest mean temperature for the past years, occurred last month: the average in that period, for the Fourth month, was 61.56 deg. The lowest mean occurred in 1794, 44 deg.

The President has assented to a proclamation calling attention to the recent act of Congress to "enforce provisions of the Fourteenth Amendment to the Constitution of the United States, and for other purposes." He declares his reluctance to call into exercise the extraordinary powers conferred on him by it, but that he will not hesitate to do so when securing to all citizens the peaceful enjoyment of rights guaranteed to them by the Constitution and the laws of the United States.

The estimated loss to the Louisiana sugar crop the Bonnet Creek crevasse, is more than 30,000 heads, or thirty million pounds.

The immigration into Kansas and Nebraska this season is very large. At Quincy, Illinois, 7,000 emigrants cross weekly for all points.

The weather at San Francisco is warm and dry market is supplied with strawberries in such profusion that they are sold by retail at from four to six cents per bushel.

The Markets, &c.—The following were the quotations on the 8th inst. New York.—American gold, 111 U. S. sales, 1881, 117; ditto, 5-20's, 1868, 113 10-40, 5 per cents, 108 ½. Superfine flour, 55.00 finer brands, 56 a 50.00. Amber western fine, 3.55 a 3.60; No. 2 Chicago spring, 81.50. Butcher's 81.00. Oats, 65 a 69 cts. Western mix 78 a 80 cts.; yellow, 81 cts. Philadelphia.—Cot 1 15½ cts. for uplands and New Orleans. 8 flour, 55.25 a 55.75; finer brands, 86 a 87.75. Red wheat, 41.51; western, 41.55 a 41.60. Corn, 63 78 cts.; No. 2 cts. Bacon, 85s, 11½ a 12½ cts. Beef, 8 a 9 cts. Timothy, 55 a 56. Flaxseed, \$2.10. About 2,000 head of beef cattle were on Avenue Drive-yard. Extra at 8 a 8½ cts.; fair 6 a 7½ cts., and common 4 a 6 cts. per lb. Woolled sheep sold at 15 a 8 cts. per lb. Corn fed hogs, 88 a 90 lbs. net. Chicago.—No. 2 wheat, 1.26 54½ cts. Oats, 48 cts. Rye, 89½ cts. Earle Cincinnati.—Family flour, 76.50. Red wheat 1.40. Oats, 52 a 55 cts. Barley, 81.15. Lat. Cotton, 44 a 44½ cts.

FRIENDS' BOARDING SCHOOL FOR THE CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted charge of this Institution, and manage the F. nected with it. Application may be made to Ebenezer Worth, Marshallton, Chester County, Pa.; or to Wm. H. West, 50 N. E. Phila. Samuel Morris, Olney P. O., Joseph Scattergood, 413 Spruce Street.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JOSHUA H. NIXON, M. D.

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MARRIED, Fourth month 6th, 1871, at Meeting-house, Westfield, N. J., JOHN B. CO. Moorestown, N. J., to SARAH T. LEEDS, d. the late Nathan Leeds, of the former place.

WILLIAM H. PILE, PRINTER No. 422 Walnut Street.

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California.

For "The Friend."

(Continued from page 298.)

Now imagine,—can you?—rising up, sheer sharp, on each side of this line of fertile top, irregularly-flowing and variously-lyred walls of granite rock, thrice as high as the Connecticut valley's Mounts Tom and Yoke, twice as high as Berkshire's Grays, and quite as high as New Hampshire's Mt Washington. The color of the rocky dity varies. A grayish drab or yellow is dominant shade, warm and soft. In large s, it whitens out; and again it is dark and colored as if by long exposure to rain and y shades are thrown into sharp contrast single wall. More varied and exquisite are the shapes into which the rocks are own. The one great conspicuous object the valley is a massive, two-sided wall, ding out into and over the meadow, yelsh-gray in color, and rising up into space, roken, square, perpendicular, for full three-eters of a mile. It bears in Spanish and an, the name of the Great Jehovah; and easy to believe that it was an object of ship by the barbarians, as it is not diffi- for civilization to recognize the Infinite t, and impossible not to feel awed and tled in its presence.

In other places these mountain walls of t take similar and only less majestic shapes; le as frequently they assume more fantas- and poetical forms. Here and there are nd massive domes, as perfect in shape as on's State-house dome, and bigger than entire of a dozen State-houses. The high- rock of the valley is a perfect half-dome, sharp and square in the middle, and ris- near a mile or five thousand feet,—as high mount Washington is above the level of sea,—over the little lake which perfectly rors its majestic form at its foot. Perfect im- mists take their places in the wall; then e pyramids come in families, and mount y, one after and above the other, as 'The e Brothers.' 'The Cathedral Rocks' and e Cathedral Spires' unite the great im- siveness, the beauty and the fantastic is of the Gothic architecture. From their

shape and color alike, it is easy to imagine, in looking upon them, that you are under the ruins of an old Gothic Cathedral, to which those of Cologne and Milan are but baby-houses.

"The most common form of the rocks is a slightly sloping bare wall, lying in long, dizzy sweeps, sometimes horizontal, sometimes perpendicular, and stretching up and up so high as to cheat the valley out of hours of sunshine every day. Here huge arches are carved on the face; there long, narrow shelves run mid-way, along which and in every available crevice, great pines sprout and grow, yet appearing like shrubs against the broad height of the wall; again, the rock lies in thick folds, one upon another, like the hide of the rhinoceros; occasional columns stand out as if sculptured upon the surface; sometimes it juts out at the top over the valley like the brim of a hat; and then it recedes and sharpens to a cone. Many of the various shapes and shades of color in the surface of these massive walls of rock, come from the peeling off of great masses of the granite. Frost and ice get into the weak crevices, and blast out huge slices or fragments, that fall in boulders, from the size of a great house down to that of an apple, into the valley below.

"Over the sides of the walls pour streams of water out of narrower valleys still above; and yet higher and farther away, rise to twelve and thirteen thousand feet the culminating peaks of the Sierra Nevadas, with ever visible fields of melting snows. All forms and shapes and colors of majesty and beauty cluster around this narrow spot.

"The Water Falls of the valley, though a lesser incident in all its attractions, offer much that is marvellous and beautiful. Our August visit was, however, at the season of their feeblest power. It is in May and June, when their fountains are freshest, that they appear at their best, and assume their proper place in the grand panorama of beauty and sublimity. In the main portion of the valley, the Bridal Veil is the first conspicuous fall,—now a dainty rivulet starting over a precipice nine hundred feet high, but nearly all lost at once in delicate spray that sways and scatters in the light breeze, and fastens upon the wall, as sign of its being and its beauty, the fabled rainbow of promise. The name of this fall is well chosen; it is type of the delicate gauze, floating and illusory, by which brides delight to hide their blushes and give mystery to their charms. Farther up, before the hotel, you see the Yo Semite Fall, perhaps twice the size in volume of the Bridal Veil, but distinguished for its height,—the greatest height of any water-fall yet discovered in the world. It is broken about two-thirds the way down its high wall of rock by projecting masses of the mountain, giving it several hundred feet of cataract passage; but counting its whole fall from top to bottom, it is two thousand six hundred feet in height, which is only fif-

teen times as high as Niagara Falls! Now, it was a mere silvery ribbon of spray, shooting down its long passage in delicate rockets of whitened foam. Earlier in the season, when ten times the volume of water pours down, it must, indeed, be a feature of fascinating, wonderful beauty.

"The valley above this point separates into three narrow cañons, and these are soon walked in by the uprising rocks. At the end of one of these, the main branch of the river falls from its upper fountains over two walls, one four hundred feet high and the other six hundred, at points half a mile apart. The lower and lesser fall is called the Vernal, and pours down its whole height without a break, and forms at the base a most exquisite circular rainbow, one of the rarest phenomena in all nature. The upper fall bears the name of Nevada, breaks as it comes over its crest into a grand blossom of spray, and strikes, about half way down its six hundred feet, the obtruding wall, which thence offers just sufficient slope to keep the water and carry it in chasing, circling lines of foam to the bottom. This is the fall of falls,—there is no rival to it here in exquisite, various, fascinating beauty; and Switzerland, which abounds in waterfalls of like type, holds none of such peculiar charms. Not a drop of the rich stream of water but is white in its whole passage,—it is one sheet, rather one grand lace-work of spray from beginning to end. As it sweeps down its plane of rock, each drop all distinct, all alive, there is nothing of human art that you can compare it with but innumerable snow-white point-lace collars and capes; as much more delicate and beautiful and perfect, however, as Nature ever is than Art. For half the distance between the two falls, the river runs swift over a solid plane of granite, clean and smooth as ice, as if Neptune was on a grand sliding-down-hill frolic.

"The excursion to this head of the chasm from the stopping-place below is through narrow defiles, over fallen rocks, up the sides of precipices, and over perpendicular walls by ladders, for a total distance of about four miles, and is the most difficult and fatiguing one that confronts the visitor; but both in the beauty of its water-falls, and the new and rare shapes of rock scenery that it offers, it is most richly compensating, and never should be omitted.

"The name that has attached to this beautiful valley is both unique and euphonious. It rolls off the tongue most liquidly when you get the mastery of its pronunciation. Most strangers render it Yo Semite, or Yo-Sem-ite; but the true style is Yo Sem-i-te. It is Indian for Grizzly Bear, and probably was also the name of a noted chief, who reigned over the Indians in this, their favorite retreat, and from this chief comes the application of the name to the locality and its marvellous scenery. The foot of white man never trod its limits,—the eye of white man never looked

upon its sublime wonders till 1851, when he came here in pursuit of the Indians, with whom the settlers were then at war. The red men had boasted that their retreat was secure; that they had one spot which their enemies could never penetrate; and here they would gather in and enjoy their spoils unmolested. But to the white man's revenge was now added the stimulus of curiosity; and hither he found his way, and, coming to kill and exterminate, he has staid, and will forever henceforth stay, to wonder and worship.

"The journey from San Francisco to this sublime charm in California scenery is at present long and tedious. The Yo Semite Valley lies about a hundred and fifty miles southeast of the city, in a direct line, far up among the Sierra Nevada Mountains. Stockton, at the foot of the San Joaquin Valley, is the real point of departure for the valley, and from here the distance varies from a hundred to a hundred and forty miles, according to the route traveled. Stockton is a hundred and twenty miles from San Francisco, by water,—an evening and night steamboat ride; but the Pacific Railroad passes through it on the way from Sacramento to San Francisco, and by the cars it is but a three or four hours ride from either of those places. At present, the best route on from Stockton is the longest, and by way of Mariposa. A day's stage ride up the San Joaquin Valley,—a broad and rich area, now greatly given up to wheat-growing, and dry and dusty to suffocating degree in summer,—leaves the traveller at Bear Valley or Mariposa for the night. * * *

"It is twenty-five miles now to the Grand Valley; and taking our lunch along, we shall ride it comfortably in a single day, and find hotel accommodations at night within the valley. The day's ride takes us as high as eight thousand feet above the sea level, treats us to the finest forest and meadow scenery of the Sierras, and drops us down by a very precipitous trail to the scenes that have invited and will so richly compensate us. The valley itself is about four thousand feet above the sea level; the mountain walls rising up from it range from two thousand to five thousand feet higher, or from six thousand to nine thousand feet high, while on beyond the crests of the great range add three to five thousand feet to these. It is not at all necessary that visitors should bring camping and cooking outfits with them; hotels and ranches are scattered along either route with sufficient frequency to give all essential accommodations; but, if they do, they will reap great satisfaction in the independence that follows. With plenty of blankets, a safe, dry and comfortable bed is ever at hand, and the limit of the day's journey is always your own choice. All the distinctive features of the valley may be seen in three days; indeed, its great beauties lie at once and together before the eye; we nearly see the end from the beginning; and the valley closes up so sharply, both above and below, that it is easier to get in and out by scaling the walls than by following the stream. But memorable in one's life is the week spent under the rocks and by the side of the waters of the Yo Semite."

(To be concluded.)

"If there be faith and the Spirit, they are sufficient to the Kingdom of God, without any outward ceremonies whatsoever."

Selected for "The Friend,"
Manchester, 10th mo. 26th, 1786.

My dear Friend,—I am obliged to thee for the particular account of the state of the church in —, though alas! it is a very poor one; and I am afraid such is the case too generally amongst us every where. Why it is so, the cause is as obvious as are the effects; the people have forsaken the Lord, and gone after other gods; and therefore it is that the Lord's heritage is become desolate, and "the daughter of Sion covered with a cloud." Yet, however discouraging the present situation of things may appear; however affecting the prevailing desolation, so that the standard-bearers may be ready to faint, and like poor Elijah may be ready to think and conclude that they only are left, and their lives also are in danger, I do believe there is not only left a seven thousand amongst us, "all the knees" of whom "have not bowed to Baal," and every mouth of whom "hath not kissed him;" but I do believe the Lord, in unfailing mercy, is bringing His work again upon the wheel, and that he will yet more and more effectually revive it, as "in the midst of the years." So that I would not have us to be discouraged. I believe the Lord would not have us be discouraged, neither grow weary, nor faint in our minds; but rather let the hands that hang down be lifted up, and the feeble knees confirmed; for the Lord is remembering Sion; He will rebuild her waste places, so that she shall yet become the "perfection of beauty, and the joy of the whole earth." "Therefore rejoice ye with Jerusalem, and be glad with her, all ye that love her, rejoice for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolation, that ye may milk out and be delighted with the abundance of her glory."

"The cause is not ours, "if thou dost well shall thou not be accepted?" Let others do what they will, let them choose and worship what gods they please, "as for me and my house, we will serve the Lord." Let us thus consider and resolve. What! though many are offended in Christ, and draw back from following Him. Shall we also go away? God forbid this should ever be the case with any that have known Him, and that with Him are the rewards of eternal life.

Oh that we might be encouraged to persevere in faithfulness under every permitted dispensation, whether to ourselves or to the church of Christ? Leaving the effects and consequences of things to Him, who hath the control of times and seasons, let us be resigned to our various allotments, and not murmur at the cup which the Father hath given us. Remember, we are but servants and stewards, that it will be enough for us if we be found faithful. What! though that part of the vineyard be unpleasant to labor in; though there be not many mighty works to be done, because of unbelief, though the fields should not be white unto harvest, but rather the fallow ground want ploughing up, that the thorns and briars may be consumed; nay, though none should believe our report, and "though Israel be not gathered," those who have been careful to abide in their lot, who have been attentive to the voice of the true Shepherd, and given the people warning from Him, "shall be glorious in the eyes of the Lord, and their God shall be their strength."

I wish thee to let — see this; I may acknowledge he has been much in my mind

whilst I have been writing; for, though he personally a stranger to me, yet my heart is filled with earnest prayer for his preservation in the right way of the Lord; "thou neither things present, nor things to come nor height, nor depth," may ever be able to beguile him of his reward, or frustrate in a measure, the gracious intentions of the mighty concerning him.

I wish for thee, my dear friend, careful reverent attention, and humble obedience every manifestation of duty; and that here thou mayest increase in true riches.

I am thy affectionate friend,
JOHN THORP

From the "Leisure Hour

Punctuality and Integrity.

In the memoirs of Sampson Wilder, a well known American merchant, the following personal anecdotes are recorded. S. Wilder during a long period resided in Paris, where he was the leader in many Christian philanthropic enterprises. He began his commercial career as clerk in a fine silk & dry goods store in Charlestown, Mass. —

MY FIRST START IN BUSINESS.

I had completed the term of my clerkship or as it was called in those days, apprenticeship, in the respectable mercantile house Colonel Henley, in Charlestown, whose wife was a sister of the great merchant prince that day, Thomas Russell, and was also sister-in-law of the distinguished merchant, John Codman.

Having enjoyed the great advantage of being personally known to these distinguished families, and being then engaged in wind up the concerns of my late employers, preparatory to commencing business on my own account, an old country customer called our store one morning, and after having made a selection of several articles which we had on hand, and wishing, in order to complete his assortment, half a bale of Rusduck, which we had not, I told him that might calculate upon having it at the time was to call for the other articles, which I was at one o'clock.

I soon left for Boston, in order to obtain the article wanted. Having purchased it, I met meeting with the truckman who usually transported at noon the merchandise that was ready to be taken over to Charlestown, engaged a young man with a wheelbarrow to take over the bale of duck. After accomplishing my other business, I proceeded my return home. On reaching Back Street leading to Charlestown Bridge, I perceived the young man sitting upon the wheelbarrow quite overpowered by the tremendous heat of the day, and unable to proceed any further.

Having promised the goods at one o'clock and it being already half-past twelve, and time to be lost, I immediately seized the wheelbarrow, dressed as I was in Nank-sun small-clothes, with silk stockings, white M-selles vest, a striped gingham coat, and white fur hat.

Thus I was propelling along the wheelbarrow when overtaken by a rich merchant, Charlestown, Mr. Codman. He was on horseback. "What," said he, "Mr. Wilder, truckman?" "Why," said I, "sir, I had promised these goods to be ready for a customer at one o'clock at our store, and am determined not to disappoint him, and to

ing man being quite overcome by the intense heat, it only remained for me to assume place." "Good, good!" said Mr. Codman, I rode on over the bridge and called at his errand-law's at our store. Said he, "I witnessed a scene just now, in coming over the bridge, which afforded me much satisfaction, requiring nothing less than observing your head stick with a wheelbarrow loaded with a very package, which it seems he had promised a customer of yours to be delivered at one o'clock, and it now wants but twenty minutes. Understand," said he, "that that young man about commencing business for himself, I may say to him on his arrival, that such my approval of the energy of character which he has displayed in not hesitating to feel the barrow himself rather than disappoint a customer, that when he commences business my name is at his service for thirty thousand dollars, so long as he does not ensue for others."

He immediately mounted his horse on his errand, when he again met me on Charles-street Square, still propelling the wheelbarrow. Good, good!" said he again, and continued route.

On reaching the store, I found the customer there with his other goods packed, and only waiting for the duck, which arrived just in time to be loaded on the team with the other goods. Although very much heated from exertion and exposure in the sun, the duck was not a little allayed on being told of estimate with which Mr. Codman had redeemed me from this transaction, and the misuses which he had made in my behalf.

A few months after, I commenced business on my own account, and although ever availed myself of the facilities offered Mr. Codman, yet he consigned to me, a month after, a cargo of Russia sheeting, pers, and ducks, which I shortly disposed on commission, which amounted to upwards of three thousand dollars, with the proceeds of which he was so well satisfied, that it was to or three similar consignments during the first year of my business, and which amounted in the aggregate to a gain of over a thousand dollars.

INTRODUCTION TO MY FUTURE FATHER-IN-LAW.

The first and the last time, as far as my recollection serves me, that I ever enjoyed the privilege and satisfaction of being personally known or speaking to my late respected father-in-law, as he afterwards proved to be, was the good providence of God, was as follows: During the period of my clerkship in the office of Colonel Henley, I one day presented a cheque of \$1,000 to a bank in Boston, of which Mr. Joseph Barrell was the cashier. I received from the paying teller two banknotes of \$500 each. On reaching our store in Charlestown, I opened the portmanteau with a view to proceed to the counting-room to deposit the money, when I perceived that I had three bills of \$500 each, instead of two. The bills being new, had adhered together, in consequence of which the teller, it seems, did not detect them inadvertently. I at once announced the fact to my employer, who conferred with me in the propriety of immediately returning to the bank with a view to rectify the mistake.

On reaching the bank, I at once said to the cashier that I had discovered a mistake in the money which he had paid me shortly before

on the cheque which I had presented for that purpose. Said he, "Sir, you should have discovered the mistake before leaving the bank, as we rectify no mistakes after the persons receiving the money pass the threshold of your door."

At the same time opening my portmanteau, I found to my great alarm that the \$500 bill which I had placed in it was gone. I at once, without saying another word, left the bank for our counting-room, when, opening my portmanteau, which had two sides just alike, behold, there was the \$500 bill safe and sound.

I immediately returned a third time to the bank; on reaching which the teller exclaimed, "Well, sir, come again? Shall I say to you that we rectify no mistakes here after the person receiving the money shall have passed the threshold of your door?" "Well," said I, "sir, I am determined not to leave this bank until the mistake is rectified." The teller then left me to stand in the middle of the floor, and went on paying several persons who presented cheques at his desk.

After allowing me to stand for some time, the cashier, Mr. Barrell, happened to pass near the paying teller, and asked him what that young man was waiting for who had been standing so long on the floor. "Why," said the teller, "he pretends that I made a mistake in paying him some money an hour or two ago, and seems not disposed to take no for an answer, when I tell him that we rectify no mistakes."

On hearing this, the cashier, Mr. Barrell, approached me very courteously, and said, "Young man, you perhaps are not aware that the rules of our institution forbid the teller to rectify any mistakes, pretended or otherwise, which are discovered after the persons receiving the money shall have left the premises." I replied, "Your teller has already announced to me that fact; but allow me to say, sir, that there is a mistake, and that justice demands that I should not leave the bank until the said mistake be rectified; and I shall persist in this determination, sir, whatever be your rules and regulations."

Speaking with rather an elevated voice, as I had become rather excited, it drew from his seat the president of the institution, and his loud discussion seemed to attract the attention of several of the clerks, who fixed their eyes upon the place where I was standing. The teller then, in answering the president's question, said I had become quite obstreperous, and evinced a disposition not to conform to the regulations of the institution. So, for the time being, I was left alone.

When the business of the bank was about to close for the day, the very gentlemanly cashier, with that suavity of manner which characterised all his movements, again approached me, and said, "Young man, have a little patience, until the doors of the bank are closed, when the teller shall add up his accounts, and we will investigate and ascertain, if possible, if any mistake can be discovered." I then made answer that, "Seeing a disposition on the part of the officers of the bank to render justice, I will not trouble the teller to have recourse to his cash account in order to investigate the matter." I then took from my portmanteau the \$500 bill, handing it to the cashier, and told him it had adhered to the two other bills, all of which were evidently of a new issue, and how I had discovered it, as heretofore stated.

"What," said he, may be your name, young man?" Said I, "Names are of no consequence; my name, however, is Wilder." "Mr. Wilder," said he, "walk behind the counter, and take a seat, and allow me to introduce you to the president." "You will excuse me, sir," said I, "as I have been here so long; our engagements oblige me to return forthwith to my store."

The president, cashier, and teller then consulting aside for a moment, the latter approached me as I was leaving the bank, and tendered me the acceptance of a fifty-dollar bill, which of course I declined, expressing a wish that in future they might not be so ready to decline rectifying a mistake.

I little imagined at the time that the cashier herein mentioned was the honored father of her who in after years constituted the charm, the delight, and joy of my life.

For "The Friend."

Flowers.

Who does not love flowers! those little gems that the Creator has scattered so profusely over this beautiful earth, in such endless variety of forms, color, texture and flavor! And as the attractive part of the flower is not essential to the reproduction of the plant, it seems as though they were intended to refresh and regale the senses. The more we examine and study them, the more we shall find to notice and admire. I love to cultivate them, and mark the successive stages of their growth, from the tiny seed to the perfect flower and fruit; and to many persons it is a health-giving employment. But it appears to me the love and the care of flowers should be kept within proper bounds, and not occupy too much of our time and thoughts to the exclusion of more important objects and employments. Like other "lawful things," may they not occupy an "unlawful position" within or without. A nosegay or vase of flowers is a pretty sight, but is it right to spend too much time, or to be too precise in arranging them? Will they not look as beautiful put together in a more natural and speedy way, more as they grow, and savor less of misspent time? Let a sense of the value and the feebleness of this influence here as elsewhere, and let us endeavor to keep them in their proper places. I once felt much hurt to see in the bonnet of a young Friend at meeting, a blossom from a plant I had given her, believing it to be out of place in a meeting for Divine worship, and improper as a personal adornment anywhere.

In the coffins of our dear deceased friends they are especially out of place; for there, too, they abstract the mind from the great object that should then especially occupy its attention; and is it not an innovation on that simplicity of attire which the principles of the Society of Friends ever leads us to practise, and from which we should not depart while living, nor in arraying the perishable clay for its final resting place, where "all superfluity does but rob the poor, and ornaments seem mockery." It may be well to look around and enquire from whence we obtained this idea, as well as of some other practices which seem to be creeping in amongst us, of which we read no account in the writings of Friends, but which, I fear, may prove like "the little foxes that spoil the tender vine," the noble vine of old fashioned Quakerism; gradually leading us into the spirit and ways of the

world, its forms and customs out of which we are still called to come as much as in the early days of the Society.

Much is said and written, and justly so, against indulging in the *light and trifling reading* that so much abounds; but I have thought perhaps the *distinctive features* of our loved Society were being lost sight of or changed *more* by the reading of what might be termed religious literature. The publications of other societies, the books and periodicals, and in much of the poetry so widely spread: works circulating more or less, because so *cheap*, in almost every household, being freely read, because "they contain much good," often without comment or explanation from the older members of the family. Can they fail to exert an influence over us? Without wishing to disparage these writings, which may be true to the principles their authors profess whilst widely differing from *ours*, we may notice in these publications generally, the common use of the plural language—in some cases even scripture quotations *changed* to it;—the heathen appellations for the days of the week, and months of the year; the Bible called "the Word of God," set times for, and forms of prayer recommended; singing and music as a matter of course; the decoration of corpses and coffins, and even graves with flowers or other ornaments; the custom of wearing "mourning," or being particular to dress in black to attend funerals; new year's, Christmas, and birth-day gifts and celebrations, social, bridal and other parties, &c., &c., and many other customs and ways of the world, into which there is danger of Friends becoming ensnared before they are aware of it. Is it any wonder that the susceptible minds of the dear children and youth often receive a bias in favor of such things, and soon yield willing assent thereto, scarcely able to see any inconsistency in them; and even some older Friends, who have known better days, first enduring, then trying to justify, then yielding to the popular current. Whilst we are rightly watchful of the ingress of unsound doctrines and sentiments from our own members, are there not now in the book-cases and on the tables of many Friends, books and papers whose teachings if followed would as surely lead out of Society? Let us then have a watch over this avenue; and may parents, teachers and concerned Friends be more diligent, to bring to view, and explain, in a pleasant way, to the rising generation, the distinctive features of our loved Society, to show them wherein we differ from others, and thus *early* instil a knowledge and a love of the principles of Friends, which would doubtless make a good impression on many plastic and tender minds, and would fortify them against the attacks of the spirit of the world, which must assail them in various quarters; in the books they read, the company they are often unavoidably thrown into, and in their own wayward hearts.

In some neighborhoods, I fear there is not enough mingling together of the older and younger Friends, not enough sympathy of feeling and freedom between them, whereby both may suffer loss in many ways. May the dear young people endeavor to draw nearer to their elder Friends; love their company, lean upon their judgment, and follow their advice, by which I am sure their happiness will be greatly enhanced, and they may be helped to grow up as "plants of renown," prepared to fill the fast thinning ranks

of our loved Society; and as the dear aged and elder Friends find the shades of evening stealing on, may they more and more feel the necessity and the pleasure of drawing the children as with a cord of love, and by the manifestation of true interest in their welfare, lead them on, both by precept and example, to a love of knowledge and virtue; that so, by the blessing of Him who alone can *water*, and prosper our feeble endeavors to do right, all may grow up together a family of love, as was the Society of Friends at its rise. To these principles and practices still let us cleave, without abatement or addition, not fearing the world's dread laugh, but looking for the recompense at the end of the race—the *crowns* that can only be gained by bearing the *cross*.

Ohio, 5th mo. 1871.

A SUMMER SCENE.

BY G. H. BARNES.

My city friend, come lean with me
On this gray rock, o'ergrown with vines—
Below our feet the clover leaf,
Behind us Delaware's kingly pines—

And we will scan a rustic view,
Unwrought by painter's pencil-play;
And, though it homely seem to you,
It may please your eye for a passing day.

My picture's Summer, bright and fair;
Summer, of rural mould and mien!
Of blooming flowers and orchards rare,
And singing birds and meadows green;

Of brooks that ramble still and slow
Through velvet valleys, 'neath the trees;
Of shadows waltzing to and fro,
To the wind-harp's witching melodies.

Look down upon yon interval,
Where emerald wavelets seem to pass
From knoll to knoll, from swale to swale,
Across the mimic sea of grass.

The handsome bobolink sways and swings
On the tiger-lily's regal crest;
His dusky partner folds her wings
Above the broodings of her nest.

Blue swallows swiftly scan the plane
Of dappled, far-outreaching sky;
And the Quaker-coated stable-wren
Hops in and out their merry.

The elder hedges by the road
Ring to the cat-bird's elish notes;
And golden-finches there unload
For us their song-o'erburdened throats.

Little squirrels run on zig-zag tracks,
Or, boldly poised on post or stake,
Wave their gray banners o'er their backs,
And laugh till the orchard-echoes wack.

High o'er the hill-tops, circling round,
The bird-hawk spreads her pirate sail,
Ear down to catch the twittering sound
Of sparrows in the hazel dale.

There's not a nook nor dewy dell,
Nor shady copse, on this bright morn,
But echoes to the blue-bird's bell,
Or the yellow-hammer's hunting-horn.

List! where the amorous zephyrs play
Love with the tresses of the trees,
How Robin pours his joys lay
On the slow current of the breeze.

But sweeter far than dulcet strains
Of scented gales or singing birds
Come childhood's happy-toned refrains,
So lightly set to blithesome words.

See yonder! on the dusty street,
That quivers in the July sun,
A score of little school-bound feet,
Naked, between the tire-tracks run.

A noisy troop of lads are they,
And rosy, merry, gleesome girls—
Kings, in their barefoot sovereignty!
Queens, with a coronet of curls!

Their kingdom is the fair domain
Of fresh affection, trust, and truth;
They'll never rule the same again,
Once past the boundaries of youth.

Below this granite balustrade,
O'er which we gaze down wooded banks,
The Onleont winds its silver braid
Between the alders' tasseled ranks.

There, haunch-deep in a slumbering pool,
The soft-eyed, white-horned heifers stand,
Content their heated throats to cool
And drive away the gad-fly band.

Beyond the rivulet's thither side,
The corn-blades shine on the level plain;
And down the mead, with sweeping stride,
The mowers swing their scythes amain.

And over all, on vine and pine,
Rock, river, mead, and men below,
The sunlight, scintillating as wine,
Enkindles now its rosete glow.

The eye is sometimes even cloyed
With woman's beauty; but we gaze
With pleasure undimmed, unloyed,
On the sweet light of Summer days.

And hang whatever scenes you will,
Dear friend, upon your gilded walls,
Few more than this your heart can thrill!
None for a purer worship calls.

Has the Pulpit Done Its Duty.

When it is considered, therefore, that hundreds of thousands of preachers are every week, and have been through a long succession of ages, speaking to millions and millions of people, we do not hesitate to say, that the pulpit in every place and in every age its existence, done its duty, war, in Christendom, at least, and thus, perhaps, in all the world besides, had existed only as a foul blot upon the history of the past. The pulpit has been in part, recreant to its trust. Millions whose lips should have echoed the strains the angels' song, making the earth vocal with the note of peace thus proclaimed—*we* should have been employed in extinguishing the flames of war, and tramping out the fire of their smouldering ashes—have instead this, too often fanned the languid spark, a exasperated the passions that have filled earth with carnage and misery. Too oft the soldier's coat, if not literally, yet in spirit has been thrown over the preacher's gown. To me it always has appeared to be one the most affecting and revolting spectacles earth, to see Christianity dragged to a drumhead to consecrate the yet unstain banners, and made to seek the benedictions the God of peace upon the symbol of slaughter. It is however *only* the work of its ministers, while Christianity stands by blushing and weeping over the deeds which are done in her name. Doubtless these men are conscientious in this sanction given to error;—is it conscientiously wrong is one of the most dangerous aberrations from what is right. Where, Sir—in what page of its own record—does Christianity sanction war as it is cried on in modern warfare? Is it in the angels' song at the birth of Christ, "Gloria God in the highest, and on earth peace, good will toward men?" Is it in the benediction promised by our divine Lord on the penitentiary makers? Is it in his command to love our enemies, and when smitten on one cheek,

without resistance or revenge, the other offender? Is it in the apostle's injunction to suffer wrong than in a litigious to seek redress, even before a civil trial? Is it, in short, in the whole genius of Christianity? Is it not strange, if Christianity should have been eighteen centuries delivering its lessons in our world, that men should be so ignorant of its nature and duties as to need to be told that it is not to the spirit of war? Is it this profanity to hostility on the part of so many profess it, that has alienated so many hearts, and fostered the infidelity of the age, often are we met with the taunt that infidelity has been as deeply involved in the cruel practice as the Pagan and Mahomedan nations. We deplore the fact, but by the inference that it is sanctioned in the New Testament.—From a speech delivered in Exeter Hall, England, by J. Angell

the death in India caused by Serpents.—Astonishment has been often expressed at the great destruction of human life in India by the ravages of tigers, wolves and other beasts; and equally strange and sad destruction caused by venomous reptiles, compared with Europeans, the native inhabitants of India are a feeble and apathetic and seem to place a low estimate on the value of life. Superstitious fears also, in many cases deter them from destroying tigers, and other animals, &c., even when the opportunity offers itself without danger. "The *St. Patrick's* *Review* and *the Pall Mall Gazette*, "is evidently wandering as much as ever he was in Ireland, in the year 1869 no fewer than 11,416 persons in the Bengal Presidency died from the effects of snake bite. The return giving information has been carefully compiled, and the merely sick and wounded have been omitted, as well as those sudden deaths, which in India are often attributed to snake bites. In our hearts to property unduly eager for inheritance. Such a mortality from the cause is sufficiently startling to an Englishman; but the more surprising fact is that this destruction of human life is repeated year by year, and no efficacious means are adopted to check its ravages."

Selected.

my cry, my soul's breathing, my inarticulate travail, my watching and praying have been, "O Lord, preserve and keep thy holy fear, in humility, in the sense of power; that I may never depart from my covenant; that I may dishonour thy Truth, or our holy profession." And hitherto the Lord has helped me in my spiritual journey and race towards thee. I ascribe the glory and praise only to thee who giveth power to the faint, and to the mighty He increaseth strength; and in my weak estate, hath manifested thy Salvation and strength come from thee who is the God of our Salvation, that the meek ones may sing of his Salvation; thy judgments and mercies, and ascribe them to our God, and to the Lamb that taketh Him upon the throne, in glory and thy favour.—G. Whitehead.

the sweet streams of water farest meadows; the bird that flutters least, is longest on wing.

The Germination of Seeds and Growth of Plants.

Seeds kept absolutely dry, do not germinate. If kept from contact with the air, they remain sound indefinitely. In order to the successful germination of seeds, they must be abundantly supplied with moisture, heat, and air. Light is necessary to the development of the plant, but it retards if it does not altogether prevent germination. During the process of germination, seeds absorb oxygen, and give off carbonic acid—that is, a portion of the seed is oxidized, and the process of oxidation produces heat. Light produces a contrary effect, it deoxidizes the carbonic acid, or resolves it into its primary elements—carbon and oxygen.

The amount of heat required to germinate seeds, varies with the kind. Wheat, rye, and most of the grasses germinate at a lower temperature, than oats, barley, flax, and Indian corn. Many of the exotic vegetables cultivated in our gardens, require much heat and moisture to induce germination, and hence, it is usual to start them in hot-beds. They gradually however, become more hardy, and germinate more kindly after becoming partially acclimated. So plants taken from a cold climate to a warm one, change their constitution somewhat, and after many years if taken back to a colder climate, they will be found to have lost some of their hardness.

In the process of germination, seeds also actually give off heat, so much so sometimes, if placed in masses, as in malting, as to sensibly affect the air. The heating of grain when wet, and laid in piles, is a phenomenon familiar to many. The moisture and heat being right, the grain sprouts, heat is germinated, and the transformation of starch or gum, to sugar is effected, by its combination with acid, for during germination, acetic acid and a peculiar substance—diastase—is formed which has the power of converting starch into sugar. Sugar contains carbon, and carbon is necessary to the plant. This had been previously stored up in the seed to support it until it can push forth its plumule and radical—the first rising above ground, and the latter pushing its way below. The first to form leaves, and the latter to draw nourishment held in solution by the moisture of the earth.

The embryo plant is contained in the seed, and may be easily seen by dissection under the microscope. The primary leaves of many seeds, as the leguminous peas, beans, &c., are formed of the two lobes of the seed itself. These rise immediately above ground. In other cases—as in wheat—the seed remains below ground, and is gradually absorbed, just as the seed-leaves of beans are partially absorbed above ground. The sugar, however, cannot be converted into woody fibre until after the appearance of the true leaves; hence all plants while in the seed-leaf are very succulent. The sugar, by losing some atoms of the elements of water, is converted into woody fibre. Sugar is composed of carbon .12, oxygen .12, hydrogen .12. It becomes woody fibre by losing four atoms of oxygen and four of hydrogen. In the laboratory, nitric acid has the effect to change starch to woody fibre, and since nitrogen exists largely in the air, it is perhaps the effect of the nitrogen which causes sugar to be converted into woody fibre, and it is well known that the effect of dilute acid upon starch is to promote the formation of sugar.

These, therefore, are some of the more im-

portant processes in the transformation and germination of the seed until it has reached the surface of the earth, and put forth its true leaves. From this time forth it enters a new existence, and must depend upon the conditions present in the air and earth for its sustenance and growth. If they are present, the plant increases, matures, becomes an herb, a plant or a tree. If the proper conditions are not present it becomes enfeebled, lingers, and perhaps dies outright. It is the province of the progressive farmer to supply these conditions, so far as he may be able. Many of them are within his reach. He can attend to the drainage of his land, so that the soil does not become saturated with water, for when so saturated air cannot enter, and without air the seed must perish. Without sufficient heat the seed will not germinate. Drained soils are warmer than undrained ones, and without being wet they are always moist. If the soil does not contain water in a free state it will contain air. This air is being constantly decomposed, and in the act of decomposition it gives up its heat to the soil, and heat is one of the necessary conditions of growth.

After the root has put forth, it is necessary that in this early stage of growth, it should come directly in contact with soil in a finely comminuted state, that it may directly draw its nourishment therefrom. If the soil is lumpy and cloddy, it is possible that not more than one tenth of the soil is really available to the plant, and consequently it must suffer, perhaps die. But if the cultivator has honestly done his part, so far as common sense and reason may dictate; and above all, if he has been careful to read such works bearing upon his profession as he may be able to procure, and apply this knowledge by the light of reason, he need not fear but that Providence will grant him increase in the season thereof.

For "The Friend."

Religious Reformation in Spain.

In the days of Luther and his fellow reformers, Spain partook in the movement, which at that time agitated much of the continent of Europe, and many of her inhabitants became prepared to renounce the errors which had gradually crept into the Roman Catholic Church. This return towards the original principles of Christianity, was checked by the bigotry of the Spanish government, which consigned to the tender mercies of the Inquisition such of its subjects as avowed their dissent from any of the Papal doctrines or decrees. In that intolerant age, Spain seemed pre-eminently intolerant. In no other country were so many thousands burnt at the stake, or subjected to other punishments on the charge of heresy. The reform appeared to be crushed out by these severe measures, and a state of spiritual darkness settled over that unhappy country. At that time she was one of the most powerful nations of Europe, but she has since then gradually sunk in the scale of importance, till the caustic language of Edmund Burke truly described her helplessness, when he spoke of Spain as a whale stranded on the coasts of Europe.

A curious illustration of the extent to which the *Autos-de-fe* of Philip II. and other Spanish sovereigns were celebrated, has recently come to light at Madrid. It had been determined to erect some buildings on a vacant space to the north-west of the city, which in olden times had been the burning ground of the

Inquisition. In finding suitable foundations, the workmen made a deep cutting through the soil and rubbish which had been accumulating for many generations. They came upon a subterraneous mound of human remains. The dust was black and shining as if steeped in oil, and formed a horizontal layer or bed, which stood out in the broad open trench from the white gravelly soil on which it rested, and with which it was covered over. It was largely mixed with calcined bones, with skulls having tufts of hair in some instances adhering to them, and jaw-bones with human teeth, and bits of charcoal. I. A. Wylie, who travelled in Spain in 1869, and from whose work our information is chiefly derived, visited this spot, and describes the dark stratum as resembling a coal seam, and extending about 100 yards in length. It abounded in bones, and in bits of burnt wood, the remains of the faggots used in the execution of those condemned as heretics.

For a century past the power of the Papal clergy has been weakening in Spain. The increase of education, and the intercourse with other nations, where greater freedom of religious belief existed, would naturally produce this result. The introduction and spread of the Bible has no doubt contributed materially to the spread of sound sentiment, and the loosening of the chains of the ecclesiastical authority. The Bible and Missionary Societies of Great Britain were chiefly instrumental in introducing to Spanish readers, Bibles and other religious books of a Protestant character. This was a work of much difficulty owing to the vigilant opposition of the priests and the government; but the demand that arose for the works supplied a strong stimulus to the skill and courage of the importers, and the number of copies circulated was very large. How these efforts were regarded by the ecclesiastical authorities may be seen from the charge published by the Bishop of Cadiz, in which he mentions his "profound grief," that "the Protestant Bible Societies, and associations for the distribution of bad books are redoubling their efforts for inculcating our Catholic Spain with the venom of their errors and destructive doctrines." An address of the priest in the same year, appeals to the "government of her Majesty," for the exercise of all the rigor of the law against those who "had infested Catholic Seville with Bibles and other pernicious books."

One of these earnest laborers had distributed 60,000 copies with his own hand. Another who penetrated the wild fastnesses of the Sierras Nevada and Morena, says that he lived among the hardy mountaineers for months at a time, devoting every spare moment to copying the Gospels, and some of Paul's Epistles, upon large sheets of paper, which have been again exactly copied and extensively circulated. "From Seville I carried five Bibles, all I could procure, to as many influential men who lived in these out-of-the-way districts; and they have lent them about, till I believe nearly every book in the whole Bible has been copied and received." Since the revolution of 1868, all restrictions on the free circulation of the Scriptures have been removed, and by the new constitution of Spain, bearing date 1st of 6th mo. 1869, the public and private exercise of all forms of worship is guaranteed.

In the first eight months of 1869, one society circulated 335 copies of the Bible, 7,289

New Testaments, 41,749 portions of Scripture, and 69,831 tracts.

During the years immediately preceding the revolution, a little band of Spanish refugees, driven from home by persecution, had found an asylum in Gibraltar. In 1868 they concluded to form themselves into a church or congregation. About five months afterwards the success of the political revolution opened the way for their return to their native country. General Prim halted a day at the little town of Algeiras, opposite Gibraltar. A deputation from the infant reformed church of Spain called on him, and informed him that they belonged to those who were persecuted by the late government as being bad religionists. "Then I have to tell you," replied Prim, "that you may enter Spain with the Bible under your arm." They availed themselves of the door thus set open before them, and meetings were soon established in many of the more important towns of Spain. These have been largely attended, and many hundreds have joined in communion with the reformers. Several newspapers are now published which advocate the principles of reform, and their articles are often copied into the political journals.

The following account furnishes us with an illustration of the state of feeling which exists in Spain. In the fair held at Barcelona during Christmas week, the agent of the National Bible Society of Scotland opened a tent for the sale of the Scriptures. This roused the indignation of some clerical officials, who did all in their power to excite a riot among the people. The current of public opinion is indicated in the following extract from a daily paper published in the town, whose editor says: "In the public plaza of the town there has been erected a pretty tent, from which there are sold Bibles and other Protestant books, at an excessively low price. Yesterday afternoon some fanatical scoundrels caused a perfect scandal by presuming to interfere with the sale." The results of the excitement thus aroused is described as follows by the agent: "Our receipts, chiefly in copper, were 2800 reals, or about thirty pounds, and our grief was that we were sold out before 8 o'clock at night. As it was Christmas-eve we should have continued till morning, the people turning out at midnight. I cannot tell you the exact number sold. The boxes sent from Madrid were taken at once to the fair—I had no time to count their contents. Our house was ransacked for anything in the form of books or tracts or gospels. Anything would have sold, and just at the busiest moment we had to stop for want of stock. Counting all, 50,000 must be under the number."

Selected.

Nothing authorizes a man to speak to the weighty matters of the church, but the putting forth of the blessed Head of the church. There must be a proper exercise to prepare to speak in the humble spirit and authority of Truth. If this ground is not kept, our religious meetings will become mere debating associations; and learning, wit and worldly influence will finally govern and decide; and thus the character of a church of Christ will be lost.—*Journal of Wm. Evans.*

"If we will not move in the Light while we have the light, it may be withdrawn, and leave us in darkness and sorrow."

The Glowworm.—Nothing is more remarkable in the contemplation of God's work of creation than the minute care which He plays, and the numerous contrivances which He employs in the construction and well-being of even the meanest of His creatures. The insect world opens to our view a vast field of investigation, as varied as inexhaustible, and is calculated to fill our mind with admiring wonder at the wisdom which has furnished each specific organ adapted to its wants, and to the perfection it is designed to fill. The tiny glowworm, with its little lamp shining in gloom of twilight, is not a mere dot or point of luminous matter. Within the body of the beetle there is placed a most beautiful and curious apparatus, like one of our most highly finished lamps, and the light with which it is supplied can be lighted or extinguished at will as occasion requires. To a very necessary arrangement, as, by phosphenic light under a temporary eclipse, the glowworm is enabled to elude the notice of its enemies, and thus to avoid the pursuit of its enemies.

Although a poet has told us that "fiery light their tapers at the fiery glowworm's eyes," patient investigation has found out the illuminating power possessed by these insects is contained in two little bags filled with a soft yellow luminous substance placed in the abdomen. These bags or sacs have a transparent outer covering or envelope resembling a cap in shape, and the surface of this cap is traversed with a network of little hexagons which are convex above and concave below, the centre hexagon being larger than those at the sides. Each of these hexagons is furnished with a hair that is moved backwards or forwards, and it is supposed that the use of these hairs is to prevent the admission of dust. The simplicity of respiration will, it is thought, enable the glowworm to increase or diminish the light. There is a communication between the sacs we have described, and the lungs of the insect, by means of a small orifice placed on the side of the former. When this orifice is closed the light is immediately extinguished and reappears when it is opened. The power of increasing light possessed by the glowworm is also thought to depend on quickened respiration, as it shines brightest when the insect's motions are most energetic, and consequently when the act of breathing is rapid. When not giving light, the luminous substance we have described, which is contained in the little sacs, can be absorbed by the insect.

We have spoken of the glowworm as a insect, which it is in reality, and not, as some suppose, a caterpillar. The latter is the larva of the butterfly, whereas the glowworm is a winged beetle. The female glowworm secretes a greater amount of illuminating matter than that belonging to male beetles.—*Malley.*

Words cannot set forth what He is, but will ever remain to be, towards those who trust in Him, and hope in His mercy; and still endeavor through all that may befall them—through all weaknesses, temptations, and exercises, to strive with true heart to serve the God of their lives.—*John Barclay.*

Chinese Insurance Companies.
Chinese Empire is a nation of insurance companies. Every kind of organization has for its object the security of property and the equal distribution of individual wealth fostered there, and receives the moral sanction of the entire community. Their systems seek the perfection and the stability characterize the insurance organizations of America; but they are nevertheless founded upon the same great principle, of relieving one another's burdens, and impermanence the same purpose. They include each other's lives, and the lives of each family. They guarantee large crops in or vegetables, and many times warrant certain income from fishing, hunting, or whatever else the member's occupation may be. In some localities these organizations, like "trade unions," bind themselves to keep the initiated in employment or the time he is idle.

These insurance companies are very common to the most general are those which insure the Chinamen against any misfortune, and regard to its cause or character. Insurance companies are all mutual associations, not extending, in any case beyond the limits of the presiding officer's acquaintance. They meet at regular intervals, and at these meetings all the misfortunes or losses of members are reported and discussed, and all claims for relief which are declared to be just and legal are ordered paid, and assessment made upon the members alike to defray the expenses. In case a man's crops are ruined, and he is taken sick, the company comes out and works his farm. If property is insured against theft, and robbers are lurking in the vicinity, the whole community is organized as an improvised military company for protection.

There are many men who get their dependence upon the popular will, and no capital to make them permanent. Government laws to compel a stability would not otherwise be maintained. The benefits of this insurance are never very great; and while it instils in the mind a brotherly interest in each other's affairs, and creates a desire to see every one in prosperous circumstances, it also teaches the people love peace and sustain all governmental measures which have for their object the greater security of person and property. Were it not for these associations, their existence is dependent upon political stability, the government of China would have fallen to pieces. Similar to the old associations, the first of which are reported to have been formed three thousand years ago, are the "Bural Insurance Companies" which are associations that guarantee emigrating Coolie a burial in the sacred China should he chance to die abroad. Probably one of the most active assurance organizations in the world is that at Hong Kong which guarantees the return of the emigrant to China when Chinamen die in California or in other parts of the United States, and the first and only Chinese company has its regular rates in the payment of claims, and which assumes a certain risk of loss. Without these insurance organizations few Coolies would ever have voluntarily to cross the ocean, and many would have come without a "policy" many

have sold a girl or a boy, and in some instances a wife, to secure the coveted insurance.—*R. H. Conwell.*

"If we are called upon to advocate a cause ever righteous and glorious, should we hold back because iniquity abounds, and the abomination of desolation is seen standing where it ought not? Would not that look like coldness of love?"

THE FRIEND.

FIFTH MONTH 20, 1871.

To those who are accustomed to self-examination, and to watch the processes and changes going on in their intellectual being, it is evident that man is a little world within himself, in which his thoughts, his feelings, his principles and habits act their several parts, either in harmony or antagonism with each other, and with his surroundings. If he has just views of the position he occupies in the creation, a little lower than the angels—and of his relations as an accountable and immortal being, he feels that a weighty responsibility rests upon him for the right ordering of this microcosm, under the guidance and aid of Him who has thus created him; to whom he owes all that he is and all that he has, and to whom he is finally to render a strict account. In the performance of this important and laborious duty, though he may receive ideas and impressions from others, they cannot be made responsible for his thoughts, words and actions; neither can they fully understand what is going on within him. "For what man knoweth the things of a man save the spirit of man which is in him." The character, therefore, which he forms and exhibits to the world, is not the creature of mere circumstances, and yet his experience teaches him that much depends on his associations, his domestic and social relations; and that these, with other external objects, operate on him differently in successive stages of life.

It may be a disputed point whether time is in itself, an active agent in producing changes in material things, but certain it is that great changes are brought about in, if not by, the progress of time; perhaps not less marked in our perceptions and the trains of thought arising from them than in most other things. Those who have passed the summit of the hill of life, and are descending with, what appears to them, accelerated speed, to the narrow house appointed for all the living, find changes coming over them both as to the light in which they view men and things, as well as the effect produced on them by the opinions of others, or the passing events of the day. The wear and tear of the battle of life have made inroads on the physical organization, especially on the delicate mechanism employed for the senses, and these together with the mental faculties which they serve, lose, in measure, their former keen susceptibility to impressions from without, and those that are made are less vivid and deep-toned. Long participation in the things of life has partially blunted the relish for them, so that they cease to afford that fresh and exhilarating enjoyment once derived from their pursuit or possession. A similar change seems to take place in, what may be called, the moral atmosphere

in which we move, more or less affecting the light in which we view things around us; differently defining their shapes, and sensibly modifying their coloring. This necessarily must have a corresponding effect on our estimate of the characters and actions of those with whom we are brought into contact, and on the emotions they awaken within us; so that while society and outward circumstances take on altered lights and shadows, the mind and heart deals with them differently in thought and feeling.

Keeping these truths in view, how necessary is it that as old age steals upon us, we be constantly upon the watch lest the changes indicated are allowed to have an undue influence on the opinions we form, or the sentiments we express; for unless the heart is kept soft and warm by divine love, and the understanding quick of discernment in the fear of the Lord, the feelings will become harder, the temper rougher, and our judgment of others more uncharitable. If the beauty and graces which ever attend religion appear peculiarly lovely when exhibited in the freshness and bloom of youth, their absence amid the querulousness and waning powers of old age, strikes us as more pitiable and appalling.

It may be truly said that, in one sense, there is a degree of artificiality in the character which every one exhibits to the world. While its object in the irreligious is to display commendable traits, and feelings which they do not possess, making them guilty of hypocrisy, its existence in the good is the result of the formation, more or less complete, of a new man, grafted on their original fallen nature. In both, the traits assumed or developed are such as the individual believes are best adapted to secure the interests he has most at heart; the one the fleeting concerns of this world, the other the realities of that which is to come. But the difference between merely acting a character, and being truly that which we appear, is rendered more observable as the weight of years brings on infirmity. The good man, disciplined and trained by his Father in heaven, who has adopted him as his child, grows more and more to resemble Him of whom the whole family in heaven and earth is named; his path shines more and more to the perfect day; but the true lineaments of the dissembler show themselves more repulsively as time loses the hold that the exterior coating has had on his conduct, and the underlying deformity is more freely exposed to view: so that of both the lines of the poet is descriptive—

"The soul's dark cottage, battered and decayed,
Lets in new lights through chinks that time has made."

We are all fast growing older, and most are hoping, if not expecting, to attain old age. Every hour should be employed in so regulating the motives and feelings which prompt our conduct, that the lapse of time will but add to the peace secured in our own breast, and contribute to that of our fellow men. There is nothing can so clothe our advancing years with dignity and honor, as submission to the transforming power of Divine Grace. This smoothes down all asperities, removes all sourness, casts out the spirit of retaliation that has crimsoned the history of man since the fall, and instead thereof enables to breathe unfeignedly for forgiveness of our trespasses, even as we forgive those who trespass against us; and thus it imbues our thoughts, words and actions with that divine charity which not

only endeavors to all around us, but makes meet for companionship with the saints in light.

We cannot more forcibly set forth the spirit we would desire our readers to aim at and attain, than by quoting the following from that meek and loving christian, I. Pennington.

"Let all strive to excel in tenderness, and in long suffering, and to be kept out of hard and evil thoughts one of another; and from harsh interpretations concerning any thing relating to one another:—Oh! this is unworthy to be found in an Israelite towards an Egyptian, and exceeding shameful and inexcusable in one brother towards another. How many weaknesses doth the Lord pass by in us! how ready was He to interpret every thing well concerning his disciples, that might bear a good interpretation! when they had all been scattered from him upon his death, He did not afterwards upbraid them; but sweetly gathered them again. O, dear Friends, have we received the same life of sweetness? let us bring forth the same sweet fruits, being ready to excuse, and ready to receive what may tend to the excuse of another in any doubtful case, and where there is any evil manifest, wait,—Oh, wait to overcome it with good; Oh, let us not spend the strength of our spirits in crying out of one another because of evil, but watch and wait where the mercy and healing virtue will please to arise. O Lord my God, when thou hast shown the wants of Israel in any kind sufficiently (whether in the general or in the particular), bring forth the supply thereof from thy fullness, so ordering in thy own eternal wisdom, that all may be ashamed and abased before thee, and thy name be praised in and over all."

SUMMARY OF EVENTS.

FOREIGN.—On the 13th inst., Jules Favre communicated to the French Assembly the treaty of peace with Germany, negotiated at Frankfurt by the majority of the terms occasioned much emotion among the members. In the German Parliament on the 12th, Bismarck gave the particulars of his recent visit to Frankfurt, to confer with the French embassy. He said if the object sought had not been accomplished the Germans would have taken possession of Paris, and demanded the withdrawal of the Versailles forces behind the Loire. The treaty which was concluded hastens the payment of the war indemnity to Germany. Half a milliard of it (500,000,000 francs) is to be paid by France thirty days after the entry of the Versailles army into Paris, and a milliard more before the end of this year. Then only will the Germans evacuate the forts now held by them near Paris.

The efforts of the French government to put down the Paris revolt are continued. After a prolonged struggle Fort Issy was taken by the Versailles forces. Fort Vanvres has also been captured by them, but the garrison escaped by a sallyman passage to Fort Montreuil. Clamart, which had been previously captured, became so unhealthy from the presence of great numbers of unburied bodies, the victims of many engagements, that the Versailles troops were obliged to evacuate the place. These, and other military operations, show that the government forces are closing in around Paris. The south, south-west and west of the city are, however, more especially threatened.

Although dissensions prevail in Paris, the insurgents continue sufficiently united to form a strong and determined resistance to the authority of the Assembly. The Commune has made a demand upon the Bank of France for ten millions of francs. Under orders from the Commune the bank was searched for arms, but none were discovered.

On the 13th the insurgents attempted a sortie from Port Dauphine. The head of the column was allowed to advance a little, when suddenly twenty-eight shells were thrown among them, the burst of which caused the death of many, and the flight of the others.

The houses of Thiers and Favre, in Paris, are being

turned down by order of the Commune, and the furniture of the Tuilleries, Elysee and Louvre has been sold at a low price to Volodine and Veron. It has not yet been thrown down as directed by the Commune. At a recent meeting of the Commune it was denuded that the Deputies from Paris to the French Assembly should resign immediately, upon pain of outlawry or death.

The Archbishop of Paris is held in close confinement in a small prison cell. U. S. Minister, Ashburne, made application and was permitted to visit him, but applied to General Cluseret for his liberation, but the general did not dare to act against the public feeling. It was alleged that the Archbishop is held by the Paris authorities solely as a hostage.

The proposed London dispatch the treaty of peace, as modified at Frankfurt, negates the commercial treaty between France and Germany, and gives to the Germans the control of the railways in the ceded territory in consideration of a deduction from the war indemnity of 329,000,000 francs.

The latest news from Algeria is more favorable for the French. The Arab insurgents had been defeated, and their leader, Mokrana, killed.

Buenos Ayres dates of the 14th ult. say, that business in that city is entirely suspended, and the place to a great extent deserted. The custom-house and all the banks were closed. The ravages of yellow fever continue, and apparently only ceased when there were no more victims.

John Frederick William Herschel, the distinguished astronomer, died in England on the 12th inst., aged eighty-one years.

In the British House of Commons the government bill requiring and regulating the registration of voters, carried by only sixteen majority.

A steamer left the Thames on the 12th, to attempt the repair of the broken Atlantic cable.

A bill has been introduced in the House of Lords, providing for the confederation of the Leeward Islands in the West Indies. Earl Russell has given notice of a bill to meet an address to the Queen, and also sanctioning the ratification of the "Alabama" treaty, in case the arbitrators are bound by rules or conditions other than the law of nations and English municipal laws existing during the civil war in the United States, when the alleged depredations upon American commerce were committed.

The regulation bill was further discussed in the House of Commons on the 15th. The opponents of the measure were violent in their denunciations of the bill, it however passed by a majority of 65.

A Berlin dispatch gives some further particulars of the treaty of peace negotiated at Frankfurt. The French Government claims that ships captured during the war, or refund their value in cases where the vessels have been sold. The navigation treaty of 1862 is to be maintained. All duties are abolished in Alsace for six months.

Paris dispatches of the 15th express the opinion that the fall of the Commune is near at hand. It is stated that a wide spread conspiracy exists in Paris for the overthrow of the insurgent government. The gardens of the Luxembourg are closed to the public, and occupied by a military force in anticipation of a rising on the part of the populace.

London, 5th mo. 15th. Consols, 93½. U. S. 5-20's, 1862, 100; 10-40's, ten-forties, 92½.

Liverpool.—Uplands cotton, 7½d.; Orleans, 5-2d.

UNITED STATES.—On the 10th the U. States Senate convened in Executive session, and the treaty prepared by the Joint High Commission was laid before it. After reading, the subject was referred to the Committee of Foreign Relations. According to the proposed treaty the Alabama claims are to be estimated by a board of five arbitrators sitting at Geneva. If they award specific damages, the government is to distribute it; if general, assessors are to be appointed. The law of neutral obligations is written down almost identically as was claimed by this country. An ordinary commission sitting at Washington will have charge of other war reclamations. The sea-fisheries are made common, with a concession for American fishermen to land on Canadian territory, and another board will determine the value, if any, of this concession. The reciprocal free navigation of all waters is stipulated, and free trade is provided for overland, and free trade for two years' notice by either party. On the 15th the treaty was favorably reported to the Senate by the chairman of the Committee on Foreign Relations. It is stated that amendments will be proposed by several Senators who object to some portions of the proposed settlement.

Philadelphia.—Mortality last week 238. Of consp-

tion, 39; old age, 9. The number of pupils in attendance at the public schools of the city at the close of this year was 82,891, having increased 1,606 from 79,743 being in the month of March last, 1859. The school expenses of the year were \$1,197,90.

The receipts of the government for the quarter ending 3d mo. 31st last, from customs, internal revenue, public lands and miscellaneous sources, were \$1,401,000. The expenditures for the same period were \$7,701, being a deficit of \$6,300,000. The redemption of loans and Treasury notes, and \$800,000 in the purchase of U. S. bonds.

By the late census the entire population of New York 42,491, including 3,146 Chinese. Louis 726,915 inhabitants, more than half of whom are of the aggregate number of colored people in the States and Territories is about 4,857,000, being crease of 9.35 per cent. since 1860.

The subscriptions to the new U. S. 5 per cent. amounting on the 13th inst. to \$64,447,050.

The territorial government of the District of Columbia was inaugurated on the 15th, and Frederick Lasz was elected President of the upper branch.

A Liverpool order, by telegraph, for 5,000 bush wheat was recently received at Chicago, and the filled on the same day. The dispatch was sent Liverpool at 11 A. M., and by 4.30 P. M. the grain moving towards its destination.

The Market.—The following were the quotations on the 15th inst. U. S.—American gold, 111½. U. S. sixes, 1881, 117½; ditto, 1868, 113½, 10-40, 5 per cents, 109½. Superfine flour, \$5.30 a flour barrels, \$6 a \$10.25. No. 2 Chicago spring, \$1.55; amber winter, \$1.58 a \$1.61; white Mt. and Canada, \$1.65 a \$1.68. Western oats, 65 cts, 68 cts. Eye, \$1.20. Western mixed corn, 78 a yellow, 79 a 81 cts. Uplands cotton, 16½; Orleans, **Philadelphia.**—Superfine flour, \$5.25 a extra, 5-75 a 86; finer barrels, \$6.20 a \$8.50. W. red wheat, \$1.57 a \$1.59; amber, \$1.63. Eye, \$1.20. Yellow corn, 78 a 79 cts.; western mixed, 78 a 81 cts. Uplands cotton, 16½; Orleans, **Lard,** 11½ 11½ cts. Timothy seed, 8 a 86. Arrivals and sales of beef cattle at the Avenue 1 yard reached about 1,800 head. Choice sold 4 cts.; fair to good, 6½ a 7 cts., and common 5 a per lb. gross. About 10,000 sheep sold at 7 a 10 cts. Hogs, for woolled, and 5 a 6½ cts. for d Hogs were small and prices low. Choice of corn, \$7.50 per 100 lbs. net. **Chicago.**—Spring wheat, Corn, 94½ cts. Oats, 49½ cts. Rye, 90 cts. Bar. Lard, 10½ cts. **St. Louis.**—Family flour, \$3 88; superfine, \$5.25 a \$5.00. Iowa spring wheat a 10 cts. 51½. No. 2 winter rye, \$1.65. Corn, 49 a 50 cts. **Chicago.**—Family flour, \$3 86-75. Amber wheat, \$1.42 a \$1.45. Corn, 1 Lard, 11 cts. Cotton, 15½ cts.

INSTITUTE FOR COLORED YOUTH

The Annual Meeting of "The Institute for Colored Youth" will be held in the Committee-room of Street Meeting-house, Philadelphia, on Third-mo. 30th, 1871, at 3.30 p. m.

RICHARD CADBURY, C.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, TENNESSEE, NEW YORK

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to Ebenezer W. Cook, Marshallton, Chester Co., Thomas Wistar, Fox Chase, P. O., Philadelphia, Samuel Morris, Olney P. O., and Joseph Scattergood, 413 Spruce Street, Philad.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward) Philadelphia

Physician and Superintendent—JOSIAH H. W. STORRS, M. D.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting, Rahway, N. J. Fifth day, the 4th inst., HUGH D. VAIL, to Miss L. daughter of the late Benjamin Vail.

DIED, on the 22d of First month, 1871, ELIZA WILLETS, in the 65th year of her age, a mem Muncy Monthly Meeting, Penna.

WILLIAM H. PALE, PRINTER. No. 422 WALNUT STREET.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

DL. XLIV.

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When paid quarterly in advance, five cents.

From "Good Health."

Animals as Fellow-Boarders.

P. J. Von Beneden recently read a paper to the Belgian Academy on what he called the *common-tableism* of animals, denoting the habits of creatures who may be boarded together, but whose association is distinct from that of victim and parasite. Every fish, he says, is a living and moving body, on which a fauna is developed of special interest. When a smaller animal aims to profit by the fins of one larger itself, accompanies it in its chase, and snags up spoils which the larger one disdains and, we see none of the motives which characterize parasitism. Even when one repousses the other, it frequently does not break the term which is applied to it. It is rare to find loyal companions by the side of voracious hosts, rendering service in return for hospitality they receive. The parasites take it as his business to live at the expense of another; the associate is simply a companion. When a whale is covered with barnacles, who can say that these Cirripedes are parasites? They merely ask of their companion a lodging-place, and they are more dependent upon him than coachmen or railway passengers: they feed themselves on their journey. Leeches behave differently: temporarily attached to the sides of their host, they suck his blood, and after their meal, that they may conveniently digest it. They are not deemed parasites, because they leave their host during intervals between their meals; but this is a mere opinion, for they are true parasites, and the barnacles are true companions. There are many animals living in common relation to each other is not well adapted, and it will not be uninteresting to see at these, and endeavor to form a notion of the ties that unite them. We do not mean to speak of those associations which are known as flocks and troops, composed of individuals of the same species united for defence or attack, of different sexes, neuters, workers, &c., which belong to the same family, and whose members bring together their strength, their intelligence—I might say, their will, and become fellow-boarders, living on

terms of perfect equality; although it is not uncommon to see the strong use up the weak, or the evil-disposed slip in amongst peaceful communities.

Amongst fellow-boarders we see some that preserve all their independence, and who, at the least cause of discontent, break the connection, and seek their fortunes elsewhere. They are recognized by their apparatus for fishing and travelling, which they never put aside. Others instal themselves upon their neighbors, throw away all their travelling-gear, make themselves comfortable by a change of toilet, and renounce forever their independent life. Their lot is fixed to the creature that carries them. They are permanent fellow-boarders.

Let us consider first—

FREE FELLOW-BOARDERS.

We find free fellow-boarders in different classes of the animal kingdom. Sometimes they sit on the back of a neighbor; sometimes they go in at his mouth, and follow the route of his food; and sometimes they take refuge under his cloak. An interesting instance belonging to this first category is afforded by the graceful fish, the *Donzella*, which makes its abode in the body of a *Holothuric*. The *Donzella* is elongated like an eel, and so compressed that it has been compared to a sword. It is found in different seas with precisely the same habits. The fish lodges in the digestive cavity of its companion, and, without regard for the hospitality it receives, takes its share of everything that enters. It makes use of a generous acquaintance, who can collect food better than itself. The *Holothuric*, or sea-cucumber, are excellent fishers, and we often find in them, side by side with the *Donzella*, who are probably gluttons, prawns and pearls, who come for their part of the spoil. My friend C. Semper has seen sea-cucumbers in the Philippines who were not bad imitations of an hotel furnished with a *table d'hôte*.

In the Indian seas a fish is found known as *Oxylepis lambricoidea*, modestly lodged under a star-fish, and taking advantage of its fishing powers. In Brazil, a Siluroid, of the genus *Platystoma*, a clever fisherman, thanks to his numerous lines, lodges very small fish, which were for a long time supposed to be its young. It was thought the female kept her young in her mouth, as the marsupials keep their infants in a pouch; but it is now known that they are adults and completely developed, but, instead of living by their own labors, they prefer to lodge in the mouth of a good-natured neighbor, and take tithes of the food that comes in. We see that in the animal kingdom it is not always the big which make use of the little.

Dr. Bleeker, an able naturalist who has rendered good service to science, makes us acquainted with an association of a still more remarkable character—that of a Crustacean who makes use of a fish—the black *Stromate* of the Indian seas lodges in its mouth a *Cy-*

pridula, who, if not well adapted for catching his prey in a free state, is perfectly organized for swallowing what comes to him in this position. In the China seas Dr. Collingwood found an anemone not less than two feet in diameter, in whose interior lively little fish resided, the name of which he did not know; and without quitting our shores we may observe an elegant jelly-fish (*Chrysaora isocela*)? sheltering many young ead (*Caranus trachurus*), which surprise us by swimming out from the body of their host. It is, however, amongst the Crustaceans that we shall find the most remarkable examples of free fellow-boarders. The Crustaceans comprise lobsters, crabs, cray-fish, and legions of small animals who act as the sanitary police of the shores, and purify their waters of organic matters which would otherwise corrupt them. They are not like the insects, variegated and glittering in color; but their forms are robust and diverse, and they often please by some special attraction. Amongst these Crustacean free-boarders one of the most interesting, though one of the least, is that tiny crab, the pea-crab, which lives in mussel-shells, and has been wrongfully accused of injuring the quality of their host as food. The ancients, who knew the pea-crab of pinna, thought that the mollusks having no eyes were glad to avail themselves of the good sight of the crabs. These, like other Crustaceans of the same rank, carry on each side the carapace, at the end of a movable support, a charming little globe, furnished with hundreds of eyes, which they can direct, as an astronomer turns his telescope, to any part of the firmament. What cannot be doubted is, that the little intruders live on good terms with the mussels, and if the latter supply a convenient and safe lodging, they on their side profit largely by the morsels which fall from the claws of their guests, who are well placed and well provided with prey-catching apparatus. Slightly seated in their living house at the bottom of the sea, they possess a movable lair which the mussel carries about, and they can choose the best moment for attack, and fall upon the enemy unawares.

An association of a different kind, and the nature of which is difficult to appreciate, is that of a little crab, the turtle crab of Brown, found in the open sea on the carapace of sea-turtles, and sometimes on sea-weed (*Jucus*). The sight of this crab is said to have given confidence to Columbus eighteen days before his discovery of the new world.

Amongst all the cases of companionship none are more remarkable than those of the soldier, or hermit crabs, so abundant on our coasts. These creatures, as it is well known, are decapod Crustaceans, somewhat resembling miniature lobsters, who make their abode in deserted shells, and change both their skin and their dwelling as they increase in size. The young ones are contented with very small habitations. The shells they in-

habit are derelicts they find at the bottom of the sea, and in which they conceal their weakness and personal disadvantages with obstinate persistence. These creatures have too soft an abdomen to confront the dangers they encounter in their incessant wars, and the shells in which they thrust themselves supply at once lodgings and shields. Armed thus from head to foot the soldier crab marches proudly against his enemies, and fears no danger, because he has a secure retreat. But this soldier, or hermit crab, is not alone in his dwelling. He is not an anchorite like those dwelling in air, for by his side a worm is commonly installed as fellow-boarder with him, forming one of the most remarkable associations which is known. The companion worm is elongated like all the Nereids, and its supple undulating body is armed along its sides with bundles of lances, pikes, and daggers, the wounds from which are very dangerous. The crab, ensconced in his borrowed armor, and flanked by his terrible scolyte, attacks all he finds before him, and knows no reverse. Thus around his domain we observe a prosperity not seen elsewhere, and on his shell there usually flourishes a whole colony of *Hydractinia* blooming like a flower-bed, and inside we often find *Peltogaster*, *Lyriope*, and other Crustaceans who convert it into a true pandemonium.

(To be concluded.)

Selected for "The Friend."

"So teach us to number our days, that we may apply our hearts unto wisdom." Psalm cx. 12.

It is remarkable that David puts up this petition immediately after he had been accurately calculating the usual date of human life. "The days of our years," he says, "are three score and ten; and if by reason of strength they be four score years," &c. This fact being so clearly ascertained, and so universally admitted, what need can there be to ask assistance in making so simple a calculation? There is no one so ignorant or so sanguine as to entertain a hope of greatly exceeding the appointed term of life: what then is the meaning of this prayer?

It is very true that nothing is more easy than to count over the number of our days; nor is it very difficult, at particular seasons, to admit a serious thought concerning their rapid flight and certain termination. But it is also true, and universal experience proves it to be so, that there is nothing more difficult than habitually to realize the brevity of life; that is, of our own life; or to retain a lively and influential impression of the certainty of death. That we are not naturally much impressed with it, is, indeed, one of the most striking proofs of our fallen and deranged condition. A strange insensibility on this subject is not even confined to the young. Elderly and aged persons, whose minds are not deeply engaged with the things of God, often appear to forget the short step that there must be between them and death, and betray as much interest in the concerns of this life, as if they had never numbered their days at all. So far, then, from this petition being unnecessary, one of the first things we have need to pray for is a lively perception and recollection of our mortality. "So teach us to number our days." Were this concise prayer but universally adopted, and earnestly pleaded, there would be an end to all thoughtlessness, all frivolity, all earthliness of mind; and the

world, instead of displaying a scene of ceaseless bustle, strife and dissipation, would only exhibit a multitude of strangers and pilgrims, pressing on, with anxious solicitude, and yet with cheerful hope to other regions.

That it is not sufficient barely to know the date of human life, is also evident from the many mistakes and illusions which exist respecting it; and to which the young, more especially, are exposed. In surveying a course of years, youthful vision views them in false perspective, which adds exceedingly to their apparent extent; and although every step they advance tends to correct this, and to render the line more natural and just, yet, it is not till long after youth is past, that we can measure our years with any accuracy. Then life begins to appear as it is; and we exclaim, "Behold thou hast made my days as a hand's breadth, and my years are nothing before thee." At this period, if the mind be alive to its eternal interests, we set out, as it were, with a quickened pace, and feel in some degree the necessity of having "the loins girt, and our lamps burning."

But to the young, days and years not only appear longer than they really are, but they are prone to entertain delusive ideas with regard to what may be accomplished in them. Early in life it seems as though there were an abundance of time to spare; and whatever is to be done, whether in qualifying themselves for this world or the next, they cannot see the necessity of doing it with all their might; since life, long life, is all before them. Now, there is no greater or more fatal mistake, than that of supposing that any period of life is, strictly speaking, a period of leisure. There are, indeed, times for rest, and for relaxation, but there is no time or season given us for loitering; nor can we ever do so without danger and loss. Every season has its appropriate business; and is all required for the fulfilment of important and indispensable duties. If, therefore, the proper business of childhood is delayed till that of youth should commence, and if the acquisitions suitable to youth are deferred till they infringe upon the engagements of maturity, a portion of our lives is wasted irrecoverably, and the loss will be felt throughout life. * * *

A still more dangerous delusion in the survey of life, is calculating too confidently upon our own being prolonged to the utmost date. Because some attain to three score years and ten, and some even totter a few paces further, we readily conclude, or at least sanguinely hope, that we shall be included in that small minority. * * *

How suitable, then, how necessary is the language of the Psalmist! Since, without help and influence from above, we, like the rest of mankind, must inevitably fall into the common delusion in attempting to number our days.

But it is not merely that we may acquire an habitual and apprehensive conviction of the brevity of life, that we should make this request. The important end to be answered by it, "that we may apply our hearts unto wisdom," and this means something more than applying ourselves to the outward forms and duties of religion. It means more than profession; and more than that sort of attention and application which does not at all interfere with worldly pleasures and interests. That which the Scriptures call wisdom, always implies a deep conviction of the value

of the soul; of the necessity of salvation; a consequent earnestness and diligence in curing it. Under such impressions we are unfortunately that we may receive our *fit*, and behold with that truth and clear which is peculiar to spiritual discernment, limits of our mortal career, as well as great concern which we have to transcend the course of it.

Then standing, as it were on an eminence of thought, we shall take a just and undisturbed survey of the path of life. In the bustle, the distractions, the close atmosphere of earthly engagements, we look backward and onward, and measure short passage that is conducting ourself and our generation to eternity. Such a wholly different from a vague and general knowledge of our mortality, is given those who earnestly ask for a serious mind and the result of it will be more earnest sires, and more determined resolutions, the short path which lies before us made direct through the narrow way that leads to life. Then shall we indeed strive to be at the straight gate: seeking to do so by means of fervent, importunate prayer.

Requests like these are sometimes answered in a manner unthought of by the persons who urge them. Those whose hearts still cling to life and earthly happiness, and who are prone to make sanguine calculations of their future years, are often taught how to number their days by the means of affliction. God took some of the springs of life: health is blasted and then with a distinctness and vivid unknown before, we see that "the days of years are few and evil." "It is good to be afflicted" when such purposes are answered by our trials. Our heavenly Father knows what means to use in granting on requests for spiritual wisdom; and what most effectually disperse the illusion and security of our minds. Whatever these may be, instead of shrinking from them, interest is diligently to improve them.

There are many who think little of flight of time on ordinary occasions, who give a serious thought to this solemn sal at the close of a year, on a birth-day, or the event of the death of any of their friends. But the experience even of a child will show how transient and ineffective such impressions are, in themselves. Often "a fleeting ho scarcely past" before they are completely effaced, and worldly things eagerly recede the mind. Let a recollection of the inefficacy of former impressions, deeply convince a reader who may have been the subject them, of the absolute necessity of the Holy Spirit to render such thoughts living and influential. If David found the efficacy of prayer in order that he might number days to purpose, surely it must be the same with us. Let us then all join with deep seriousness in this petition; accompanied with a sincere purpose of heart, henceforward to be our hearts to true wisdom.—*Jane Taylor*

Fossil Forest in California.

Prof. O. C. Marsh, of Yale College, communicates to the *American Journal of Science* an article on the above subject, from which following is extracted.

During the visit of the Yale College scientific party to the Pacific Coast, in October last, several members of the expedition including the writer, while on their way

Francisco to the "Geysers," took occasion to examine a locality, a few miles from the city, where a number of fossil trunks of trees recently been discovered.

The locality is situated on a high rocky ridge in Napa county, California, about five miles southwest of Calistoga Hot Springs, and about ten miles south of the summit of Mt. St. Helena. The existence in this locality of several petrified trunks of trees was first made public by Charles H. Denison, of San Francisco, who visited the spot in July and soon after gave a short account of his discovery in the San Francisco Bulletin. A careful examination of the locality where the petrified prostrate trunks had been discovered, made it evident that those now on the surface had all been weathered out of the volcanic tuffs and sandstones, which form the top of this part of the mountain ridge. All the large silicified trees were, indeed, substantially found in the vicinity, projecting from the side of a steep bluff, which had par- tially escaped denudation. Portions of nearly a hundred distinct trees, scattered over an area of three or four miles in extent, were found in the vicinity; and the information we received from hunters and others, familiar with the surrounding country, renders it more than probable that the same beds, containing simi- larly silicified wood, extend over a much greater area.

The fossil trees washing out of this volcanic region were most of great size, and appeared to be very largely related to some of the modern forest of the Pacific coast, especially the gigantic sequoias. One of the prostrate trunks discovered during our explorations was only slightly exposed above the surface, dipping at an angle of about 10° to the northward. The accessible portion, evidently but a small fragment of the original tree, measured sixty-three feet in length, and, although denuded of its bark and very much weathered, was over a foot in diameter near its smaller end, and high summit, about a quarter of a mile from this point, two other large trunks were found, one about five feet in diameter, and east and west, with thirty feet of its length above the surface. The other rested on this, dipping with the strata to the north. The exposed fragments of this tree indicated that the tree when standing was not have been less than twelve feet in diameter. These two trees had apparently not far from where they were imbedded, their bark was well preserved, both on the trunks and on the small branches, and some fragments of which were lying near other trees were found, nearly or quite to these in size; and all those examined displayed a very large general growth for the age of the trees.

The trees discovered were prostrate, and, out of them, after their petrification, had broken transversely into several sections. The ends of the trunks had portions of their bark still attached, and some were evidently decayed internally, and worms entered their entombment. All the fossil wood was silicified, probably by means of saline waters containing silica in solution, a natural result of volcanic action, especially when occurring in connection with igneous rocks, as was evidently the case in the present instance.

The trees, closely examined, appear to be of the same species, and in their external characters,

especially in the bark, mode of branching, and general habit of growth, most nearly resemble the modern redwoods, still flourishing in the same region.

Report of the Proceedings of the Tract Association of Friends, for the year 1871.

The Managers report, that there have been printed during the year ending Second month 28th, 1871, 76,095 Tracts, 6,568 Almanacs for 1871; 1,000 Juvenile Books; 2,000 "Sermon on the Mount," 2,000 "Selections from the Proverbs of Solomon," and 2,150 "Biographical Sketches and Anecdotes of Members of the Society of Friends."

There have been taken from the Depository during the same period 89,807 Tracts, 4,628 Almanacs, 1,560 Juvenile Books, 194 Select Readers, 1,961 "Sermon on the Mount," 821 "Selections from the Proverbs of Solomon," 34 "Spiritual Progress of M— R—," 17 "Mary Dudley and Daughters," 20 "Sarah Grubb," 60 "Divine Protection, &c.," 32 Select Extracts, and 1,252 "Biographical Sketches," &c.

There were on hand Second month 28th, 1870, 183,300 Tracts; there have since been printed 76,095, and there have been taken from the Depository 89,807, leaving a balance on hand Second month 28th, 1871, of 174,588.

Those taken gratuitously have been intended for distribution as follows:

At Schools, among the Poor, in Prisons and generally in the City,	6,779
On Railroads, in the Mining Regions, and elsewhere in this State,	17,335
In Massachusetts,	1,298
In New York,	2,657
In New Jersey,	4,925
In Delaware,	438
In Maryland,	2,820
In Washington, D. C.,	950
In Virginia,	1,240
In West Virginia,	1,380
In North Carolina,	676
In South Carolina,	100
In Tennessee,	1,790
In Georgia,	125
In Alabama,	480
Among the Freedmen and generally in the Southern States,	2,340
In Ohio,	3,932
In Indiana,	517
In Michigan,	113
In Iowa,	1,530
In Missouri,	244
In Kansas,	1,187
In the Western States generally,	720
Along the railroad routes in different States, on shipboard and places not particularly designated,	26,161
Making a total gratuitous distribution of	79,737
There have been sold,	10,070
Making the total number taken from Depository,	89,807

The Moral Almanac for 1871, has been published in the usual style, and selections made for that of 1872.

Encouraged by the large circulation given to our issue of the "Sermon on the Mount," we have selected a number of Solomon's Proverbs and had them printed in a little book uniform with the Sermon. Their simplicity,

clearness and general application, make them well adapted for distribution amongst children, the freedmen at the South, and in the community at large.

One tract has been added to the series—being the 115th. It is entitled "Samuel Fothergill," and exemplifies the power of Divine Grace in bringing back one who had widely wandered from the path of peace, and anointing him for extended and peculiar service in the cause of his Master.

But the most extensive labor of the year has been the preparation and publication of a duodecimo volume of more than four hundred pages, entitled "Biographical Sketches and Anecdotes of Friends." It is chiefly compiled from a series of essays that appeared a number of years since in "The Friend" of this City, and comprises short accounts of eighteen American Friends, interspersed with a number of anecdotes and incidents recalled by the text, or in illustration of the principles of the Society. The subject has been receiving some consideration for several years past; the difficulty of satisfactorily arranging the matter and the needful expense being the principal causes of delay. To meet the latter, it would become necessary to borrow a considerable sum of money, which, if the book should not prove a success, it might be difficult for us to repay. A careful investigation finally resulted in the belief that the experiment would not be an unsafe one. It was estimated that one edition of one thousand copies might be printed and sold at a low price, so as to clear the cost of the stereotype plates. This was accordingly done; our expectation was realized, and in eight weeks the entire edition was exhausted. A second issue has since been printed, and is now being disposed of.

These evidences of the satisfaction of Friends, and the disposition that has been manifested to aid us in our efforts, have been encouraging to the Board of Managers. Yet it is important to remember that the ignorant, the erring, and the poor, are more especially the classes which the "Tract Association of Friends" was designed to benefit. Our field of labor is large, and much good has been accomplished. A few words or sentences have often arrested the attention, and been the means of arousing the indifferent, or checking them in a course of evil, or turning them from it. Let us then be increasingly watchful for suitable opportunities of spreading where they are needed, the wholesome sentiments with which our publications are replete.

On behalf of the Board of Managers,
SAMUEL ALLEN, Clerk.
Philadelphia, Third month 9th, 1871.

Synopsis of the Treasurers' account, of the "Tract Association of Friends," 1870-71.

RECEIPTS.	
Balance on hand Third mo. 1, 1870,	\$406 04
Received Subscriptions and Donations,	487 10
" Interest on Investments,	176 04
" Sales and Collections by the Agents,	1,498 26
" Temporary Loan,	900 00
" Legacy under Will of Susanna Morris, (\$100 Less Taxes,	95 00

\$3,562 44

PAYMENTS.

Paid for Paper,	\$638 18
" Printing,	412 85
" Binding,	277 15
" Folding and Stitching,	104 18
" Stereotyping,	569 10
" Preparing Room for Meetings, Serving Notices, &c.	14 00
" Salary of Agent,	150 00
" Incidental Expenses,	23 36
" Insurance,	37 50
" Temporary Loan,	900 00
Balance on hand Third mo. 1, 1871,	436 12

\$3,562 44

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year:—

Clerk,—Edward Maria.

Treasurer,—Elton B. Gifford.

Managers,—John C. Allen, Edward Richie, Horatio C. Wood, Charles J. Allen, William Kinsey, Samuel Allen, Mark Balderston, Joseph S. Elkinton, George J. Scattergood, Jacob W. Fry, John S. Stokes, Samuel Emlen, Clarkson Sheppard, Richard J. Allen, John W. Biddle.

The Annual Meeting is held in the Arch Street Meeting-house, on the last Fourth-day in the Third month, at eight o'clock in the evening.

Little Things.—In the management of the temper, on which our own comfort as well as that of all around us so much depends, nothing effective will be done but by a watchful attention to *little things*. The temper is oftener ruffled by slight provocations than by great and serious injuries. Now if because they are slight we think it not worth while to resist them, if we suffer a cloud to pass over the brow, on every such occasion, the result will be (for such occasions are of daily occurrence) that by little and little these clouds will gather and rest there. A morose or a fretful temper will be fixed upon us; and all power of self-government lost. If, on the contrary, a resolute determination had been made at first, not to yield to these small and frequent irritations, this effort, continued day after day, would soon have strengthened into a good habit; rendering it not only pleasant but easy, ever after to exercise forbearance, and to give the "soft answer that turneth away wrath."

It is in small things that brotherly kindness and charity chiefly consist. Little attentions, trifling, but perpetual acts of self-denial; a minute consultation of the wants and wishes, tastes and tempers of others; an imperceptible delicacy in avoiding what will give pain; these are the small things that diffuse peace and love wherever they are exercised, and which outweigh a thousand acts of showy heroism. That which requires the greatest effort is the greatest charity; and it is beyond comparison a greater exertion to keep a daily and hourly watch and restraint upon ourselves for the sake of others, than to summon our whole stock of forbearance or benevolence once or twice in our lives, in order to perform some deed of munificence, or to forgive a great injury. "Take up your cross *daily*," our Lord says: it is but a light one indeed, but shall we on that account despise it? * * *

There can be no appearance more hopeful and promising in childhood and youth, than

a tenderness of conscience respecting small things; a child who is never known to plead excuses for what is known to be wrong by saying "it is not a little one?" who resists an improper thought, forbids a hasty word, who fears the slightest deviation from the truth, bids fair to rise, by gradual, but certain steps, to true excellence.

But whatever may be our view of the subject, it is certain that God does not, in any sense, condemn *small things*. He looks at motives more than at actions; at thoughts more than at words; and by these we shall be judged.

And let us be thankful that "He does not despise the day of small things;" the bruised reed, the smoking flax, the grain of mustard seed, the little leaven; over these small beginnings He watches with patient and gracious care, till by little and little they attain to perfection.—*Jane Taylor*.

JESUS, SAVIOUR, PILOT ME.

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll;
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me.

When the Apostles' fragile bark
Struggled with the billows dark,
On the stormy Galilee,
Thou didst walk upon the sea;
And when they beheld Thy form,
Safe they glided through the storm.

Though the sea be smooth and bright,
Sparkling with the stars of night,
And my ship's path be ablaze
With the light of halcyon days,
Still, I know my need of Thee;
Jesus, Saviour, pilot me.

When the darkling heavens frown,
And the wrathful winds come down,
And the fierce waves, tossed on high,
Lash themselves against the sky,
Jesus, Saviour, pilot me
Over life's tempestuous sea.

As a mother stills her child
Thou canst hush the ocean wild;
Boisterous waves obey Thy will;
When Thou sayest to them "Be still,"
Wondrous Sovereign of the Sea,
Jesus, Saviour, pilot me.

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
'Fear not, I will pilot thee?'

THE CELESTIAL SABBATH.

The golden palace of my God,
Towering above the clouds, I see,
Beyond the cherub's bright abode,
Higher than angel's thoughts can be.
How can I in these courts appear,
Without a wedding garment on?
Conduct me, thou Life-giver, there,
Conduct me to thy glorious throne,
And clothe me with thy robes of light,
And lead me through sin's darkness night,
My Saviour and my God.

VESUVIUS.

The following interesting account of an eruption of Vesuvius, which occurred during the early part of the Fourth month of this year, is taken from the *Boston Journal*. The writer, F. L. Capen, had ventured an opinion that an eruption would take place about the time that this took place, from his observations of meteorological and other phenomena:

"This was, by far, the most thrilling eventful night of my life. My interest in volcano had been raised to enthusiasm by outbreak of its torrent of lava on the evening of the 3d inst., against the opinion of experienced residents. . . . During a late walk on the magnificent road, the Corso Vittoria Emanuele, which overlooks the finest city and the most charming scenery I ever beheld, on the evening of the 8th, a succession of violent explosions from the crater, distance being about twelve miles. . . . Reports were frequent on the morning of the 9th, and in the afternoon a party of us started for the scene: we reached the stream of lava before sunset, and the summit before dark. We had a close view of the new crater, at foot of the new cone, which, having no a mulation of ejected matter, i. e., no concretion and ashes, shows clearly how it is first formed. A thick bed of solid rock so to have been rent by the pent-up forces, and forced upward into a vertical position, like the jaws of a monster—broad at base and tapering at the top. Three or four of these vast rocks form the chimney, through which pour volumes of steam and smouldering flames and lava with great violence as if from a mighty conflagration under dense pressure below. Our party was hindered to descend, as the night drew on; but I was satisfied, and, being on the ground, I resolved to stay till morning; and I was well repaid for my trouble and privation. It was impossible to do justice to such a subject in a brief sketch. There are really three separate throats so to speak, from the depths below, quite distinct in their mode of action. Two are the main crater at the summit, and on a level with the new one above named, which is the north base of the great summit, or cone, and whose action I have described. The middle throat or register is the only one which was violent in its action, and through which, at longer or shorter intervals, it is terrific. After brief periods of rest it bursts forth again, with a tremendous explosion sudden and intense as that of the heated cannon, but many, many times vaster and grander, as if a magazine of powder or a quantity of glycerine had suddenly been ignited far in the deep bowels of the earth. Sometimes, one, oftener several reports, came in succession. Sometimes the first was low and soft, but often the second and third reports followed with increasing rapidity and violence and with much greater intensity than the first. At all the explosions of this opening immense volleys of glowing stones and red-hot diamonds were thrown to the height of from one to two hundred feet, spreading into magnificent jets of great brilliancy, many of these stones some of large size, falling outside the crater and rolling down the cone in glowing torrents to its base. Sometimes the explosions were preceded by subterranean rumbling down in the deep caverns of the mountain accompanied by a trembling of the solid floor to its very base.

"The action of the third spout or register was wholly different from the other two. There was no violent explosion, as of powder, as in the case of that just described, though, like that, its delivery was fitful, bursting out at intervals, and never uniform and continuous and unexplosive, like the first. It described new crater outside the cone, and flowed was a copious compressed volcano

and flame, as from a well-fired furnace, with no noise, except that of the constant glow of the flame. The third register made at blowing noise, like an immense fuse, very much like the noise of an ascending of immense proportions. It threw out jets of black smoke and great bouquets of cinders, but with much less violence in its companion, as if the opening much larger—so much larger in proportion to its discharge as to divert it of all violence. I should regard this as the end nearly spent crater."

For "The Friend."

Memoirs of Mildred Batcliff.

Presenting the accompanying memoirs of Mildred Batcliff, the compiler has taken the liberty to make a few slight alterations, where, for clearness and perspicuity, they seemed needful, in any wise altering the sense of the original manuscript. The simplicity and originality of the memoranda, and their religious savor, will, it is believed, commend them to very many readers as a Friend."

Mildred Batcliff, the daughter of John and Elizabeth Morris, was born in Virginia the 6th of Eleventh month, 1773. She was the first child, and although not favored with school instruction, was an apt scholar, deriving from the conversation of those with whom she associated. Her parents at the time of her birth were Episcopallians, but after they joined the Baptists, and her father being zealous in his new profession, she was admitted as a preacher among that people, having abundant opportunity of preaching as a professed minister of the Gospel, and of attending meetings for public worship. Her parents were no doubt pious men, and her mother, perhaps, more devoted, so, as she was by nature active, diligent and susceptible, Satan laid many snares for her feet, adapted to her disposition, and opened by-ways in which he often permitted her to wander from the paths of truth. Yet her Heavenly Father through the intercession of her good, raised long-remembered and heavenly things in her and sent instruction to her in dreams at night. One of these dreams she thus related, many years afterwards, whilst on a recent visit in Philadelphia.

My father's house in Virginia, there was a large tobacco field which was not worth cultivating, and which we used to call the 'old field.' When I was a little above nine years of age, (I could not remember more, for I sat upon the floor while my father and mother my dream,) I dreamed that I saw the old field full of people; in the middle of it there was a hole about as large as this room [a comfortable sized chamber] could be if it were round; and from this hole flames of fire were ascending. After I awoke I saw the old enemy come out of the hole and take hold of one of the people, and then he and I went headlong into the abyss, and he boiled up over him. Then he took me and served him in the same way.

My father is proper to state that our late friend, Nathan Kite, had partly prepared the memoirs of Mildred Batcliff for the press. Which addition to other more manifest and important labors, has also considerably abridged the labor of those whose hands they have now been committed.

Thus he went on. It was remarked that he always took those that came nearest to him; but the rest of the multitude seemed to take no notice that one by one their companions were taken away. After awhile, as I gazed in astonishment, I perceived that there was but one beside myself left; and that one was presently taken too. Then the old adversary looked round, and seeing me, made directly for me. Frightened awfully, I turned to run; and I heard a voice say distinctly, 'As long as you strive to run from him, he will have no power over you.' It said you to me then, for it always speaks to us in a language we can understand. The part of the old field I had to run through, was a kind of quagmire, and my feet sunk in; and I suffered as much as any poor mortal could suffer in a dream. About a yard before me a flame seemed to rise from the ground; and I thought surely when I get there I shall be burned up; but still I determined to go on; and as soon as I got to where it first appeared, it was a yard further ahead; so it continued until I got out of the field. When I reached the road, which was a level, beautiful piece of ground, I began to go faster and faster; and presently I flew; and the old enemy was left far behind. Then I slackened my pace, and was trying to raise a song of thanksgiving in my heart for my deliverance, and proceeded slowly along. Suddenly I heard the same voice say, 'Look behind you!' I cast my eye over my shoulder, and there I saw the old adversary with both claws open ready to grasp me. Again I sprang forward and ran, and soon I flew, and did not slack until I got home. I did not stop at the porch; for it was no place of safety; but as soon as I got within the door, all fear was taken away, and I turned round and looked the old adversary in the face, and said, 'Satan, I am not afraid of you now, for I am in my Father's house.' He dropped a scowl upon me and went away."

Mildred continued her narrative thus—a sequel which unfolds her own view and interpretation of the dream:—"Many years after, when distant from Friends, and in a lonely state, this dream was all opened to my understanding. The people in the old field were the world; one by one their companions passed to punishment, but they heeded it not. The toilsome way I had to pass through, was in getting among Friends. But I was instructed that even here the enemy would clutch me if I was off my guard.

When about ten years of age Mildred dreamed that her mother, to whom she was devotedly attached, would soon die. The dream made a very painful impression on the mind of the young girl, and she did little else for a time but watch her mother as she moved about their house with tears in her eyes, and anguish in her heart. The mother noticing the unusual behavior and deep sadness of her daughter, demanded the cause. Mildred related her dream. The mother tenderly yet strongly chid her, and commanded her not to let this matter rest on her mind. In a short time after, her mother fell sick and was soon removed by death. Notwithstanding the previous warning received, and the exhortation and command of her mother, Mildred grieved immoderately. She was absorbed in grief, and the intensity of her feelings seemed likely to be attended with serious disadvantage to her, when her Heavenly Father, whom she was then trying to serve, was

pleased in a dream to comfort as well as instruct her. She dreamed that her mother came to her, and after reproving her for her excess of sorrow, told her "That she was now as happy as Heaven could make her." This dream revived the spirit of the child, and once more the light of joy illumined her earthly path. In after life she sometimes spoke of visitations of mercy given to the believer through dreams, and said she thought she had received much instruction from them.

Mildred on one occasion, under an apprehension of its being a duty required of her by her dear Saviour, commenced an account of her life, to leave as she says "some hints of the tenderness of a gracious God even from my childhood."

After mentioning that her parents were Episcopallians, and that according to the custom of that sect, they had her baptized (as they called sprinkling with water) when an infant, she says, they soon after joined the Baptists. She then continues her account thus: "As I grew in years, the Divine Spirit frequently was with me as a teacher not to be removed into a corner, though I did not then know what it was that reproved me when I did wrong and comforted me when I did that which is right. By little and little I was brought to feel the exceeding sinfulness of sin. By the same Divine Truth, the vain fashions of the world were made burdensome, and forbidden fruit to me. All this, and more I have seen since were the leadings of that Truth which changeth not. By it I was led out of many things which my people were in the practice of. At length some of them began to reflect on my foolish notions, as they might deem them, because I could no longer go with them in the changeable fashions of this world. This I was enabled to bear, and becoming mercifully favored to deepen in the root of religious exercise, I not only believed in my heart in the Lord Jesus, but was enabled to confess with my lips that He was the beloved of my soul. Thus confessing him, I was received into membership with the Baptists, and was baptized by immersion before I was fifteen years of age."

Her mind was fairly awakened to see the sinfulness of sin; she wished to be obedient to her dear Saviour, and she found herself uneasy not only with gross sins, but with following the world so far as to change her dress according to its changeable fashions. Her way was impeded by the censures of such, as making a profession of religion, were yet unacquainted with the cross of Christ. She yet persevered, and having great love and attachment to the Baptists, and not having yet been enlightened to see beyond the shadow of the substance, she joined them by public confession and immersion in water. The Holy Spirit which had led safely through many inward conflicts, and had opened many truths to her understanding, still continued with her, and urged her onward into more spirituality, to nearer and nearer approaches towards her Heavenly Father's house, which Satan cannot enter.

She says, "I was a zealous Baptist. My father and a number of my near connections were ministers among them, and I was warmly united to that people." Soon after her admission amongst them her father died, her mother as we have seen, having been removed from works to rewards some time before him. Not long after the death of her father, she was

married to Harrison Ratcliff, a young man, who although brought up among Friends, was light, volatile, and not a true helpmate for one seeking the kingdom of heaven more than earthly pleasures or treasures. The marriage took place 2nd month 21st, 1787, Mildred being but fifteen years and three months old. Their residence was in Campbell county, [figures not intelligible] miles from Lynchburg.

(To be continued.)

California.

(Continued from page 206.)

"The valley, together with the Mariposa Grove of Big Trees on the road to it, were some years since wisely voted by Congress to the State of California, on condition of their preservation for public use. They have been put in charge of a Commission, with a local agent to protect the trees from destruction and the limited lands from misuse; and the purpose of these officers is to improve the access to these great natural attractions, and furnish every facility to the visitors for seeing all their interesting features at the least cost of labor, time and money. The idea is a noble one, and, though somewhat obstructed temporarily by the claim of several squatters in the valley to nearly all its available lands, we cannot doubt it will in time be fully realized. It is a pity that other great natural objects of interest and points of attraction for travellers in our country could not be similarly rescued from subjection to speculating purposes, or destruction by settlement. If Niagara Falls, for instance, and a fifty miles square of the Adirondacks in New York, and a similar area of Maine lake and forest, could be thus preserved for public use, what a blessing it would be to all visitors, what an honor to the nation!"

"On the whole, June is the best month for this excursion. It is early spring among the mountains then, and there may be an occasional snow-drift in the path; but nature is at its freshest, and, above all, the water-falls in the valley are then in their fullest force and beauty. Besides those we have mentioned, others at that season trickle in bright beauty over the high rock walls of the valley; and the Bridal Veil, the Yo Semite, the Vernal and the Nevada are vastly more impressive and beautiful than later in the summer. There is a rapid falling off in the amount of water flowing in these streams after May or June. Clouds are rare visitors to California's sky in any part of the summer; and the deep haze that may be found in many famous paintings of Yo Semite scenery is an addition of the artist's, not a gift of nature. In later summer there is a thin, soft haze, hardly perceptible, and only just tempering the clear, sharp sunlight that is the characteristic of California's atmosphere. But the photographs do more exact justice to this than the painters have."

"How was this curious freak of Nature formed? is a question that every visitor at least will ask. It is a puzzle to the imagination, and baffles even the scientific student. Professor Whitney, of the State Survey, discusses the question elaborately in his admirable volume upon the Yo Semite, the Big Trees and the High Sierras, which, with its maps, should be the companion of every one who visits these regions. He rejects, as impossible, the idea of water having worn it out;

or that it was the work of a glacier; or that it was split open by a convulsion of nature; but concludes, as the only practical supposition, that the bottom dropped out! There is no other way of accounting for what is gone but that it is sunk below. It is not called down stream; it does not remain in the valley,—there would be no valley if it did; there are but comparatively small deposits of rock in the valley under the walls,—no more than the waste, by frost and ice and water, of a few generations at the most; and, indeed, there seems no other supposition that meets the mystery than that the missing rocks are swallowed up below. It would appear, too, as if the chasm had not been filled up to its present point, and that originally, and until within a comparatively recent period, the whole valley was a grand, deep lake. This is a peculiar theory; it applies but rarely to the strange forms of nature scattered over the earth's surface; but the Yo Semite is a peculiar phenomenon,—it justifies, it, indeed, demands a peculiar explanation, and no other fits it so reasonably as this.

"In connexion with this excursion, the visitor to California should, if possible, take another week to mount the High Sierras above and around the Yo Semite Valley. In their grand majesty and sublimity, they are nowhere else more representative or more easy to reach, than at this point. Few persons have as yet visited this region for pleasure; but the search for mines or for the wild sheep of the mountains has made the paths familiar to many people in the neighborhood; and Professor Whitney's enthusiastic description of the views to be obtained, in the circuit, not only into the valley of the Yo Semite, but over and along the crest of the Sierras,—here reaching to twelve and thirteen thousand feet high;—great masses of rock varying with great fields of snow, relieved with dark and deep lakes, and patches of meadow and forest, furnishing the near, and the distant ranges of the Interior Basin, with their vast desert valleys, the remote landscape,—all will kindle the curiosity of the traveller, and lead many to follow out the trails and the suggestions his book lays down.

"This upper mountain excursion carries us to the head waters of the streams that pour over the Yo Semite walls; it brings us to the shores of beautiful Lake Tenaya; by a detour of a few miles it will lead us to another Yo Semite valley on the Tuolumne river, called the Hetch-Hetchy valley, which but for its grander rival would have a world-wide fame, and will yet be a favorite resort of Sierra pleasure travel; it exhibits to us the scene of former glaciers, that must have been eight hundred and a thousand feet thick with ice and snow, and a mile and a half wide; it lifts us to the top of representative peaks as Hoffman and Dana, whence the world seems to start away from our feet,—so central and vast the view; it will lead us, if we choose to branch off from our circuit, on down the eastern slope of the range to Mono Lake, a large sheet of water, dense, sluggish, bitter, acid and corrosive, forbidding all life within, consuming all life from without,—the bodies of a party of Indians who jumped into these death waters to escape their pursuers, being thoroughly decomposed, with all their clothing, in a few weeks,—an outpost warning, indeed, against the Desert and Death's Valley beyond; and which we may return with delight to fresher

waters, and stand over the grand Nevada F of the Yo Semite, and see the Little Yo Semite a continuation in miniature of the valley, have so admired; then pass under the shadow of Mount Starr King, one of the grandest the outlying peaks of the valley; next go to the top of the Sentinel Dome, whence get the finest views into and of the valley and especially of its highest column, the H Dome; and now finish our circuit by reaching the main Mariposa trail. This scenery of the Upper Sierras is of a type of its own, as distinctive as that of the Swiss Alps, as that the parks and mountains of Colorado, as that of the Yo Semite itself below; unlike either but entitled to rank with them all in the place among the grand Nature of the world. In the two elements of sublimity and grandeur, it probably surpasses all the other while it lacks the beauty and variety that gives them a tenderer hold upon human sympathy. The Rocky Mountains are vast p of broken stone; these upper Sierras are g smooth castellated peaks or rounded dome solid granite, sometimes unbroken and scarred almost for thousands of feet, but of made up of vast concentric layers of r reaching from a broad base to conical pic peaks, like cathedral spires, and to the eye most toppling in their dizzy height.

(To be continued.)

For "The Friend."

Life of Cesar Malan.

Henri Abraham Cesar Malan, who was born at Geneva 7th mo. 17th, 1787, and ceased at the same place 5th mo. 8th, 1817, was a man whose time and talents were mainly devoted to the promotion of religion among his fellow men. Though we are compelled to differ from him in some of the suits which he arrived at, by the application of his intellectual powers to the investigation of spiritual mysteries, yet we can still appreciate the energy and earnestness with which he pursued the great object of his life, and his sincere and practical piety which he manifested. His sentiments were those of the celebrated John Calvin, and like him, he adopted the doctrines of predestination. Dwell upon such texts as these: "By grace ye are saved, through faith," "Without me ye can do nothing," &c.,—texts which are indeed precious treasure to the humble Christian; he deduced from them conclusions inconsistent with other portions of scripture, and with the experience of the work of salvation, yet sincere followers of Christ have ever passed through. It is said of Calvin himself, near the end of life, he made use of some expressions which indicated a doubt as to the correctness of principles he had long adhered to, though at the same time he said, seemed to him logical conclusions from passages of scripture on which he had founded. While it is an interesting employment to trace in the lives of those of other denominations, who were evidently disciples of the common Redeemer, those fruits of the Spirit which evidence that they have been engrained into the true vine, and have drawn sustenance therefrom, yet there is an excessive fullness of satisfaction which one receives in perusing the records of many of our members of our own Society, such as Wm. Penn, William Edmundson, Joseph Pike, Richardson, Jno. Woolman, Daniel Webb, and many others, who, receiving the truth

implicity and devotedness of heart, were preferred from fashioning it so as to suit their own intellectual bias and mental powers.

The Malan family were descended from the Valdenses of the Piedmontese valleys, and several of the race suffered in the persecutions which befel that branch of the church. Pierre Malan, the great grandfather of Cesar, settled in Geneva in 1722, having fled from his residence after the martyrdom of his sister. Cesar's character and mind were early developed, and his son, who narrates the story of his life, says: "His mother often told us how he had read to her the story of Gethsemane, as he sat on a little footstool at her feet, when he was only three years and a half old." His kind disposition was shown by any little incidents narrated by the same parent—one of which was as follows: "It was during a severe winter, and in days when our circumstances were far from affluent, when your father was about seven years old, that I made him a present, one day, of a pair of warm woollen gloves. A morning or two afterwards, on his return from school, I found that he was not wearing them, and, instead of questioning, elicited the explanation that he had given them to a poor boy with chilled hands. 'You see, mamma,' said, 'I can put my hands into my coat sleeves—his coat was not warm like mine.'" My grandmother commended her boy for what he had done, telling him, however, at the same time, that he must not expect another pair, "though," she added, as she told the story, "I often suffered that winter at sight of his poor little frost-bitten hands, and, independent of the cost to me of replacing the gloves, which I could ill afford, it was of paramount importance that he should learn by experience that those only can have the privilege and pleasure of giving who give at the cost of personal sacrifice."

Having received a liberal education, he was appointed one of the teachers in the College of Geneva, in 1809, and filled that position with great success for nine years, when he removed on account of the religious position he assumed, somewhat at variance with established church of Geneva. The remainder of his life was given up principally to efforts to promote the spiritual welfare of his. This he endeavored to effect by preaching, by writing, in which he was very industrious, both in prose and poetry, (having behind him more than 1000 hymns;) and by conversation with others. For this line of service he seemed to possess considerable ability and had a high value of its importance, saying "that a single conversation is often as efficacious than many sermons." In illustration of this trait in his character, his son describes a pedestrian tour among the Alps, about the year 1840.

His father wished to revisit with us the picturesque gorges, north of the Jura, which he explored in his youth, and remembered with enthusiasm ever since. Taking the road from Geneva to Lausanne, we went on to Yverdon, no opportunity being missed of proclaiming the gospel. On the banks of the Neuchâtel I remember well sketching seated in the bow of the boat, with a young man at his side, to whom he was speaking about his soul. His New Testament in his hand, while a mountaineer, leaning at the gunwale, let his pipe go out as he addressed to him.

"A few days after, we climbed, one glorious evening, the road ascending from Bienna, and following the torrent of the Suze. Reaching the inn at Sonceboz, my father, as he unhooked his knapsack, said to the landlady that he intended having evening prayers with us after supper, and that if she and her household liked to come they would be welcome. 'We don't require that sort of thing here,' she replied, apparently very much pressed with business, adding one or two expressions of impatience. Thereupon my father forthwith resumed knapsack and staff, saying to me, as he did so, 'Do you feel up to another hour's walking?' little heeding the amazement of our would-be hostess, who was anxious to detain us. 'Come, boys, I cannot pass the night under a roof where there is no desire for prayer, and no fear of God.'

"A few minutes afterwards, as we were following the road leading from Sonceboz through pine woods to the defile of Pierre Pertuis, we came up to some wagons laden with planks, which were going in our direction. My father called to me, and pointing out a tall young man who was driving the first of them, gave me a tract, asking me to hand it to him from him. The driver thanked me very politely, and I rejoined my travelling companion, who had stopped for a moment to admire a particular part of the landscape. In a few moments, however, the man to whom I had given the tract, and who had set to work to read it aloud to his mates, came up to me, and asked me to request my father to explain to them a few things in it which they could not understand. My father joined the men, and we left them coming on slowly after us, and keeping alongside of the wagons. Shortly afterwards, when they had rejoined us, I overheard him, as he stretched out his hand to the man who had read the tract, inviting him and his companions to our evening worship at Tavannes. They promised to come, and kept their word. 'Was it not the Lord who drew us away from Sonceboz?' he asked me when we were by ourselves.

(To be continued.)

THE FRIEND.

FIFTH MONTH 27, 1871.

The Journal of John Woolman, with an introduction by John G. Whittier.

A copy of the above work has been handed to us, and we have read the introduction with much interest. As the Journal has long been a standard work among Friends in this country, and some years ago was stereotyped and is kept for sale or distribution at their bookstore in this city, we doubt not it is well known to our readers. It is an interesting circumstance that it has been brought before the public in the style in which this edition is got up by one so well and so favorably known as an author, as J. G. Whittier, and that it should come from the press of J. R. Osgood & Co., Boston, Mass.: We may hope that this excellent work will thus be introduced to the favorable notice of many who, perhaps, would otherwise never think of looking into it.

The introduction, which contains high eulogiums on John Woolman and his writings, by several distinguished persons, gives a brief account of the abolition of slavery in the

Society of Friends, and the emancipation of the slaves held by many of its members, as well as some notice of the christian principles and their resulting effects, so beautifully set forth in the pages of the journal. The style in which it is written is simple and elegant, and we think it is well calculated to induce its readers to enter on the perusal of the other contents of the book, with minds better prepared to relish and properly estimate the truths treated on in it. We regret however, that in one or two places, language is used, which, we fear, may convey to many erroneous impressions, such as the author may not intend. Thus on page 14, after speaking of B. Lay and his doings, he says, "Such was the irrepressible prophet who troubled the

Israel of Slaveholding Quakerism, clinging like a rough chestnut-bur to the skirts of its respectability, and settling like a pertinacious gad-fly on the sore places of its conscience." So far from B. Lay thus goading the Society, the fact was that his eccentricities and, in some respects, his inconsistencies, neutralized any influence he might otherwise have had, and his invectives and upbraiding, attracted little attention from Friends. If the words we have italicised are intended as a slur on the Friends of that period, it should be recollected that although all Friends did not at first see the iniquity of slavery, nor the Society find itself called on to condemn it until some years after its establishment, when many had obtained a right of membership by birth, we may charitably believe the members had been, in that respect, like the primitive disciples, to whom our Lord said, "I have yet many things to say unto you, but ye cannot bear them now." But the light of Christ shining in their hearts was bringing some here and others there, to a more just sense of the wrongs inflicted on the poor blacks by withholding from them their liberty; and it was evidently obedience to this further discovery of what was required of them that brought the church under concern on account of the slavery existing within it, and secured the success of its labor to procure emancipation.

Though John Woolman was a remarkably qualified and very devoted laborer in this good work, it would be an error to suppose he was more zealous or a more indefatigable worker in the cause than others of his brethren, several of whom had long been concerned on account of the slavery of the blacks, and warmly espoused their right to freedom.

We heartily unite with what is said on page 42, *et seq*: relative to the opposition of "a narrow sectarianism" to the spirit of the gospel; the emptiness of mere forms of faith and creeds, and the winning power of that love with which Christ always clothes his true-hearted disciples. Yet we rise from the perusal of the expressive and well turned sentences, with a feeling that while the enunciation of the telling truths applicable to the rigid sectary has the true ring, there is a tone mingled therewith that jars with approval of any creed or form of faith, as though they were inimical to christian charity, or inseparably linked with narrowness and bigotry. The record of the sacred truths promulgated by Christ and his apostles, embody a creed or form of faith, and even those who are enlightened by a measure of the same Spirit that inspired its writers, must employ "words, names and titles" to express the understanding given them of the texts, not as

"empty husks" but as caskets made precious by the treasure they are intended to preserve. The Journal of J. Woolman shows that he knew full well that what a man truly believes is intimately connected with what he is, and that he himself was bound by a creed, which, while it confined not his christian love within the pale of his own society, but prompted him to embrace all in "the oneness of humanity," would not permit him to approve any departure from it as being in accordance with "right reason."

The different denominations of christian professors which have given place to the chilling spirit of sectarianism, thinking and acting as though they and no others are possessors of the truth, are certainly blameworthy, and christianity suffers for their uncharitableness and asperity. But it is cause of rejoicing to see that this spirit, which once employed fire and fagot as the finishing argument for orthodox, under the delusion of doing God service, continues, as the pure doctrines and spirit of the gospel are more widely diffused, to grow weaker year by year. In this reaction, as in others, there is danger of oscillating to the other extreme, and under an erroneous and opprobrious use of the terms "dogmas" and "creeds," denying the need to hold to any clearly defined expression of gospel truths.

With these observations, intended to guard against inferences which we think may be drawn from a few expressions not sufficiently guarded, rather than sentiments designed to be inculcated by the author, we commend the work to the patronage of our readers.

SUMMARY OF EVENTS.

FOREIGN.—During the week preceding the 21st inst. the sanguinary contest around Paris continued with undecisive results, but on the afternoon of that day, a portion of the government forces effected an entrance into the capital. The St. Clouds, after having been bitterly fought by cannon, the Prussians rushed in. The commander of General Douai was the first to enter, when they took up a position inside, and awaited the arrival of reinforcements which it was expected would soon arrive. According to a Paris dispatch of the evening of the 21st, the Versailles forces entered the city at four o'clock in the afternoon, and the contest was effected simultaneously at the gate of St. Cloud, and the gate Montorgue. An elaborate system of street barricades has been constructed by the insurgents, and behind these they may yet offer determined resistance, but it is not doubted they will eventually be overpowered.

Paris dispatches of the 20th state that the Central Committee is again the principal power in Paris, and is acting in concert with the committee of public safety. The journals of the Commune declare that the insurgent positions are every where strong; that their organization has improved, and that in the future they will be greatly strengthened. The minority party in the Commune and military commission have been replaced by communists of a more radical type. The church of Notre Dame des Victories has been sacked, and is now occupied by insurgent troops. The only general outside the walls at that time, was Douai in the Bois de Boulogne, and Mablewski, who was making a stand at Gentilly.

The long threatened destruction of the Colonne Vendome was finally accomplished on the evening of the 16th, and in presence of a vast multitude of spectators. The engineer having completed his arrangements for its overthrow, the dispatch says: Suddenly, to the surprise of the spectators, the vast column moved and swayed. It next swept magnificently down and burst into fragments as it struck the earth. It fell lengthwise in the Rue de la Paix, exactly on the manure couch prepared for it, splintering the soil, heavy stones falling while a thick cloud of dust and bronze and powdered masonry rose in the air. The crowd gave tremendous shouts of "Vive le commune!" and the hands played the "Marseillaise." When the dust cleared away there lay the glorious column shattered in pieces. Its bronze and masonry, in two masses, fell together in the middle,

and the statue of the emperor severed itself from one end of the column, with the head knocked off.

The crowd rushed forward to collect the fragments as relics, and the guards were unable to resist the rush. The orators commenced their speeches, indulging in all sorts of extravagant language. The statue of the emperor was treated as if it were the emperor himself. The national guards spat upon the face of the Emperor, and the ceremonies were concluded the crowd dispersed, and the soldiers moved off waving the red flag, and giving expression to their joy by continual shouting. This column, which was regarded as one of the ornaments of Paris, was erected by the first Napoleon to commemorate the victories of the French armies in the battles of Austerlitz and Jena, which the circular shaft was covered, were made of cannon taken from various countries; for which purpose about 1200 pieces were required. The column was 136 feet in height. Several persons were injured by its fall. Some of the citizens of Paris offered to pay the Commune one million and a half of francs to have the column, but it was answered that Justice decreed its downfall.

A terrific explosion occurred on the evening of the 17th, in the eastern portion of Paris. A powder magazine and cartridge factory by some means took fire, and the consequent explosion caused the destruction of several houses, and numbered several hundred persons, chiefly women and children.

The Versailles Assembly has adopted the entire treaty signed at Frankfort between France and Germany.

Further dispatches from Paris and Versailles, on the 22d inst., fully confirm the advices of the previous day. Marshal MacMahon, on being apprized of the success which attended General Douai's advance, gave orders for a general movement of troops along the whole line. The three gates converging on Point du Jour quarter were found deserted, and no resistance was met with. The main force, under the Arc de Triomphe were carried by assault, and the communists fell back to a formidable line of barricades extending across the Rue de Rivoli to the centre of the Place de la Concorde. They were routed from there also, and subsequently rallied at Montmartre and the Bois de Vincennes. Much serious fighting took place here, but on the whole the resistance was feeble than was anticipated. About 80,000 of the Versailles troops were in the city, and occupied about three fourths of it. Gen. L'Admiral telegraphed to Versailles that every thing was satisfactory, and all the insurgent fighting might continue several hours, the city was absolutely won. Many of the insurgent leaders had been taken, and there were some awful massacres. The Prussian outposts, near Paris, had received strict orders to drive back all insurgents attempting to pass their lines. Rochefort, it is stated, has escaped to Brussels.

The German Parliament has adopted the second clause of the Alsace and Lorraine bill, which declares those provinces incorporated forever in the German Empire. Some of the discussions of the German Parliament have been stormy. The Liberals are vehement in their rights, and speak their minds plainly and with energy.

The Italian Chamber of Deputies has adopted a bill making provision for compensation to the city of Florence for the transfer of the capital to Rome.

The weather in Great Britain is very cold, and last week was the coldest in Scotland and the north of England. In the House of Commons a bill placing certain restrictions upon the sale of liquors, was discussed and rejected by 82 majority.

The stipulations contained in the treaty of Washington on the fisheries, have united the Canadian provinces in their opposition to it. The Legislature of New Brunswick passed resolutions condemning the treaty, without a dissenting voice.

There was an animated discussion in the British House of Lords on the 22d, over the treaty with this country, and some things were said against it on general grounds of its character. Lord Granville declined to promise that the government would not ratify it before the 12th proximo, and Earl Grey defended this ratification as part of the royal prerogative. Earl Granville stated that an official copy of the treaty will be submitted on the next day.

U. S. 5-20's. 1862, 903; of 1867, 224; ten-forties, 5 cents, 89.

Liverpool.—Uplands cotton, 7 1/4 d.; Orleans, 7 3/4 d. Breadstuffs declining. The weather was favorable for the growing crops.

UNITED STATES.—The Senate is engaged in consideration of the treaty with Great Britain. The interests in Philadelphia last week numbered

254, including 30 deaths from consumption, 14 of them, 13 deaths, 16 heart disease, 19 influenza, of the lungs, and 12 old age.

The official reports of the military authorities in Arizona on the late massacre of Apache Indian Camp Grant, are published by order of the Interior Department. The charges against the late commander, in their reiteration, and were entitled the protection of the United States as prisoners of and that of the whole number killed only eight men, all the others being women and children.

On the 22d inst., the Secretary of the Interior Commissioner of Indian Affairs, in a conference at Washburn, Oregon, with Indian chiefs, delegates from the Pahos, Cheyennes and other western tribes. The Indians complained, as usual, of the continual encroachments upon their territory, the building of railroads. They do not know where this is to end, or what they can call the Secretary Delano made a short speech to the delegation. He told them that the United States earnestly desired peace and friendship with all the tribes, and thought the best way to do it was that the Indians should learn civilization as possible. We cannot stop this clearing of land, building of cities and railroads all over the country. The Great Spirit has decreed it, and it must go on. We want all the Indians to come and learn our habits. The Indians who are willing to live like us and peace with us we will assist. To do this we have a great country, about 350 miles wide and 500 long, expressly reserved for them, and we want them there to form a government of their own.

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THE FRIEND.

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For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 218.)

Harrison Ratcliff attended, at least at times, meeting of Friends in the neighborhood of his residence, and Mildred sometimes accompanied him. She had once before her marriage been at a meeting, but appears to have derived no satisfaction therefrom. She says of Friends, "Going sometimes with my husband to their silent meetings, I sat among them, wondering at such a manner of holding religious meeting, it being to me as lost time,—time that I might have improved at my own meeting. Truly a silent meeting was all I wished to me." So they are, and so they will and must be, to those whose views are toward, and who need the melody of tone or voice of words to raise their minds to Him, so according to the declaration of His Beloved Son, is a spirit, and must be worshipped in spirit and in truth. But the sincere seeker of truth, can hardly fail eventually to understand the beauty and excellence of waiting for the Lord in meetings for a renewal of strength. Mildred says, "I had not gone to any 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 the deeps I went on for a few years, sometimes at Friends' meetings, sometimes at the pious' meetings. Whilst sitting in one of the latter, I received strength to give up the slaves left me by my parents. On account of these slaves I had suffered much in mind that my sleep went from me. Being of a delicate constitution, I saw no way that I could get along without the help of those slaves. No one knew but Him who seeth in secret, through what 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 continue while life continued. At this my spirit was said, it is enough. Truly my dependence did then flow as a river. After meeting, I went home rejoicing in that Mighty

Power through which I had obtained strength to give up the thing called for. I can truly say I have never for a moment regretted in any strait giving them up. At that time I had not read a page in a Friend's book that I remember. But after this, my mind being prepared, I picked up John Woolman'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 an impression 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 through as secretly as possible. Truly I had not got half through, before I thought I saw the beauty of holiness shine in his remarks, brighter than I ever saw the sun shine the clearest day. What he said on the subject of oppression answered to the exercise through which I had passed on the same subject, as face answereth to face in a glass.

"Although now in a good degree convinced of the principles Friends profess, yet there was something in me that felt abhorrence at the idea of ever being called a Quaker, notwithstanding the fervent desire of my soul day and night to become a humble follower of the Lord Jesus Christ, in whom I did believe according to the Scriptures. I continued going to the Baptist meeting and Friends by turns, until when I got to their (Baptist) meeting-house door, it seemed to me I felt a hand, though invisible, clap me on my right shoulder, and with it I heard the language, in secret, yet plain and intelligible, 'Thou hast no business here.' I did not know what to make of it. Though startled, I went in and took my seat; but my peace was broken so that I could not enjoy the meeting. I went to the Baptist meeting again and again, and as often as I did so, felt the same invisible hand, when reaching the door, with increasing power, clap me on my right shoulder, and heard the same language, 'Thou hast no business here.' My poor mind was all in confusion. I had a great life in singing, but I had no pleasure in it in those meetings. I had not then felt any concern about singing 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 Friends' books. My peace sometimes was great whilst at home reading, notwithstanding my stubborn determination not to be called a Quaker. Oh the matchless mercy, the long-suffering of the good Shepherd who laid down his life for the sheep, was marvellously manifested in waiting for a poor nothing like me."

About the year 1793, Mildred Ratcliff found strength given her from on high, enabling her to bear the prospect of the ridicule and con-

tempt she must endure if she joined the Quakers. She made application to be united to that people, and being received amongst them, she experienced for a time great inward comfort and quiet. The difficulties she had anticipated from outward opposition, did not prove so great as she expected, although the contempt manifested by the looks and manners of her relations, if not expressed in words, must have been trying to her feelings.

Mildred and her husband near this time appear, from a passage in a letter of one of her sisters, to have removed to the neighborhood of Lynchburg. She was a member of South River Monthly Meeting. Her husband continued unconnected with any religious society, but probably went with her to Friends' meeting at least on First-days.

After a few years, great conflict of mind again became her portion, under a persuasion that the Lord was calling and preparing her publicly to advocate his cause.

Henry Hull, a valuable minister from Stamford, Dutchess county, in the State of New York, being on a religious visit in Virginia, attended a First-day meeting at South River, on the 4th of the Eighth month, 1799. Mildred Ratcliff was at the meeting; and as Henry remained several days in the neighborhood, she on Second-day, the 5th, paid him a visit. He thus describes the occurrence:—

"One morning as I sat alone in the parlor of a Friend's house, I saw a woman ride up to the door, on which I stepped out and assisted her to dismount. She came in, and as we were sitting facing each other at opposite sides of the room, the descendings of Heavenly good soon spread over our minds; and I believe neither of us spoke for half an hour, but continued sitting in profound silence. My mind was dipped into feeling with her, and I fully believed she was a chosen handmaid of the Lord, and laboring under deep discouragement at the prospect of becoming a public advocate for the precious cause of the Beloved of her soul. Our mental eye I believe was mutually directed to Him who seeth in secret, and no man can shut, and shutoff, and no man openeth; and when He is pleased to create the fruit of the lips, blessed are they that obey; but at present my lips seemed sealed.

"After some time thus spent, we engaged in pleasant conversation, and I found she had been at meeting the day before, and had now come to have some of our company. My mind seemed so interested for her, that I went to visit her at her own house. Her husband not being a Friend, and of a very volatile disposition, no way opened for me to communicate my feelings to her vocally; but I did so fully and clearly in a letter I wrote to her a few days afterwards, to which she replied, acknowledging that I was favored with a clear view of the tried state of her mind."

The following is a copy of the letter sent by Henry Hull to Mildred Ratcliff.

Goose Creek, 8th mo. 19th, 1799.

Beloved friend Mildred Ratcliff,—I received thy acceptable letter yesterday, but being at a meeting in the evening, and having a letter to write to my dear wife, I have hardly time to acknowledge the receipt thereof. We set out for Kentucky this morning. If I live to return, I shall endeavor to give thee some account of our journey. In the mean time, my dear friend, I hope we shall be preserved, feeling sensible of the blessings received in being brought to the knowledge of the Truth. I shall not be disappointed if thou hast to tell unto others what the Lord has done for thee. If so, oh be faithful! Thou wilt find it a great work, and very humbling at times to the creature. But if thou moves in the counsel of the Most High, His Spirit and power will support thee, and thou wilt know the right time out of the willings and runnings, or activity of the creature. Then thou wilt know thy peace truly to flow as a river. Tell me, beloved in the Lord, am I altogether mistaken? Thou mayst use freedom, for I had not been in thy company many minutes, before I found thee to be a sister in the Truth. My love in the life of our Lord, runs freely towards thee. If I am mistaken, I may take more care for time to come. My love to thy husband; and myself in flowings not to be described fully in this way.

I remain thy friend and brother,

HENRY HULL.

The above language: "Thou wilt find it a great work, and very humbling at times to the creature," from the pen of that well instructed scribe, Henry Hull, in respect to the exercise of the ministry, is no doubt the experience of all, the greatest as well as the least, who under the weight of the "woe," and the constraining power of the cross of Christ, feel that their peace and salvation consist in their being resigned and faithful in telling to others what the Lord has done for their souls. The more this effort, however feeble, to exalt and magnify His kingdom and power in the earth, is done in the cross to our natural wills, the less is the danger that it will prove our snare. For if, as we are told, all the motions of the life are forward to the corrupt part, then the fleshly, forward mind is not so likely to be set up by, or glory in, as the Apostle Paul tells the Corinthians, "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Again, near the end of the same chapter he writes: "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." Does not this clearly call for submission to the regenerating power of the Redeemer's grace, and His thoroughly cleansing baptism, in order that "the natural man" with all his dross, and tin, and reprobate silver, the unchanged and unrenewed child of the first Adam, to whom the things of the Spirit of God are foolishness, with whatever "enticing words of man's wisdom" he may display or

possess, may be burned up or laid in the dust; and the power which is of God alone exalted to the praise and glory of His ever-excellent Name? This Henry Hull had no doubt in much self-abasement proved to be "a great work, and very humbling at times to the creature." It is likewise consonant with the requisitions of the Saviour in apostolic times, viz: "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." May all wait for this indispensable anointing in inwardness, and watchfulness, and deep prostration of soul before the unchangeable "I Am" of His people. Whose power, while it can alone sustain and preserve on the living foundation, is at the same time equal to all their need; being conveyed in the unfulfilling promise, "My grace is sufficient for thee: for my strength is made perfect in weakness."

(To be continued.)

From "Good Health."

Animals as Fellow-Boarders.

(Concluded from page 314.)

On the English coast is another soldier crab, who has for his principal fellow-boarder a sea-anemone. This connection is remarkable on many accounts, and especially for the good understanding which subsists between the crab and his attendant. Lieut.-Colonel Stuart Wortley has not hesitated to pry into the domestic life of these creatures, and this is what he says about them. The hermit crab never fails to offer the best morsels of his captures to his neighbor, and frequently inquires during the journey if he is hungry. But it is when the crab has to change his house that his care and attention are redoubled. He assists the anemone to move with all the address of which he is capable, and if the proposed new house does not suit him another is selected, that the Adamsia may be fully satisfied.

More than a hundred species of soldier crabs, scattered through all seas, are known, and all lead the same sort of life.

Another sort of companionship is noticed amongst crabs of the genus *Dromia* (Squinado), which are of moderate size, and instead of lodging in a cell, dress themselves up from their early youth with a living colony of polyps, who grow with their growth. This colony has for its usual basis a live *Aleyonium* (Mermaid's Finger, or Cow pap), which covers the carapace and adapts itself as it develops to the inequalities of the cephalo-thorax, so that it seems an integral portion of the crab. *Sertularia* and *Coryne* grow in abundance upon the *Aleyonium*, mixed with sea-weeds, and the Squinado, masked by the living burden which he bears like Atlas on his shoulders, marches sedately to the capture of his prey. Concealed in the bush of a virgin forest, he has no fear of attracting the attention of an enemy. There are many mysteries to bring to light concerning the inoffensive population which the Squinado carries whenever he has blood to shed.

FIXED FELLOW BOARDERS.

The fellow-boarders of which we have been speaking, preserve their full and entire independence at all periods of their lives, and as they only undergo ordinary changes in form, their true nature has rarely been understood. By the side of these we see others who are only free during their young days, and when

the epoch of puberty approaches they make choice of a host, throw off all their travelling appendages, including their eyes, change the clothes, and become completely dependant upon the animal that carries them. O the, again, only renounce their independence for a time, and preserve even during their sequestration their proper form and their organs locomotion. The most interesting of the fixed fellow-boarders are evidently the barnacle which cover the skin of whales. They are like all the others, free during their infancy, but for motives of their own, they locate themselves on the head or the back of these great Cetaceans, which they never quit when on settled. That which is of especial importance to these companionship is that each whorl lodges particular species, so that the fellow boarding Crustaceans are like a flag of nationality, and the equipment causes the ship to be recognized. The great northern whale *M. tectus*, which our hardy and patient neighbors discovered on seeking a passage to India in the East, a species which never quits the ice does not carry barnacles. It is this whale that was already known to Iceland fishermen of the twelfth century. These intrepid whalers distinguished between a northern whale without calcareous adhesions, and southern whale with them. This last is the celebrated whale of the temperate region, the "North-Kaper," which the Basques hunted from the tenth century in the Channel, and which at a later period they chased as far as Iceland.

From the time of the ancients a fish is known, whose position was not well made out until our day, and which seems to belong to the category of fellow-boarders. It is the *Echinus*, or Remora, an animal found in the Mediterranean and other seas, attached to the bodies of large fish, especially sharks, by means of an apparatus for adhesion situated on its head. It has sometimes been confounded with the pilot fish. It is a fellow-boarder, but, contrary to those just mentioned, does free itself when it pleases, and seek a new host. It lives by its captures during its voyage. The Remora has always attracted the attention of observers. In the eyes of the ancients a singular being, no matter of what sort, must have some peculiar action upon animal economy, and could not fail to enter into the composition of divers therapeutic preparations. Pliny pretends that the Remora served to compose poisons capable of extinguishing the fires of love.

The sailors now, as of old, are convinced that if one of these little fish adheres to a ship it arrests its course.

That which is not doubtful is that these inhabitants of the coast of Mozambique turn to account the Remora's faculty of attaching itself to animals, for they put a ring in its tail, to which they attach a line, and let it in the sea and stick to what prey it may find. Thus Remora-fishing is the counterpart of hawk-ging.

There are likewise fellow-boarders, which in their early growth place themselves near the protection of a complaisant neighbor, and are then transported to their destination. These do not lose the characteristics of their youth. Among them are the young of the Caligus; for, according to the observation of M. Hesse, of Brest, these Crustaceans order to reach the fish they are destined to attach themselves to a parent or a friend,

the aid of an appendix of the cephalo-thorax, and are rowed to their residence.

At the bottom of ponds and rivers there are Rotifers and Infusoria which attach themselves to Crustaceans and insects, and travel like the Cirripeds of the whales. There thus exist fellow-boarders of the two categories in the lower ranks of aquatic animals.

We shall finish by remarking, that in all combinations between individuals of different sexes, as between those of different species, we always find the object attained, the conservation of the individual and the conservation of the species. These phenomena evidently depend on the secret ordinance of Providence, and the life of the humblest worm hangs from the same thread as that of the greatest mammal. A breath suffices for their creation and their annihilation. God holds the chains of all their existences, and conducts them to their end. It is for us to observe the laws, and to guess in generalizing them the ways by which they are regulated. And if we have need of an hypothesis to guide us through the dark places, do not let us assign it the importance of a scientific conquest, for this hypothesis is only a beacon to guide us on our route.

For "The Friend."

Life of Cesar Malan.

(Continued from page 319.)

"The next morning we started at the dawn of day. After having walked for about two hours, we went to a village inn to have some coffee. Whilst we were waiting for it, my father noticed that the young woman in attendance stopped from time to time to put her apron to her eyes. 'You seem to be in trouble?' he asked. 'Alas, sir, only a few days ago I lost my poor husband, and of course I am very unhappy.' Making room for her beside him on the form, 'Come here, my poor woman,' he said, 'let me speak to you of the comforting promises of the gospel.' He had not got far when his companion interrupted him by asking if she might go and fetch her friend Jeanette. 'She will be delighted to see you,' she explained, 'she too speaks to me very often of these good things.' She returned with a young peasant, and we sat my father alone with them.

"A moment afterwards, he beckoned to us through the window to go with him to visit another's father, who was lying ill, close by. We were conducted to a little wooden house, and into a large room, at the end of which, at the window, lay a white-haired old man. 'Father,' said she, 'I have brought you a minister of the gospel.' 'God be praised,' said the invalid, as my father seated himself beside him; soon discovering in him signs of piety and touching piety. In the conversation which followed, he asked him how he had arrived at a knowledge of his Saviour. 'In this bed,' he replied, 'where I have lain many years; and through reading a book written by a Mr. Malan of Geneva. Ah! I had not been aged and infirm, I should long ago have gone there to see him. Look here, sir, I cannot think how earnestly I have contemplated the Lord that I might see him before long.' For a long time, he thought He would grant my desire, but I'm afraid I shall have to give it up.' I stole a glance at my father, who was sitting silently looking at his hands. 'What is the name of the book you refer to?' I suddenly inquired as he raised his head.

'Stay,' was the reply, 'here it is, it's always by me; and he drew from under his pillow a well-worn copy of one of the earliest editions of my father's hymns, and handed it to my father.

"'Listen, brother,' said my father; 'these young gentlemen and I have just come from Geneva.' 'You have come from Geneva? then perhaps you have seen M. Malan?' 'Certainly I have; we all know him well; and I can assure you, that if he were here he would remind you that he has only been a feeble and imperfect instrument of good to you; and he would speak to you above all, not of himself a poor sinner as you are, but of the eternal grace and perfection of our blessed Lord.' The conversation lasted a few moments longer; my father prayed; then, when we had sung together one of the hymns which Jeanette knew, he prepared to leave, telling her that he was to preach the next day, Sunday, at Môtiers. When he had got to the door, however, he stopped, and returning once more to the bed where the old man was lying with folded hands, said to him, with emotion, 'My father, God himself to whom you will so soon depart, has granted your prayer. I am Malan of Geneva; your brother in the faith of our blessed Saviour.'

"The poor old man, fixing his streaming eyes upon him in a long and ardent gaze, and slowly raising his trembling hands, exclaimed, 'Bless me, bless me before I die! You, whom I have so long prayed God to send to me, bless me now that I have the joy of seeing you!' Falling on his knees at the bedside, my father replied, in tones which betrayed his deep feeling, 'You ought rather to bless me, for you are old enough to be my father. But all blessing comes from God alone; let us once more ask it of Him together.' And, folding in his arms the lowly brother whom he felt he should never see again till they met in the better country, he invoked upon him 'the peace which Jesus gives' and we left the hamlet.

"The next morning he preached at Môtiers, and in the afternoon at the village of Grandval. To the former place came Jeanette, with her friend, and quite a crowd from their village, a distance of more than three leagues, to hear the foreign minister.

"An incident which occurred the day after the sermon at Môtiers may serve to illustrate the easy and affectionate manner with which my father was in the habit of addressing the first person whom he might chance to meet. As he stood behind me watching while I was sketching some rocks at the opening of an abrupt gorge, a tall old man passed us on his way. 'I said to my father,—why, I cannot tell,—I feel as if that man was a pious Christian.' 'Nothing easier than to find out,' he replied; and quickly turning to the stranger, said smilingly, 'Will you take my hand, sir, if I offer it?' 'Eh, sir,' said the old man, removing his hat, 'you do me a great honor.' 'And what if it were in the name of the Lord Jesus that I offer it?' 'Then give me both your hands, my beloved brother,' he exclaimed. 'A long conversation followed between them, and we saw him frequently afterwards in a neighboring village, and found that he was well known through all the country side for his gentle and active piety.

"A letter to my mother, dated Heidelberg, 9th Sept. 1849, contains the following:—

"The country is overrun with Prussian

soldiery, and two captains and an Israelite have been my fellow-travellers the whole day. They talked a great deal, all the way along, of their campaign of Baden, and they noticed here and there the battle-fields, redoubts, burnt dwellings, &c. I held my tongue. At length, after about three hours of it, when they had warmed up a little in their description, I said to the Israelite, 'Tell them from me that in heaven there will be no more war.' He did so; upon which one of the captains remarked to me, 'Yes, yes; but if there were Baden men there, there would be no peace.' 'There, there will be neither Baden nor Prussian,' was the reply, 'but children of peace—the saved!'

"A deep silence succeeded the military storm. Then I said to the Jew, 'Tell them the Lord Jesus calls Himself the Prince of Peace.' Again he complied, very seriously; whereupon the captain next to me turned round and said, in an undertone, 'If we were lovers of order, there would be no more war.' 'Rather,' said I, 'if we were Christians. But it is not so; we kill one another, though we are men, and of the same blood.' He sighed, and pressed my hand. Thenceforth the conversation was quieter, and when we parted, we wished one another a pleasant journey."

"The labors of C. Malan were not confined to his own country, but between the years 1822 and 1856, he repeatedly visited England, France, Holland and Belgium. The last of these missionary visits was in 1856, to the Vaudois Valley, in Piedmont. His increasing age and infirmities after this, confined him to the near vicinity of his home. Of his own preaching, he thus remarks: 'At the commencement of my ministry I often attributed to the Holy Spirit's operation, impressions produced only by persuasive human language. More than once has I had to note of that time, that I was building with hay and stubble. For many years, however, I have learnt that not every religious emotion comes from above. I know that the Holy Spirit alone gives life. I try to discern his whisper within, and to follow Him, as I repeat His teachings.'

"In his own family C. Malan was greatly beloved. His versatile talents and acquisitions enabled him to direct the course of his children's education, and to provide many ways of interesting and instructing them. In bringing up his family he endeavored to implant in them rules of action which might be of constant use to them in after life. One of these was to do every thing as in the presence of their Heavenly Father. "Shun, in your companionship, your amusements, your pursuits, your readings, everything on which you cannot heartily implore the divine blessing."

"The last few years of his life were passed in comparative isolation, and in feeble health. His son remarks that he had to submit "to that general desertion by which it pleases God that the evening of His beloved ones should be accompanied after their day of action and energy is over, and by means of which, in His wisdom and love, He is wont to ripen for glory those strong and generous spirits whom He had at one time appointed to be head over their brethren." His daughter thus describes him at this period of life. "Like Abraham sitting at the door of his tent, and contemplating, in protracted and sublime meditation, the divine promises, so did this

calm, peaceful old man, sit in his chair, and hold silent communion with his God. How often we found him,—with clasped hands and uplifted eyes,—apparently plunged into the invisible world; his expression calm, gentle, and serious."

For some time before his death, he was confined to his bed with paralysis of the limbs, and suffered severely. When some reference was made to this, he replied, "I do not suffer a moment too much. I say not that God allows it no, no; but God ordains it. It is that that gives one real consolation." His son having asked him if he felt any distress of mind or doubt, he replied: "No, I am not alone. No, there are no clouds over my sky." The nearer he approached his end, the more silent he became; and in the silence of sleep he peacefully passed away.

As a specimen of his poetry, we subjoin the

HYMN OF JOHN HUSS IN PRISON.

Jesu, Son of God most High,
See me in this dungeon drear;
For Thy glorious name I lie
Fetter bound, a captive, here,
Vengeance this of foes of Thine,
Dooming me till death to pine:
Yet, O Saviour King, for Thee
Sweet is suffering to me!

In my life was never cause,
Thou, for need of savage ire;
For the rigor of Thy laws,
For their baptism of fire;
Love of Thee was all my sin—
All they sought without, within;
Yet, O Saviour King, for Thee
Sweet is suffering to me!

When I told them from Thy word,
How Thy cross atonement made—
How Thy "precious blood" outpoured,
All redemption's price hath paid—
Curses haled me loving warning,
Hated by men Thy message scorning;
Yet, O Saviour King, for Thee
Sweet is worst reproach to me!

When I spoke of all Thy grace,
Of salvation perfected,
Of a pardon for the race—
They but heaped upon my head,
(Scowling, with contempt irate),
Insult fierce and withering hate;
Yet, O Saviour King, to me
Sweet is all, endured for Thee!

Thus this body, faint and frail—
Far removed from gleam of day—
Pangs of cruel thirst assail,
Pangs of hunger waste away;
And the eyes and clanking chain
Drag me down to deeper pain;
Yet, O Saviour King, for Thee
Bright the dungeon is to me!

Now I wait their crowning deed;
Soon their vengeance will be o'er;
Death, the captive exile speed,
Swiftly to a painless shore!
Upward borne on wings of flame,
For the honor of Thy name!
O Lord Jesu, Saviour King,
Whisper of my heart to me—
Can Thy service suffering bring?
Is it death to die for Thee?

"All that will live godly in Christ Jesus, shall suffer persecution." Even the adverse opinions of our most intimate friends are sometimes to be borne, though they inflict great trial upon us; yet it is our duty to keep firm to what is right, and in due time, our opponents will be convinced and brought to unite with us. The apostle declared that, "If I yet pleased men I should not be the servant of Christ." W. E.

California.

(Continued from page 313.)

"Entering the Yo Semite region by the Mariposa road, it is best to go back by the Coulterville track. Thus new scenes are spread before the traveller, and all the various beauty and wonder of the California mountains are impressed upon his mind. On the Coulterville road is Bowers' Cave, a great hole in the rock, one hundred and thirty-three feet long, eighty-six wide and one hundred and nine deep, and opening out below into recesses that may be followed to a considerable distance. A large pool of water is at the bottom, and three maple trees starting below send their tops into the open world above. The bottom of the cave can be reached by steps, and a boat offers a ride upon its subterranean waters.

"Included in the Yo Semite excursion, as already indicated, will naturally be a visit to one or more of the Big Tree Groves of California. No other one of the natural curiosities of the Pacific States has become so notorious as these trees. They were discovered in 1852, and their fame ran rapidly over the world, accompanied with greatly exaggerated statements as to their size and age. The first sight of them is therefore generally disappointing; they are not so big, generally, as has been reported; and they do not seem to be as big as they are. In no case do these mammoth trees make an exclusive forest of their own; but they have been found scattered among the other trees of the mountain forests at some eight different places along the sides of the Sierras, at elevations of from four thousand to seven thousand feet, and within a distance of one hundred and fifty miles south of the centre of the State. None have ever been found out of this line; and the only trees to which they bear any close resemblance are the Redwood of the Coast Mountains. Both are peculiarly California trees, and one is confined exclusively to the coast and the other to the Sierra Mountains. They bear the common name of the Sequoia, in honor of the celebrated Cherokee Indian who made an alphabet and a language for his tribe; but the Big Trees proper add the distinguishing title of *Gigantea*. The Redwood frequently makes up an exclusive forest of its own, and some of its individual trees are fifty feet in circumference and two hundred and seventy-five feet high; so that it even challenges attention and divides glory with the *Gigantea* itself. One Redwood stump is reported, indeed, as having a diameter of thirty-eight feet, and, having been burnt out, it held thirty-three pack mules at one time, which is as large a story as can be told of any one of the Big Trees proper.

"The Calaveras Grove of Big Trees is the most northerly of the series, was the first discovered, and by itself is the most readily visited. But the Mariposa Grove or collection is the one selected by Congress and the State for public use, and, lying near the favorite road to the Yo Semite Valley, is likely to prove the most popular hereafter. Besides, it is the most numerous, and some of its trees are larger than any in the Calaveras collection. The height of the larger trees in both groves ranges from two hundred and thirty to three hundred and twenty-five feet, and the circumference of their trunks from thirty to one hundred feet. The Mariposa Grove, located, as noted, only four or five miles from

Clark's Rancho, holds about six hundred trees, one hundred and twenty-five of which are over forty feet in circumference each, a several from ninety to one hundred feet each. "The Grizzly Giant" is far from being so common as many others, it is ninety-three feet in circumference, and at ninety feet above the ground sends out a branch which is six feet in diameter, or as large as the biggest tree known in any of the Eastern forests.

"But these mammoth trees are quite unimpressive for their beauty as their big tree. The bark is an exquisitely light and delicate cinnamon color, fluted up and down the length, straight, slowly-tapering trunk, like Corinthian columns in architecture; the top, resting like a cap upon a high, bare mast, is a perfect cone; and the evergreen leaves wear a bright light shade by which the tree can be distinguished from afar in the forest. The wood is a deep, rich red in color, and otherwise makes the similarity of the Big Trees to the Redwoods of the coast, but it is of even finer grain than the flesh of their lesser kindred, and both that and the bark, the latter sometimes as much as twenty inches thick, are light and delicate, that the winds and snow of the winter make frequent wrecks of the tops and upper branches. Many of the largest of these trees are, therefore, shorn of their beautiful cones. One or two of the largest of the grove we visited are wholly blown down, and we rode on horseback through the trunk of an old one that had been burned out. Many more of the noblest specimens are seared by fires that have been wantonly built about their trunks, or swept through the forests by accident. The trunk of one huge tree burned into half a dozen little apartments, making capital provision for a game of hide and seek by children.

"Wild calculations have been made of the ages of the larger of these trees; but one of the oldest in the Calaveras Grove being cut down and the rings of its wood counted, its age proved to be thirteen hundred years; probably none now upon the ground date back farther than the Christian Era. They begin with our modern civilization; they were just sprouting when the Star of Bethlehem rose and stood for a sign of its birth; they have been ripening in beauty and power through these nineteen centuries; certainly they are chief among the natural curiosities and marvels of Western America, of the known world; and though not to be compared, in impressions they make and the emotions they arouse, to the great rock scenery of the Yosemite, which inevitably carries the spectator up to the Infinite Creator and Father of all they do stand for all that has been claimed for them in wonderful greatness and majestic beauty."

The cup of life is mingled with the bitter as well as the sweet; and were it not so, we should be ready to forget that this is not the place of our rest, that we are but pilgrims and strangers here below, and ought to be diligent in seeking another and a better country, of unrestrained bliss, where joy unspeakable and unnumbered of glory is the eternal portion of those who "having come through much tribulation, have washed their garments and made them white in the blood of the Lamb." Oh! animals of consideration! Is not this worth a world of trials and fight of affliction to obtain?—S. J.

Lawrence, Kansas, 5th mo. 22d, 1871.

to the Editors of "The Friend":
 Dear Friends,—It will be painfully interesting to many of your readers to receive the following account, written by agent Isaac T. Osage, of a barbarous assault by white men on a peaceable party of unarmed Osage Indians. These Osages have only recently settled in the Indian Territory, having left their reservation in Kansas because white men, in violation of law, had settled upon their lands, and in many instances had actually driven them from their houses and little huts. The Government arranged for the sale of their reservation at one dollar and a quarter acre, and for the purchase, out of the proceeds thereof, of a new home in the Indian Territory just west of the 96th meridian and north of the Arkansas river. Agent Gibson devoted himself with remarkable energy and singleness of purpose to the interests of the Indians, and in the face of difficulties of most formidable character—such as no one can properly appreciate except those who have been eye-witnesses of them. We trust the occurrence related below may not be permitted to damp his ardor in a noble cause, to interrupt the exercise of his influence in favor of peace and goodwill upon those whom he is placed in charge.

No-pa-wal-la, Chief of the Little Osages, some of his head men, ten in number, left their village on the 13th inst. to visit one of the border towns of Kansas, for the purpose of trading their robes and furs. Their village is about eight miles south of the Kansas boundary. When about two miles upon their way, they were met by seventeen border white men, armed with guns and revolvers, who demanded the return of a horse which, they said, had been stolen by some of the Osages. The chief assured them that his braves at the village would find the horse for them if he was in their herds. The white men, after consultation, presented their arms and ordered the Indians to dismount. Some of them obeyed their attempts to escape. The whites fired upon the Indians who made no return whatever, they being unarmed. The chief was slightly wounded in the shoulder, and his men were severely if not fatally killed, and another was pursued to the river killed. Upon the arrival of some of the whites at the village, great excitement ensued, and seventy-five warriors set out in pursuit of the whites and overtook them before they reached the State line. They refused to return and to deliver the ponies and robes of which they had robbed the Indians, and were fired upon them, killing one and capturing two, and also capturing five horses. The leader of the marauders made their boast and spread the false report that the Indians were engaged in a general slaughter of the whites and children of the border. A delegation of the settlers on the border have subsequently returned a pony carried away by the above thieves and murderers, and they (the settlers) seemed anxious to do all they could to restore friendly relations with them. The latter, in council, have decided to turn the prisoners and the captured robes, and appear disposed to be at peace with the whites, if let alone."

Agent Gibson expresses the opinion, that if the Government will protect these Indians from the incursions of bad white men, and prevent the introduction of whiskey

amongst them, "their civilization will be rendered easy, certain and pleasurable to the Agent and his co-laborers;" but that without such paternal care on the part of the Government, it will be utterly impossible to control or to civilize them. A frequent repetition of such outrages will inevitably so irritate and incense them as to provoke a hatred of white people, and of the religion and civilization which they consider the white man to represent.

The Cheyennes, Arapahoos, and Wichitas, have responded to the invitation of the Government, to send a delegation of chiefs to Washington; but the Kiowas and Comanches declined. The last mentioned tribes are the most restless and hostile of any within the limits of the Central Superintendency, and it is deeply to be regretted that they did not concur in a measure which seemed likely to promote peace.

The General Council of the Indian Territory is to reassemble at Okmulgee, on the 5th of next month.

Truly your friend,

W. M. NICHOLSON.

[In reply to the query accompanying the above letter, we may say, it will give us pleasure to lay such items of information before our readers.—Eds.]

NOT KNOWING.

I know not what shall befall me,
 God hangs a mist o'er my eyes,
 And each step in my onward path
 He makes new scenes to rise,
 And every joy he sends me
 Comes as a sweet surprise.

I see not a step before me,
 As I tread in another year,
 But the dust is still in God's keeping,
 The future his mercy shall clear,
 And what looks dark in the distance,
 May brighten as I draw near.

For perhaps the dreaded future
 Has less bitter than I think;
 The Lord may sweeten the waters
 Before I stoop to drink;
 Or if Marah must be Marah,
 He will stand beside its brink.

* * * * *
 Oh, restful, blissful ignorance!
 'Tis blessed not to know,
 It keeps me still in those arms
 Which will not let me go,
 And hushes my soul to rest
 In the bosom that loved me so!

So I go on—not knowing:
 I would not if I might,
 Rather walking with God in the dark
 Than going alone in the light;
 Rather walking with him by faith
 Than walking alone by sight.

My heart shrinks back from trials
 Which the future may disclose,
 Yet I never had a sorrow
 But what the future wisely chose;
 So I send the coming tears back,
 With the whispered word—"He knows!"

There are some who keep with each other in spirit, through all the overturnings to be met with; but where do they stand, and where is their shelter? Is not the Rock of Ages the sufficiency of such in all their exigencies? Yea, that which remaineth because it cannot be shaken, is a "hiding place in the day of trouble; a covert from heat and from storm, as the shadow of a great rock in a weary land; and also as rivers of waters in a dry place.—S. L. G.

At Home with the Pythons.

The python of Natal grows to a very large size, and as in the *Field* newspaper various inquiries were made some time back as to the measured size of various snakes, I take this opportunity of recording the dimensions of some of the pythons I shot. The measurements were made immediately after death, and when consequently the skin had neither stretched nor contracted. The largest python was twenty-one feet six inches in length, and measured twenty-seven inches round the body. It was of a beautiful olive and yellow color, spotted with yellow and black spots, having a gloss on its skin similar to that seen on a ripe plum. Another python that I killed measured sixteen feet, and was twenty-six inches in circumference.

The weight of these creatures could only be roughly judged of; but a fair estimate of their weight can be made from the following description: A rietbok, that weighed ninety-five pounds, I could lift off the ground and place on my pony's back, but the python which was only sixteen feet long I could not raise from the ground more than a few feet, and even then a great part of the creature was upon the ground. Thus, if I were to give a guess at the weight of such a snake, I should say it was two hundred pounds at least.

The python as well as the boa-constrictors destroy animals by crushing them in their folds; these snakes have no poisonous teeth as have several smaller snakes, and are not therefore dangerous to man; at least, they are not so if he is armed and on the alert. Still, there is no doubt that if one of these giant pythons once coiled itself round a man's body, the man would very soon be so squeezed as to be suffocated, though the snake is, I believe, disinclined to attack a man.

The first python I ever saw in its native home was a very large one. I was riding over some down-land about six miles west of the bay of Natal. Seeing the long grass moving in a suspicious manner, I rode towards it, and just caught sight of an enormous serpent gliding into an immense hole. This hole had been made by an ant-bear, or a porcupine, and was big enough to have allowed a man to crawl into it. I did not fire, as the snake's head was not visible, and a dead shot was therefore impossible. Shortly after I met a Caffre, who informed me that this snake was his enemy, as it had killed and swallowed a calf of his about ten days previously. Upon hearing this intelligence, I informed the Caffre of the snake's locality, and he intimated his intention of watching for his enemy.

Two days afterwards I was riding in the vicinity of the snake's residence, when I heard a Caffre shouting from a distance. Upon riding up to the man, I found him smiling and very proud the reason for which was that on the ground was an enormous python pinned down by about a half a dozen assagies, and to all appearance dead.

Upon pacing the length of this snake, I found it eight good paces, so that I estimated the length at about twenty-three feet.

The Caffre gave the following history of the capture of the monster:

From sunrise in the morning until sunset on the day after my visit to his district, he had watched the snake's hole, but saw nothing of it. On the following morning he again examined the snake's hole, and saw at once

that it had moved out during the night. Now a Caffre can follow any creature by sight just as a dog can by scent, and so the Caffre followed the trail of the serpent, and soon noticed that the monster was gliding toward the grazing ground of his cattle, most likely with the intention of eating more veal. This idea added speed to the Caffre's feet, and he soon came within sight of the python, as it was slowly advancing towards its prey.

As soon as the creature knew it was pursued, it made away towards some reeds and marsh, but the Caffre boldly pursued it, and when within a few yards of it, hurled one of his sharp assagies at the monster. A Caffre is a very good shot with a spear, and on this occasion he transfixed the python with his first shot. One assagy, however, merely stopped the snake, but did not entirely disable it. The creature turned and showed a determination to attack its pursuer, but several other assagies having been driven into the snake, it was soon helpless, and was then pinned down to the ground in the manner I had seen it.

Some time after this first adventure with a python, I had a very close interview with the largest I ever killed. Happening to be out shooting, and in search of buck, about six miles from Natal Bay, I was riding with a friend and attended by a dog. This dog was of the pointer breed, and was very fond of turning a buck out of cover. The country over which we were riding was like an English park, in which were small patches of brushwood about the size of a comfortable dining-room. At one of these patches of bush my dog stopped, and commenced acting in a very unusual manner. He pointed at the bush, then wagged his tail as he looked round at me, then drew back as though afraid, and so on. I at once knew that some strange game was in the bush, and I suspected that it was either a leopard or a porcupine; so, dismounting from my horse, I ran to the bush ready for a shot, my friend doing the same. On looking cautiously into the bush, my friend started back, exclaiming, "It is an enormous serpent!" At the same instant I saw the heavy, thick body of the python slowly gliding towards my dog. Raising my gun, I sent a charge of shot into the snake's body, and jumped back so as to avoid any attempt of the creature to spring at me. Having loaded the empty barrel, I approached with great caution, holding my gun ready, and peeping among the leaves and branches to catch sight of my enemy. It was well I did use caution, for the instant I moved the branches the serpent lunged forward, making a dart at my face as rapidly as a cat springs on a mouse, his enormous jaws open and extended wide enough to have taken my head in them. I was just beyond the monster's reach, or he would have pulled me down on the ground, and probably have crushed me before my friend could have cut or shot him. Before, however, another dart could be made at me, I sent a charge of shot into the python's head, which at once killed it. On dragging out, with considerable difficulty, this serpent from the bushes, I was surprised at the beauty of its coloring and its enormous size. The size at first is deceptive; when an animal is seen at first on the ground, among trees and bushes, it looks small, but when it is handled or seen near, it looks far more formidable. So was it with this python. At first I fancied

it was little more than twelve or fourteen feet in length, and that probably I could have dragged it along the ground, or knocked its head against a tree if it had attacked me; but when I found that two of us could scarcely drag it along the ground, and that, whilst as big round as a man's thigh, it was twenty-one feet in length, I realized what a formidable monster it was, and how poor a chance a man would have if he once allowed a serpent of this size to coil round him.

I believe the largest snake I ever saw was in the forests on the coast eastward of Natal. This snake was moving through the forest apparently in search of food, but it seemed rather lazy, and was gliding along scarcely as fast as a child could walk. I was sitting down in the bush with my hunting Caffre, when our attention was drawn to the snake by the noise it made among the leaves and broken branches. Caffres have great fear of any animal with which they are not thoroughly familiar, and this man informed me that the snake was a dead man poisonous one, and very fierce also. As, however, I recognized the python at once, I knew it was not poisonous, and so determined to follow and watch it, to see what it was about. I had no fear of being attacked by it, for I was armed with a double-barrelled gun, with which I could have shot the serpent. So I placed myself in its path, and waited its approach.

The creature came gliding along slowly, and apparently unconscious of my presence, until within a few yards of me. It then evidently had reached its home, for it gradually disappeared into a large hole, coil after coil passing into the mysterious retreat, until at length nothing was manifest but the tail of the serpent. From the estimation which I made at the time, I believe this snake was fully twenty-five feet in length.

Near the hole into which this python had glided there was a quantity of sand, over which the creature had passed. On this sand the trail or spoor was clearly marked, so that I at once examined this, in order to get my eye accustomed to the spoor of a large snake, and also to be able to judge in future what the size of snakes must be in order to leave certain marks. From the information thus gained I was enabled to form a very correct judgment of the size of snakes when I saw their traces, and on one occasion was astonished to see, on the banks of a stream near Natal, traces which could have been left only by a gigantic serpent.

This serpent, I believe, must have been above thirty feet long; and my belief was strengthened when I had communicated with an old Caffre, whose kraal was near. This man asserted that the snake had killed and eaten a half-grown cow, and that it was so long that its head was on one side of the stream before the tail had entered the water on the other side. On examining the stream where the snake had crossed, it was evident that, if this report were true, the snake must have been above thirty feet in length.

The python, as well as other snakes that destroy animals by crushing, are very formidable to monkeys and baboons. These snakes climb trees with great ease, and when hidden among the foliage cannot readily be seen. Thus a monkey, skipping from branch to branch, suddenly alights on a python, is seized with the rapidity of a tiger's spring, is held by the powerful jaws, and instantly fold-

ed over and over again by coils of the creature's body, and crushed to death in a second of time.—A. W. Drayson.—
Words for the Young.

For "The Fri

"Bear Ye One Another's Burdens!"

If all were to make an honest endeavour this injunction of the apostle, how full a sum would be added to human happiness! Let us each one ponder the matter, as much as may be, lay it home for himself, and earnest practice. Too often are the feelings of sensitive minds unnecessarily wounded in social intercourse, by what is called "boorishness." How much gratification has been afforded by the sentiments contained in Editorial of No. 39, present volume of "The Friend," it is hard to estimate; but no doubt it was very grateful to the feelings of many, particularly the spirit of the extract from Isaac Pennington; and we heartily wishes for himself and for all of that we may become more and more imbued with it. Perhaps few persons of our times was more careful in what may be called the "minor matters of the law," than was late much valued friend James Emten. This was such an air of meekness and gentleness in all his movements, as to render mere presence acceptable, and there are many examples of the same kind yet existing among us; no doubt, by their very walk and conversation an encouragement and strength to many. The following letter from J. interesting in connection with the subject written to one who was several years junior.

"5th mo. 24th, 1836.
"Dear Friend,—I think my last note commenced with two headings, the one being 'Esteemed Friend,' and the other 'Dear Friend.' As I omitted to remove the first, as was my intention, I have the best to explain what might be understood. After commencing as I did writing a line or two, I remembered that was not my customary way of addressing thee, and that I had better change it, which I did. The first is my common way of addressing business and other ordinary letters, but when I am writing to my own relatives, or to those whom I esteem as brethren in the higher relationship, I commonly use of the last salutation—and this is because I always feel a care not to depart from truth even in small matters. I have regarded thee as * * * and as such, I felt that love and sympathy for thee would justify me in using the language of truth, and also in making this frank appeal for the circumstance referred to.

Thy well wishing friend,
JAS. EXML

India Cashmere Shawls.—The first manufactured in India were made of cashmere, but for many years the wool from Cashmere goat has only been used. The animals are natives of Thibet, and attempt to raise them elsewhere have been fruitless. For several centuries the people of Thibet guarded the secret of making these shawls, and the government forbade them to sell them to foreigners. The goat's hair is long and silky, quite straight and of a fine shade. It is sent from Thibet to Cash-

stance of one month's journey. It is threaded with a mixture composed principally of flour, and when perfectly white, care is spun into threads and dyed of various tints, embracing all their shades and tints, dyes used excel anything of the kind in peculiar richness and durability. The best wool is from the inner coat of the goat, is only used in the manufacture of the elegant and costly garments.

The process of weaving is exceedingly slow quite novel in its execution. A single yard is composed of many pieces; each one oven separately. Their sizes vary; the largest one, about an eighth of an inch, and the smallest one not over a half square yard. A weaver does not employ ten weavers five to make, has from five hundred to two thousand pieces in it. The warp is placed in frames; the patterns are drawn out on paper, and the colored yarns wound on small spools, which are held in the hollow of the hands. It requires as many yarns in the work as there are colors in the pattern, which are secured on the warp with small pins (sort of ten needles). The right side is the under upon the frame, and is not seen by the weaver until the pattern is finished. An inch of piece is considered a good day's work, and is very compact, and the pieces are seldomly joined together that it is impossible to discover how the threads are woven as one. The shawl is without seam.—*Ed.*

For "The Friend."

It is pleasant to meet with such evidences, afforded by the following extracts from Scotch correspondence of one of our best papers, of the attention of other reformed bodies than our own being awakened to the supreme importance of that life of holiness, without which all other religious attainments will avail little. For as our author says, "It is not by an outward show, but by an inward virtue and a real life received from Christ and held in it, that those who are saved, are saved."

CHRISTIANITY THE RECTIFIER OF POLITICS.—Not to speak of the eternal world, it is to free Christianity that is to rectify the politics of nations. While a good civilization is exceedingly desirable, it is completely useless, however excellent in itself, if it is not set down in circumstances to be suited to its harmonious working. A people may be exquisitely constructed; but made to tell the hour with the unextinguishable; but if you set it down in a land instead of allowing it to work in air, under it entirely useless. So is it with the mechanism of a civil government; it may be so good, or ever so near to your ideal of perfection; but you find it useful or useless, or for much or good for nothing, according to the moral element in which you set it down.

They who work your civil machine to do so heartily as to mar its working; or they for whom it is wrought so intractable, so unruled, so depraved, the sooner it is removed, and a ruler more pure put in its place, so much the better you have to do with them. Now, the Scots in Scotland believe that what is to be done is not merely the employment of additional missionaries, or the intensifying of their utterances, or greater intellectual attainments; but a higher spirituality. They long

to see Christians exhibiting the softening power of Christ's grace by a sweet, gentle, Christ-like temper,—preaching by their conduct,—bearing on the secret atmosphere of a holy life the subtle germs of Christ's truth into the hearts of all around them. It is by knowing and loving and resembling the living, loving Jesus, that Christians can construct a satisfactory argument for their faith,—an argument more convincing and more powerful than any that could be written with pen and ink. The religion of Jesus flows directly from heaven,—must be free, and must be far more extensively diffused through our towns and villages. The aim of Baptists, accordingly, is to imbibe the spirit of the Bible, and diffuse the spirit of the Bible, and bring out the spirit of the Bible in their homes, and from their homes to all the relations, more local or more extended, which bind them up into nationality. This is the antidote to the moral corruption in the midst of us. God has provided it, and all experience, sweet or bitter, is found to unite in attesting its efficacy."

Central America.

BY MORELET.

Sharks.—We found in Campeche a passable inn. Its fare was the best which the country afforded; but, on the very first day, my suspicions were aroused as to the nature of a certain dish which occupied a conspicuous place on the table, and which the cook said was the flesh of the *cazon*. Further than this, he was not inclined to be communicative. The same afternoon, however, as I strolled along the beach, I observed a fisherman towing behind his boat some variety of sea monster which I almost instinctively connected with the suspicious dish at the inn. "Pray tell me," I inquired, "what fishes are those?" The man looked up in astonishment, and when I reiterated the question, replied, "Why, don't you see that they are *cazones*?" "Hold, my friend," I interrupted, "your *cazones* are veritable sharks!" But my fisherman was in no degree surprised at the announcement; he only shrugged his shoulders, ejaculated "*como no?*"—why not?—and went on with his work. I was not long in finding out that sharks of all kinds and colors constitute a prime article of food in Campeche, where they are eaten fresh and salt, roast, fried, and stewed, in all forms and on all occasions. And to avoid exciting alarm or shocking a prejudice which strangers may have in regard to them, the word *liburon*, which is the true Spanish for shark, has been banished from the gastronomic vocabulary of the good people of Campeche! I subsequently visited the public square, and there, among the fruits and fowls and vegetables offered for sale by long files of Indian women seated on the ground, I still found the inevitable *cazon*, the monarch of the market! He should be emblazoned on the arms of the city.

Ticks.—The forests too, are full of a variety of ticks (*Lodes*) called *garrapatas*, which bury their heads and claws under the skin so deeply as to render their removal impossible, without leaving some portion of their body behind to fester and fester in the flesh. On their native bushes they are thin and meagre in the extreme, not nearly as thick as a grain of flax seed, but when they fasten themselves on men or animals, they soon fill themselves up with blood, and become round as a bead, with only

little projections in the place of feet, and another scarcely perceptible projection indicating their mouth. Then they are helpless as drunken gluttons, and fall an easy prey to the first barn-yard fowl that comes along. They can not endure tobacco, and if the exposed parts of the person be washed with an infusion of the plant, their attacks may pretty certainly be prevented. Alcohol has nearly the same effect in keeping them off, or in detaching them after they have fastened on the body.

Subterranean Reservoirs.—Except within narrow limits, Yucatan is dry and sterile; so much so that the aborigines were obliged to profit by the cavernous nature of the country for their supply of water, which, disappearing rapidly from the surface, was collected in vast subterranean reservoirs called *senotes*. Without this natural and providential provision, the country would have been uninhabitable. The *senotes*, however, are not always wholly natural. Many have been vastly extended, if indeed they were not entirely excavated by man. That of *Bolonchén*, for example, astonishes us with its vastness, and the great extent and complication of its galleries. The Spaniards have in no respect equalled the great public works of utility of their predecessors.

Labor.—Labor doubtless is a hard condition of our existence; nevertheless love of family, ambition, and the desire to secure an independence, triumph over the natural repugnance with which it inspires us, to such a degree as to invest even the most fatiguing toil with a qualified charm. It is only in Spanish America that men are to be found so rich in their poverty as to be above the knowledge of want. Nothing can stimulate them to an accumulation beyond what is necessary to meet their barest necessities. Their happiness consists in repose; their ambition is limited to obtain sufficient for daily subsistence; and as to their families—they leave them in the hands of Providence, and consider themselves relieved from all further responsibility!

City of Carmen.—In an architectural point of view, the city of Carmen presents no striking feature. As stone is not to be found there, building materials are obtained from the neighboring forests. The roofs are generally thatched, though they are occasionally tiled with flat stones taken from the ballast of ships. On the banks of the Lagoon, where the houses are huddled closely together, these rustic roofs do not appear to great advantage; but outside of the commercial centre, in more retired portions of the city, they harmonize with the banana trees which shade them and with the primitive gardens which isolate every habitation. The streets, bordered with the white and red flowers of the periwinkle, and terminating in the surrounding forests, resemble the avenues of some imperial park; and the irregular paths that cross them and lose themselves in clumps of verdure on either hand, make a strange appeal to the imagination of the stranger, who is constantly tempted to explore the mysterious recesses to which they appear to lead. As one walks along contemplatively, he is suddenly startled by the whizzing flight of the humming-bird; but his eye scarcely falls on it, when seeming to emit a ruddy spark, it disappears among the branches, like some brilliant beetle, or rather like the sphinx, which it resembles in its flight. When

the sun approaches its zenith, and nature is sunk in silence and repose, the iguana may be surprised, extended on some branch of a tree, where he reposes in a state apparently between sleeping and waking; but his vigilance never abandons him. At the least sound he lifts his head, his throat dilates, his crest becomes elevated, and he listens without moving; but the changes in his color betray his uneasiness, his back of sky-blue deepens to purple, then he reflects the shades of the foliage which surrounds him, and in the midst of which he does not fall soon to vanish. The streets, as I have said, end only in the forest, which is an impenetrable thicket of thorny trees and vine-like plants, with velvety pods, which depend from the branches and when mature drop their seed on the ground to spring up again in new luxuriance.

Selected.

Day and night the prayers of my mother came up before me.—Until he was thirty years of age, Augustine was skeptical and immoral; yet his mother, the devoted Morrice, cherished the unshaken belief that he would become a christian; and this expectation gave ardor and importunity to her prayers in his behalf. "For nine years," he says, "while I was rolling in the filth of sin, often attempting to rise, and still sinking deeper, did she, in vigorous hope, persist in incessant prayer." In connection with her prayers to God, she frequently and affectionately admonished him, and with weeping, entreated him to abandon his sins, and devote himself to God. These tears made a deep impression on his heart.

Speaking of himself as he was in his unconverted state, full as he was of false philosophy, in relation to his praying, weeping, agonized mother, he says: "Thy hand, my God, in the secret of thy providence, foretook not my soul; day and night the prayers of my mother came up before me, and thou wroughtest on me in a way marvellous indeed."

Perhaps few things are more to be lamented, than that many of us are not enough convinced that there is no advancing in true Christian experience, and inheriting the riches and privileges, and consolations of the gospel of Christ, without submitting to his yoke, and bearing his cross.—W. G.

THE FRIEND.

SIXTH MONTH 3, 1871.

SUMMARY OF EVENTS.

FOREIGN.—The week ending on the 28th ult. was a terrible one for Paris. It was hoped when the government forces effected an entrance, that the insurgents would soon yield, and abandon a contest which was evidently hopeless; on the contrary, they evinced the utmost desperation, and prolonged the struggle throughout the entire week. When the government troops took the barricades in the centre of the city, the insurgents retired toward the eastern part, and held the territory adjoining the walls from Montmartre, north, to the river on the south-east, including Belleville, Pere la Chaise, Montmartre, &c. They here fortified themselves and continued the work of destruction by throwing petroleum shells into the city. While the bloody struggle was raging fierce conflagrations prevailed, by which it is estimated that at least one-fourth of the city buildings were destroyed, including many of the finest public edifices, which had been considered the pride and ornament of Paris.

In a circular of the 28th, Thiers announced the capture of the heights of Belleville, and stated that the insurrection was compressed within a space of a few hun-

ded yards, between the French and Prussian armies, and the remaining insurgents must die or surrender.

A special dispatch to the *New York Herald*, on the evening of the 25th, says: The remainder of the insurgents surrendered unconditionally, at nine o'clock this evening. The slaughter of the 24th and 25th, and the anticipated suppression of the Commune has cost over 60,000 lives, and the destruction of a third of Paris.

Another dispatch says: It is calculated that there are now upwards of 50,000 dead bodies in the houses and cellars of Paris, many of them women and children. A portion of the women were armed and fought furiously, others occupied themselves in spreading the conflagrations which desolated the city.

Assistance in suppressing the fires came from the surrounding country, and did good service. Foreign firemen also came to the rescue, including the fire brigade of London.

Favre, in a dispatch to the representatives of France in foreign countries, says the acts of the insurgents are of a criminal and not of a political nature, and he, therefore, desires them to request neighboring nations to extradite those who maintain their territory. The Spanish government has decided to stop all French refugees at the frontier, and deliver them up to the Versailles authorities.

Many numbers of the insurgents have been captured. Many of their leaders perished during the conflict, and others are now prisoners. The report that Rochet, an agent to Belgium is now said to be incorrect. He and many thousand others were captured and sent to Versailles.

Among the public buildings destroyed are the Palace of the Tuilleries, Hotel de Ville, Ministry of Finance, Prefecture of Police, Court of Accounts, Palace of the Legion of Honor, Monte de Piete, and others. The Legion of Honor was only partially destroyed. The library with its great collection of valuable books was burnt.

A dispatch from Spain to the *London Daily News* says, there is great agitation in Andalusia and Catalonia. Don Carlos is at Bayonne. A Carlist movement is imminent in Spain.

The official result of the census in London just taken, shows a total population rising 3,250,000.

The German Parliament has approved the supplementary clause to the postal treaty between Germany and the United States, under which letters will be sent forward by sea to and from America at the rate of 2] groen for every five cents, per half ounce.

Advice from Buenos Ayres to 4th mo. 27th, have been received. The death rate from yellow fever had fallen to about one hundred daily.

By Paris dispatches of the 29th, it appears the insurrection is completely crushed. After the capture of the heights and Pere la Chaise, the Commune held only one position, and when the government forces advanced upon it on the 28th ult., the insurgents hoisted a white flag and surrendered. They were immediately disarmed, and the great rebellion then ended.

General Vinoy is appointed Governor of Paris. It is proposed to divide the territory of Paris into the capital and twenty military districts, each strongly garrisoned, and this arrangement will be maintained until order is completely restored. Owing to the efficiency of the plans adopted by MacMahon for storming the barricades, the Versailles troops did not suffer heavily during the fighting in the streets. The loss of the army altogether is said to be only 2,895. The slaughter of the insurgents is so great that burning the bodies is seriously proposed as a sanitary measure.

The trial of the Communist leaders commences the present week. Conviction is inevitable, and it is believed every one will suffer death. Military law has been established in the city, and executions are daily made at the Champ de Mars and other places. The insurgents are shot in companies of fifty and one hundred men at a time. The disarmament of the National Guard is proceeding. Multitudes of people have been arrested.

In the insurrection the Communists placed many persons of distinction and influence in prison as hostages, announcing that their lives would be sacrificed if the war was pushed to extremities. In fulfillment of this threat sixty-nine hostages, including an Archbishop of Paris, the Mexican ambassador, several Archbishops of ecclesiastics and ten nuns, were shot on 24th ult., in La Roquette prison. One hundred and sixty-nine other hostages were saved from a similar fate by the capture of the prison before the insurgents had the opportunity of putting them to death.

The German papers have seized letters from leading members of the Paris Commune, disclosing a conspiracy against the government of Belgium. A plot had been

formed for the insurgents escaping from Paris to proceed to Brussels where the radical movement was continued. An insurrection was to be incited, the British States—*Miscellaneous*—Mortality in Philadelphia last week 242, which is 62 less than the corresponding week in 1870.

The U. S. Senate adjourned on the 27th ult. A treaty with Great Britain was ratified by a vote of 12. An officially certified copy of the treaty was forwarded to the President.

On the 27th ult., a sad disaster occurred at the Pittston coal mine, owned by the Lehigh Valley railroad Company, and worked by C. A. Blake & Co., New York. The shaft took fire, it is supposed, and rapidly gained headway. It was believed there about 40 men in the mine at the time. Up to noon the 28th, thirty-seven men had been taken out, fifteen of them being dead, and most of the others in visible and past recovery. The shaft was 300 feet and the mine, like that of Avondale, had but one level.

The debt of New York City now amounts to \$61,000. The city holds real estate and other property estimated to be worth far more than the municipal debt.

The Markets, &c.—The following were the quotations on the 29th ult. *New York*—American gold, 111 1/2. U. S. sixes, 107 1/2; ditto, 5-20's, 186 1/2. U. S. 10-40, 5 per cents, 109 1/2. Superfine flour, \$3.50; finer brands, \$6 to \$10.25. White Genesee, \$1.80; amber State, \$1.66 a \$1.68; No. 2 of spring, \$1.43 a \$1.49. Oats, 67 a 69 cts. Eye, Western mixed corn, 71 a 75 cts.; yellow, 75 a 78 cts. *Philadelphia*—Cotton, 17 a 17 1/2 cts. for upland Louisiana. Cuba sugar, 94 a 94 cts. Sup. flour, \$3.25 a \$3.50; finer brands, \$6 a \$9. Wheat, 1.80; Indiana red wheat, \$1.65 a \$1.68. Low corn, 75 cts. Oats, 67 a 70 cts. The arrivals of beef cattle at the Avenue Drove-yard, on the 29th, were: Ayrshire, 7; ditto, 1; 8 cts. fair to good at 4 and 4 1/2 cts. per lb. gross for clipped. Hogs, 87 per 100 lbs. net, for corn fed. *St. L.* Spring wheat, \$1.26 a \$1.30. Mixed corn, 60 a 65 cts. 49 1/2 a 52 1/2 cts. Lard, 10 1/2 cts. *Chicago*—wheat, \$1.26 1/2. No. 2 corn, 52 cts.

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From "Good Health."

Consumption.

BY CARL BOTH.

During a more recent period, when the *specific principle* theory of Consumption was the ascendant, it was natural that a *specific remedy* should be sought for. At one time *cury* was everywhere the most prominent remedy, it being thought that it possessed the power of destroying the *specific principle*, but the end was found to be bad. Another of the specific remedies, was what was known as the "emetic cure." It was thought that this specific principle of the disease (noxa) could in some way be induced to leave the body and be ejected through the operation of emetic. Antimony, arsenic, lead, gold, silver and other minerals, especially iron (when it became known that this metal formed a constituent of the body) have played a conspicuous part in the specific cure treatment. One time, prussic acid gained a high reputation as a specific, though opium maintained the first position, either by itself or in conjunction with sugar of lead. New remedies came in constant demand to satisfy the failing patient, who, like a drowning man, was ready to catch at anything. Sulphur and sulphuric acids were recommended by one; creosote, gums and resins, by another; and chloride of ammonium, with sea bathing, or sea-salt, &c., by another, and so on, *ad infinitum*. The great Hahnemannian *specific remedy* consists of animals suffering from horse glanders (Rotz-gift), in very high dilutions. Others recommended the poison of bees, and of venomous snakes, as the better antidote. In conjunction with a very strong faith and a lively imagination, it is not improbable that some of these remedies may have proved useful to patients. The effectiveness of this class of remedies, however, would doubtless have been more appreciated, had they for a basis something better to rest upon than such very highly diluted infinitesimal quantities of any physiology, physics, chemistry, and anatomy, that it would be impossible to determine. After the discovery of iodine it was thought that no remedy could be made to supercede it, like all previous specifics, it failed to

meet the expectations of its advocates. In the meantime the views of Laennec became predominant, and the conviction more or less established, that the disease was absolutely incurable. This view, however, was very strongly opposed by Broussais, who, by bleeding, thought he could extract the diseased blood, and, by creating new, save the patient; but his failures in practice only served to fortify the views of his opponents.

As the result of these opposing views relative to the curability of Consumption, greater attention was paid to the present comfort of the patient, by seeking to relieve the more urgent symptoms, and, when practicable, by sending them to different places for change of air, diet, scenery, &c., in accordance with the wishes or caprice of the patient, or the prevalent practice of the time. At one time, it was the sea, at another, Italy, then Egypt, and then to Greenland, because Consumption was not found there; then, again, to the south of France. They were also sent to coal mines, because the workmen were very seldom troubled with Consumption; and one man started the idea that living in stables was beneficial, because persons employed in them were free from this disease. Stables having extra accommodation, were therefore built for this purpose, but continued to be used only for a very short period.

The discovery of iodine in cod-liver oil by a chemist, led to its very general use some thirty years since in Germany. It was introduced into England by Bennet, and highly recommended by Williams, of London; and very soon became almost universally used as a remedy in this country. Its high reputation was not altogether due to imagination, as may be seen from the following. The poorer classes of Europe very seldom, if ever, ate the flesh or fat of animals, being unable to procure them. Their principal diet was composed of potatoes and rape-oil; an unwholesome vegetable oil, used principally for burning purposes. When such half-starved persons went to the dispensaries, and were treated with cod-liver oil, it was found that they immediately began to improve, and to gain in flesh and weight; and hence the prevalent idea of its curative qualities and extensive employment; but good beefsteak, with plenty of bread and good butter, would have produced similar, if not better results.

The demonstrations of Liebig relative to life—that it was a burning process through oxygen, and in reference to which Henle jokingly remarked, "if so, then we should be able to sustain latent life in the body by the exclusion of oxygen, as in grain by the exclusion of moisture"—led to the extensive use of fusel oil, which obtained a great reputation in England and in this country. A speculative Englishman, from the demonstrations of Liebig and the hint contained in the playful remark of Henle, concluded that if some remedy were employed which contained no

oxygen, the wasting or burning away of consumptive lungs might be arrested; and as fusel oil contained very little oxygen, the formula of which as used is $C^{10}H^{10} + 2H^2O$, he experimented with it, and published a pamphlet on the subject. In this way fusel oil came into use, and was largely prescribed for consumptives, very much to the disadvantage, however, of the digestion of the victims. Fusel oil may be recognized as one of the ingredients of vile liquors which makes people sick when they drink them.

In this connection we may here mention the use of alcohol as a remedy; it being still recommended by many physicians at home and abroad. It is one of the remnants of Brown's theories of diseases (based upon Galen), and of their treatment,—that want of force should be treated by stimulants. On this subject Dr. Anstie, of London, has the following: "The question of alcohol in phthisis of adults is hotly disputed; on the one hand, many authorities maintain that it is an unmitigated evil; on the other hand, the treatment possesses numerous advocates, and we even meet with records (by Flint and others) of patients almost exclusively nourished upon an alcoholic diet for prolonged periods, with apparently beneficial effect." "This subject has engaged our particular attention, and without expressing a very confident opinion, we have good grounds for believing that the following is a near approach to the truth." "There are two classes of cases in which alcohol appears to play an important part in the arrest of phthisis." "In a class of patients who have delicate skins and perspire very freely, and with whom, at the same time, oil and fatty matters habitually disagree (a not very common combination of conditions, but one which is seen in a certain number of instances,) we have more than once seen remarkable effects produced by the entire abandonment of all medication and the employment of large doses of spirit—whiskey or rum; and a singular point in these cases was the tolerance of alcohol that was shown, even from the first." "Our own experience has led us to believe that the question must be judged just as we have proposed that it should be judged in cases of acute disease,—*experimentally*." "In each case the effects of experimental doses upon the form of the pulse-wave, and on the temperature, and the elimination of alcohol by the kidneys, should be carefully tested; and according to what we have noted, in observing a large number of cases, we are justified in believing that when alcohol reduces temperature, and the dicretions of the pulse, and fails to pass away in notable quantity by the kidney, it *always does good*; but that the slightest degree of narcotic action of alcohol is harmful."

Our own opinion, however, of the action of alcohol in Pulmonary Consumption, and in cases that are mistaken as such, is: that nothing brings the patient more quickly and surely

to the grave, especially if taken during the period of tuberculous formations;—that by its fat accumulations it excludes minerals from the blood which are really the only hope of cure, and makes the death of the patient one of restless torture, when by other treatment he might have recovered; or, if otherwise, come to his death like a person falling asleep, without struggling and torturous suffocation.

We conceive that alcohol helps a consumptive person much in the same way as it helps a man failing in business, mind, or capacity. That it makes the patient feel better, in the meantime, while under the influence of the alcohol, we will not deny; but his feeling better and being better are two very distinct things.

The old Greek treatment of inhalations was revived again in Germany about twenty-five years ago. At first, chloride of ammonium was used; afterwards, narcotics were employed, from which the smoking of stramonium cigars had its origin. It was not long before other vapors were employed, and this treatment, in different variations, came to be employed by many physicians. To inhale finely dispersed liquids, holding medicine in solution, is one of the latest modifications of this treatment. There can be no doubt that many suffering from chronic bronchitis have been benefited and temporarily relieved by this method of treatment; and more especially is this the case in asthmatic affections, its effects being often immediate.

What was known as the cold water treatment of consumptives has also been somewhat extensively employed, but always with serious injury to the patient. To visit these cold water institutions and witness the chattering of teeth, the blue lips and nails of the poor fellows under treatment, was enough to call forth the pity and commiseration of a stone. The grape-cure has been employed with great benefit to many sufferers, by rectifying their digestion, and, with this object in view, is still recommended by the best physicians in Europe. But the milk-cure has proved even more beneficial, especially to the wealthy, whose means have permitted them to visit Switzerland, the Pyrenees, Sicily, or Peru, and to enjoy the best milk in connection with the pure mountain air. That most consumptives will feel better under these changed conditions of air, scenery, &c., than at home, shut up in a sick-room, especially for the first few months, it is not at all difficult to comprehend; while there are many cases of chronic bronchitis and catarrh which are in this way really cured.

(To be concluded.)

Fame.—A man writes an elaborate work upon a learned subject. In a few years' time, another man writes an elaborate work upon the same learned subject, and is kind enough to allude to the former author in a foot-note. Twenty or thirty years afterwards, this second man's work is also absorbed in a similar manner; and his labors, too, are chronicled in a foot-note. Now, the first man's fame, if you come to look at it carefully, is but small. His labors are kindly alluded to in a foot-note of a work which is also alluded to in a foot-note of a work published forty or fifty years hence.

Surely this *fame* in a foot-note is not much worth having.—*A. Helps.*

Memoirs of Mildred Ratcliff.

(Continued from page 322.)

A part of a letter from Mildred Ratcliff to Henry Hull.

"15th of 8th mo. 1799.

"Most dear and inwardly beloved friend,—Hearing of thy conclusion to visit the inhabitants of Kentucky, my heart is concerned to write to thee, in that love our Holy Leader exhorted his disciples to love one another with, when he was about to leave them as to his outward appearance. I have no doubt but thou, as well as unworthy me, have been sensible that there is a union of soul with those who seek not the honor and vanity of this world, but endeavor after a ready and humble obedience to the voice of the true Shepherd, and cheerfully to follow Him in all his requiremgs. I doubt not but thou hast experienced with me the overflowings of this love and union of soul which the world knows not of. This love constrains me at this time to give thee some account of my inward exercises. When I parted with thee, I hardly expected to have written so soon, but hearing thou hadst concluded to go to Kentucky, I could not feel easy without informing thee of the satisfaction I have with thy concern for that place. May the All-sufficient Arm of Power go with thee into that strange country. Mayst thou, dear friend, renewedly experience the fulfilling of that declaration, 'My grace is sufficient for thee.' I believe, through watchfulness, thou hast, and wilt more and more witness a growth in a concern for the good of mankind universally.

"I have, as I informed thee, five brothers with their families in that State, who feel very near and dear to me. Two of them are professors, as I once was, in the Baptist society. No tongue can tell the earnest breathings of soul I feel for them, with all my near relations after the flesh, that which may arise, shake themselves from the dead and formal worship they have been so long in; and come to own and to worship the Father, in Spirit and in Truth. This alone is acceptable worship.

"Oh, my friend! I felt much freedom and innocent love to thee, and received thy kind invitation to a communion of this kind, in that love wherein a man will lay down his life for his friend. In His love, his children can feel freedom indeed, and declare of his goodness. This makes some of his dear children willing to leave all that is dear to them in this world, being as fools in the eyes of those who know no better, to encourage the feeble-minded, and to invite others to come, taste and see how good the Lord is. Oh my soul knows He is good! Indeed he has been pleased renewedly to fill my soul with the overflowings of his love for these several days, so that at times I have felt lost in wonder, love and praise. Whilst I had thine and thy dear companion's encouraging company, and almost ever since, I have felt that I could adopt Joshua's resolution: Let others do as they will, I, through the help of Him who is able to give sufficient strength, will surely serve the Lord continually, that nothing may be able to separate my soul from him: for I am deeply sensible, that without His Arm to support, I shall fall by the hand of the enemy.

"I may give thee, my dear friend, some account of the visitations of Divine love to my

soul when a child. When very young I impressed my heart with the love of virtue and raised in me a hungering and thirsting after the enjoyment of his presence. Knowing the integrity of my heart, and that I was a weak vessel, and liable to be overcome by the unwearied enemy, he was pleased in the abundance of his mercy, plainly to discover me in a dream, how unwearied the devil would be in striving to take possession of me and to keep me from entering my Father's house, where there are many mansions.

"I saw in my sleep, when very young, an enemy of man, as plainly as if I had seen him with my mortal eyes. It was with him struggling, whilst on the soft and miry car I kept out of his hands; being many times my dream, as I have been since, ready to fall and give myself up to him. I could hardly put one foot before the other, I was so much and encumbered in the spongy ground. Sometimes he would have one paw open to hold me behind, whilst he would flash fiery darts in my face, so that I was almost overcome. But praises forever be given Him who will not utterly forsake any who rightly call upon him, he suffered not his hard master to take possession of me, but encouraged me to press forward, until I thought my feet were set upon a firm and beautiful path which led straight to my father's house. When I felt the earth under my feet was hard and firm, I thought I flew with much speed before my enemy, so that at times I left some distance behind. Oh! the joy I felt when I could get some distance before him towards my place of abode. I thought I wings and did fly, so at times he could come near me; and yet, through forgetfulness and loitering, at other times he would be close to me whilst I was unaware. The devil would lift up my wings again, and fly out of his reach. I shall never forget, I believe whilst in this life, that although I thus went on his way, he was unwearied, continuing his chase after me to the door of the house into which I flew. Then he gave over attempt to get me, and returned to his place. When I was safely in the house I thought said, 'Satan, I fear you not now! I am in my father's house!' I looked out, and saw him turn his back upon the house, for he could come in. I wish not to be tedious to thee, dear friend, in thus writing my dream; feeling my mind open in the overflowing of the Father's love, I am constrained to confess of his goodness to my poor soul even when a child.

"I have looked upon this dream as a great favor indeed, because it discovered plainly to me the subtle snares of the enemy of my soul. I have often since seen, and have had to experience the hard trial of his fiery darts flying in my face, as I saw in my sleep. Encouragement I received from my dream, that if I would not give up to the enemy, I would continue to press forward, although through great difficulties, I should at last enter into my Heavenly Father's house where he could never come.

"I have an undoubted right to believe I am no longer safe, than whilst we are in the watch tower. Oh! shall all that is in me, that I may not be found sleeping with the thief of souls shall come, but that I shall be on the watch, that he may not overthrow or rob me of my eternal salvation.

"Bear with me, my friend, in thus writing

feel a freedom with thee, now as when in my company, which has not been common. I find comfort in thine and thy companion's fellowship so large here to relate. But I know who alone deserves the praise. I believe I may say in truth, I love him whom I have reason to believe, love him in whom I trust, the Lord of glory. "O," saith my soul, as the company of his dear children is so delightful to me here, may nothing ever be able to keep me from following the footsteps of the true shepherd, who said, "Ye are my friends if ye do whatsoever I command you." May I never break or draw back from doing whatever the voice of Peace may be pleased to command me, so that he may number me among his friends with his friends. "Of a truth His love is greater to me than the honey in the honeycomb." May I go on with those who faithfully follow the meek and humble Jesus, so that we may all meet in his kingdom, where there will be no more parting. This I have thought, loved friend, will make up for all we may be to go through in this life."

How animating is the hope held out in the latter part of the above letter, that the Saviour's love may, through faithfulness, become dear to our taste than honey or the honeycomb; inciting to increased diligence in following the meek and lowly Jesus, so that, through mercy, all may meet where all tears shall be wiped from all faces, and sighs and farewells be a sound unknown. Which, M. R. encouragingly writes, will make up for all the sorrow and the suffering we may have to endure this life. May we never lose sight of this, on the great recompense of reward held out to the encouragement of those who, through any tribulations, seek after that rest promised for the people of God, "Exceedingly abundantly above all that we can ask or think" is the language of the apostle when describing the riches, the joy, and the blessing of the heavenly kingdom. "Ye have not seen, nor heard, neither have entered into the heart of man, the things that God has prepared for those that love him." With these promises, may we all, younger and older, press towards their eternal fruition, putting nothing too near or too dear to part with; but rather saying with the apostle, "I will not my life render unto myself, so that I might finish my course with joy." Surely light and darkness are not made unlike, that the peace of God which passeth understanding, and the fading and unsatisfying assurance, which arise from a complacency with the spirit of this vain and deceitful world, cover when the heart is given up to the lion, how he watches over it; saying as he of his vineyard: "If the Lord do keep it, I will water it every moment: lest any hurt it will keep it night and day."

Oh! the exceeding depth and riches of the Saviour's mercy! "The love of God in Christ is to our poor, lost souls! But in order to avail ourselves of this mercy, we should be a correct and lively sense of the destruction and misery from which we are, or may be delivered; the crown of glory to which we are called; and especially that stupendous act of heavenly love which opened a way for lost sinners to become restored to the state in which our first parents by transgression—the humiliation, suffering, and death of our dear Son of God. Surely the precious price paid for us, should induce us to glorify in an immaculate Lamb that was slain, in our

bodies and in our spirits which are His; and cause us in all lowliness and meekness, to walk worthy of the vocation wherewith we are called; till we all come in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fullness of Christ.

(To be continued.)

Central America.

BY MORELET.

Palizada.—*Dye-woods.*—A few years ago, Palizada was only a miserable hamlet, exclusively inhabited by Indians. But the discovery of dye-woods in its neighborhood immediately created a business movement, and rapidly ameliorated the condition of its inhabitants. A number of young mulattoes without family or fortune, a disinherited race which the laxity of morals in Spanish America rapidly multiplies, first sought here the means of subsistence. Then the tailors, barbers, and merchants, in the hope of sharing the benefits of the new settlement. The war in which we were engaged with Mexico, in 1835, also introduced into Palizada a few Frenchmen, victims of the hatred which the success of our arms had excited in the breasts of our enemies. I was not a little surprised to meet with compatriots in this swampy, unknown region. They all seemed to be doing well, and to have no regrets for what they had lost by their expulsion. The trade in Campeachy wood is here, as in the island of Carmen, the only source of revenue, and the only calling pursued by the people. Every thing in the way of enterprise and capital concentrates in this pursuit; that is to say, in buying woods at the lowest prices here, to sell them at the highest possible rates at the Lagoon. This operation is an easy one with ready money, for the Spanish proprietors, continually driven to expedients for gratifying their ruling passion, that of gambling can never reject a golden appeal, and they submit to almost any reduction of price in order to procure ready money. When the supply of wood is scarce, the people are often driven to painful straits; but it is impossible to feel any great sympathy for a population possessing a soil so productive and fertile, and who are yet so indolent to turn it to account. Notwithstanding the size of the market, and its growing importance, it has no market. The commonest necessaries of life, and such things as game, fish, &c., which abound in its vicinity, can only be got with difficulty, and at exorbitant prices. In fact, every pursuit is absorbed in the prevailing struggle for dye-woods, precisely as in arid countries all industry is swallowed up in the struggle for gold, regardless of the thousand other treasures which nature spreads out on every hand.

Floating plants and birds.—The vast swamps surrounding Palizada are worthy of the attention of naturalists, and if known, would become a very El Dorado of hunters. Among the curiosities of the region is a singular plant with long fibrous roots, which vegetates on the surface of the water, spreading out from the shores of the lagoons and sluggish canals in a net-work of verdure, like a floating meadow. It never spreads entirely over the channels of the canals, which are consequently left open for navigation, but elsewhere it is so dense as to be impenetrable to boats, and in turn supports other varieties of plants and flowers. I have said that this low country is

studded here and there with little hills, almost deserving the name of islands, which rise among the swamps and above the general overflows. They are always densely wooded, and are the haunts of black squirrels and many other varieties of animals. But these are of course few in numbers as compared with the feathered inhabitants of these marshy regions. The latter through the earth, the air, and the water in countless multitudes, as they have doubtless done from the earliest ages of the world. Innumerable web-footed and long-legged birds swim, plunge, and fly around the trawler; the *tattler* with his hard crooked neck, trisk; heron white as the spotless snow, the shy spoon-bill in its pink plumage, the long-necked flamingo with flaming wings, infinite varieties of teal and ducks, and last of all the crane slowly pursuing his stately walk, or standing still and gazing solemnly on vacancy. Different species of birds of prey utter piercing cries, and describe great circles above the tree-tops. They pour rapidly into the swamps in search of prey, but instead of finding it they frequently fall into the hungry jaws of some alligator, concealed beneath the floating vegetation. And finally the vulture, perched on some dead tree-top watches over the evolutions of the feathered multitude. To the farthest limits of the horizon, one sees only birds filling the air and thronging the water. The greater part of these live on terms of strange familiarity with the cattle which roam over the savannas. I have frequently seen a white heron make use of the back of a cow or bull as a means of transport across a stream. It required some little effort for the bird to maintain its equilibrium, but it never abandoned its post before reaching the point for which it had set out. The turtles, which are equally numerous, contribute, in spite of their timidity, to the general animation. Now they swim in the open water, scarcely rippling its surface with their flippers; now they float on its bosom, and anon drag their heavy bodies toilsomely along the shore.

But of all the feathered inhabitants of these humid regions, the *jacana* is most distinguished for his grace and vivacity. Always in motion, he skims lightly, accompanied by his mate, over the floating verdure of the lagoons, tripping dexterously from leaf to leaf, as if fearful of wetting his toes. Nature has endowed him with a formidable weapon; he conceals beneath his wing a spur as sharp as steel, with which he can strike his enemy with fatal force. But he is by no means quarrelsome; when disturbed, he flies off with a scream to some other point, not far distant, having previously assured himself, from the top of some tall tree, that it is a safe retreat. After alighting he remains perfectly still for a moment, with wings expanded, ready for a flight in the event of the slightest alarm. This charming bird, I afterwards ascertained, is found all over tropical America. The Spaniards call him *gallorente*, and the Indians of Tabasco *chechnab*, bird of the *nab* or nymph.

Contentment.—When our meal was concluded, and every one had lighted his cigar, I questioned our host touching his solitary existence. His family consisted of a wife and two young children; his furniture of a couple of hammocks, a mat, and a few cooking utensils. His gun, fishing-line, and a small cultivated field near by supplied him with provi-

sions; when he had an abundance of these, he exchanged the surplus for such useful articles as the boatmen, who occasionally landed here, happened to bring with them. He had never been further away from this spot than to Palizada, and had no desire to exchange his solitary life and frugal independence for the excitement and sweets of civilization. "Porque?" Why? he exclaimed interrogatively, when I asked him if he would not like to see the great ocean, and the ships and people of other lands. "Porque? soy contento!" Why; am I not content? Nor was he alone in his philosophy; hundreds like him live and die in a like manner, without passing or seeking to pass beyond the congenial solitudes of the familiar wilds where their fathers lived and died before them.

Siesta.—Night, under the tropics, seems less a period of repose than the midday hours. When the sun reaches the zenith, as if by common accord, the breezes subside, the leaves droop, the birds retire to the coolest recesses of the forest, and man himself relapses into a sympathetic silence. Perhaps it was then that I most enjoyed the strange and rich variety and novelty of the scenes around me. In a half lethargic state I would lie back in the boat, and let the landscape float before my half-closed eyes, until gradually I would seem to lose my identity and become part of the scene itself, and absorbed in its mysterious embrace. Then I would drop off in slumber as dreamless and profound as if I had never known existence, nor shared the hopes and fears of human life.

To the Editors of "The Friend:"

In looking over the remarks of your Guernsey county correspondent, entitled "Tibit for Quakers," in the 33d number of the present volume, I felt inclined to make a few observations thereon. I was a member of another religious denomination till the meridian of life, consequently was not in the habit of using the plain language. About that time I was drawn to the Society of Friends, yet to many of its testimonies I felt a strong natural opposition, and to this of using the plain language particularly so; and when I was made to yield something like obedience to the requirements of truth, I felt and do still feel fearful lest I should imitate Friends in any practice which has not its foundation in truth. The deficiency alluded to by your correspondent, of using "thee" when "thou" is the proper word, is one that I never thought it right to copy. I am glad to see the subject introduced in the columns of "The Friend," yet do not approve the manner in which it is treated. Your correspondent thinks the deficiency so great that "Friends have not any plain speech such as cannot be condemned amongst them at this day." Now, while we admit and regret that the incorrect use of *thee* is too prevalent, I think it may safely be asserted that there are many Friends who do use the plain language even in this day. The error lies in making use of the objective *thee*, when the nominative *thou* should be employed.

Your correspondent says, "he would as lief hear Friends use *you*, to a single person, as *thee*, at all times correctly or incorrectly." Here he admits *thee* is sometimes used correctly; but you is never correct when applied to a single individual.

We frequently hear the maxim "of two evils 'tis wise to choose the least," but he

seems quite as willing to take the greatest; but both evils might be avoided by returning to the practice of early Friends and scriptural example, by using *thou* in its proper place.

There are many to be met with in the present day, who think and designate this as one of our minor testimonies, and of but little importance. It has been truly remarked, the testimonies of Friends are so interlocked and dovetailed together that one cannot be removed or fall to the ground without weakening the whole: Friends have never thought themselves at liberty to pick and chose in this matter, and like some of old to say, "With our tongues we will prevail: our lips are our own, who is lord over us?" The support of these precious testimonies is laid upon us and we cannot, as we believe, speak truthfully in any other way, and why should we abandon the plain language? Why should we not endeavor to uphold it by laying aside every custom contrary thereto? The strong good sense of Geo. Fox was never more manifest than in the defence of the plain language. We read in his journal that when imprisoned in Scarborough Castle, a priest, with the widow of Lord Fairfax, came to see him, he asked G. Fox "why we said thou and thee to people, for he counted us but fools and idiots for speaking so." Geo. Fox says, "I asked him whether they that translated the Scriptures, and that made the grammar and accidence were fools and idiots, seeing they translated the scriptures so, and made the grammar so, thou to one, and you to more than one, and left it so to us. If they were fools and idiots, why had not he, and such as he, that looked upon themselves as wise men, and that could not bear *thou* and *thee* to a singular, altered the grammar, accidence, and Bible, and put the plural instead of the singular. But if they were wise men that had so translated the Bible, and made the grammar and accidence so, I wished him to consider whether they were not fools and idiots themselves that did not speak as their grammars and Bibles taught them; but were offended with us and called us fools and idiots for speaking so."

In bringing this subject before the readers of "The Friend," I have felt the great influence of parents, especially the mother, in correcting or perpetuating this and other corrupt customs. From them the infant mind receives its first training, its first impressions so deep and lasting. The quick eyes and ears of children are wide awake to perceive when precept is not enforced by a consistent example; and it is certain that many of the present generation who use the pronoun *thee* in the manner complained of, can trace it to the custom of their parents, who have not been sufficiently informed or careful in this particular. Teachers of youth should give this subject a thoughtful examination, and if this custom is unsupported by grammatical rule and scriptural usage, is it not our duty, as ability is given, to retrace our steps and return to the wholesome, correct practice of early Friends. That it will be somewhat difficult I well know, for I have had it to learn; but I believe peace will ever be the reward of those who humbly submit to the convictions of truth. William Penn says, "Endeavor to do right, habit will make it most agreeable."

Winona, Ohio.

Do not adventure much until you are certain of the issue.

IN A GARRET.

BY ELIZABETH AKERS ALLEN.

This realm is relegated to the silent past,
Within its drowsy shades are treasures rare
Of dust and dreams; the years are long, since last
A stranger's foot-fall pressed the creaking stair.
This room no housewife's tidy hand disturbs;
And here, like some strange presence, ever cling
A homelike smell of dry, forgotten herbs—
A mazy odor as of mouldering things.

Here stores of withered roots and leaves repose,
For fancied virtues prized in days of yore,—
Gathered with thoughtful care, maybe by those
Whose earthly ills are healed for evermore.

Here shy Arachne weaves her endless thread,
And weaves her silken tapestry unseen,
Veiling the rough-hewn timbers overhead,
And looping gossamer festoons between.

Along the low joints of the sloping roof
Moth-eaten garments hang, a gloomy row,
Like tall, fantastic ghosts which stand aloof,
Holding grim converse with the long ago.

Here lie remembrances of childish joys,—
Old fiery-robbers conned and conned again;
A cradle, and a heap of battered toys,
Beloved by babes who now are bearded men.

Here in the summer, at a broken pane,
The yellow wasps come in, and buzz and build
Among the rafters;—wind and snow and rain
All enter, as the seasons are fulfilled.

This mildewed chest behind the chimney holds
Old letters, stained and nibbled,—faintly show
The faded phrases on the tattered folds
Once kissed, perhaps, or tear-wet,—who may know.

I turn a page like one who plans a crime,
And lo! love's prophecies and sweet regrets,—
A tress of chestnut hair,—a love-lyne rhyme,
And fragrant dust which once was violets.

I wonder if the small, sleek mouse, that shaped
His winter nest between these rugged beams,
Was happier that his bed was lined and draped
With the bright warp and woof of youthful dreams.

Here, where the gray, incessant spiders spin,
Shrouding from view the sunny world outside,
A golden humble-bee has blundered in,
And lost the way to liberty, and died.

So the lost present drops into the past;
So the warm living heart, that loves the light,
Faints in the unresponsive darkness vast,
Which hides Time's buried mysteries from sight.

Why rob these shadows of their sacred trust?
Let the thick cobwebs hide the day once more;
Leave the dead years to silence and to dust,
And close again the long-unopened door.

Scrivener's Month.

Doctors.—Seventy-four thousand doct Think of it. All this number in our country according to the present census, unless newspapers inform us falsely. In 1860 we were fifty-five thousand,—an increase 19,000 in ten years, or nearly two thousand a year!

Ought not these figures to "give us pause? Reflect a moment what an army they would make, even in this day of big armies; or what a city they would form, larger than any of the oldest States.

Or, look at it again from another point of view. What a mint of money it takes to support this army! Probably we are within a mark when we calculate that the average cost of the 74,000 from practice is a thousand dollars a year each. This makes \$74,000,000 a year, which the sick pay for medical aid. For their medicines it is safe to say they would add \$26,000,000 which remains to be added \$100,000,000 a year, as what sickness

e American people. And in this calculation e have left altogether out of account the ns and hogsheds of quack medicines which is misguided people pour down their throats e can safely estimate that at \$25,000,000 a more.

Let the people study these figures awhile d then reflect that probably one-half, or cerainly a large fraction of this expense, is irrored by a deliberate infraction of the laws health; that if they tipped less, smoked is, over-worked less, were less given to lech and wantonness, ate slower, exercised ore judiciously, were less "fast," and less ifindulgent, they would save some thirty forty millions a year.

Making money is in America the "chief end man;" and plenty of advisers are ready th their wise saws how it can be accomsh. We are one of them, and offer a sawe ite as true and less trite than any of them, d that it is this—keep healthy. Living in the dst of a commercial mart, and in the thick the desperate conflict for wealth, we have on many a hero in the fight lose all for want health; lose it, perhaps, just at the moment ne a month or two more of work would e made a fortune.

It is said that when Alexander VI. died, s son, the famous Cesar Borgia, had every vision made to seize the supreme power d make himself master of Italy, that he had ery possible contingency guarded, but one, d that was his own physical inability to advantage of the crisis. But sickened threatening illness by the same poison ed which killed his father, he lost his chance d died defeated, an exile and a captive. It is well if many an American business man k warning by the name this fragment of tory convers, and would remember that e labor of a life may be lost by the preventa- illness of a week.—*Medical and Surgical orteer.*

ad five of them were wise, and five were foolish."

We are accustomed to employ a great iety of terms, and to make many nice dis- tions in describing the varying shades of man character. But the language of the ble never descends to these particulars. It es not recognize those minute differences to igh, in judging of each other, we attach so uch importance. The righteous and the cked, the just and the unjust, the sheep and e goats—he that feareth the Lord and he that feareth him not,—such are the concise tinctions which divide the whole human ty. In the estimation of the Judge of all the th. The text furnishes us with one of a ilar kind, "The wise and the foolish."

It is exceedingly probable that if the ten gins of whom this brief account is given, e been described by some human observer, e would have been ten distinct characters; wn; and it is not very unlikely, that the tement of the text would then have been edly reversed; and that the five who would e been called the five foolish. One of m, perhaps, would have been pronounced yspicrite; another an enthusiast; another ightful; one melancholy; and the fifth ad. While the other five, who were, per- s, "wiser in their generation than the se- dren of light," might have been the sub- ts of high encomiums; for it often happens t those things which are "abomination in the sight of God, are highly esteemed among

men." One of them, it may be, would have been extolled for her grace and beauty; another for her distinguished attainments; a third for her wit and gaiety; a fourth for her engaging manners; and a fifth for her spirit and independence. However this might be, their characters are very concisely, and certainly very faithfully summed up by Him to whom all hearts are open; passing over unimportant shades of difference, he declares that "five of them were wise, and five were foolish."

God alone knows the worth of the soul that He has made. He alone can duly estimate the treasures of immortal happiness that are at stake; or comprehend the terrors of his impending wrath. Nothing therefore, in His mind, is wisdom but that conduct which secures his favor; and the deepest folly is that which risks the loss of it. Thus the most sagacious and gifted men in the estimation of their fellow creatures, are often only fools in His sight; and "the foolish things of this world" will one day confound their wisdom.

* * * * It is, however, not uncommon thing for the five foolish to look occasionally with an indolent eye at the stock of oil with which the five wise are provided, "I wish I were as serious as such an one," is the secret language of many a heart; but this too often only means that they wish they were as safe. Why are not such wishes oftener cherished and followed up with earnest and importunate prayer? "All things are ready." Let the most careless, unimpressed, and worldly-minded, but rouse themselves, *to ash*, and when they shall receive the very same blessings that their most pious friends are enjoying. There is oil enough for all the lamps; O, the folly of waiting till there is no time to procure it! When however persons do feel inclined, under any sudden impression to ask, they have reason to take great heed that they do not "ask amiss;" observe the terms that are employed in Scripture, as descriptive of true and prevailing prayer; we are exhorted to "lift up our voice for understanding; to seek it as for hidden treasure; to strive; or (as it means) to agonize to enter in at the straight gate." If such is the fervor, and earnestness and diligence which the importance of the case demands, no wonder that listless, heartless, or occasional petitioners receive no answer.

Judging of others is an idle, uncertain, and most injurious employment. It is not intended that these hints should set any one who may read them, about that unprofitable business. It is not for us to decide who among our acquaintance or fellow-worshippers are wise, or who are foolish. No; but let every reader put the serious question, *to himself*; to which class do I belong? Where should I be classed by Him who decided in the case of those ten virgins, each of whom held a lamp, and professed to "let her light shine before him?" It is possible that some may feel a difficulty in answering the question, because they are so fully determined to get oil to their lamps in good time, that they are consent to class themselves among the foolish. But, alas! just so they also intended who at last were told to "depart." In religion there is no good time but the present time, and it is the highest folly, perceiving what is good, to defer being possessed of it. Let every one who is conscious that the bridegroom's voice would be to him a sound of terror and consternation, pray with unremitting earnestness to be made

"wise unto salvation," remembering that appalling declaration which seems particularly applicable to persons who had made some profession, and were "almost persuaded to be Christians," that "many shall seek to enter in, and shall not be able."—*Jane Taylor.*

Scientific Seraps.

Tanned Cotton.—This is prepared by treating cotton fabrics in a similar manner to that in which skins and hides are treated for the manufacture of leather. Cotton thereby acquires greater strength, and is more enabled to resist the effects of moisture and disintegrating effects.

Cast-iron Tubes are now made for water or gas in England, by turning off one end conically, and boring out the end of the tube to which it is to be united at the same angle, so that the end of one tube may be inserted into the other without the addition of the ordinary cement. The junction is effected very quickly, and the joint is perfectly tight. Pipes 36 inches in diameter have been perfectly joined in this way. Liverpool has about 90 miles of gas-pipe joined in this way, and the leakage is said to be much less than in other cities.

A Cement For Leather is made by mixing 10 parts of sulphide of carbon with one of oil of turpentine, and then adding enough gutta-percha to make a tough, quickly-flowing liquid. One essential prerequisite to a thorough union of the parts consists in freedom of the surfaces to be joined from grease. This may be accomplished by laying on a hot cloth, and applying a hot iron for a time; and the cement is then applied to both pieces, the surfaces brought in contact, and pressure applied until the joint is dry.

Aluminium Bells.—It appears that some Belgian manufacturer has just had a bell cast of aluminium, and with good results. It is of course extremely light; so that, though large, it can be easily tolled; its tone is reported to be loud and of excellent pitch. Aluminium is the most sonorous of all metals.

Safety Envelopes.—It is stated, that the thick, tough sap, found in large quantities in the leaves of New Zealand flax, may be converted into a gum for sealing envelopes, which, when dry, unites the surfaces of paper so thoroughly that no process of steaming or soaking will permit them to be separated again. For this reason, it is now being used in large quantities in England, in the preparation of what are called "safety envelopes."

How to make Paper Transparent.—Artists, architects, land surveyors, and all who have occasion to make use of tracing-paper in their professional duties, will be glad to know that any paper capable of the transfer of a drawing in ordinary ink, pencil, or water-colors, and that even a stout drawing-paper, can be made as transparent as the thin yellowish paper at present used for tracing purposes. The liquid used is benzine. If the paper be damped with pure and fresh-distilled benzine it at once assumes a transparency, and permits of the tracing being made, and of ink or water-colors being used on its surface without any "running." The paper resumes its opacity as the benzine evaporates, and if the drawing is not then completed, the requisite portion of the paper must be again damped with the benzine. The transparent calico, on which indestructible tracings can be made, was a most valuable invention, and this new discovery of the properties of benzine will prove

of further service to many branches of the art profession, in allowing the use of stiff paper where formerly only a slight tissue could be used.

Tyndall's Discovery.—"It consists," to use his own words, "in subjecting the vapors of volatile liquids to the action of concentrated sunlight, or to the concentrated beam of the electric light;" and some of the results which he records are of singular beauty. When these vapors are exposed to the above-described action, clouds of the most beautiful appearance, and at some points vividly iridescent, show themselves in the tube.

The aqueous solution of hydrochloric acid yields a vapor which required an exposure of 15 or 20 minutes to the electric light for the production of a fully developed cloud. It was then divided into several sections, united to each other by a slender axis. "Each of these sections," says Dr. Tyndall, "possessed an exceedingly complex and ornate structure, exhibiting ribs, spars, ferns, leaves, involved scrolls, and trisected *heurs-de-lis*. Thus the structure of the cloud from beginning to end was perfectly symmetrical; it was a cloud of revolution, its corresponding points being at equal distances from the axis of the beam."

The aqueous vapor of hydriodic acid yields a nebula which so far resembles those of the two preceding acids that the process commences by the formation of two small clouds united by a cord; but it exhibits more vivid colors (green and crimson) than the other vapors. Of the various substances experimented on, none gave such astonishing results as this. "The development of the cloud," says Dr. Tyndall, "was like that of an organism, from a more or less formless mass at the commencement, to a structure of marvellous complexity;" and this grand simile is fully borne out by his description of the changing phenomena which he observed. After a time the cloud formed into a spectral cone with a circular base, from which filmy drapery seemed to descend. On this base was an exquisite vase, with a vase of similar shape in its interior, and from the edges of the vases fell the faintest clouds. The anterior portion of the cloud assumed in succession the forms of roses, tulips, and sunflowers; it also presented the appearance of a series of beautifully shaped bottles placed (like the funnels in a previous case) one within the other; and once it positively assumed the form of a fish, with eyes, gills, and feelers. "The *twoness* of the animal form," says the observer, "was displayed throughout, and no disc, coil, or speck existed on one side that did not exist on the other." For nearly two hours Dr. Tyndall looked in wonder at the extraordinary vision which his magic skill had evoked.

Complementary Colors.—Complementary colors, by reflected and transmitted light, are admirably shown by a simple arrangement, to which attention has been called by Prof. E. C. Pickering, of Boston. A plate of glass is coated with a layer of the violet-colored ink, made from aniline color, now much used, and this fluid is allowed to dry upon it. If we then place this in such a position that light is reflected from its surface to our eyes it will appear of a metallic golden color, as though coated with a gold bronze; but if we look through it at the light, the color will be a very rich purple. There are many other bodies having a similar action, and in none that we know of is it so striking as in this.

Thus, glass flashed with silver has a green color by reflected, and an orange-red by transmitted light. Salts of the sesquioxide of chromium, which are green by reflected, are red by transmitted light; a solution of ordinary litmus is blue by reflected, but red by transmitted light.—*Annual of Scientific Discovery.*

Selected.

My apprehension is, that the present time is a dangerous one to Friends. They are courted and smiled upon by the world; and, without *very great* caution, we are liable in our civil and religious intercourse with them, to be drawn away from that weightiness of spirit, wherein true religious advancement, I believe, is known. The true, real, and genuine ground upon which Friends have been mercifully brought, I believe to be exceedingly precious; and our safety and usefulness to others, much depend on our *keeping upon it*, that we may be strengthened availing by our example to invite others on to it, *instead of quitting it to go on to theirs.*

It becomes truly religious characters not to run with the changeable spirit of the times. We may maintain a care respecting this, and yet have very humble views of ourselves, not thinking ourselves better than others, nor prizing ourselves on any peculiarity; but in watchfulness and fear, endeavoring *not to quit our ranks*, or give occasion by our example to any fellow-soldier to desert his.—*W. G., 1822.*

The Sewerage System of China.

The Chinese are unquestionably the best agriculturists of any people, every one being an excellent gardener; for they all cultivate some kind of plants or other, and their whole country, so far from being worn out or exhausted, like many of the countries of antiquity, is as productive now as it was in the days of Confucius, a few thousand years ago; and this, there is no doubt, proceeds from their system of replenishing the soil with its best and most natural pabulum. Well may this be called also the flowery land; for every foot of land, rock, and even the water, sparkles with blossoms and flowers at certain seasons of the year, for a Chinaman would no more think of pouring filth into a river than he would of fetching his manure some thousand miles from the ends of the earth. Consequently their streams are generally as pure as the mountain torrent from which they take their rise.

China possesses within its boundaries every specimen of the animal, vegetable and mineral kingdoms that is to be found in any other country, and many more peculiar to itself. It is where the natives assert our first parents were started into life, and where, indeed, there exists the appearance of all we can fancy Eden was, with everything to delight the eye, and to please the taste. It is in this favorite region, which, from the above extracts, can be no mean authority as to salubrity, that men practice the following system of disposing of their disjecta membra:

The whole of the matter which we waste and flood away they collect, either by means of open water courses or underground drains. This is carried to some vacant space, either in the vicinity of the town, or oftentimes to a considerable distance, according as the land may be obtained or may be available for irrigation, after the other operations. On being conducted into a kind of sump prepared for

it steined round with gypsum, it is then pumped or lifted by more primitive means (such as a kind of turbine, wherein the fall of the sewer gives the power to work machinery for the raising, and several other simple contrivances, something like what call the Persian wheel, and a sort of pump) into two or more reservoirs, which have been formed either by digging on throwing up the earth to form the bank else by other materials brought to the spot for the same purpose.

After the sewage has been discharged one of these receptacles until it is entirely full, it is left to settle or subside; then same process is carried on with the next, so on to as many as the quantity of matter size of the town requires. By the time last is full, the water on the top of the that was charged is let off, to irrigate the surrounding lands, or conveyed to distance that may be required or available.

This course is repeated to the first reservoirs; in the meantime, the remainder is again and again, until the solid matter collected sufficiently to require removal, then the surface water is drained off as far as possible, and in a short time the remainder is dry enough to remove away in carts and wagons. This is done by breaking down the side, or anywhere most convenient, it is then reconstructed, and again made fit use; the same to the other reservoirs in succession. The sides of these are lined either gypsum or chalk; and where these are abundant or easily obtainable, the banks formed of them, and great quantities are thrown in the reservoirs during the time of filling.

These banks at first will allow of the water to ooze through; but, as they are used upon the same land which is afterward irrigated, this is of very little consequence, they very shortly become silted up with substances suspended, and get eventually too tight. Except in exceedingly wet seasons, a very small quantity of water reaches the river, and when it does so, it pours as the stream into which it flows. The reservoirs are of all manner of sizes and shapes, some round, some square, but are mostly long, about sixty yards long by about 10 yards broad, but this is entirely discretionary and immaterial as to the efficiency, same with the depth, which varies from two feet to twenty feet.

It will be noticed that we have been trying of a case where it has been compelled to raise the sewage; but where the fall of land is such as not to require any lifting, it is often a continuous line of these reservoirs and on many lands these have certainly existed in existence for ages. Then, in other instances, they are moved about on the estate; but the same principle is carried out in each.

The smell from these works is scarcely perceptible, which may be attributed to the sorption of the ammonia by the gypsum chalk, of which great quantities are drawn away and spread upon the land; also kinds of ashes are brought to the neighborhood and incorporated with the others in these receivers.

The expense and management of these works are generally undertaken by the owners of the land which is treated with the matter, and for which payment is made to the aut-

of the town; but in many instances they conducted by the town functionaries and the produce sold. In large cities it is not all conveyed to one locality, often in opposite directions, or wherever will command the highest price.—*London Alder.*

For "The Friend."

The following tract was printed for circulation in England. In some parts of that country, the declension from the former practices and principles of our Society had opened way for the reading of the Scriptures as of the proceedings of meetings for worship among Friends. What follows appears to have been intended to counteract this tendency.

To Friends who desire the Scriptures read in their Meetings for Worship.

There appears a desire among Friends to have a portion of Scripture read in the meeting for worship. The propriety or impropriety of this desire is not to be decided by an appeal to logic, or any system of reasoning more external. If our meetings for worship are poorly attended, and less profitable than they should be, depend upon it that the cause is not to be found without, but within; not simply because 'this is' or 'this is done.' The want is deeper, yea, it is in the worshippers. If the true spirit of worship be within the people, no mere outward appliances will be required to aid or fortify that spirit; nay, the outward effort will retard than assist, and indeed will interfere with the true spirit of worship which flows from such inducement. Do we sufficiently bear in mind that it is none other than the Spirit of Christ dwelling in us, whereby we are enabled to offer that worship which is acceptable to the Father, who himself is Spirit, and must be worshipped in the Spirit. The natural man cannot worship, for his service is rejected—for sin lieth at the root of his acceptance; because the carnal heart is enmity against God, for it is not subject to the law of God, neither indeed can be the testimony of Friends for ages past in the true spirit of worship has done much to illustrate to the world the Divine teaching of God is a Spirit, and they that worship must worship Him in spirit and in truth, they alone can worship to whom is given the spirit of worship—that same Spirit, which, if we have not, we can be none of his. If we attempt to interfere with these meetings for worship by introducing the reading of Scripture, for the benefit of others who may possess the spirit of worship, we ourselves suffer, and our testimony for the true spirit of worship will indeed be weakened. It is our duty to make these meetings attractive, and not for us to do. If the 'living Word' is in us; if we ourselves be faithful to the Spirit, and the light be burning within us, we will thereby take part of our testimony. They will seek our fellowship, and will be drawn to us by a power stronger than any outward aid.

This should be the great power of our testimony among us.

The present growing tendency to conformity among professors, or the 'churches' conformity to the outward forms—should not be in us a living desire for greater faithfulness amongst ourselves that our testimony to the evil thing may not only be heard

of, but may be seen by all, and that in this the day of the Lord with us, we be not wanting, but by showing forth a clear light, the darkness around me may be made manifest. Let us watch, lest we, while deploring the darkness of others, be led into darkness, while lamenting their coldness, be found neither cold nor hot ourselves. Is it not possible that we are halting, when we should be pressing forward? Has there no spirit of conformity crept in amongst us, which should never have entered? Has the truth, that 'they who will live godly must suffer persecution,' been ever in our mind? and do our young men forget 'that the friendship of the world is enmity with God,' and that whosoever will be 'a friend of the world is the enemy of God.' Friends, the 'call' is to you and yours. The labors and sufferings of your fathers before you have ascended up on high as a sweet-smelling savor—acceptable to Him they loved—and their works bear testimony, as a witness that they were owned by the Husbandman, and stamped by his approval. They have planted, and we eat of the fruit of their labors. Are we not to plant for those who come after?—is all gained that may be? Nay, friends, if ever ye were wanted ye are now. The world wants you, society wants you, the 'churches' want you, the great Husbandman wants you, and it is at your peril ye delay when He calls. Is there a single principle or doctrine held by those who have gone before that we in these days of spiritual declension can part with? The grand doctrine of the 'Seed,' as taught by George Fox; the inner light, as pleaded for by Wm. Penn; regeneration, as preached by Dewsbury, Howgill, and others—these great truths are as pure now as then, and are as powerful now as ever. O friends, if we would go back, then let us go back to such as these, and compare the spirit of this age with that of these beloved of the Lord. The great key-note of all their preaching was, 'Christ within.' Their cry was, 'Ye must be born again,' and their doctrine was, 'Christ died that we might live.' Now we die that Christ may live (in us)."

Prussian Agriculture.—The soil of Prussia, says the *Washington Chronicle*, is naturally poor, yet by an intelligent culture and a healthy social system, it not only supplies the home demand, but also furnishes a large annual surplus for export prior to the late war with France. Prussia stands next in importance to the United States and Russia as a source of supply of breadstuffs for the British market.

According to the returns of 1867, there were under crops and in grass or pasture 59,515,000 acres, about 14,000,000 more than in Great Britain and Ireland. Of this area 22,511,000 acres were in grain crops, rye absorbing 8,576,000 acres. Rye is the prevailing crop in all parts of the country except the Rhine provinces, which are wheat raising districts. Silesian and Westphalian rye is in special demand in foreign markets. Oats covering 5,717,000 acres, are generally cultivated throughout the kingdom, but especially in the sandy plains of the east. Peas and beans occupy 1,072,000 acres. Potatoes are generally cultivated, especially in the sandy soils, the produce of 1867 being 719,340,000 bushels. In 1867 the root crop amounted to 2,000,000 tons. The sugar beet is constantly enlarging its area of cultivation to meet the demand of sugar

manufacture. Grape sugar is also largely manufactured from potato starch, an industry which is rapidly advancing.

There is a combination of large and small holdings of land, giving employment to both large and small capitals; and this state of things has been found favorable to high production. Agricultural improvement is secured by the rapid increase of agricultural societies, of which in 1854, there were 55, in 1847, 136, and in 1847, 419. The improvement of machinery and farm implements is also marked. American plows are displacing English plows. In some places the people have formed associations for the importation of American agricultural implements. The population of Prussia, in 1867, was 23,971,000, of which number 11,709,000 are returned in the agricultural classes.

Bunyan and the Jailer.—Bunyan's character and the propriety of his conduct, while in prison at Bedford, appear to have operated powerfully on the mind of the jailer, who showed him much kindness, in permitting him to go out and visit his friends occasionally, and once to take a journey to London.

The following anecdote is told respecting the jailer and John Bunyan: It being known to some of his persecutors, in London, that he was often out of prison, they sent an officer to talk with the jailer on the subject; and, in order to discover the fact, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that though the jailer had given him liberty to stay till morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming in at such an unseasonable hour. Early in the morning the messenger came, and interrogating the jailer, said, "Are all the prisoners safe?" "Yes," "Is John Bunyan safe?" "Yes." "Let me see him." He was called and appeared, and all was well. After the messenger was gone, the jailer, addressing Bunyan, said, "Well, you may go in and out just when you think proper, for you know when to return better than I can tell you."

The Great Tunnel through the Alps.—A traveller, who lately passed through the Mont Cenis Tunnel, coming from Italy, furnishes the following particulars:—He passed from Bardonecchia to the point of junction of the two galleries in less than a quarter of an hour, in a train employed in removing the materials excavated. The way is not yet constructed in its whole width for about a hundred yards in the centre, where blasting operations are still going on. But with that exception the double line is completed, and nothing more remains to be done but to replace the temporary rails by permanent ones. The middle of the excavation forms a culminating point, a slope of two in a hundred having been provided on each side for drainage, so that it is consequently from 230 to 250 metres above the level of the entrances. The temperature is still very high, but that circumstance is accounted for by the necessity of still keeping closed the gates constructed for the requirements of the service, and which are only opened after an explosion to let the smoke escape. The fact has been remarked that, when the door is thrown

open the current of air is rapidly established, and always in the direction of France to Italy. No one can pass over the line without a permission from the principal engineers, in order not to impede the progress of the works, which are expected to be completed in June next, and the inauguration to take place in July.—*Late Paper.*

If we love not the world, we shall surely be well content that the world should not love us.

THE FRIEND.

SIXTH MONTH 10, 1871.

SUMMARY OF EVENTS.

FOREIGN.—Earl De Grey, Sir Stafford Northcote and Lord Tenterden, of the British High Commission, and Robert C. Schenck, Envoy Extraordinary and Minister Plenipotentiary from the United States, arrived at Liverpool on the 3d inst., by the steamship Cuba, from New York. The U. S. Minister, soon after landing, was presented with an address of welcome by the Liverpool Chamber of Commerce, who waited on him in a body. The Emperor of Brazil was expected at Southampton on or before the 5th inst.

The National Guard throughout France will be disarmed and disbanded.

Dupanloup, Bishop of Orleans, will be the successor of the Archbishop of Paris who was murdered in prison. Dupanloup is sixty-nine years old, but still vigorous; he inflexibly opposed the dogma of papal infallibility.

The French press still discuss the question of the future character of the government, and are nearly unanimous for a republic. It is said a majority of the Assembly favors the proposition for the abrogation of the laws for the banishment of the princes of the house of Bourbon from France, and also the proposal to extend the powers of Thiers, as Chief Executive, for two years.

The Assembly has voted 1,033,000 francs to rebuild the house of Thiers which was torn down by order of the Commune.

The courts-martial have been established at Cherbourg for the trial of all prisoners sent there by the provost marshal. A summary investigation is held prior to the trial by the military court. The number of prisoners is supposed to be about 40,000, but the *Figaro* estimates the number of men who bore arms in the late insurrection, and who have not yet been identified or arrested, at 50,000, and the police are in constant danger from these men.

The search for arms is diligently kept up, and hundreds of thousands of rifles have been secured. The executions at Versailles still number one. Many of the insurgent leaders were killed in the struggle, and others captured, but some of them have not yet been found. General Cluseret has been shot. Henri Rochefort will be tried by military commission, on the charge of inciting civil war and pillage.

The sub-governor of the Republic of France states that he was forced to advance various sums of money to the Commune. No armed force, however, entered the bank, and none of its securities were destroyed. Marshal McMahon, in a proclamation issued, divides Paris into four commands—east, north, centre and south. General Vinoy is appointed to command the east, General L'Amiral the north, General Douai the centre, and General Cisry the south. The civil power is transferred to the military. It is proposed to construct forts within the walls of Paris, to prevent the possibility of a renewal of the insurrection. The barricades have all been taken down, and the streets repaired. The railways are all running and the schools have been re-opened.

It is stated that 8,000,000 francs have been paid the Germans for the maintenance of their army in the vicinity of Paris.

Attempts at assassination and arson continue. Many of those who were arrested and executed appeared, it is said, to be crazy.

Marshal MacMahon has issued an address to the soldiers of his army, praising the courage and devotion by which they have delivered Paris out of the hands of the wretches who attempted to destroy her. The next dispatch of the 4th says: No one is allowed to leave the city after nine P. M., from which hour all the gates

are closed and cavalry patrol the streets and suburbs until morning. The commission appointed for the reorganization of the army has decided to accept the advice of Thiers, who recommended the restoration of the law of 1832. Many strangers, including a number of Englishmen, have arrived here, and the arrival of foreigners is increasing daily.

A special dispatch to the *London Times*, from Versailles, says: It is the intention of the Orleans Princes to decline the seats to which they have been elected in the Assembly. A French loan of 100,000,000 francs is proposed.

Deputies in the Assembly from departments occupied by German troops intend to move that disjuncting debate in regard to the position of the Orleans Princes be postponed until the conclusion of a loan and the payment of the war indemnity has freed the country from the Germans.

The rumors of agitation and a Carlist rising in Spain are officially contradicted.

The government of Turkey, already overladen with debt, has obtained a further loan of £6,000,000, payment being guaranteed by the Egyptian tribute.

The Italian government has instructed its prefects throughout the country to capture all the fugitive Papal soldiers and bring them to trial.

The Pope has issued an encyclical letter, which declares that the Italian guarantees are a tissue of lies and hypocrisy, and formally protests against them.

A Singapore dispatch states that a volcanic eruption and earthquake has shaken the Island of Raa. The coast of the island is elevated to a height of 100 feet. The submarine cable between Singapore and Hong-Kong was successfully completed on the 3d inst. London is now in direct telegraphic communication with China.

In the House of Lords, Earl de Grey, just returned from his mission to the United States, a member of the Joint High Commission, appeared and resumed his seat. He received a pleasant welcome from his fellow members, and was warmly felicitated upon the conclusion of the treaty with the United States.

In the House of Commons, Gladstone declared the existing law to be ample to enable the government to fulfil the conditions of the Treaty of Washington.

London. Consols, 9½. U. S. Bonds of 1862, 9½; 1865, 9½; 1867, 9½; ten-forties, 5 per cents, 88½.

Liverpool, 6th mo. 5th.—Uplands cotton, 84; Orleans, 84½. Flour, 26s. 6d.

UNHEALTHY STATES.—*Miscellaneous.*—The interments in Philadelphia last week numbered 315. There were 46 deaths of consumption, and 18 of heart disease. The mean temperature of the Fifth month, by the Hospital record, was 66.02 deg. The highest during the month 91.50 deg. and the lowest 48 deg. Amount of rain 3.58 inches. The average of the mean temperature of the Fifth month for the past 82 years, is stated to be 62.69 deg. The highest mean, during that entire period, was 71 deg., and the lowest 51.75 deg. The mean temperature of the three spring months of 1871 has been 57.62 deg., which is the highest for the past 82 years, the average spring temperature for that entire period has been 51 deg.

From 1st mo. 1st to 5th mo. 28th, 1870, the deaths in this city from all causes amounted to 6,847, while during the corresponding period of the present year they numbered only 5,612, a diminution of 1,255, or 18 per cent.

On the first inst. the public debt, less amount in the Treasury, was \$2,299,134,185, having been reduced \$4,439,358 during the month preceding. Of the total debt \$113,816,966 bears no interest.

Last month 43,471 immigrants were landed at New York, making 77,191 thus far this year.

One of the Anglo-American telegraph cables has been recovered and repaired. Measures are in progress for the repair of the other broken cable. For many months past the communication with Europe has been kept up solely through the French cable.

The latest information in regard to a horrible massacre of Apache Indians, chiefly women and children, is given in the dispatches of Lieutenant Whitman, commanding the post at Camp Grant. He says that eight Indian men were killed in the recent Indian massacre. The party committing the outrage was composed of a number of white citizens and Mexicans from Tucson, with renegade Apaches and Papago Indians. All the wounded that have been found received prompt medical attendance at Camp Grant. All the chiefs and leading men have called on Lieut. Whitman and expressed their regret and indignation. He has written to the government. Lieut. Whitman repeats his statement that the Indians have conducted themselves in a proper

manner since they had been at that post, and had misled the Quartermaster's Department with one 150 Philip and 1000 Winchester cartridges.

There is no truth in the various reports that the Department apprehended a general Indian war summer, and that serious differences of opinion, conflicts of authority have arisen between the Int and War Departments in relation to the treatment of the Indians.

On the first inst. there were 214 grain and 50 molasses distilleries in operation in the United States, with total spirit-producing capacity of 192,059 gallons da falling off in daily capacity of 93,706 gallons of pord with 1870.

The Markets, &c.—The following were the quotations on the 5th inst.—New York.—American gold, 111½. U. S. 5 per cents, 1881, 117½. Uto, 5-20's, 1868, 1, 11½. Uto, 10-40, 5 per cents, 109½. Superfine flour, \$5.58; finer brands, \$6 a 10c 25c. No. 2 Chicago sp. wheat, \$1.48 a 1.50; amber State, \$1.62 a 1.63. 66 a 69 cts. Western mixed corn, 70 a 72 cts; 75 a 77 cts. *Philadelphia*.—Middling cotton, 13½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a 5.50; finer brands, \$5.75 a 5.95. Western wheat, \$1.53 a 1.68; amber, \$1.70; white, \$1.84. Rye, \$1.12 a 1.15. Yellow corn, 75 cts. 97 a 69 cts. Uto, 10-40, 11½ cts. Cloverseed, 3 cts. Timothy, \$5 a 5.6. Flaxseed, \$2.30. The arrivals and sales of beef cattle at the Avenue Drove reached about 1,950 head: market dull and prices low extra selling at 7 a 7½ cts; fat to good, 6 a 6½ cts. common 4 a 5½ cts. per lb. gross. About 13,000 sheep sold at 5 a 5½ cts. Choice white wheat, \$1.90; fair to good, 1.45 a 1.65; prime to choice, 1.65 a 1.90; fair to good, 1.40 a 1.55. Ohio Indiana, 1.50 a 1.55. Yellow corn, 73 cts.; w 78 a 79 cts. Oats, 64 a 68 cts.

NOTICE.

The Committee appointed by our late Yearly Meeting on the report of Burlington Quarter, relative to Shrewsbury and Railway Monthly Meeting, will on the 16th inst., at 4 o'clock, P. M., in the large meeting-room on Arch street.

Sixth mo. 7th, 1871.

WANTED FOR A FREEDMEN'S SCHOOL
Near Stevenson, Alabama.

An earnest, but prudent and thorough Teacher Colored—brought up among Friends—preferred. A place offers uncommon inducements as an opportunity for the kind of instruction now so much needed how to make the best of the situation. A young F would be accepted if qualified. Address, Y. W. F.

Box No. 26, 1871. Germantown, Phila., Pa.

Haverford College.

The next term of Haverford College will be held Fourth-day, the 13th of Ninth month, under the charge of Samuel J. Gummer, Thomas Chase John H. Billingham.

For terms and other particulars, apply to
SAMUEL J. GUMMER, President
West Haverford,

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, TUNNESSA, NEW YORK

A suitable Friend and his wife are wanted to charge of this Institution, and manage the same. Application may be made to the Rev. Ebenezer Wistar, Marshalltown, Chester Co. Thomas Wistar, Fox Chase P. O., Philadelphia. Samuel Morris, Olney P. O., or George Scattergood, 413 Spruce Street, do

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Near Franklin, (Twenty-third Ward), Philadelphia.

Application may be made to the Superintendent—JOSUAH H. WILKINSON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

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BY MORELET.

Lost in the Forest.—One day, I heard in the neighborhood some notes which arrested my attention; they were clear, limpid, and full of grace, such as those produced by a musical note. As singing birds are rare in this part of the country, I concluded that these sounds proceeded from a wonderful variety of which the Indians had spoken to me, and which, according to their traditions, is only to be found in places where there are ruins. I shouldered my gun with the liveliest satisfaction, and started in pursuit of the unseen man. After listening a few moments, I found that the aerial voice proceeded from the banks of the stream. I slid down the embankment towards it with the greatest precaution; but the bird had already changed his position, and was singing on a neighboring hill, which I descended without feeling in the least disgraced. From the hill, as the note seemed to proceed, I went down into the valley beyond, giving little attention to the new scenery which surrounded me. I left behind me the dull and *debris* which usually served us as landmarks, following from thicket to thicket, in gladness to glade, the object of my ardent hunt. Frequently his notes seemed just above my head, sounding distinct and loud as a song of triumph. I gradually became acquainted with that feverish anxiety so common to hunters, and still more so among naturalists. I searched for the bird on every branch, frequently believing myself so close to him that my piece was raised to fire, when his note, sounding far away, would confound and discourage me. Finally his song seemed to recede farther and farther, until only a feeble echo reached my ear. At last even this ceased, leaving me alone, and bewildered in the dense forest. At first I experienced nothing of apprehension. I remained quiet, and listened for some time, until I found there was no longer any hope, and that the provoking bird with his siren song had indeed disappeared. Then I mechanically retraced my steps, wending my way, as I supposed, in the direction whence I had come. I continued on my course for a while without anxiety, directed as I was by the varieties of plants and

insects which I encountered in my path. After a while, however, I observed that the path was altogether strange and unfamiliar. The forest was free from undergrowth, the ground broken, and immense trees, with pyramidal trunks and wide-spreading arms, shadowed over a multitude of dwarf palms of the height of our fern trees. I became alarmed and hurriedly ascended a high point of ground near by and looked anxiously in all directions; but I saw nothing except the foliage of the great forest, and heard nothing but the beating of my own heart. With sudden energy and in alarm, I made an effort to climb to the top of a tree. Alas! after I had succeeded in doing so, I was terrified in the extreme to find only an ocean of verdure before my eyes, which appeared to extend to the very horizon, and seemed limitless.

I descended and shouted for my companion. But finding this unavailing, I seated myself at the foot of a tree and pressing my hands against my head endeavored to devise some means of escape from my dreadful situation; but I could not concentrate my thoughts. All my faculties seemed paralyzed, the blood appeared to rush to my head, and I was morally incapable of a single effort. The position of a man lost in a wilderness is cruelly dramatic, and can only be appreciated by one who has himself endured the agony of mind which it entails. I know not how long my mental faculties continued prostrated; but after a time I rose full of the worst forebodings, yet with a fixed plan of action. There was no fear of darkness overtaking me for several hours, which would afford ample time for me to retrace my steps. This I set about doing in the following manner. I selected the spot where I was standing as a point of departure, and determined, happen what might, never to lose sight of it for a moment. A colossal tree, the bark of which I whitened, and some stones which I piled up at its base, marked the spot and rendered it visible at a distance. My purpose was now to walk in a right line in every direction from this central point, until I encountered some sign of the ancient city.

Persuaded as I was that I had strayed to the eastward of the ruins, I walked, as I supposed in that direction, marking as I went certain trees, and breaking down the branches around me, to indicate my course. After several attempts to fix my direction, I reached a piece of swampy ground covered with *arums* and *scitamineae*. There were no longer any ligneous plants to be seen, and fancying that I had reached the confines of the wood, I crossed the marsh, where the broken stalks preserved the traces of my footsteps. I now beheld with pleasure the azure roof of the firmament, which seemed to smile on me while affording me free air and light. But I advanced in vain; no change was perceptible in the surrounding objects; there was only the same waving vegetation, the same lustrous

leaves, large as those of the banana tree, filling up the space with their wild luxuriance, and shutting the horizon from view. Finding here nothing that I remembered having seen before, I thought it useless to proceed in this direction, and sadly retraced my steps. As I reached the outskirts of the forest, a clear, musical, and sonorous note rang through its depths, like the ironical voice of an evil spirit. My feelings, on hearing this unexpected call, I can never forget. I know not what superstitious idea crossed my mind, and caused the blood to rush hurriedly through my veins; but I determined not to be misled a second time, but continued my course without even thinking of using my gun against the invisible bird which seemed to make a trial of its power over me by awakening, at different points, the echoes of its delusive melody.

With some difficulty I regained my starting point. Far from being discouraged by the want of success attending my first effort, I found myself more calm and collected than before. Reflection had strengthened my courage, by giving me confidence in the success of the plan which I had adopted. The ruins could not possibly be very far distant, and I should certainly reach them in the morning, if I failed in doing so to-day. Animated by new hopes of success, I directed my steps towards the north, not forgetting, however, to take the proper precaution for ensuring my return, if necessary. The forest in this direction was on rising ground, thickly covered with dead leaves. I successively traversed several hills separated by narrow valleys, in which reigned the profoundest silence. The undergrowth soon commenced, and rapidly became more and more dense. I was only able to make my way with the greatest effort through the maze of branches and vines which obstructed my progress. My brow was wet with perspiration, my face and hands were covered with blood, but no obstacle could turn me from my course. A single thicket absorbed my faculties, and my only fear was that of losing the thread which was to guide me. At last I succeeded in escaping from this almost impenetrable thicket, and saw before me a steep hill less thickly covered with vegetation. In ascending this I made a misstep and suffered a fall. At the moment I paid but little attention to this accident, but it subsequently appeared that a sharp point of rock had penetrated my right knee, reaching to the bone, and bruising it in such a manner as afterwards to occasion me the greatest pain and annoyance.

From the high point which I now succeeded in reaching, I could see nothing around me which wore a familiar look. Daylight was beginning to fade; there was nothing left for me to do but to retrace my steps, and make up my mind to remain at my station patiently until morning. My courage, however, was beginning to flag. The rapidly in-

creasing darkness, the prospects of a night of anxiety, an intolerable thirst, the silence of these woods, the disappointment which had thus far attended my efforts—all these contributed to sadden and discourage me. After I had repassed the thickets which obstructed the valley, I found, to my consternation, that either from want of care or absence of mind, I was again lost! A deathlike shudder passed over me; the perspiration started from every pore, and my very breath seemed suspended. These painful sensations, however, did not at all resemble the feeling of stupor which overwhelmed me when, for the first time, I became conscious of my terrible situation. I still retained my presence of mind, and was able to deliberate on the course which I should pursue.

It was unsafe to stay in the thicket, on account of the reptiles and wild beasts which infested it, and I therefore ascended the hill which I had just left, but in another direction, when I discovered through the trees another eminence, which, by its isolated situation and conical shape, particularly arrested my attention. I advanced towards it, and found that the stones scattered around its foot seemed to bear the traces of human industry, although defaced by age. They had evidently formed part of some ancient structure which time had levelled to the ground. I will not attempt to describe the surprise, the joy and the gratitude which swelled my heart at this unexpected discovery. I fell upon my knees, and from the depths of my soul thanked God for lending me his protecting aid, at the very moment when I began to doubt his clemency! This done, I proceeded on my way.

Great caution was necessary. The tumult before me was probably connected with other ruins, but nevertheless it was unfamiliar to my eyes. I resolved therefore to pursue the plan I had previously adopted, that is to say to explore the country around, but always adopting some point as a centre. I had advanced but a short distance, when new remains encouraged me to keep on in the same direction. I soon came to another small hillock, the top of which was covered with ruins. Their shape and style were becoming insensibly familiar to me, and without exactly taking in their details, which the darkness was rapidly veiling, I instinctively felt that they were not strangers. It was thus, link by link, that I succeeded in reuniting the chain which I had so imprudently broken. By the time the last ray of daylight had faded, I reached the southern front of the Palace worn out with fatigue, bruised, and bleeding—but I had acquired valuable experience for the future. Morin, in his anxiety for me, had forgotten to prepare supper, and as a crowning misfortune, Fido, [his dog] disgusted with so long a fast, devoured greedily the collection of birds and insects which had cost me so dear.

I think it is often the case, that such as have been much made use of, and favored with Heavenly gifts, are deeply plunged, at the end of their pilgrimage; but this is a merciful and last baptism, to prepare for the realms of bliss, and the girdle of the power of Truth will keep the garments, even the clothing of the Spirit of Jesus, close around, that no nakedness may appear, and strengthen the limbs to press onward to the good end that crowns all in peace.

For "The Friend."

Memoirs of Mildred Estell.

(Continued from page 331.)

On receiving the letter from Mildred acknowledging that his view of the exercises under which she was laboring was correct, Henry Hull, with much Christian freedom and instruction, thus replied to it:

"New Garden, N. C., 10th mo. 20th, 1799.

"Beloved Friend,—In the reviving of that love that makes brethren and sisters near one to another, I salute thee, and inform thee that I received thy very acceptable letter. I can truly say I was comforted in the reading thereof by the revival of feelings of sympathy. As one that sympathizes with thee under thy religious prospects, I am willing to pen a few observations as they may arise. I want to encourage thee in the right line; and the feeling prayer of my soul is for thy preservation. There are many baptisms for the chosen servants of the Lord to pass through, if they come to be inheritors of his kingdom. If they are careful enough to steer their course so as not to sink under them, though the cups they have to partake of may be bitter to nature, they will certainly have to witness a time of rejoicing, when it will be needful, yet very needful to remember what we are, and that it is in mercy we are raised, or brought to partake of the favor. There are the two extremes to pass between and avoid. I wish this may be thy happy lot, dear Mildred. Nothing but pure love and feeling sympathy are in my heart towards thee. I remember how long I waded under discouragements before I was willing to drop a few sentences in public. The Lord saw my desire to be pure towards him, and that it was not wilful disobedience, and did not lay it to my charge so as to cast me off: but in his exultation showed love. When I gave up, it was in much bowdown of soul before the Lord. I found humility to be safe; but a care is certainly necessary not to let in unprofitable discouragements. Though we are sometimes favored with outward help, it will not do for us, thou knowest, to depend upon anything short of the pure openings of the word of life operating in the heart. When this is vouchsafed to us, what further evidence can we have. This is not heard in the whirlwind nor earthquake nor fire. The prophet heard it after these had passed by, in a still small voice. Oh when the Lord commands, obey! Consult not with flesh and blood; and be not discouraged if even every avenue of comfort may appear at times stopped: for our fidelity to the Lord is sometimes tried this way.

"How many that have been called and run well for a time, have turned their backs in the day of battle. In such the Lord hath no pleasure. Others have become exalted, and lost the humble state suiting the followers of Christ; and the reward of sweet peace not being afforded them, they have heated themselves with fire of their own kindling, and have had to lay down in sorrow. Dear thee, these hints are not to discourage thee, nor to make the way look difficult. I believe without a doubt thou art a chosen vessel, and will have to bear the oil and the wine to hand out to others, if thou suffers not nature to warp thee, or otherwise to spoil thee. Remember the potter's vessel has not only to be dug out of the earth, but to be moulded, dried, and passed through the fire, before it is fit for use.

Through this how often it is to be washed keep it sweet and clean. If it is not thus carefully used, it becomes sour, mouldy, or dull. Though it had been intended to contain good and wholesome food, it has become unfit; is often a receptacle of mere filth, where prudent care might have prevented it. Know what we are, and I desire thou to witness an over walking in fear; but not trusting Him that has called thee to acknowledge the truth; for He is a present help in every needful time. Be valiant in his call but not rash. Clothed with charity for fellow-mortals, but not too easily led to believe all that is told thee. Feel for thyself. Whatsoever is to be known of God is manifested within. The cause is glorious, dignified with immortality and crowned with eternal life.

"How sweet is meditation and meditation prayer! Certainly they are the delight of the pious soul; but more precious is his silence before God, where strength is given to mount upward as with the wings of an eagle, run without being weary, and without fainting. Then the sweetness of meditation and mental prayer is witnessed flow from the fountain of Divine Goodness for our support. I want to be guarded in freedom, but it is hard to restrain unfeigned love, when it flows so preciously, as I feel to do towards thee at this time. I trust I am pure, being free from any mixture of flattery. I trust it will do no hurt. Thou hast known enough of the Lord's tender mercies, but thou not, to know that we must not let our love out to any mortal, so as to forget to every good and perfect gift comes from Him and that in return we must love him above all. Ah! how many there are that are trying in uncertain riches. Oh that the call of my God may evince their love and attachment to him by obedience to him. Then he crown them with glory in an endless life. These are the riches worthy our pursuit.

"My soul truly blesses the Lord for mercies to me. I am willing to pass through trials for his name's sake. Though I have a beloved bosom friend, and tender little dependents, I have no cause to complain; preciousness of His love, and the unity of love of his people abundantly supplying with consolation. It is no small comfort me to subscribe myself in sincerity thy friend and brother in the Truth,

HENRY HULL.

It was probably about the year 1800, that Mildred Estell came forth in the ministry which was to the satisfaction of her friend her manner being striking, her language pure and the savor of life generally attending her communications. In the year 1801, she received the following letter from her associate, sympathizing fellow-laborer in gospel, Henry Hull:

"New York, 10th mo. 9th, 1801

"Dear Friend,—It is so long since I have heard from thee, I am almost ready to thee with being unfriendly. But I feel I love thee in that purity of friendship that time and distance will not erase. I feel prayer of my soul to be for thy prosperity the never failing Truth; and in the line holy requiring. Mayst thou, my beloved friend, experience the peace that the world can neither give nor take away, the sureward of faithfulness. Marvel not if thou be

conflicts to endure. It is through many tribulations that we are to enter the kingdom. Do not think thyself alone if thou hast thy baptisms off, for others have had theirs also, or good it is in times of trial to know a being to the munition of rocks, where bread sure, and water never fails. Let the time itself suffice wherein thou hast suffered thy mind to be depressed under discouragements, or surely there is a reward for the righteous, and a God that judgeth in the earth. I much desire to know how it fares with thee, dear Eldred. Thou wast made precious near to when in your parts, and I know it was the influence of the one Spirit that enabled drink together. For thou wast a stranger to me when I felt the operation of gospel in sweet sympathy. This has ever remained with me. It may not appear strange such as know the unity of the Spirit, that write as I do to inquire after thy welfare. Ease to indulge me by writing.

I wish ever to remain thy friend,

HENRY HULL."

The sympathizing love and regard manifested by Henry Hull in the first letter to R., being thus conveyed:—"When the Lord commands obey. Consult not with flesh and blood; and be not discouraged if every sense of comfort may appear at times stopped; for our fidelity to the Lord is sometimes ended in this way." And in the second, "Remember if thou hast conflicts to endure. For we are to enter the kingdom. Do not think thyself alone if thou hast thy baptisms off, for others have had them also," &c., are fully calculated to help and encourage any one who may be passing through the humiliating wrappings and heart-cleansing baptisms, ordained by the great Refiner and Purifier, preparatory to entering upon the responsible work of the ministry. The more these turnings and overturnings of the Lord's holy hand on such for the trial of their faith which is more precious than gold, is patiently endured; the more the eye is made single to Him through the painful incisions and discipline the cross which He appoints; the more self-sacrificed and slain through that warfare which is with burning and fuel of fire, the less will the creaturely tool in the un sanctified bring be heard, and the more likely will be spiritual building be deeply laid upon Christ Jesus the ever-enduring and alone sure rock and Foundation.

May all seek to be thoroughly washed in the laver of regeneration; saying, with Simon Peter, "Lord, not my feet only, but also my hands and my head." That thus through an ingrafted into Christ the true and living vine, and through the Redeemer's mercy, and the power of an endless life, there may be used up, anointed, and sent forth, those who will not only stand for the law and the testimony committed to this people, but shall actually turn the hearts of men from darkness to light, and from the power of Satan to God. That from the rising of the sun to the going down of the same the Lord's name may be honored and magnified through all over all."

(To be continued.)

A man may learn so much of the Bible as to become a sort of living concordance, and have very little [or no] knowledge of divine things.

English Christian Names.—The London Spectator says: Somebody with plenty of time and free access to the Registrar General's office, has been writing an amusing paper about English Christian names. He finds it probable from careful calculations, that two-thirds of all the children in England and Wales are called by one of the following twenty-five names, certain that in any 100,000 children they will occur in the following order:

Names.	Numbers.
1. Mary,	6,819
2. William,	6,590
3. John,	6,230
4. Elizabeth,	4,617
5. Thomas,	3,876
6. George,	3,620
7. Sarah,	3,602
8. James,	3,060
9. Charles,	2,323
10. Henry,	2,060
11. Alice,	1,925
12. Joseph,	1,750
13. Ann,	1,718
14. Jane,	1,697
15. Ellen,	1,621
16. Emily,	1,615
17. Frederick,	1,604
18. Anne,	1,580
19. Margaret,	1,546
20. Emma,	1,540
21. Eliza,	1,507
22. Robert,	1,323
23. Arthur,	1,297
24. Alfred,	1,292
25. Edward,	1,170

65,802

If to these be added Richard, Peter, Charlotte, Lucy and a very few more, it is said we shall have the whole list of names with which the masses of the English people are familiar. They have not apparently, for a very long period, invented any new names which have passed into general use. Eccentric individuals do indeed show their folly from time to time by giving strange and fanciful names to their children, but they find very few to follow their example. On the Registrars books may be found such names as the following: "Cain," "Dellah," "Herod," "Pharoah," "Hosanna," "Selah," "Mahushalhashbiz;" also Green Leaf, Christmas Day, Rose Bud, Amiable Reading, Celestial Miller, Charming Nancy, Choice Pickrel, Enough Pearson, Giddy Edwards, Illustrious Sarah, Perfect Sparrow, and others equally ridiculous.

From "Good Health."

Consumption.

BY CARL BOTTL.
(Continued from page 250.)

The extract of malt, of meat, and the juice of various herbs, alone or in combination with other remedies, have been most thoroughly employed, with at least no disadvantage to most patients. The decoctions of mosses containing gelatine have also been employed in all periods. In Germany, it has been highly recommended that consumptives live in pine woods, that they may inhale the balsamic odor emitted by the trees. But the greatest expectations were raised, based upon increased and decreased atmospheric pressure, by means of bells and an air-pump. Patients were put under a glass bell, and the atmospheric pressure increased, with a view to the healing of the lungs. Again, the

patient was secured in a bell up to the neck, and the atmospheric pressure withdrawn, by pumping out the air, and by thus causing a congestion of the skin, it was thought to draw the inflammation from the lungs; but both these manipulations proved to be injurious, in a very high degree, to consumptives.

Phosphorus, in various forms, has, of late, been freely used, it being thought that phosphorus formed one of the predominant elements of animal life; but the results obtained have fared no better than those of other specifics. The best and most thoroughly educated physicians of the present, do not employ specific medicines. They endeavor to sustain their patients by appropriate nourishment, and to relieve as much as possible from the annoyance and discomfort arising from particular symptoms. For excessive coughing, expectorants, soothing balsams, antimonial preparations, narcotics, &c., are employed. Sleeplessness is overcome by morphia and other hypnotics; night-sweats by mineral acids and quinine, or other tonics; sore throat by inhalations, cauterization, &c. Consumptive patients are also sent to milder climates to spend the winter months: in Europe, they are sent to Africa or Madeira; in America, to Florida, Mexico, Chili, Peru, California, and other places, and occasionally to curative institutions which have been established in Germany, Sweden, and France. It has been proved by experience in England, that the establishment of hospitals for consumptives is not advisable.

In reference to the effect of climate: the influence of the soil, whether composed chiefly of sand, clay, loam, or an alluvial deposit, damp or dry, and in connection with its cultivation; of the atmosphere, rare, dense, moist, saline, or otherwise; of temperature, mild and even, or extreme and variable; of occupation, in or out door, mental or physical, sedentary or active; of the sea; of lakes; of rivers; of swamps; of winds; of electrical currents; of increased and decreased pressure, &c., the most thorough and searching investigations have been made, and statistics obtained with a view of ascertaining the cause and cure of Consumption. And in this connection we may here state, that probably no man living has made his name more widely known, or labored more earnestly and indefatigably in this direction, than Dr. Henry I. Bowditch.

Sea air was regarded by Lencæ as an antidote or preventive, while on the other hand Roehard proved, by statistics, that the mortality from Consumption was greater among the marine than among the land troops. Winteritz, however, was able to show that sailors were comparatively free from it. Boehard arrived at the following conclusions: That persons suffering from diabetes always exhibit tuberculosis; that cows kept upon food containing sugar, and deprived of free exercise in the open air, die of it; that monkeys, and even negroes die of it, when carried north; that indolence was one of its causes, which he endeavored to prove by citing cases of eretics and of nuns, who were accustomed to work hard, as outliving the indolent and inactive. He also cited in proof of his position cases of prisoners who were deprived of their usual exercise. He concluded from these facts, that lack of warmth was a productive cause of the disease. The fact, however, that this disease is unknown to the Esquimaux and inhabitants of the Hudson Bay, militates against this con-

clusion. It was ascertained by R. Foerster that children never exhibit tuberculosis under five years of age, with an occasional exception at the age of two, and not usually before the age of puberty. From statistics it has been shown by Lewin that the mortality among stone-masons, cotton-workers, porcelain-workers, and all such as are habitually exposed to dust, is greater from pneumonia and bronchitis than from tuberculosis. Pritchard, who lived about twenty years on the South Sea Islands, writes as follows: "Nothing kills the Indians so surely as coats, pants, and blankets; the pantaloon-wearing South Sea Islander catches cold and dies of consumption, a disease previously unknown to them." In 1860, a settlement was founded by the English on Vancouver's Island, which then belonged to a class of Indians who lived upon fish, wild berries, and roots, with an occasional change of wild game, and whose health had always been good. The English gave these Indians, in exchange for their land, flour, rice, syrup, potatoes, meat, blankets, clothing, and other luxuries. As the result of these changes in their modes of life, they very soon began to sicken, and two years later were destroyed in large numbers by tubercular consumption. In 1865, prisoners were taken by the English, in the Gulf of Bengal, transported to the opposite coast, and treated with the utmost kindness. They were provided with luxuries previously unknown to them, but very soon gave unmistakable signs of tuberculosis, of which large numbers of them perished, and the survivors saved from a similar fate only by being sent back again.

It is generally known that sewing-girls, shoemakers, clerks, &c., who are very much confined in their occupations, are among the surest victims of Consumption; and that athletes, ballet-dancers, gymnasts, and persons similarly engaged, die of this disease often after they relinquish their business. In mountainous regions, tubercular Consumption is almost unknown; but bronchitis and pneumonia take its place. Within the last fifty years, the significant fact has been noticed by physicians, that a disease of the right heart, which prevents the free flow of the blood to the lungs, is most generally complicated with tuberculosis, while the same disorder in the left heart absolutely excludes it. In other words, the comparatively small quantity of blood in the lungs in the first instance favors tuberculosis, while the comparative fullness of the lungs in the second instance positively prevents it. Another very peculiar fact that has been observed is, that tuberculosis is developed only in the upper points of the lungs, and never at the base of the lobes; while all other affections most generally make their appearance at the base of the lobes, or where the lungs are mostly used, the upper points being comparatively free from attack in such cases. While these facts have been observed and noted, no one has been able to give a satisfactory reason for them.

As to the contagiousness of Consumption, opinions have varied very much: practitioners, in general, taking the affirmative side of the question. A few years since, Dr. Budd, of Bristol, England, in the *London Lancet*, advanced the idea that the contagion probably consisted of minute germs (spores), originating from the sputa expectorated by consumptives, which, floating in the atmosphere,

were inhaled by others, and became productive of the disease. This germ theory of disease has had many advocates, and only very recently Prof. Tyndall made a series of experiments in this direction, an account of which was published; but the conclusions arrived at were not of a character to add much to the reputation he had previously gained. The fact is, that, in a great many cases, the observations which have been made, in connection with statistics, not only make the theory of contagion plausible, but seem to prove it; as to certainty, however, no evidence exists.

As previously stated, physicians at different periods avoided the study and practical use of anatomy, and, therefore, during the centuries that anatomy, as a science, had no existence, disease was regarded as an entity; a positive something inherited, or which walked about, travelled, or hid itself in clothing, &c., or leaped from one person to another; and hence the search for remedies against an enemy which appeared in different forms with different symptoms. As anatomy became developed, the name and form of this enemy was changed. At a very early period it was the devil, then it was contagion, miasma, inheritance, invisible spores, disease-germs, &c., &c.; but these having been swept away, the enemy (noxa) is now sought for in climate, air, &c.

In relation to the inheritability of consumption, physicians in general affirm that, in their opinion, it is inherited in most cases; though men like Louis, Bocharlat, Niemeyer, Virchow, and many others, have denied it, while they admit the inheritability of a tendency only; but on this point nothing has been established, it being simply a matter of opinion and of varying observations.

The curability of consumption, under certain circumstances, was never doubted by the old authors; and only since the establishment of the tubercular specific principle theory has a cure been considered impossible. These physicians who accepted the theory of the inflammatory nature of consumption considered it curable, the others as incurable.

The physicians of Germany, and the greater part of the physicians of France, now know that consumption is sometimes curable by nature, while, on the other hand, there are few in England, with the exception of Bennett, and those who are influenced by him, who consider it curable under any circumstances whatever; a view which is all but universal in this country.

In concluding this sketch of the history of consumption, we take the liberty of presenting an extract from the preface of a treatise on consumption by Prof. I. H. Bennett, of Edinburgh:

"For five years the author held the position of pathologist to the Royal Infirmary of Edinburgh, during which period he performed and recorded the results of upwards of two thousand post-mortem examinations." "Gradually one great fact became impressed upon his mind, viz.: that all organic diseases occasionally presented a tendency to spontaneous cure." "He was repeatedly meeting with instances where, although death was occasioned by disease in one organ, there were others which presented traces of previously existing lesions, which in some way had healed." "In no organs were such appearances more common than in the lungs, and of no disease was

evidence of a spontaneous cure more frequent than of pulmonary phthisis.

"Although it was generally considered the profession that no remedy and no plan of treatment yet proposed could be depended on in cases of consumption, it was obvious to author, that if the process employed by nature could be discovered, and then imitated by art, might ultimately arrive at the true principle cure."

TRUST.

I know not if dark or bright
I shall be my lot;
If that wherein my hopes delight
Be blest or not.

It may be mine to drag for years
Toll'd the heavy chain;
Or, day and night, my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glees,
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted from the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One, who has known in storms to sail,
I have on board;
Above the racing of the gale
I hear my Lord.

He holds me when the billows smite;
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land! safe to the land!
The end is this!
And when with him go hand in hand
Far into bliss.

A Stone Wall.

A rough stone wall in any situation is an object of interest to a thoughtful mind. In different shapes of the stones, their various mineral character, the diversity of tints, flures and lines which occur in them, are suggestive of inquiry and reflection. Scarcely may thus be found in stones more profitable, perhaps, than many printed or spoken ones which he who runs may read. The small appearances link themselves with the grand phenomena; a minute speck supplies a track around which may cluster many a striking thought; and by means of a hint derived from a mere hue or line in a little stone—almost unperceivable to the general eye—may be constructed seas and continents that pass away thousands of ages ago—visions of landscape scenery to which the present aspect of the globe presents no parallel. This flexure of the stone tells me of violent volcanic eruptions, by which the soft, newly-deposited system—the muddy precipitate of ocean water—heaved and undulated like corn in a breeze; that lamination, of which the dark lines regularly alternate with the grey, speedily followed by gentle waves rippling music over sandy shores; and the irregular protrances, which I see here and there over the stone, are the casts of hollows or cracks produced in ancient tide-beaches by shrinkage—similar appearances being often seen upon our feet, as we walk over the pavement of most any of our towns. Yonder smooth striated surface of granite is the Runic writing of the northern Frost-king, transported me back in fancy to that wonderful age

when glaciers slid over mountain rocks, and flowed through lowland valleys, where now grows, and the snow seldom falls, and if there be a block of sandstone, it may chance to exhibit not only ripple-marks of ancient seas, but also footprints of unknown and strange tortoises that sought their food along the water's edge; and sometimes remains of former things more accidental and shadowy than even these—such as fossil snails, little circular and oval hollows, and their casts—supposed to be impressions produced by rain and hail, and indicating by their varying appearances the character of the shower, and the direction of the wind that prevailed when it was falling. Every one has heard of the crazy Greek who went about exhibiting a brick as a specimen of the building which he wished to sell; but in the structure of each geological system every stone is significant of the whole. Each fragment, however minute, is a record of the terrestrial changes that occurred when it was formed; and in every hue and line is the story of the physical conditions under which it was produced. The Ten Commandments were more clearly engraved on the two tables of stone than the laws of nature that operated in their formation are impressed upon the smallest pebble by the wayside. Its materials furnish an unmistakable clue to its origin, and its shape unfolds its subsequent history. I have impressed the marks of the revolutions of the earth not merely upon large tracts of country and enormous strata of rock and of various range—difficult of access and inconvenient for study—but even upon the smallest pebble, so that the annals of creation are multiplied by myriads of copies, and can never be lost.

Man cannot urge the excuse that he knows not of the doings of the Creator in the past silent ages of the earth, that the path in the deep and His footsteps in the waters are hopelessly unknown. Go where he may, look where he pleases, he will find the medals of creation—the signet marks of the Almighty—stamped indelibly and unalterably upon the smallest fragments of rock, of dumb, dead earth; so that if he should gratefully hold his peace, and withhold the tribute of praise to the Creator, “the very heavens would immediately cry out.” Anatomists of scenery, who look beneath the surface of the skeleton of the earth, tell us that the features of mountains and valleys are dependent upon the geological character of their strata; and, therefore, those who are skilled in the art can tell from the outlines of the landscape the nature of the underlying rocks, though no part of them crop above ground. A passing glance at the wayside walls will reveal the prominent geology of any district, as the shape of a single leaf and the arrangement of veins on its surface suggest the appearance of the whole tree from which it has fallen, or as a fragment of a tooth or a bone can call up the picture of the whole animal of whom it formed a part. In Aberystwyth, the walls are built principally of white, grey and red; in Perthshire, of gneiss and schist; in Mid-Lothian and Lanarkshire, of sandstone; and in the southern Scottish strata generally, of trap and porphyry. Sometimes they are composed of transported materials, not native to the district; and the variety of these opens up a field of delightful speculation. But there are no walls so interesting as those which occur in the mountain

districts of Derbyshire, and in some parts of Lancashire. In almost every stone are embedded fossil shells, and those beautiful jointed corals called encrinites, which look like petrified lilies, and have no living representatives in the ocean at the present day. Even the most homogeneous blocks are found on close inspection to be composed entirely of mineralized skeletons, and to form the graves of whole herds of shells and corallines long ago extinct. Strange to think that our limestone rocks are formed of the calcareous matter secreted by living creatures from the waters of the sea, and their own shelly coverings when dead, just as our coal-beds are the carbonized remains of former green, luxuriant forests. Thus, while walking along the highway in almost any locality, the most hasty examination of the wall on either side furnishes the student of nature with abundant subjects for reflection; and those lofty dykes, built by the farmer to keep in his cattle, or by the jealous proprietor to secure the privacy of his domain, while they forbid all views of the surrounding country, amply compensate for the restriction they impose by the truths engraven on their seemingly blank but really eloquent pages.—*Holidays on High Lands.*

Selected for “The Friend.”

Then I went to Chesterfield, to seek out and meet with those people called Independents; for I liked the name, seeing nothing at all in man to depend on; but they depended only upon the death and sufferings of Christ in his own body, yet did not come to see him nor his appearance in themselves to be their life, and had not heard his abiding, and the Word of God they had not abiding in them; so were dead professors, and dry trees, not bringing forth fruit. But they preached free grace, universal love, general redemption, and tendered mercy to all. This pleased me well, far better than the Presbyterian doctrine of election and reprobation; yet I was not satisfied nor easy, for I read Scripture very much, and saw by reading the Scriptures, with the secret help of Almighty God, which he afforded me in his infinite love, that as many as were led and guided by the Spirit of God, they were sons of God; and that, if any man has not the Spirit of Christ, he is none of his. This is such a clear distinction between the children of God and the children of the wicked one, or the children of this world, that there is no uniting them. This is clear from the holy Scriptures. For light and darkness are opposites; and Christ and Belial, believers and infidels are past uniting, without a new creation, a new birth, which the unconverted are encouraged to wait for, seek for, beg and hope for.

One day, in corn harvest, as I was riding on the road to Sheldon, in deep exercise, and taking a view of my condition, being in deep tribulation and anguish, condemning and judging myself, it pleased the Lord, on a sudden, unexpectedly and unlooked for, to cause the Day Star to arise in my heart, and the Sun of Righteousness with healing in his wings, even when the sorrows of hell seemed to take hold on me. Then it pleased the Lord to appear in me, and to visit me with the Day-spring from on high, in a very powerful and wonderful manner, in great mercy, goodness, and willful and infinite loving kindness. I was, in my inward man, full of the power and presence of Almighty God, and his heavenly,

glorious light shone in me mightily; so that I may truly say, it far exceeded the brightness of the outward day; and the eye of my understanding was opened, and I saw that it was the Lord's holy Spirit that appeared in me, and I believed, and could do no otherwise.

Oh! then I was glad, and my soul was filled with joy, because I had met with the Lord, who I knew was sufficient to teach me all things; and gave me to see that my sins would be remitted and forgiven, in and through Jesus Christ. Christ Jesus was now become my light and my salvation, and living faith sprang in me; for I felt power and strength to believe, and I then saw and felt what true faith was, and also that I never had had true, living faith before; this was the free gift of God, for it sprung up in his power, and stands in it.

I also saw life eternal manifested through Christ Jesus; so I tasted of the good word of God, and was made a partaker of the Holy Ghost, and was enlightened; for the life was manifested, and I saw it, and that the Son of God was come, and gave me an understanding, to know him that is true; for he revealed himself, or made himself known in me and to me.

Now my soul was quickened and enlivened in Him and by Him, in whom is life; and I also heard him as the Shepherd and Bishop of my soul, who was come near, even to my own soul; and the holy Scriptures were opened to me to my admiration and joy, and I understood them far beyond what I had done before; and they became more sweet, comfortable and precious to me, that I wondered I had never seen them so before, having read them so much night and day. But now the Lord gave me in measure to understand them, for they were very plain, and that no man knows them but those to whom it is given, by the holy Spirit of Him who hath the key of David, and opens and shuts as he pleaseth. I kept what I had found that day, and it was to me as the Pearl of great price, hid in my own field, that I had sought in divers forms and professions. And I now understood the parables of the lost piece of silver in my own house, and of the little leaven that lay hid in my three measures of meal, which I saw was my body, soul and spirit; and that it had long been working in me, whilst I knew it not, in order to leave my whole lump, with its own divine nature, that was capable of being leavened into good, by the working of that good and perfect gift which was come down from above, and was freely given me of God; for the sons of God were led and guided into all truth, by the holy Spirit of Truth.—*J. Gratton.*

For “The Friend.”

The English Government at the Siamese Court.

This curious book is the record of the experiences and observations of an English woman, who spent six years, from 1862 to 1868, at the residence of the King of Siam, employed by him as teacher for his children, and also in part as private secretary. It shows that the authoress was a woman possessed of considerable strength of intellect, as well as of unusual firmness and force of character; qualities which, in that despotic court and in the position which she held, were often severely tested.

The supreme sovereign, Maha Mongkut, (for in Siam there is a second king, with no very definite duties to perform) was called to

the throne in 1851, at the mature age of 45. His previous life had been mainly devoted to intellectual pursuits. He was a proficient in Sanscrit, an earnest student of the English language, and devoted much time to Theology, History, Geology, Chemistry, and especially Astronomy. In these studies he was assisted by the American missionaries residing in Siam, for whom he ever retained a sincere respect. Though he never embraced the religious doctrines they endeavored to inculcate, he manifested an enlightened toleration of all creeds and sects. After his elevation to supreme power, he retained his studious habits, though somewhat interrupted by official cares. The English language was an especially favorite subject of study, and it was this probably that led to the employment of our authoress to instruct some of his wives and children.

He appears to have been a useful prince, and well disposed to seek the good of his people, though often harsh in the government of his own palace, and exhibiting that selfish disregard of the comforts and rights of others, which is an almost inseparable accompaniment of despotic power. Some incidents related by our authoress furnish amusing illustrations of this, as well as of that fondness for study, which was a marked feature in his character.

"His majesty was the most capricious of kings as to his working moods,—busy when the average man should be sleeping, sleeping while letters, papers, despatches, messengers, mail-boats waited. More than once had we been aroused at dead of night by noisy female slaves, and dragged in hot haste and consternation to the Hall of Audience, only to find that his majesty was, not at his last gasp, as we had feared, but simply bothered to find in Webster's Dictionary some word that was to be found nowhere but in his own fertile brain; or perhaps in excited chase of the classical term for some trifle he was on the point of ordering from London,—and that word was sure to be a stranger to my brain.

"Before my arrival in Bangkok it had been his not uncommon practice to send for a missionary at midnight, have him beguiled or abducted from his bed, and conveyed by boat to the palace, some miles up the river, to inquire if it would not be more elegant to write *murky* instead of *obscure*, or *gloomily dark* rather than *not clearly apparent*. And if the wretched man should venture to declare his honest preference for the ordinary over the extraordinary form of expression, he was forthwith dismissed with irony, arrogance, or even insult, and without a word of apology for the rude invasion of his rest.

"One night, a little after twelve o'clock, as he was on the point of going to bed like any plain citizen of regular habits, his majesty fell to thinking how most accurately to render into English the troublesome Siamese word *phi**, which admits of a variety of interpretations. After puzzling over it for more than an hour, and all to no purpose, he ordered one of his lesser state barges to be manned and despatched with all speed for the British Consal. That functionary, inspired with lively alarm by so startling a summons, dressed himself with unceremonious celerity, and hurried to the palace, conjecturing on the way all imaginable possibilities of politics and diplomacy, revolution or invasion. To his vexa-

tion, not less than his surprise, he found the king in dishabille, engaged with a Siamese-English vocabulary. His preposterous majesty gravely laid the case before the consul, who, though inwardly chafing, had no choice but to decide with grace, and go back to bed with philosophy."

In the preface to her book, our authoress gives the following letter, written by the king himself, informing her of his acceptance of her offer to act as instructor to his children:

"ENGLISH ERA, 1862, 26th February,
Grand Royal Palace, Bangkok.

"To Mrs. A. H. Leonowens:—

"Madam: We are in good pleasure, and satisfaction in heart, that you are in willingness to undertake the education of our beloved royal children. And we hope that in doing your education on us and on our children (whom English call inhabitants of benighted land) you will do your best endeavor for knowledge of English language, science, and literature, and not for conversion to Christianity; as the followers of Buddha are mostly aware of the powerfulness of truth and virtue, as well as the followers of Christ, and are desirous to have facility of English language and literature, more than new religions.

"We beg to invite you to our royal palace to do your best endeavor upon us and our children. We shall expect to see you here on return of Siamese steamer *Chow Phya*.

"We have written to Mr. William Adamson, and to our consul at Singapore, to authorize to do best arrangement for you and ourselves.

"Believe me your faithfully,
(Signed) S. S. P. P. MAHA MONKUR."

(To be continued.)

For "The Friend."

William Wilberforce.

The following brief notice of this good and distinguished man is derived from Dr. Thomas' Biographical Dictionary.

"William Wilberforce, an illustrious English philanthropist and statesman, born at Hull, on the 24th of Eighth month, 1759, was a son of Robert Wilberforce, a merchant, who died in 1768. When he was about twelve years old, he felt deep religious impressions, which according to his own account, his friends spared no pains to stifle. He entered St. John's College, Cambridge in 1776, and became a general favorite among the students. 'There was no one' says I. Gisborne, 'at all like him for power of entertainment.' Wilberforce informs that he was a good classic, but neglected mathematics almost entirely. Before he was twenty years old, he inherited an ample fortune. He formed at Cambridge a slight acquaintance with William Pitt, of whom he became an intimate friend, soon after he left college. Having resolved to enter public life, he offered himself a candidate and was elected a member of parliament for Hull, in 1780. This election cost him over £8,000. He entered parliament as an opponent of the American war and of Lord North's administration; but he was rather an independent member than a partisan. After Pitt became a cabinet minister in 1782, he often lodged in Wilberforce's villa at Wembleton. With talents of the highest order, and eloquence surpassed by few, he entered upon public life possessed of the best personal connections in his intimate friendship with the great minister. In 1783

he visited France in company with Pitt. He made a famous speech against the coalition Lord North and Charles James Fox, in 1784, as a supporter of Pitt, was elected member for Yorkshire. He passed part of years 1784 and 1785 in a continental tour with Isaac Milner, during which he became deeply interested in vital religion. On his return, he commenced a private journal, which he kept a record of his spiritual conflicts and devotional exercises. 'He won gain,' says his sons, 'to open to his friends a change which had passed upon him.' In a letter to Pitt, he wrote, 'I can no more be much of a party man as I have been before.' Pitt's answer was full of kindness, but tried to reason him out of his convictions.

Among the results of his conversion was the devotion of his life to the arduous enterprise of the abolition of the slave trade. 1787 Thomas Clarkson, Granville Sharp, and ten others, formed a committee to promote the suppression of the trade, in co-operation with Wilberforce, who also received from them a promise of assistance. In 1788, Pitt moved a resolution binding the House to consider the subject of the slave trade early in the ensuing session. Wilberforce made a long and a speech on the subject in 1789. He was distinguished in the noblest manner by Pitt, Burke, and Fox. The movement, however, encountered long and bitter opposition. He opened the campaign in 1790, by a motion which he carried, for referring to a special committee the examination of witnesses. After the close of the session he made himself master of a vast mass of evidence which had been collected on the subject. In 1791 the motion for the abolition of the slave trade was rejected by eighty-eight members voting for it, and a hundred and sixty-three against it.

The war against France, which he opposed in 1792, caused the first decided political separation between him and Pitt. He had the courage to withstand the popular current, and offended many of his friends by moving an amendment to the address on the 17th of about the end of 1794. In 1796 he again brought in an abolition bill, which was defeated by a small majority.

He was re-elected a member for the county of York in 1796. In 1797 he married Barbara Ann Spooner, and published a work entitled a "Practical view of the Prevailing Religious System of Professed Christians, contrasted with Real Christianity," which received with great favor. It ran through five editions before the end of the year. In 1826, fifteen editions had been issued in England, besides twenty-five editions in the United States. In 1798 he renewed his motion for the abolition of the slave trade, and was defeated by a majority of four votes. In 1800 he made a speech in favor of immediate abolition, which was rejected by a majority of thirty. In 1804 he procured the assent of the House of Commons to the first reading of his abolition bill. Pitt pressed earnestly for a postponement of the abolition question. Wilberforce said he would never make a holy cause subservient to the interests of a party. On the second reading he was defeated by seventy-seven to seventy. The family opposed abolition, but the ministers Fox and Grenville, who came into power in 1806, cordially supported the measure, and triumphed at last in 1807. On the final passage of the bill in the House of Com-

* Ghost, spirit, soul, devil, evil angel.

hundred and eighty-three were for it and fifty sixteen against it.

He continued to represent Yorkshire until 182, having been elected five times without contest, and he was chosen a member for Lambeth in that year. He supported the motion for the emancipation of Roman Catholics in 1813, though "all the religious people on the other side."

About 1818 he began to agitate the emancipation of the West Indian slaves, on which wrote an appeal to the nation in 1823. On account of his declining health, he entrusted the management of the cause in the House of Commons to T. Fowell Buxton. He retired in Parliament in 1825, and survived until a bill for abolition of slavery was read a third time. Three days after that event he died in London in the Second mo., 1833.

Wilberforce took a prominent part in the formation of the Bible Society in 1803. He was a liberal contributor to various charitable institutions, and gave privately much money to the poor.

Contemporary with Lord Grenville and 'Pitt,' says Lord Brougham, 'appeared a man in some respects more illustrious than either,—one who among the greatest benefactors of the human race, holds an exalted position,—one whose genius was elevated by virtues, and exalted by his piety.'

THE FRIEND.

SIXTH MONTH 17, 1871.

Philadelphia, 6th mo. 5th, 1871.

Friends of "The Friend,"

steemed Friends,—From a tract recently laid quite extensively in Philadelphia and its vicinity, I copy the following expressions; and would ask, are they such as would likely to be spoken, printed or circulated by one convinced of the correctness of *his* views of Gospel truth; or, in other words, are they "sound in word and doctrine?" The italics are the author's.

Your friend, truly,

S.

"* * * But how can you become righteous?" is the great question. There are only ways by which you can be made righteous as to be accepted of God.

How is, to satisfy God for all the sins you committed against Him, and afterward keep his whole law perfectly. The other I find a substitute to do this in your stead. Now, by the first of these ways, you know your hearts that for you, righteousness in sight of God is impossible. But by the second the great end can be obtained. For not willing that we should perish, has led just such a substitute, in the person of our Son, "that whosoever believeth in him should not perish, but have everlasting life."

Jesus came to die in the stead of the sinner—to bear the curse which the law has placed upon the sinner's sin. And now, through His atoning death, 'all that believe are justified from all things.' So, if you believe in Christ really as your substitute and Saviour, you are, at this moment, *counted in him, and accepted in him, and in him* just before God as if you had never sinned; you are, properly speaking, *accepted in him* through believing in Christ. * *

And unless you are thus made good—unless you are born again, and made a new creature in Christ Jesus, you will be eternally lost. But if you thus believe in Christ as your substitute, who bore the dreadful punishment of your sin, and the curse of the law that you have broken, then you are saved."

In replying to the query respecting the above extract, we may first observe, that there are several points in it, which, if respectively referred to, would lead into an exposition of christian doctrine, for which, did we think ourselves competent, we have neither time nor space. But we apprehend the stress of the question relates mainly to the manner in which belief in Christ is spoken of in the extract, and the propriety of the use of the term "substitute."

The word "substitute" applied to Christ as expressive of his relation to sinners, is unscriptural, and it appears to us, inappropriate and calculated to lead to a false dependence. He is said to be our passover, sacrificed for us; to have borne our sins in his own body on the tree; to be the propitiation for the sins of the whole world; to have redeemed us from the curse of the law; to be made unto us, wisdom, righteousness, sanctification and redemption; but He is no where said to be our substitute, nor that He was treated by his Father as though He were a sinner. He voluntarily laid down his life, poured out his soul unto death, giving himself a ransom for our sins, and thus opening the door of reconciliation, but in no one of these offices can He be properly said to have been put in the place of the sinner, or been made a substitute for him.

We know not the tenor of the work from which the extract is taken, but as the latter is presented, it conveys the idea that by believing in Christ as He appeared among men, in "his atoning death," and as the sinner's substitute and Saviour, whether that belief is derived simply from the testimony of Scripture, from preaching or teaching, the sinner is justified, and without any change being wrought in himself, he is instantly accepted as righteous, and is complete in Christ. If this apparent meaning is what is intended to be conveyed by the paragraph, we have no hesitation in saying that it is unscriptural, and contrary to the belief of Friends. They have always held that repentance towards God, as well as faith in our Lord Jesus Christ, is indispensable; that none are accepted and complete in Christ while they are in sin; that faith without works is dead—works wrought in man by the transforming power of Christ within, and by man under the influence of his Spirit—and that it is only they "that do his commandments, who have a right to the tree of life, and may enter through the gates into the city."

If the words "believeth in Him" are intended to refer to that living, operative faith, which is the gift of God, by which Christ is laid hold of, as He is revealed in the soul by the Holy Spirit, as well as (in those who have the knowledge of it) faith in his outward appearance as God manifest in the flesh, and in his meritorious death as a propitiation for the sins of the world, then it comprehends co-operation with that Grace which bringeth salvation, enabling the soul to work out its salvation with fear and trembling, and is in accordance with the teaching of Christ and his apostles. Christ is the author of eternal sal-

vation to all those who obey him; but He is not our "substitute," to relieve us from condemnation and repentance for sin, nor so as to remove the necessity of our drinking—in our measure—of the cup that He drank of, and being baptized with the baptism wherewith He was baptized. All his true born children are crucified with Him; "buried with Him by baptism into death, that like as He was raised from the dead by the glory of the Father, even so they also should walk in newness of life." And unless we have been planted together in the likeness of his death, we cannot know what it is to be also in the likeness of his resurrection.

By his death Christ purchased for mankind the outpouring of his Holy Spirit, whereby He lighteth every man that cometh into the world. This unspeakable gift manifests itself in the soul, convicting of and condemning for sin; where given heed to and co-operated with leading to true repentance, and applying the purchased forgiveness for past transgressions by giving living faith in the Lamb of God and his atoning sacrifice. Thus it is those who walk in the Light, as God is in the light, that experience the blood of Jesus Christ his son to cleanse them from all sin. "Not by works of righteousness which we have done, but according to his mercy He saveth us by the washing of regeneration and renewing of the Holy Ghost."

R. Barclay says: "For since Christ said, 'It is finished,' and did finish his work, sixteen hundred years ago and upwards, if He so fully perfected redemption then, and did actually reconcile every one that is to be saved, not simply opening a door of mercy for them, offering the sacrifice of his body by which they may obtain remission of their sins when they repent, and communicating unto them a measure of his grace, by which they may see their sins and be able to repent; but really making them to be reputed as just, either before they believe—as say the Antinomians—or after they have assented to the truth of the history of Christ, or are sprinkled with the baptism of water; while nevertheless they are actually unjust, so that no part of their redemption is to be wrought by Him now, as to their reconciliation and justification; then the whole doctrinal part of the Bible is useless and of no profit: in vain were the apostles sent forth to preach repentance and remission of sins, and in vain do all the preachers bestow their labor, spend their breath and give forth writings * * * seeing it is all but *vanum agere*, but a vain and ineffectual essay to do that which is already perfectly done without them."

We take this opportunity to say, that while we think it right to uphold what we believe to be the correct views of christian faith held by Friends, and in meekness to render a reason for the hope that is in us, we nevertheless feel more and more deeply the solemn character of these sacred subjects, and that thus speaking of them is treading on holy ground. The great truths relating to the mission, the offices and the work of the Saviour of men, the utterly incomprehensible nature and propitiatory effects of his atoning sacrifice, and the supernatural process of the new birth unto righteousness through the transforming power of the Holy Spirit, are, one and all, so far beyond the natural powers of the human mind to comprehend and define, that we often shrink from essaying to treat on them, and

when doing so, endeavor to keep, as nearly as may be, to language employed by the holy men, who, under the inspiration of Him who sees the whole at a glance, left on record what their eyes had seen and their hands had handled of the Word of Life. It is one thing to speak or write of these things and quite another to be able to say from experience, "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ." Would that all the members of our religious Society were more constantly bearing in mind and acting up to the simple truth, that they are the children of God who are under the government of the Spirit of God, and that it is the law of the Spirit of Life in Christ Jesus that sets free from the law of sin and death. Then would there be no dissent from the truth as it is in Jesus, and no divisions among us. Though they would certainly find that the christian's path is a narrow one, and the washing of regeneration, which prepares the fallen spirit of man for "glory, honor and immortality," is accompanied with many tribulations, and deep spiritual baptisms, yet as they continued faithful to the unfoldings of the light of Christ in the heart, bearing the cross laid upon them, they would experience, as each day passed by, the truth of the declaration of the apostle to the believers in his time, "Now is our salvation nearer than when we believed," and by perseverance in well doing become "complete in Christ," who by one offering hath perfected forever them that are sanctified.

SUMMARY OF EVENTS.

FOREIGN.—It is announced that the French prisoners are rapidly returning from Germany to France.

The restoration of the public buildings destroyed by the Paris insurgents has already commenced.

General Donat has issued an order that all civilians found with arms in their possession after a certain day, shall be tried by court-martial.

The sacred vessels and valuable ornaments taken by the Communists from the various places of public worship have, with a few exceptions, been discovered in the mint and other places.

It is expected that the seat of government will shortly be removed to Paris from Versailles.

The official journal announces that the elections to the Assembly in 113 departments, to be held on the 2nd proximo. The same journal assures the people that the deposits in the Bank of France are unimpaired. The official journal also states that the resignation of their seats by the Prince de Joinville and Duke de Aniane, was about to be communicated to the Assembly. These two Orleans princes had visited President Thiers, Grey, the President of the Assembly, and several members of the Cabinet, and were courteously received. At these interviews they disclaimed any intention of intriguing against the republic. The Assembly had previously, by a vote of 484 to 103, abolished the proscription of the House of Orleans, and removed the political disabilities imposed upon its members.

A motion for the prolongation of Thiers' term of office, as chief executive of France, has been postponed until after the completion of the supplementary elections to the Assembly. It is authoritatively announced that Thiers favors a republic for the future government of the country.

The arrest of the Communist leaders continues. Rossel and Courbet were found concealed in Paris.

The damage done to Paris by the fighting and fires, and wanton destruction of property, is estimated at 800,000,000 francs.

The Italian government promises to deliver into the hands of the French authorities, all fugitive insurgents who reach Italian soil.

The fortresses proposed for the interior of Paris have been located at Montmartre and Chaumont, and the engineers have already commenced their construction. A motion introduced to the Assembly for abolishing the Colonn Vendome, was afterwards withdrawn.

It is stated that twenty thousand of the Communist prisoners will be transported to New Caledonia, an island belonging to France, in the south Pacific Ocean. New Caledonia is nearly in the longitude of New Zealand, but much nearer the equator.

The Minister of Finance, in presenting to the Assembly a bill making provision for a loan of one hundred millions sterling, urged the payment of the war indemnity in order that France may be rid of the Germans. The minister relied for success in the raising of the loan, upon foreign confidence in the ability of France to meet her obligations, and the internal energy of the nation.

The German forces have commenced evacuating the Department of the Lower Seine.

The French Minister of Finance proposes to the Assembly the levying of additional taxes to the amount of 450,000,000 francs.

The Communists who are to be transported to New Caledonia will, it is stated, be allowed to take their families with them, and form colonies.

The resignation of Favre, as French Minister of Foreign Affairs, is reported. Paris is already crowded with fugitives from Germany and France.

The French government has determined to indemnify the owners of houses destroyed during the recent insurrection.

The weather in England continues cold. On the 10th there was a snow storm of an hours duration at Birmingham. On the previous day there was a fall of snow in Yorkshire.

The House of Commons has passed a bill enlarging the powers of the government for the repression of violence in Ireland. The army regulation bill is still under debate. On the 8th, Cardwell defended the clause abolishing the sale of military stores. An incidental vote, while it did not decide the question, showed that there was a decided majority in favor of the abolition.

The House of Lords has passed a bill authorizing Canada to organize territorial governments between the domain and the Pacific ocean.

A steamer from Liverpool took a coaling ship, in its voyage to Callao, had been burned at sea, and 600 coolies perished in the flames.

Commercial relations between France and Germany have been restored to the same footing as before the war.

The Emperor Alexander of Russia, and his son Alexis, arrived in Berlin on the 8th, and were received at the station by the Emperor William and his staff, and were escorted to the palace by the imperial guard. The Emperor left Berlin on the 10th.

The Russian campaign against Khiva has terminated successfully.

A St. Petersburg dispatch states that crops of all kinds in Russia promise an excellent yield.

The Italian government has officially informed all the foreign ambassadors that the capital of Italy, on the 4th of next month, will be transferred to Rome. The ambassadors asked instructions from their respective governments, before making arrangements for a change of residence. The Austrian government has instructed its representative to follow King Victor Emanuel to Rome.

An Athens dispatch says that brigandage has been nearly extirpated from the country. Turkey has given valuable assistance by arresting all brigands on her frontier.

The Bank of Holland has reduced the rate of interest to three per cent.

In 1851, London had 2,362,326 inhabitants; in 1861, 2,808,604, and by the census of this year the number is 3,251,854, an increase of 889,478 in the last twenty years.

On the 12th the treaty of Washington was discussed in the British House of Commons. Earl Russell opposed the ratification of the treaty unless the arbitrators were bound only by international and British laws existing at the time of the American war. The Marquis of Salisbury declared the treaty sacrificed the rights of neutrals to American susceptibilities. The speakers generally approved of the treaty and deprecated any opposition at this stage of the business. Earl Russell finally withdrew his motion and the debate was brought to a close. The weather in England is unfavorable for the season.

London, 6th mo. 12th.—Consols, 91½. U. S. 10-40s, 5 per cent, 88½.

Liverpool.—Uplands cotton, 8½ s½; Orleans, 8½ a 8½d.

The harvest prospects in both France and Prussia, are said to be disappointing. In the more eastern portions of Europe, however, the crops promise well. The emperor and empress of Brazil arrived in the

Tagus on the 12th inst. The regent of Brazil is vested with full powers during the absence of the emperor. The Brazilian government has presented the Chambers a bill for the emancipation of all slaves belonging to the crown. Convict slaves are also to be freed from the seven years imprisonment, their own to be indemnified from the treasury. The bill is with strong opposition in the Chambers.

UNITED STATES.—Miscellaneous.—The interim Philadelphia list week numbered 292. There were deaths of consumption, 11 of convulsions, 14 of cholera, 16 of inflammation of the lungs, 13 inflammation of the brain, and 10 old age.

Large deposits of canal coal of the most valuable kind have, it is stated, been found on the mainland Alaska, and on the Aleutian Islands, within a few hundred yards of an excellent harbor. A company has formed in San Francisco to work the mines.

The Arizona Miner, published at Prescott, and Citizen, published at Tucson, in the same territory, fitted the massacre of Apache Indians at Camp Grant alleging that these Indians, while camped under military protection at that point, made raids on the neighboring country, committing murders and driving the stock of the settlers.

The services of 316 assistant assessors of internal revenue have been dispensed with since the first of year, and a further reduction of about 150 will be effected during the present month.

The annual value of taxable property in the city of New York is \$1,075,000,000, and the income of the fixed rate of taxation, two per cent, is \$21,500,000.

The Markets, &c.—The following were the quotations on the 12th inst. *New York*.—American gold, 111½. U. S. sixes, 138½, 117½; ditto, 1368, 114½; 10-40, 106½. Superfine flour, \$5.60 a 36; finer, 12; \$6.15 a 39. White Michigan wheat, \$1.70; a State, \$1.65; No. 2 Chicago, \$1.52 a \$1.55. Low, corn, 77 a 79 cts. Oats, 66 a 69 cts. *Philadelphia*.—Flour, \$3.25 a 59. Western red wheat, \$1.44; Pa. extra, \$1.50. Yellow corn, 75 cts. Oats, 67 a 68 cts. Cattle sold at 4 cts. per lb. gross for common, 3½ a 4½ for medium, and from 4½ to 6½ for the best. Sheep, 5½ cts. per lb. gross, and hogs 6 a 6½ cts. per lb. for corn fed. *Pennsylvania*.—No. 2 spring wheat, \$1.90. No. 2 corn, 62½ a 53½ cts. No. 2 oats, 47½ a 59. Bye, 81 cts. St. Louis.—Cotton, 18 cts. Flour, \$4 a 7.75. No. 2 red winter wheat, \$1.55; No. 1 sp \$1.60; No. 1 extra 2 mixed corn, \$1.45 a 52 cts. 50 cts. Lard, 9½ cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held on Thursday, the 21st inst., at 9.30 A. M. The Committee on Admissions will report on the same evening, and that on Instruction at 7 o'clock the next evening.

The Visiting Committee attend at the School Teaching-day, the 17th inst.

SAMUEL MORRIS, *Ch.*
Phila. 6th mo. 9th, 1871.

For the accommodation of the Committee, coaches will meet the trains that leave the city at 2.30 P. M. on the Seventh-day, the 17th, and on the 20th inst.

WANTED FOR A FREEDMEN'S SCHOOL.

Near Stevenson, Alabama.
An earnest, but prudent and thorough Test-Colored—through-out Friends—preferred—place offers uncommon inducements as an opportunity for the kind of instruction now so much needed, how to make the best of the situation. A young F would be accepted if qualified. Address,
Y. WARNER,
Fifth mo. 26, 1871. Germantown, Phila., Pa.

MARBLE, at Friends' Meeting-house, Tuckert J., on the sixteenth of Fifth month, 1871. J. C. HAINES, of Medford, to NAOMI PARKER, of the place.
—, on the eighteenth of Fifth month, 1871. Friends' Meeting-house, Westfield, N. J., J. W. WASHINGTON, of Philadelphia, to SCASSA RYBINGOTT, of the former place.
—, at Friends' Meeting-house, Pennville, Fifth month 20th, 1871, DAVID STEVENS, of Fifth month Meeting, Ohio, to ANNE MILLHOUSE, former place.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.

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Lichens and Mosses.

Almost every stone is made venerable, as the adjoining fruit-trees and espaliers, with the grey rosettes of that commonest of lichens, the stone parmelia. This plant is to be extensively employed by the High-landers in dyeing woollen stuffs of a dirty blue, or rather reddish-brown, color. It is sold by the London herbalists solely for use of bird-stuffers, who line the inside of their cases and decorate the branches of the nature trees upon which the birds perch it. There are also numerous specimens on the wall of the yellow parmelia. In the latter it is employed at the present day as a stuff, yielding a beautiful golden yellow tallizable coloring matter, called chrysanic acid, which is nearly identical with the yellow coloring matter of rhubarb; and, likewise, it may be used as a test for alkalies, which they invariably communicate to its coloring matter a beautiful red tint, the most ornamental of all our lichens. Bright, golden thallus, spreading in circles or three inches in diameter, and covered with numerous small orange shields, decks the lavish profusion the rough unmortared walls of the poor man's cottage; and many a patch of it may be seen covering the bounding stones of some hoary castle or long-ruined abbey as with a sunset glory. Growing in a concentric form, when it attains a certain size the central parts begin to decay and disappear, leaving only a narrow circular margin of living vegetable matter. In this manner it covers a whole wall or tree with spreading, upright, and decaying—analagous to the fairy rings formed by the growth and decay of mushrooms in a grassy field. This low wafer of vegetation is attached to the wall by slender white hairs on the under side, looking like roots, although they do not possess the power of selecting and appropriating the materials of growth peculiar to the organs. We know not by what means they derive nourishment. Some specimens only do disintegrate the stones on which they occur, and absorb the chemical and mineral substances which they contain, as is fully proved when they are analyzed. But there are numerous classes found only on the hardest stones, so closely appressed and level

with their surface that they seem to form an integral part of them. In this way they continue for years, age centuries and ages, unchanged—their matrix as well as their own intense vitality resisting all decay. There are instances of encrusting lichens covering the glaciated surfaces of quartz on the summits of our highest hills, which may probably be reckoned among the oldest of living organisms. Such species can obviously derive no benefit save mere mechanical support from their growing-place, and must procure their nourishment entirely from the atmosphere, and their coloring matter from solar reflection.

The eye of the naturalist, educated by practice to almost microscopic keenness, can discern scattered over the wall numerous other specimens of this singular vegetation, appearing like mere discolorations or weather-stains on the stones. Some are scaly fragments so minute as to require very close inspection to detect them. Others are indefinite films or nebulae of greyish matter, sprinkled with black dots about the size of a pin's head. Others are granular crusts of a circular form, with a zoned border; and when two or three of them come together, they do not coalesce and be identical. The frontier of each is strictly preserved by a narrow black border, however it may grow and extend itself, as zealously as that of France or Austria. The law against removing a neighbor's landmark is as strictly enforced in lichen as in human economy. When a stone is covered with a series of these independent lichens, it looks like a miniature map of Germany or America; the zoned patches resembling the states, the black dots the towns, and the lines and cracks in the crust the rivers. There is one species growing on pure quartz, an exquisite piece of natural mosaic of glossy black and primrose yellow, called the geographical lichen, from this resemblance.

Several of the stones are sprinkled with a grey, green, or yellow powder, as dry and finely pulverized as quicklime or sulphur. These grains are either the germs of lichens awaiting development, or they are individual vital cells, capable of growing into new plants, in the absence of proper fruit. It is difficult to distinguish these pulverulent masses from the powder of chalk, verdigris, or sulphur; and yet they are endowed with the most persistent vitality, which almost no adverse circumstances can extinguish. The principle of life resides in each of these grains as truly as in the most complicated organism; and, though reduced here to the very simplest expression of which it is capable, it is not divested of its mystery, but on the contrary rendered more wonderful and incomprehensible. A wide and impassable barrier separates these life-particles from the grains of the stone on which they occur, and yet it is very difficult in some cases to distinguish the one from the

other. The extreme simplicity of structure displayed by these protophytes is more puzzling to the botanist than any amount of complexity would have been. The rudimentary stages of all the flowerless plants appear in this singular form. The germs of a moss are similar to those of a lichen, and the germs of a lichen to those of a fern or sea-weed. These powdery grains represent the basis from which each separate system of life starts, to recede so widely in the highest forms of each order.

When the powdery lichens occur in large quantities, they give a very picturesque effect to rocks, trees, and buildings. The trunks and branches of trees in the outskirts of large towns are covered with a green powder, fostered by the impurity of the air; a similar substance is also produced in damp, low-lying woods, where the trees are so densely crowded as to prevent proper ventilation and free admission of light. In Roslin Chapel, near Edinburgh, the curious effect of the rich carvings of the walls and pillars is greatly enhanced by a species of *Leparia*, of a deep verdigris color, covering them with the utmost profusion. It gives an appearance of hoary antiquity to the structure, and is the genuine hue of poetry and romance. On boarded buildings, old palings, and walls may be sometimes seen a greyish film sprinkled with very red particles, turning yellow if rubbed, and exhaling when moistened a very perceptible odor of violets; from which circumstance it has obtained the name of *Leparia Folithus*. Linnaeus met with it frequently in his tour through Eland and East Gotland, covering the stones by the roadside with a blood-red pigment. It also spreads over the wet stones of St. Winifred's Well in North Wales, and is supposed to be the blood of the martyred saint—a superstition which, like the dark stain in the floor of Holyrood Palace, one has not the heart to disturb.

(To be concluded.)

For "The Friend."

"The secret of the Lord is with them that fear him, and he will show them his covenant." Such were Caleb and Joshua in their generation, and it is recorded of them, that they wholly followed the Lord, and were thus prepared not only to bring a good report of the promised land, but—very different from the evil spies—encouraged the children of Israel to go in and possess it. Their faith standing in the power of God, they could say to their brethren, "If the Lord delight in us then will he bring us into the land, which he promised to our fathers;" and in this manner did they still the murmurings of those who had lost the shield of faith in that Omnipotent Arm which had been so miraculously made bare in delivering them from their bondage in Egypt, and in bringing them thus far, by the cloud by day and the pillar of fire by night. It highly behoves the members of the So-

ciety of Friends, circumstanced and placed as they are among other bodies of christian professors, "to stand fast in that liberty wherewith Christ hath made them free, and not become entangled again with the yoke of bondage" of a ceremonial and formal profession of the Truth. The writer of these remarks being a member of a western Yearly Meeting, would, in the feelings of much brotherly love, say to his fellow professors every where, Friends, stand in the counsel of God, for his Arm is not shortened that He cannot save, nor his ear grown heavy that He cannot hear the crying of the poor, and the sighing of those who have no other helper but the Lord Almighty.

I well remember to have heard the late Samuel Bettle, who, with two other worthies spoken of in this essay, may be numbered with the princes in Israel, say, in lamenting over the division in New England Yearly Meeting, "We cannot expect the breach to be healed in the lifetime of those who have made it, but if Truth prevails it will be done in their children's time."

That dignified minister of the Gospel, Elizabeth Evans, in her last testimony among her friends at a meeting at Salem, N. J., a few hours before her death, said, "That it was in the night season Jacob wrestled with the angel, and it was declared of him, 'As a prince hast thou power with God and hast prevailed,'" adding, "what a mercy it was that we have a High Priest touched with a feeling of our infirmities; and wished to encourage all to persevere in this deep, inward, fervent prayer. She did believe that as such an exercise was maintained by those who mourned for the desolation of Zion, judges would be raised up, as at the first, and counsellors as at the beginning;" adding, "It is my firm belief and faith that it will be so, though I may not live to see it, yet it will be so."

After attending a meeting within the limits of Indiana Yearly Meeting, William Evans records his feelings in the following expressions: "I was impressed with the belief that the Lord would send forth messengers as in the rise of the Society, to gather the members back to practical obedience to the light of Christ in the heart." About two years before he was gathered (as we have good ground for believing) to his everlasting rest in Christ, he records a prospect impressed on his mind respecting his own Yearly Meeting, in the following manner, viz: "In contemplating the trials and overturnings to which our religious Society has been subjected for many years in this country, I was made to believe, a few days since, that the gracious Shepherd was still near to us, and that the time was not very far off when he would go through his flock, and renew the visitations of his love to the younger members; that He would bestow gifts upon them to be occupied in his church, and prepare and send forth servants to proclaim and spread the doctrines of the gospel, and his blessed cause from sea to sea, and from the rivers to the ends of the earth. Hereby the beauty and strength and influence of our Society in this Yearly Meeting, and in this city, will be restored; and a body of solid and deeply-exercised men and women would be again raised up as standard-bearers and watchmen on the walls of Zion. May the Lord hasten it in his time and way; and enable us to continue to bear patiently the sufferings that remain for us to endure, for

our own sakes and for one another, whatever they may be."

I cannot well conclude these few observations without alluding to the restoration of James Naylor, as it is recorded in the journal of William Dewsberry, in the belief that the Lord, as we stand in his counsel, renouncing the wisdom of man, which remains to be foolishness with God, is able to work for us far more exceedingly than we can either ask or think.

It is said that George Fox was with much difficulty reconciled to J. Naylor, and Wm. Dewsberry appears to have been a principal instrument in bringing it about. Speaking of a journey to London, and of the Lord's dealings with him in the course of it, the latter says: "Who hath restored many captives, and brought in many that were turned aside, in his much brokenness of heart in the sense of his mercy in their recovery, 'I was led of the Lord,'" he continues, "into London according to his will, in the service he had determined at that time in that place. I was much filled with comfort to behold his appearance amongst his people, who did mightily refresh his babes with his own presence. The Lord laid it upon me that G. Fox and J. Naylor might meet together; my travail was great in spirit, until the Lord answered, which in the day He determined was done; mighty was his majesty amongst his people in the day He healed up the breach which had been so long, to the sadness of the hearts of many. The Lord clothed my dear brethren George Fox, Edward Burrough, and Francis Howgill, with precious wisdom; his healing spirit did abound within them, with the rest of the Lord's people there that day, according to their measure, and the Lord was with J. Naylor and ordered him by his spirit, so that the measure of the Lord's spirit in all reached to embrace it with gladness of heart."

Whilst penning the foregoing, my mind has frequently recurred to the account we have of the severe famine in Israel, when Samaria was closely besieged; that the word of the Lord came to the Prophet Elisha, saying, "Hear ye the word of the Lord: to-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria." But a lord, on whom the king leaned, answered the man of God: "If the Lord would open the windows of heaven could this thing be? His unbelief in the power of God incurred the reply and its execution upon him: "Thou shalt see it with thine eyes, but shalt not eat thereof."

In concluding this memento of love to the brotherhood, wherever located, let me say to one and all again, Friends stand in the counsel of God: be willing to become as a little child, in order to obtain an admittance into the kingdom of Heaven. In this state of reduction the promise is sure: "His place of defence shall be the munitions of rocks: his bread shall be given him, his waters shall be sure."

It has appeared to me that the enemy of the Church of Christ is endeavoring to scatter the sheep, and overthrow the faith once delivered to the saints, in three ways, viz, to lessen our estimation of the doctrine of the light of Christ, to set the Scriptures above the Spirit, by which they were given forth, and to lower the standard of perfection.

Central America.

By MORELET.

Logwood.—The dye-wood of Campeach which the English call *logwood*, the Spaniards *palo de tinta*, and to which savants have given the barbarous appellation of *hematoxylin*. *Capechiannum*, is a tree of medium size and peculiar appearance, attaining a height, under favorable circumstances, of from twelve to thirteen yards. The trunk is much gnarled and full of irregular cavities. The leaves are pinnated; the small ones never fall off, all are smooth and heart-shaped. The flowers are small, yellowish in color, and hang in bunches from the ends of the branches. The fruit is a very flat, lanceolated husk, containing seeds which are eaten by fowls, as in fact are those of almost all the vegetables a fruits that are found here. The foliage of the logwood tree is of dark green and very lustrant. During the early period of its growth it forms thickets quite similar to those of the Hawthorn. But as it develops, it gathers impenetrable masses. In the forest it takes entire possession of the ground, which remains without vegetation under its shade. It is found on rocky mountains as well as on alluvial plains, but it grows better on hum deep soil which is periodically inundated by the overflow of the rivers. Its growth rapid, yet its wood is hard, compact, and is long preserved under ground. It is down when it attains ten years' growth. Sheltered from its shadow, the ground soon comes covered with a nursery of young plants which only need light and air to reach maturity. Industry can never imitate, in this respect, the economy of nature. The English vainly endeavored, in the Lucayo Islands, in various other of their transatlantic positions, to propagate this precious tree, which in its wild state, flourishes on the most friendly soil.

The bark of the logwood is of dark color and the thin and yellowish sap coat strongly with the reddish shade of the heart which darkens rapidly when it comes in contact with the atmosphere. This change of color, however, is only superficial; for when the billets have become faded by long exposure in a warehouse, the vendor always cleans off their surface, before delivering them to the purchaser. I must add that the price dye is not red, like that of the Brazil wood (*caesalpinia*), but is black, shading on purple, founded, with a yellow, which is sometimes a tree secretes, in addition, to gum Arac, a transparent substance, analogous to gum Arabic, which, it is said, gives the color in the dye.

The forests of Tabasco and Yucatan, where the logwood-tree abounds, are interspersed with the lagoons, which during the season the floods almost always communicate with the navigable streams. The wood can there be cheaply transported from place to place, yet no words can convey an idea of the ignorance and carelessness with which this trade is carried on. There is a total absence of efficient or economical management. The proprietor reposes a careless confidence in the woodcutters, who receive a real for a quintal of wood delivered at the point of fabrication. These men roam over the forest selecting and cutting down such trees as please them, according to their caprice or convenience. An agent, called the *Mayoral*, oversees the work, and every evening verifies the result of the day's labor. On receiving

wood, he carefully rejects all that is marked with orange colored spots, which are indications of decay, and then has the remainder weighed in his presence and the amount set down to the credit of the laborer. The woodcutters are all under the jurisdiction of this *Mayoral*, who does not court popularity, but seeks only to inspire his subordinates with a wholesome fear. The workmen under him are almost always debtors to his principal, and laboring to liquidate their liabilities, they ardily ever set about their tasks with spirit, declined to be intemperate, and always dispensed to put an end to their servitude by flight, it becomes necessary for the masters to keep a strict watch over them. The *Mayoral* frequently inflicts corporal chastisement, although the laws forbid and punish it, acquitting the debtor of all further liabilities. But the laws only fall heavily on the weak, in these distant and isolated regions, the profits of the *Mayoral* are in proportion to the amount of wood delivered in the course of the year, and in this way his interests are identified with those of his principals. At San Francisco, he receives three cents for every hundred weight of wood, equal, on a total of one hundred and fifty to three hundred thousand quintals, to little less than eight thousand dollars a year.

The cutting of the wood commences with the dry season, when the water begins to fall, and navigation becomes interrupted. With the rise of the waters, transportation is resumed, and the accumulated stock is rapidly cleared off. In favorable localities, where navigation is continuous for the whole year, the cutting of the wood goes on steadily, without regard to the seasons. Few establishments, however, are thus advantageously situated. Most of them, the wood, after being cut, is dragged down to high water mark on the banks and lagoons, where it awaits the periodical rise to be floated out to the *embarcaderos*. The traffic might be made constant in nearly all cases by the construction of roads, the removal of bars, or the deepening of channels, but the inhabitants of these countries prefer to wait on Providence to exerting themselves in enterprises of this kind. They are no means of transportation except such nature affords them gratuitously. This it should not be forgotten in judging of the merits of those numerous schemes of emigration which are constantly paraded before the public, and in which so much stress is laid on the quality of climate and productiveness of soil, without one word being said of the difficulties in the way of carrying them out, and which more than nullify the advantages which they are presumed to offer.

The too ready acceptance of papers of acknowledgment from such persons who accomplish their marriages out of the order of the Society, being of injurious consequence, and cause of much concern and exercise, it is earnestly recommended to Monthly Meetings that they be careful speedily to proceed to the rules of our discipline in practice against such offenders; and when papers of acknowledgment and commendation are offered, such meetings should be well assured that they proceed from a true ground of sincerity and conviction in the party, manifested by a consistency in life and conversation.—*Philadelphia Yearly Meeting Christian Advertis.*

Peat-Making in Scotland.

One of the most frequent incidents of the moorland, about the beginning of June, is peat-making, the most picturesque of Highland outdoor occupations. In those basin-shaped hollows which give the scenery an undulating aspect there are large deposits of peat, formed by the decay of numberless generations of those plants which delight in cool climates and moist soils. The history of this accumulation of carbonaceous matter is exceedingly interesting to the geologist. It furnishes a plausible solution of the difficulties involved in the question of the formation of coal; it provides data by which recent geological changes may be determined with some degree of accuracy; and frequently, owing to its antiseptic qualities, it becomes an archaeological cabinet, preserving the relics of former generations. In none of these aspects, however, are the peat-bogs of the Highland moors so interesting as in their connexion with the habits and customs of the peasantry. It is no easy task to thread one's way among the bogs and marshes where the peat is found, the danger being somewhat imminent of falling plump over the yielding edge into some open pool of inky water, or sinking up to the waist in some treacherous spot veiled over with a deceitful covering of the greenest moss. In the outskirts of this wilderness of bogs the peat-makers are hard at work. One man, with a peculiarly shaped spade, cuts the peats from the wall of turf before him and throws them up to the edge of the bog, where a woman dexterously receives and places them on a wheelbarrow, another woman rolling away the load and spreading it out carefully on some elevated hillock, exposed to the sunshine, in order to dry and harden. And thus the process goes on from sunrise to sunset, with an hour's rest for each meal. Though looked forward to, especially by the younger laborers, with much pleasure, as a delightful contrast to the monotony of their ordinary work about the farm, and as affording peculiar facilities for carrying on the mysteries of rustic courtship, peat-making is most fatiguing work; and when, as is often the case, they have to walk a distance of five or six miles to and from the spot, and to carry on their labors under the scorching glare of the sun, exposed without shelter to torrents of rain or piercing winds, it must be confessed that they pay dearly for the materials which in the long cheerless winter of the North afford them both fire and light. In remote, inaccessible districts, where wood is scarce and coal almost unknown on account of its enormous price, averaging from 30s. to 4l. a ton, peat is the sole fuel used by the inhabitants. The whole of a peat-bog, covering in many places an area of several acres, and occupying what was once evidently the bed of a lake, is parcelled out into several portions, which are generally annexed by the proprietor to the holdings of the tenants on his estate who are the nearest to the spot. These parcels of peat-bog are usually given free of rent; and the whole expense connected with peats is thus only the labor involved in their manufacture and carriage. So rough are the roads, however, and so long the distances to which they have in most cases to be carried, that peat is not so cheap and economical a fuel as might be supposed. The selling price is usually three shillings a cart, and six carts are understood to last as long as a ton of coal. Peat-making is not

nearly so common in the Highlands as it used to be. The facilities of carriage to almost every part of the country by sea and land are now numerous, and coal in consequence is so reduced in price, as to be more within reach of the poorer classes; while the use of that fuel saves time and labor which can be more profitably employed. — *Holidays on High Lands.*

For "The Friend."

It was pleasant and somewhat encouraging to find in the 42d number of the present vol. of "The Friend," the tract addressed "To Friends who desire the Scriptures read in their meetings for worship," and although issued in England where the declension has been greatest, we may hope it will be read by many in this land. Somewhat in the same spirit are the following extracts from the memoir of James Backhouse, published at London in 1870. He was absent from home about nine years, on a religious visit to Australia, South Africa, &c., and is mentioned in the journal of our friend Daniel Wheeler. He says: "In a meeting at Lamas, in Norfolk, a man inquired why the Society of Friends did not read the Scriptures in their meetings for worship? I replied that Friends met on such occasions to worship God, and not for the specific object of christian instruction. That God was worshipped by our directing our attention to Him, and to our own state before Him, and lifting up our hearts to Him according to the feeling we had of our wants, or of His mercies to us, or giving expression to doctrine, exhortation or prayer, according to the impression of duty under the constraining of the Spirit at the time. That we expected that those who met at such times were sufficiently acquainted with Scripture to recognize it when quoted, and that we enjoined on all our members to read the Scriptures in their families daily. That we regarded religious worship and religious instruction as different subjects, each having its proper place, and considering the public reading of the Holy Scriptures as religious instruction, we did not consider its appropriate place to be our meetings for worship." On another occasion he writes: "I have long observed a proportionate shallowness of religious experience to the measure in which vocal exercises were looked upon as essential to public and social worship. Not that I would be understood to think that no shallowness is to be found among Friends, for I have often had to lament its existence. But this I can say, that I have no where met with such depth of religious experience as among the spiritually minded in the Society of Friends, who I trust are not a small number in their body." "It was unhappily the writer's experience to have passed many of the earlier years of his life in other society, both religious and civil, than that which is to be found among Friends; seeking for that without, which is only to be found within, and he can most feelingly and fully indorse the sentiment expressed, that 'he had no where met with such depth of religious experience as among the spiritually minded of the Society of Friends.'"

Let no one imagine that the vain excuses of the creaturely heart will avail with Him who has only given us talents for His use, and who has expressly assured us, He will not fail to require His own at the hands of each of us with usury.

For "The Friend."

The English Governess at the Siamese Court.

(Continued from page 342.)

The little steamer in which she sailed arrived at Bangkok in the evening, and cast anchor. "Before long a showy gondola, fashioned like a dragon, with flashing torches and many paddles, approached; and a Siamese official mounted the side, swaying himself with an absolute air. The red *langotee*, or skirt, loosely folded about his person, did not reach his ankles; and to cover his chest and shoulders he had only his own brown polished skin. He was followed by a dozen attendants, who the moment they stepped from the gangway, sprawled on the deck like huge loads, doubling their arms and legs under them, and pressing their noses against the boards. Every Asiatic on deck, coolies and all, prostrates himself, except my two servants, who are bewildered.

"The Captain stepped forward and introduced us. His Excellency Chow Phya Sri Surin Wongse, Prime Minister of the kingdom of Siam!

"Half naked as he was, and without an emblem to denote his rank, there was yet something remarkable about this native chief, by virtue of which he compelled our respect from the first glance,—a sensibly magnetic quality of tone or look. With an air of command, he beckoned to a young attendant, who crawled to him as a dog crawls to an angry master. This was an interpreter, who at a word from his lord began to question me in English.

"Are you the lady who is to teach in the royal family?"

"On my replying in the affirmative, he asked, 'Have you friends in Bangkok?'

"Finding I had none, he was silent for a minute or two; then demanded: 'What will you do? Where will you sleep to-night?'

"Indeed I cannot tell, I said. 'I am a stranger here. But I understood from his majesty's letter that a residence would be provided for us on our arrival; and he has been duly informed that we were to arrive at this time.'

"His majesty cannot remember everything," said his excellency; the interpreter added, 'You can go where you like.' And away went master and slaves.

She spent the night with an Englishman residing in Bangkok, and the next morning "Soon after breakfast the Prime Minister's boat, with the slave interpreter who had questioned me on the steamer, arrived to take us to his excellency's palace.

"In about a quarter of a hour we found ourselves in front of a low gateway, which opened on a wide court-yard, or 'compound,' paved with rough-hewn slabs of stone. A brace of Chinese mandarins of ferocious aspect, cut in stone and mounted on stone horses, guarded the entrance. Further on, a pair of men-at-arms in bass-relief challenged us; and near these were posted two living sentries, in European costume, but without shoes. On the left was a pavilion for theatrical entertainments, one entire wall being covered with scenic pictures. On the right of this stood the palace of the prime minister, displaying a semicircular *facade*. His excellency's residence abounded within in carvings and gildings, elegant in design and color, that blended and harmonized in pleasing effects with the luxurious draperies that hung in rich folds from the windows.

"We moved softly, as the interpreter led us through a suite of spacious saloons, disposed in ascending tiers, and all carpeted, candelabraed, and appointed in the most costly European fashion. A superb vase of silver, embossed and burnished, stood on a table inlaid with mother-of-pearl and chased with silver. Flowers of great variety and beauty filled the rooms with a delicious though slightly oppressive fragrance. On every side my eyes were delighted with rare vases, jewelled cups and boxes, burnished chalices, dainty statuettes,—*objets de vertu*, Oriental and European, antique and modern, blending the old barbaric splendors with the graces of the younger arts."

After an interview with the prime minister, she was shown to two elegant rooms, reserved for herself and son, in the west end of the palace, which opened on a quiet piazza, shaded by fruit trees, and overlooking a small artificial lake, stocked with pretty, sportive fish.

Her first interview with the king is thus described: "A flood of light sweeping through the spacious Hall of Audience displayed a throng of noblemen in waiting. None turned a glance, or seemingly a thought, on us, and my child being tired and hungry, I urged Captain B—— to present us without delay. At once we mounted the marble steps, and entered the brilliant hall unannounced. Ranged on the carpet were many prostrate, mute, and motionless forms, over whose heads to step was a temptation as drolly natural as it was dangerous. His majesty spied us quickly, and advanced abruptly, petulantly screaming, 'Who? who? who?'

"Captain B—— (who, by the by, is a titled nobleman of Siam) introduced me as the English governess, engaged for the royal family. The king shook hands with us, and immediately proceeded to march up and down in quick step, putting one foot before the other with mathematical precision, as if under drill. Forewarned, I whispered that I should prepare myself for a sharp cross-questioning as to my age, my husband, children, and other strictly personal concerns. Suddenly his majesty, having cogitated sufficiently in his peculiar manner, with one long final stride halting in front of us, and, pointing straight at me with his forefinger, asked, 'How old shall you be.' On this point and some others of a personal nature, she declined to gratify his curiosity; and after being introduced to one of his favorite wives, was thus instructed as to the duties she was expected to perform. "I have sixty-seven children," said his majesty, when he had returned to the Audience Hall. 'You shall educate them, and as many of my wives, likewise, as may wish to learn English. And I have much correspondence in which you must assist me. And, moreover, I have much difficulty for reading and translating French letters; for French are fond of using gloomily deceiving terms. You must undertake; and you shall make all their murky sentences and gloomily deceiving propositions clear to me. And, furthermore, I have by every mail foreign letters whose writing is not easily read by me. You shall copy on round hand, for my readily perusal thereof.'

"*Nil desperandum*; but I began by despairing of my ability to accomplish tasks so multitalentous. I simply bowed, however, and so dismissed myself for that evening.

(To be continued.)

THE WORLD HARVEST.

Selecte

They are sowing their seed in the daylight fair,
They are sowing their seed in the noonday's glare,
They are sowing their seed in the soft twilight,
They are sowing their seed in the solemn night—
What shall the harvest be?

They are sowing their seed of pleasant thought,
In the spring's green light they have blithely wrought
They have brought their fancies from woods and de
Where the mosses creep and the flower buds swell;
Rare shall the harvest be!

They are sowing the seed of word and deed,
Which the cold snow nor, nor the careless heed,
Of the gentle word and the kindest deed
That have blest the heart in its sorest need;
Sweet shall the harvest be!

And some are sowing the seeds of pain,
Of late remorse and in maddened brain,
And the stars shall fall and the sun shall wane,
Ere they root the weeds from their soil again.
Dark will the harvest be!

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seeds of care,
Which their soil has borne and still must bear;
Sad will the harvest be!

They are sowing the seed of noble deed,
With a sleepless watch and earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whitening wherever they go;
Rich will the harvest be!

Sown in darkness, or sown in light,
Sown in weakness, or sown in might,
Sown in meekness, or sown in wrath,
In the broad work-field or the shadowy path,
Sure will the harvest be!

For "The Friend"

Memoirs of Mildred Rateliff.

(Continued from page 335.)

In the spring of the year 1803, Mildred p
a visit among her sisters; and on her ret
felt best satisfied to write a letter to her o
sister, Mary Jones, a copy of which is as
lows:

"Campbell Co., 5th mo. 11th, 180

"Dear Sister Mary,—I received thy v
acceptable letter by William Roadman,
I was glad to see that thou once more thou
it worth thy while to write a few lines to
sister, who felt sometimes, even when am
you, as if she was looked at as an odd on
the family—one who had departed from
way of my education, and had taken upst
principles. I feel that I am looked at v
contemp and astonishment, because I can
agreeably to my conscience, dress, beha
and worship as thou and the rest of my fa
do.

"I cannot easily omit these hints to t
because I so sensibly felt whilst at your ho
your contemptible opinion of me, and of
friends the Quakers. I write this, not bec
I would have thee or any other person thi
am displeased with you, for I know I am
only I wish to let thee know that on som
sions my feelings were not a little hurt,
I wish thee to know I was not insensibl
though I was willing to conclude your opi
and my friends arose from a want of
better acquaintance with the Truth wh
they profess, and I trust in a good t
sure are led and guided by. I much de
in future, thou and all others may be fav
with at least so much charity as not to w
the feelings of a sister or brother in th
of Christ, when they may have their lots
among you. Remember if we do this to
little ones, we do it to Him, whose tende

rd extends to the sparrow upon the house,
p, or the partridge that is hunted upon the
ountains. The condition of these in a relig-
ous sense I sometimes feel to be mine. Not-
withstanding this, I often have to rejoice above
things, that I have been favored to see,
d that without a doubt, my duty to my
od Master; and in a good degree to do it.
ometimes this has been very much in the
ss to my own will. With thankfulness I
ak it, I have learned that if I am the dis-
le of Christ, it must be by taking up my
ny cross in whatsoever He may be pleased
appoint. Let my connexions or acquaint-
e think of me as they will, He has said,
e that forsaketh not father and mother,
ises or lands (when called for) for my
e, is not worthy of me." I look upon the
aning of this to be, that if their ways are
de to appear, by the grace of God in our
e hearts not to be best for us, we must for-
e them, and follow Him who said, "I am
e true Light, that lighteneth every man
e cometh into the world." This is the light
ave for some years endeavored to follow.
ve found it to be a safer guide for me than
ld be pointed out by any human creature.
s it is, dear sister, that has shown me that
ould worship the Father, I must wor-
him in spirit and in truth: not in my
y way and time, but in whatever way he
e pleased to appoint. Oh! saith my
that I may with thee, and all the pros-
ors of His name, be faithful unto death.
I may receive a crown of life. This I
e and pray may be the happy lot of us.
Now I desire, dear sister, that thou may
his with coolness and deliberation, and
gh the contents thereof by the Truth in
own heart. I did not expect to have en-
o so when I began to write, but my
being opened by the spirit of my Master,
to most easy to communicate to thee these
gs for thy consideration."

The following memoranda of Mildred Rat-
cliff represents a soul enamored of her Saviour;
His holiness; and, bowing to His yoke,
was made willing to make any sacrifices
the love of Him who had spoken to her,
calling her to glory and to virtue. The
spring from on high had visited and
her mind, and through its constrain-
power had wrought obedience to the uni-
al and saving light of Christ, by which
was engaged in good earnest, cheerfully
sign herself to the pursuit of His king-
dom, and the things that pertain to life and
eternity, notwithstanding all the difficulties
temptations that might attend the presen-
ce of what now had become the great-
est of her life. The sequel will prove the
salable gain that accrued to her through
pendending goodness and mercy of her
and Master; enabling her to adopt the
age the spouse of Christ did of Him:—
t down under his shadow with great de-
and his fruit was sweet to my taste,
ought me to the banqueting-house, and
nager over me was love." "Or ever I
ware, my soul made me like the chariots
uni-nadib."

at encouragement there is in such ex-
s for all of us; and especially those in
life, who have felt the tenderly drawing
ce of the Saviour's love, and have heard
ll, small and pleading voice within, to
up all for His sake and their precious
sake, which He came and died to save,

by opening up "a new and living way" by
which all might come to Him: how would He
then beautify the place of His sanctuary, and
make the place of His feet glorious; how
would He establish His kingdom within them,
consisting in righteousness, and peace, and
joy in the Holy Ghost: how would He make
such to be as plants grown up in their youth,
and as corner-stones polished after the simi-
tude of a palace. Mildred Ratcliff found in
the obedience which is of faith to the Em-
manuel her soul, all that that soul stood in
need of—"Wisdom, righteousness, sanctifica-
tion and redemption;" her all in all. And
the preaching of her life is: Follow me as I
have followed Christ. "For my Beloved is
mine, and I am his: He feedeth among the lilies."
He is the chiefest among ten thousand;—
altogether lovely. "Let my Beloved come
into his garden (the willing and obedient
heart), and eat his pleasant fruits."

"1st mo. 1st, 1805. How can I forbear to
pen down the wonderful goodness of my God!
Oh! the overflows of his love that I have
felt this day. Oh the new found songs of
praise that I have been favored to sing! yea,
may I not say acceptable hallelujah to the
Lord God of my life. Teach me, O my Father!
and I will confess to thy goodness, and declare
of thy wonderful works,—thy goodness, even
to thy poor worm, whilst my hands have been
employed about the necessary business of the
day. How hast thou arisen in my heart this
morning, and been felt to reign above all in
my inward parts. Oh! how have the incomes
of thy animating love overcome and reigned
above all, raising in my inward life new found
praises, adoration, thanksgivings, and suppli-
cations unto Thee, who liveth and abideth
forever. I have said in my heart, and abideth
in wonder, love, and praise; for Thou art
holy! holy! holy! Lord God Almighty! With
the beginning of the new year Thou hast been
graciously pleased to raise in my soul new
and fervent desires after thy glorious presence;
and humbling intercession that it may be con-
sistent with Thy will to preserve me, who am
but a little one, in renewed watchfulness to
Thee the Father and God of all strength!
Pleading in my heart, Lord be with me if it
pleaseth Thee through the vicissitudes of this
approaching year! May thy right hand sup-
port me, and thy left hand bear me up. Oh
dependent children, wherever dispersed the
world over; be pleased to be with me, one of
the least of all thine heritage! Hold me, as
me, as under the shadow of thy extended
wings! Preserve me, O thou strongest One,
from my strong enemy! Discover unto thy
of my soul's potent enemy, which may be laid
to catch my feet during the approaching year!
Oh may I keep a single eye to Thee! May I
ever be sensible of the necessity of lying low
in the valley of humility! May I ever feel
my own nothingness; and that my whole de-
pendence is on Thee alone! May I often say
in my heart, Father, let not thine hand spare,
nor thine eye pity, until thou hast so win-
nowed my chaff, so purged, washed, and made
white as well-pleasing in thy sight. Thus shall
I be nothing but what I am in Thee. Then
able to say, thy holy Apostle Paul, I may be truly
able to say, It is through the grace of my God,
that I am what I am. Oh Father! Thou

knowest that this is more the hungering and
thirsting of my mind, than for jewels set in
rings of gold. Surely I know thy love is
sweeter than the honey in the honey-comb.
In the arising thereof, my inward life is en-
abled to mount upward as on the wings of an
eagle, to walk without being weary, and to
run without fainting. Oh! may I be favored
to dwell deep in thy power; that if it shall
please Thee before the beginning of another
year to call me from works to rewards, and
I may be no more seen of men, I may be so
filled with thy love and animating presence,
that the cry of my spirit may be, 'Oh death!
where is thy sting? Oh grave! where is thy
victory?' To this, saith my soul, amen and
amen.

MILDRED RATCLIFF.

(To be continued.)

[The following extracts are taken from the
Report of the Executive Board of the Friends
Association of Philadelphia and its vicinity,
for the aid of Colored Freedmen, read at the
meeting of the Association, 4th mo. 17, 1871.]

That notwithstanding times of discouragement
during the past year, when the Freedmen
seemed to be nearly forgotten by their
Northern friends, the aggregate receipts show
that there is still a great interest felt in their
welfare.

The total amount of contributions during
the year ending 4th month, 11th, 1871, has
been \$11,197, and the aggregate from the be-
ginning of our work in 1863 to this time
\$264,612.98.

We have received from Friends in Ireland
through Samuel Bewley \$806.67, being the
proceeds of £150; from Friends in England
\$92, beside £10 sent to the teachers at Clover,
Virginia, specially for physical relief. Though
these sums are smaller than in previous years
yet we have satisfactory evidence of the con-
tinued interest of our friends abroad, notwith-
standing their active sympathies have been
so largely drawn upon on account of the suf-
ferings occasioned by the war in Europe.

The receipts from the Freedmen's Bureau
for the year have been \$2912.50, and from the
Peabody Fund to our teachers \$294. These
sources of revenue can no longer be counted
upon, the Commissioner of the Freedmen's
Bureau having informed us under date of 3d
month, 3d, 1871, that all hope of further ap-
propriations by Congress for this work is
abandoned.

The condition of affairs in North Carolina
has been very disheartening to the Freedmen
in that State, and ill calculated to increase
their pecuniary resources. If anything, we
think they have been less able than before,
to aid in their own support. Notwithstand-
ing this state of things the receipts from the
Freedmen during the past year for books and
tuition have amounted to \$1406.42, beside
\$1566.58, paid in the way of board to the
teachers; total \$2973, a very creditable
contribution towards their own education.

* * * * *

Twenty-one schools were kept in operation
during last summer, that course seeming de-
sirable from various causes. Most of the
larger schools, however, were closed from the
1st of the 6th to the 1st of 11th month.

* * * * *

Largest number of pupils enrolled 3574.
Average attendance during the summer 813,
during the present term 1826; average num-
ber of teachers during the summer 24, during

the term 40. Average number of school-sustained during the summer 21, during the present term 24.

* * * * *
In the plan of education adopted it has been our aim to give a thorough groundwork in a few practical branches rather than a superficial acquaintance with varied departments of knowledge. This course steadily pursued, though it may have occasioned some disappointment to ambitious pupils, has in the main been successful.

The schools are carefully graded. They are frequently visited and examined by the Superintendent, and their rate of proficiency is noted by him from time to time. Classes range from the Primer to the Fifth Reader, and from the first elements of Geography and Arithmetic, to the Intermediate Geography and Practical Arithmetic. Grammar, History and Philosophy are studied to some extent. As a class the children read well, having naturally good voices; they compose fluently, choosing, however, fine rather than accurate language. They learn descriptions in Geography, and definitions in Grammar with facility, but in writing and Orthography they are not so proficient.

Their ingrained habits of tardiness, and irregular attendance at school, though in large measure due to causes beyond their control, have in part been overcome by the patient and continued efforts of their instructors. The School Reports, from year to year, show a gradually increasing average attendance in proportion to the number enrolled.

The importance which even the most ignorant among them attach to the attainment of an education, the self-denials and privations which they willingly endure to avail themselves of the privileges of school, and the zeal with which they apply themselves to study, often excite our admiration, and encourage us to perseverance on their behalf.

The only Normal class sustained during this year has been that at Danville; this now numbers 30 pupils who acquit themselves creditably under the charge of a trained Normal teacher from Maine. One half or more of the class have been at different times engaged as teachers, and are therefore the more earnest in applying themselves to study.

* * * * *
If the public free school system were established at all points, and on a good basis, it would relieve the Association from further care in the matter of education. But these schools are only continued in force four or five months in the year, the teachers very inadequately and irregularly paid, in some cases not at all, and as the schools must be free, they are deprived of the tuition money, the payment of which is useful both to teacher and freedmen, eking out the meagre salary of the former, and teaching the latter habits of self-reliance and self-support.

So imperfect is the school system in North Carolina, and so crushing the opposition to the elevation of people of color, that there is reason to fear, if left quite to themselves, a short career of feeble schools would soon leave this portion of the population again entirely without means of education.

Another obstacle to the carrying out of any thorough system of common school education is the desperate financial condition of the State, which in conjunction with the want of appreciation of the value of education, almost

precludes the possibility of any early assumption by the commonwealth of the charge which in our latitude, we are accustomed to regard as a solemn obligation to the poorest citizen.

We have thankfully to acknowledge that, though several of our schools are situated in localities where much excitement has at times prevailed, they have been undisturbed, and that our superintendent and teachers, quietly pursuing their round of duties, have been mercifully preserved from all harm.

Great physical distress has prevailed at Danville, and in North Carolina during the past five months. Sickness engendered by the severity and dampness of the winter, and the lack of proper food and clothing has been almost universal. In the poor cabins of the Freedmen death has been a frequent visitor, removing by scores the young, the aged, and the feeble from a life in which truly they had found only much tribulation. Our agents, happy to act as almoners of the charities bestowed, have devoted much of their time and strength to the task of alleviating suffering, seeking out those that were "ready to perish," feeding the hungry, clothing the naked, and "caring for the widows and the fatherless."

Notwithstanding the liberal contributions received for this special use the destitution has been so wide-spread and in many cases so extreme that our resources have been heavily taxed to meet the unlooked for outlay, but we could not disregard the needs of those who had no other earthly friends to look to, and we have satisfaction in believing that the money has been judiciously applied.

The total amount expended for the relief of the destitute has been \$2449.81 for the year.

* * * * *
Continued attention has been given to the distribution of copies of the Holy Scriptures, and other suitable reading matter, and we have increasing evidence of the importance of this work. * * * * *

We have again to acknowledge valuable gifts from the "Bible Association of Friends," the "American Bible Society," and from several interested Friends in England and this country.

Such is the résumé of the operations of your Board in the past year, and although there is no marked change in the aspect of affairs, and no striking events have transpired, the good work of elevating the Freedmen has been steadily progressing.

The raising of four millions people from the state of degradation into which they have been sunk by generations of slavery is not the labor of a year, nor of years, but that of an age, and it may as much occupy the attention of our children as it does our own. We do not regard this as discouraging, however, feeling amply compensated for any expenditure of time and money, by the consciousness of being engaged in lifting a numerous people out of a state bordering on barbarism into civilization, enlightenment, and the enjoyment of the truths and privileges of the blessed gospel.

Selected.

You should never despair.—"I was desperate," says Cecil, "I was determined to go on board a privateer. But I had a pious mother. She talked to me, and went while she talked. There are soft moments, even to desperadoes: God does not all at once abandon

them." One of the largest and most intelligent audiences in London were once exceedingly moved to hear him exclaim from the pulpit with great candor and humility, "A public witness for God and his truth, I must tell you that you should never despair. A distressed woman ever hoped more again, hope, than the mother of your preacher. She prayed, and waited patiently. She trusted in an Omnipotent Arm. She never prayed, but she instructed his mind; then waited God's season. She lived long enough to hear that child preach the gospel which he once despised. And she said, 'N Lord, lettest thou thy servant depart in peace.'" *—*

The Lord can turn the hearts of his children, even as a man turneth the water-course in his field. He waiteth long to be gracious.

The Lord can change this evil heart,
And give a holy mind,
And his own heavenly grace impart,
Which those who seek shall find.

The Cornplanter Indians.

The Committee of Philadelphia Yearly Meeting having charge of Indian affairs, at different times within past years, taken action in order to relieve the descendants of the celebrated chief, Cornplanter, from ones embarrassment, occasioned by credit who had obtained judgment against the property held by them, for debts incautiously contracted. It is but a few years since a sum of money was raised by some members of the Committee to satisfy such a judgment, thus prevent the land being sold for amount claimed. From the following communication, originally prepared for the *mantown Telegraph*, it appears the Cornplanter has successfully aided those Indians to obtain from the Legislature of Pennsylvania for the passage of a law which is designed to exclude the possibility of such sacrifice of landed estate of the old chief being made.

"In the year 1791 the State of Pennsylvania gave to Cornplanter, a distinguished chief of the Seneca Nation, for important services rendered prior to that period, a tract of land containing 780 acres, lying on the Allegany river, in the county of Warren, and near the State line of New York. Here the said chief lived in peace and comparative comfort until 1836, when he died at an advanced age, testate, leaving a numerous family of descendants. Serious embarrassments having occurred since his death, at different times in consequence of judgments having been obtained by white men against his heirs for debts contracted by them, by which their entire estate was greatly endangered, the Friends who for a long time have been endeavoring to promote their welfare, advised them to apply to the Legislature for an act, not only authorizing a partition of their land among the respective heirs, (now more than 200 in number), so that it should be held in severalty, but releasing it from judgment for debt, and exempting it from taxation, and saving to an heir or to a member of the Seneca Nation.

During the past month such a petition was presented, and to the credit of our country it passed both branches without amendment, being promptly signed by our Governor, and passing free of all delay through the Secretary's office, (and in a late to thank him we will do so now) has

some law, to which we are disposed to cling with something akin to State pride. In the present term of the court at War., Judge Johnson will apply for the appointment of three commissioners to carry into effect the provisions of this benevolent act, for the confirmation of guardians for the orphan heirs.*

The white man may hereafter cast his rancorous eye on this last and only asylum for Indians within our borders, but that is all *now* can do, the day for making it his sacred, and passed forever!

We believe that this act of protection so earnestly granted to those whose ancestors ended the hand of friendship to the early sowers of our great commonwealth, will not essentially promote their civilization and effort, but will be cordially approved by all who are interested in the honor of our State in sympathy with a deeply-injured race. Acts of justice was Pennsylvania settled, had political virtue which renders to every man his due. Our illustrious founder proscribed by a scrupulous adherence to this righteous rule; our present legislators have, by their recent act, endorsed his Christian policy and may they too have their reward."

For "The Friend."

Plain Language.

is somewhat hopeful to notice in the columns of "The Friend," the articles in reference to the correct use of plain language. It may be that this subject has more importance than is commonly attached to it, whatever there may be of sound judgment or correct practice among us, should in any way be brought to bear against the imbecile habit alluded to. It might avail but to repeat that the use of thee in the native case, is at variance with the rules of grammar. Neither would it be likely to persuade those who are in this habit, to tell us that it is not the form of plain language which G. Fox, and his contemporaries truth felt bound to adopt. But if we would intimate that "the light" by which this practice was discovered to ancient Friends their duty, would if followed with a sincere heart, lead us to the same testimony in its plainness, it would present a view of the subject that should bring us to serious reflection. It may be admitted that in the avoidance of "thou" to a single person, we fulfil the very condition upon which this testimony is based. But has it not occurred to many of us when we have listened to the words of some Friend of our acquaintance, that from the lips of some Friend of our acquaintance, sedate appearance, that he had passed through the ordinary experience, a little below the ordinary depth. Have not many looked upon the practice, as desirable, but a kind of crowning mark of the character of the devoted Christian? Have we not thought the time might come when practice would be required of them, for the time being their conscience is bound to speak as others speak. It would be a true assumption that such reflections not infrequently with awakened or only awakened minds, it goes to prove the high mission of the Society of Friends in the world, can never be completely lost, while this corrupt language is in vogue. It may not be criminal in a brother

or sister to use such language, who has felt nothing of its impropriety. But we may question whether those who are settling in the habit, have sufficiently heeded the injunction "be ye perfect" even as your Father who is in Heaven is perfect. It may well be questioned whether in such cases, we are laying our religious principles upon a firm foundation.

At a time when our testimony to plain language is assailed both from within and without, it is of great importance that those who profess to maintain it, should be guarded against any thing which may tend to weaken it themselves. If any find that the use of the pronoun "thou" would involve in their case a life of less conformity with the world, the reflection may prove an admonition for their profit. If there be those to whom the practice seems easy,—whatever the particular motive, it were well for Friends to strengthen the hands of one another in the support of "sound speech that cannot be condemned."

THE FRIEND.

SIXTH MONTH 24, 1871.

There has been no act of the Government, since the proclamation of President Lincoln liberating the slaves, which is so cheering and encouraging to the Christian and philanthropist, as its ratification of the treaty prepared by the Joint High Commission which met at Washington, to examine into and if possible settle the terms on which the subjects of dispute between Great Britain and the United States should be brought to a peaceful solution. The causes of contention between the two governments were peculiarly calculated to arouse national pride, and involve what the world considers national honor, and it was easily seen that while they remained unremoved, some outward and unlooked for occurrence might speedily inflame the passions of the people, and hurry the two nations into a contest which, beside its wickedness, would necessarily be an unmitigated detriment to both. The course which, after several ineffectual attempts at diplomatic negotiation, was finally adopted by the two governments, to appoint Commissioners who should meet in friendly conference, investigate the whole matter dispassionately, agree as to what should be conceded on each side, and recommend the manner by which the other international difficulties should be terminated, with whichever party it may have originated, is an unusual testimony to the wisdom and sense of right of both; and without pretending to judge of the exact bearing of the political principles involved in the conclusions arrived at, we think it will be acknowledged that the terms of the treaty show that the Commissioners brought to their work breadth and clearness of view, and were actuated by moral qualities accompanying nobleness and impartiality.

If we may estimate the art of diplomacy, and the characteristic of what has been considered the greatest proficiency in it, by the revelations made in the history of the past, we are led to the conclusion that it was considered necessarily to involve duplicity, and the skilful arrangement of facts and inferences, true or feigned, so as to deceive; each party considering itself justified to employ whatever means could be pressed into service

that was likely to secure its desired end. Hence the almost invariable discovery by one or the other of the contracting powers, mostly after it was too late to rectify, that it had been overreached, and must suffer the penalty until an opportunity might present to obtain revenge. But it is the concurrent testimony of the members of this Commission, that when they were convinced there was a mutual desire to make "an honest endeavor to meet the just claims of both parties," the way was at once open to bring the points which had so long and so dangerously stood conspicuous in the dispute, into the clearest light, and by frank and unreserved discussion, to come to such an arrangement of them, as would insure an "amicable settlement of all causes of difference between the two countries."

In national controversies, as well as others, both parties are almost sure to carry their accusations or their respective claims, further than truth and justice warrant, and each resists its opponent in proportion to his assumed freedom from wrong, or his insisted monopoly of right. But if either manifests a disposition to yield, so far as to treat his antagonist's demands and arguments with the respect that implies a willingness to admit what is true and just, the example can hardly fail to be contagious, and the door is thus open for good results.

Contrasting the stipulations of this treaty, providing for the removal of the irritating causes that have so long prevented the free exchange of the fraternal feeling that ought to exist between the mother country and her offspring, and the horrors and losses of a war which might have sprung from them, had they continued to rankle in the national breasts, the advantages it confers on both countries are incalculable. But beside this powerful recommendation to pursue so honorable a course in the treatment of political affairs, it opens the way for further good, by its example giving an impulse to a reform which, perhaps, at the time, there was no intention to initiate or pursue. There are many changes going on in the world, in the social relations and in the dominion of Science, and we may surely believe there are changes for the better also taking place, silently but effectively, in the minds of very many in relation to the obligation to observe the requirements of the religion professed from generation to generation; but which has been imperfectly understood, or at least in some respects generally disregarded. In no one respect have the evil passions of men more disastrously betrayed them into gross violation of the plainest principles of Christianity, than in pursuing the insane and destructive policy of war. Contrary to reason, contrary to the whole tenor of the gospel, and to the clearly marked interests of humanity, throughout every age since the advent of Christ, the sword has been the accepted arbiter of disputed rights, and the avenger of injuries, supposed or real, among the nations professing to be his disciples. Even in this nineteenth century, though the wickedness and folly of the war policy are clearly demonstrated by many good men in different countries, such is the power of custom and the force of man's carnal propensities, and such the treason of the pulpit to the cause of the Prince of Peace, that it maintains its tyrannical sway over the dictates of religion, and all the finer feelings of humanity. But may we not hope that by

*Application has been made and three members of the committee appointed by the court.—EDTORS.

the christian and rational course here pursued by the two most enlightened nations of the earth, for the adjustment of their serious differences, the ground has been so broken up about the roots of this monstrous evil and scourge of the race, as to prepare the way for its being eradicated. It certainly powerfully commends a peaceful and honorable way for other nations to escape from political entanglements, and the loss, sufferings, and perhaps ruin, inseparable from war; and it may well induce sovereigns and statesmen, when hereafter called on to seek for settlement of national disputes, to act in accordance with larger and worthier views of the religion they profess, and of the rights and interests of the people they govern.

For years there have been strong indications of the development of wiser thought and better feeling among the people in different countries, in the question having been raised, why they should tamely submit to suffer the evils of war, because their rulers chose to resort to it, and their forefathers had endured the misery it inflicted? and notwithstanding interested parties have labored to silence the inquiry, by repeating more emphatically the necessity and the rightfulness of appealing to the sword, still the demand is reiterated, why those who gain the least and suffer the most should take this for granted, and continue the barbarous practice? Will not this practical example of the incomparable benefits of this mode of removing difficulties and settling disputes, strengthen this rational inquiry and its convictions, until nations and their rulers learn to estimate the work of the Joint High Commission as a great boon to the civilized world.

SUMMARY OF EVENTS.

FOREIGN.—The latest advices from Paris report the city to be healthy and business improving. Crowds of visitors arrive by every train. It is announced that General Cisneros is alive and has been arrested. The whole number of arrests since the capture of Cisneros is stated to be 18,000. A very large number of prisoners are awaiting trial, and some of the cases will probably consume a great deal of time.

Trochu has made a series of able speeches before the Assembly in justification of his administration. It appears that he urges the necessity of stipulating that participation in the war. One of his greatest difficulties in the defence was the disorderly element in the population.

A manifesto, signed by eighty-one Republican deputies of the Assembly, has been issued. It accuses the monarchist deputies of not keeping the agreement made at Bordeaux, whereby the republicans stipulated that participation should be avoided, and charges that members from the provinces are intriguing for the restoration of a monarchy, and for intervention in Italy in favor of the Pope. The *Temps* remarks, that French bishops are actively moving for the reinstatement of the Pope in his temporal possessions.

A London dispatch says: Persons arriving from Paris say that half has not been told of the troubles in that city, and that the destruction of life and property vastly exceeds both the government and newspaper accounts.

The *London Times* says, the discussion in the House of Lords shows that the advantages of the Treaty of Washington greatly overbalance its deficiencies. The machinery of arbitration is satisfactory, and the claims on both sides could hardly be settled in a better way.

A gang of supposed Fenians broke into an armory at Mallow, Ireland, and stole 29 rifles.

The owners of coal mines in South Wales, have agreed to settle their differences with the miners by arbitration, provided the whole subject of wages is referred.

The German Parliament has passed the military pensions bill, and they a bill stipulating that partisan officers and statesmen who distinguished themselves in the war. Four million thalers is placed at the disposal of the emperor for this purpose.

A marriage has been arranged between the Princess Thyra, of Denmark, and the Duke of Edinburgh, second son of Queen Victoria.

The workmen of Paris are almost unanimously Communist, and bitterly hate both Thiers and the late emperor.

The Bank of Prussia has been authorized to establish branches in Alsace and Lorraine.

The triumphal entry of the great German army into Berlin took place on the 16th, amid great enthusiasm. The city was crowded with people who had been thronging the streets for the previous two weeks. The troops marched between ten thousand cannon ranged in two rows, which had been taken during the war. The ceremonies closed with the conferring of honors on the victorious commanders.

The Belgian government has asked of the Chambers for 25,000,000 francs for public works. Authority is also requested for the negotiation of a loan of 50,000,000 francs.

The jubilee of Pope Pius IX. was celebrated at Rome on the 16th, the day on which he completed the twenty-fifth year of his pontificate. More than 5,000 pilgrims from all parts of the world were present. The pope, from the Italian Minister of the Interior to Prefects, instructed them to give full liberty to the people throughout Italy to celebrate the Pope's jubilee, but to take proper precaution against disturbance. Pius IX. is the first Roman Pontiff who has served the full term of two pontificates.

A Stockholm dispatch of the 16th says: The railway from Stockholm to Christiana was opened to-day. The trip between the cities is now made in fifteen and a half hours.

The Mexican Congress has adjourned. The national government has succeeded in putting down the insurrection in Guerrero, and crushing that at Tampico, by military power. The government of Juarez appears to be firm and as little objectionable as any that Mexico has had of late years, but it encounters opposition in almost every State.

A London dispatch of the 19th says: The Assembly, to-day, passed a bill giving natives of Alsace and Lorraine, residing in France, the right to vote, and making them eligible to the Assembly. Jules Favre informed the House that 180,000 French prisoners remained in Germany, but they were returning at the rate of 3,500 daily.

Paris dispatches of the 19th state that 2,500 women, convicted of setting fire, or attempting to set fire to buildings in Paris, have been sentenced to transportation to New Caledonia. A special dispatch to the *New York World* says: Indications of a renewal of the insurrection multiply. Workingmen openly insult the Government. Attempts at assassination and incendiary continue.

The father and mother of General Rossel have implored mercy for their son of Thiers, but the president is unyielding, and says the law must take its course.

On the 19th, the British House of Lords debated the declaration of Paris, 1856, abolishing privateering. Earl Cowper thought the refusal of the United States to agree to the declaration was no ground for its repudiation by Great Britain. The Earl of Malmesbury denounced the convention, and quoted opinions pronounced against it by the late E. G. Kerley and Sir G. Compton Lewis. The refusal of the American government to adhere to the agreement made it worthless. Earl Granville declared it was not within the power of England to repudiate a treaty which had been signed by all the great powers of Europe. At a caucus of the Tory members of the House of Lords it was decided to oppose the abolition of the purchase system in the army, and to accept the ballot bill.

A large number of the members of the International Society have been arrested in Brussels. They appear to be in correspondence with the disturbers of order in Paris.

It has been discovered which was concocted in London, Florence and Paris, by members of the International Society, for the assassination of the Pope on 17th inst.

The Pope's jubilee, it is stated, was attended with great eclat. All the European sovereigns, including Queen Victoria, were present.

London, 4th mo. 19th.—Consols, 92½. U. S. Bonds of 1867, 90½; ditto, 10-40's, 5 per cents, 88½.

Liverpool.—Uplands cotton, 8½d.; Orleans, 8½ a 8½d. Sales of the day 25,000 bales. Market buoyant.

AGRICULTURE.—Miscellaneous.—The Department of Agriculture has received the returns from 24 productive districts of each of the cotton States, finds that between 14 and 15 per cent. less land than in 1870, has been planted in cotton this year. The condition of

the growing plant under an average in nearly every State. The spring has been unusually wet and cold, retarding the growth and causing many of the plants to turn yellow. It is estimated that the crop will not exceed 3,500,000 bales, and an inopportune season would reduce it to 3,000,000 bales or less.

The interments in Philadelphia last week numbered 283, viz: 161 males and 122 females. There were deaths of consumption, 26 cholera infantum, 14 convulsions, 21 debility, marasmus 11, old age 5.

The post office department has been officially notified of the establishment of a mail route of British steam and a monthly mail service between Sidney, New South Wales and San Francisco, Cal., via the Fejee Islands and Honolulu. There are now two lines of mail steam running monthly between the United States and Australian colonies.

The latest information received at the Indian Bureau, the Indians everywhere are quiet, with exception of those in Arizona and northern Texas. The frontier of the latter State, Indian ravages are precluded.

The Markets, &c.—The following were the quotations on the 19th inst.—New York.—American gold, 1 U. S. sixes, 1881, 117½; ditto, 1868, 114½; ditto, 10 5 per cents, 110½. Superfine flour, \$5.45 a \$5.75; brands, 26 a \$10.75. No. 1 Chicago spring wheat, \$1.51; No. 2, do. \$1.50; amber western, \$1.60. 6½ a 68 cts. Western mixed corn, 75 a 76 cts; yellow 77 cts. Corn, 91 a 92 cts. Meal, 10½ a 11 cts. 100 lbs. Philadelphia.—Cotton, 21 a 21½ cts. for uplands New Orleans. Superfine flour, \$5.25 a \$5.50; brands, \$5.75 a \$9. White wheat, \$1.67 a \$1.75; 1868, \$1.64 a \$1.66; Indiana red, \$1.60. Rye, \$1. \$1.30. Western mixed corn, 75 a 76 cts.; yellow 77 cts. Corn, 91 a 92 cts. Meal, 10½ a 11 cts. 100 lbs. extra, 10 a 10½ cts. for a few cts. 6½ a 7 cts. for fair to good, and 4½ a 6 cts. for common. About 14,000 sheep sold at \$7.75. Corn, 91 a 92 cts. Meal, 10½ a 11 cts. 100 lbs. extra, for corn fed. St. Louis.—Superfine flour, \$5.45, \$5.75 a \$6. No. 2 red winter wheat, \$5. No. 2 spring, \$1.18. Mixed corn, 51½ cts. Oats, 52 cts. Chicago.—No. 2 spring wheat, \$1.20½. 2 mixed corn, 53½ cts. No. 2 oats, 48½ cts. Rye, 74 cts. *Genesee*, 80 cts.

No. 1 red winter wheat, \$1.45. Corn, 57 cts. 53 a 57 cts. Lard, 10 cts.

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 Joseph Scattergood, 418 Spruce Street, do.

MARRIED, at Middleton, Ohio, Fifth mo. 25th, DAVID ELYSON, of Upper Springfield, to MARGARET daughter of Amos Cope, of the former place.

DIED, in this city, Fourth mo. 15th, 1871, at the decease of her father, George Reid, ESTHER F., w. Nathan Cope, in the 25th year of her age. She her protracted illness with christian fortitude and patience, evincing to those around her that the impetus of her soul's salvation was silently and steadily progressing. A child of innocence and simplicity was manifested, and she frequently expressed gratitude to her Heavenly Father, and to all those administered to her comfort. On being asked why she could give up all her earthly ties, she answered that she resigned all into the hands of Israel's God. Her cheerful and happy resignation, and her cheerful spirit might be brought up in the nurture and affection of the Lord. A short time before the close affectionately counselled and advised her relative friends; after which her work on earth appeared finished, and she quietly and peacefully departed, leaving the mourning bells to toll for her. Her dear spirit is being rest the mansions of the blessed, and on the morning of Fifth mo. 11th, 1871, a short illness, at the residence of her nephew, J. M. Brinton, in Philadelphia, SUSAN F. BRINTON, aged 6th year, a member of Sadsbury Monthly meeting.

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For "The Friend,"

The English Governess at the Siamese Court.

(Continued from page 248.)

"When next I 'interviewed' the king, I was accompanied by the premier's sister, a friendly woman, whose whole stock of English was, 'Good morning, sir'; and in this somewhat irrelevant greeting, a few times in an hour, though the hour were short, she relieved her pent-up feelings, and gave expression to her sympathy and regard for me.

We landed at a showy pavilion, and after reversing several covered passages came to a carriage guarded by Amazons, to whom the lady was evidently well known, for they easily opened the gate for us, and 'squatting' till passed. A hot walk of twenty minutes brought us to a curious oval door of polished silver, which opened and shut noiselessly in a richly ornate frame. This admitted us to a retreat, on one side of which were several temples or chapels in antique styles, and on the other a long dim gallery. On the marble floor of this pavilion a number of interesting children sat or sprawled, and quaint babies tottered or frolicked in their nurses' arms. It was indeed, a grateful change from the oppressive, irritating heat and glare through which we had just passed.

The loungers started up to greet our friendly guide, who humbly prostrated herself before them; and then refreshments were brought in on large silver trays, with covers of scarlet silk in the form of a bee-hive. As knife or fork or spoon was visible, boy after boy came to content ourselves with grapes, wherewith we made ourselves an unctuous but cheerful show for the entertainment and edification of those juvenile spectators of the royal family of Siam. I specified to my hand to them, for they were, without exception, attractive children; they shyly shrank from me.

"Thus the better part of the day passed, and longer I rested dreaming there, the more animated seemed the world within those walls. I was aroused by a slight noise proceeding from the covered gallery, whence an elderly woman appeared bearing a candlestick of silver with branches supporting four lighted candles. I afterward learned that these were

daily offerings, which the king on awakening from his forenoon slumber, sent to the Watt Phra Kéan. This apparition was the signal for much stir.

"I readily guessed that his majesty was the cause of all this bustle, and began to feel uneasy myself, as my ordinal approached. For an hour I stood on thorns. Then there was a general frantic rush. Attendants, nurses, slaves, vanished through doors, around corners, behind pillars, under stairways; and at last, preceded by a sharp, 'cross' cough, behold the king!

"We found his majesty in a less genial mood than at my first reception. He approached us coughing loudly and repeatedly, a sufficiently ominous fashion of announcing himself, which greatly discouraged my darling boy, who clung to me anxiously. Shaking hands with me coldly, but remarking upon the beauty of the child's hair, half buried in the folds of my dress, he turned to the premier's sister, and conversed at some length with her, she apparently acquiescing in all that he had to say. He then approached me, and said, in a loud and domineering tone:—

"It is our pleasure that you shall reside within this palace with our family!

"I replied that it would be quite impossible for me to do so; that, being as yet unable to speak the language, and the gates being shut every evening, I should feel like an unhappy prisoner in the palace.

"Where do you go every evening?" he demanded.

"Not anywhere, your majesty. I am a stranger here."

"Then why you shall object to the gates being shut?"

"I do not clearly know," I replied, with a secret shudder at the idea of sleeping within these walls; "but I am afraid I could not do it."

I beg your majesty will remember that in your gracious letter you promised me "a residence adjoining the royal palace," not within it!

"He turned and looked at me, his face growing almost purple with rage. "I do not know I have promised. I do not know former condition. I do not know anything but you are our servant; and it is our pleasure that you must live in this palace, and—you shall obey." Those last three words he fairly screamed.

"I trembled in every limb, and for some time knew not how to reply. At length I ventured to say, 'I am prepared to obey all your majesty's commands within the obligation of my duty to your family, but beyond that I can promise no obedience.'

"You shall live in palace," he roared,—"you shall live in palace! I will give woman slaves to wait on you. You shall commence royal school in this pavilion on Thursday next. That is the best day for such undertaking, in the estimation of our astrologers."

"With that, he addressed, in a frantic man-

ner, commands, unintelligible to me, to some of the old women about the pavilion. My boy began to cry; tears filled my own eyes; and the premier's sister, so kind but an hour before, cast fierce glances at us both. I turned and led my child toward the oval brass door. We heard voices behind us crying, 'Mam! Mam! Mam!' I turned again, and saw the king beckoning and calling to me. I bowed to him profoundly, but passed on through the brass door. The prime minister's sister bounced after us in a distraction of excitement, tugging at my cloak, shaking her finger in my face, and crying, 'My di! my di!' All the way back, in the boat, and on the street, to the very door of my apartments, instead of her joyful 'Good morning sir,' I heard nothing but my di.

"But kings, who are not mad, have their sober second-thoughts like other rational people. His golden-footed majesty presently repented, and in due time my ultimatum was accepted."

"On the Thursday appointed for the opening of my classes in the palace, one of the king's barges conveyed us across the Meinam. At the landing I was met by slave-girls, who conducted me to the palace through the gate called Patoo Sap, 'Gate of Knowledge.' Here I was received by some Amazons, who in turn gave notice to other slave-girls waiting to escort us to a pavilion—or, more correctly, temple—dedicated to the wives and daughters of Siam. The profound solitude of this refuge, embowered in its twilight grove of orange and palm trees, was strangely tranquillizing. The religion of the place seemed to overcome us, as we waited among the tall, gilded pillars of the temple. On one side was an altar, enriched with some of the most curious and precious offerings of art to be found in the East. There was a gilded rostrum also, from which the priests daily officiated; and near by, on the summit of a curiously carved trunk of an old Bho tree, the goddess of Mind presided.

"The floor of this beautiful temple was a somewhat gaudy mosaic of variegated marble and precious stones; but the gilded pillars, the friezes that surmounted them, and the vaulted roof of gilded arabesques, seemed to tone down the whole to their own chaste harmony of design.

"In the centre of the temple stood a long table, finely carved, and some gilt chairs. The king and most of the nobler ladies of the court were present, with a few of the chief priests, among whom I recognized, for the first time, his lordship Chow Khoo Sáh.

"His majesty received me and my little boy most kindly. After an interval of silence he clasped his hands lightly, and instantly the lower hall was filled with female slaves. A word or two, dropped from his lips, bowed every head and dispersed the attendants. But they presently returned laden, some with

* Bad, bad!

boxes containing books, slates, pens, pencils, and ink; others with lighted tapers and vases filled with the white lotos, which they set down before the gilded chairs.

"At a signal from the king, the priests chanted a hymn from the 'P'ra-jana Paramita,*' and then a burst of music announced the entrance of the princes and princesses, my future pupils. They advanced in the order of their ages. The Princess Ying 'ou Wah-lacks ('First born among Women,') having precedence, approached and prostrated herself before her royal father, the others following her example. I admired the beauty of her skin, the delicacy of her form, and the subdued lustre of her dreamy eyes. The king took her gently by the hand, and presented me to her, saying simply, 'The English teacher.' Her greeting was quiet and self-possessed. Taking both my hands, she bowed, and touched them with her forehead; then, at a word from the king, retired to her place on the right. One by one, in like manner, all the royal children were presented and saluted me, and the music ceased.

"His majesty then spoke briefly, to this effect: 'Dear children, as this is to be an English school, you will have to learn and observe the English modes of salutation, address, conversation, and etiquette; and each and every one of you shall be at liberty to sit in my presence, unless it be your own pleasure not to do so.' The children all bowed, and touched their foreheads with their folded palms, in acquiescence.

"Then his majesty departed with the priests; and the moment he was fairly out of sight, the ladies of the court began, with much noise and confusion, to ask questions, turn over the leaves of books, and chatter and giggle together. Of course, no teaching was possible in such a din; my young princes and princesses disappeared in the arms of their nurses and slaves, and I retired to my apartments in the prime minister's palace. But the serious business of my school began on the following Thursday.

"On that day a crowd of half-naked children followed me and my Louis to the palace gates, where our guide gave us in charge to a consequential female slave, at whose request the ponderous portal was opened barely wide enough to admit one person at a time. We advanced through the noiseless oval door, and entered the dim, cool pavilion, in the centre of which the tables were arranged for school. Away flew several venerable dames who had awaited our arrival, and in about an hour returned, bringing with them twenty-one scions of Siamese royalty, to be initiated into the mysteries of reading, writing, and arithmetic, after the European, and especially the English manner.

"It was not long before my scholars were ranged in chairs around the long table, with Webster's far-famed spelling-books before them, repeating audibly after me the letters of the alphabet. While I stood at one end of the table, my little Louis at the other, mounted on a chair, the better to command his division, mimicked me with a fidelity of tone and manner very quaint and charming. Patiently his small finger pointed out to his class the characters so strange to them, and not yet perfectly familiar to himself.

"About noon, a number of young women were brought to me, to be taught like the rest. I received them sympathetically, at the same time making a memorandum of their names in a book of my own. This created a general and lively alarm, which it was not in my power immediately to allay, my knowledge of their language being confined to a few simple sentences; but when at last their courage and confidence were restored, they began to take observations and an inventory of me that were by no means agreeable. They fingered my hair and dress, my collar, belt, and rings. One donned my hat and cloak, and made a promenade of the pavilion; another pounced upon my gloves and veil, and disguised herself in them, to the great delight of the little ones, who laughed boisterously. A grim daenna, who had heard the noise, bustled wrathfully into the pavilion. Instantly hat, cloak, veil, gloves, were flung right and left, and the young women dropped on the floor, repeating shrilly, like truant urchins caught in the act, their 'ha, be, bi, bo.'

"At the far end of the table, bending over a little prince, her eyes riveted on the letters my boy was naming to her, stood a pale young woman, whose aspect was dejected and forlorn. She had entered unannounced and unnoticed, as one who had no interest in common with the others; and now she stood apart and alone, intent only on mastering the alphabet with the help of her small teacher. When we were about to dismiss the school, she repeated her lesson to my wise lad, who listened with imposing gravity, pronounced her a 'very good child,' and said she might go now."

(To be continued.)

Grief.

For "The Friend."

The following extract from a letter of Hugh Miller to an invalid friend, on the death of two of her near relatives, contains a beautiful and touching allusion to those finer feelings of sorrow which attend upon the severance of the ties of kindred and of friendship.

"I am not unacquainted with grief. There are friends separated from me by the wide, dark, impassable gulf, whom I cannot think of even yet without feeling my heart swell. Shall I not describe to you that process of suffering of which my own mind has been the subject? There may be some comfort to you in the reflection that what you experience is to use the language of Scripture, 'according to the nature of man.' The similarity in the structure of our bodies, which shows us to belong to the same race, obtains also in our minds; and as dangerous wounds in the one are followed in most cases by fevers and inflammations, which bear the same names in every subject, and to which we apply the same remedies, so wounds of the other are commonly followed by similar symptoms of derangement in the feelings, and to mitigate the smart and the fever, philosophy applies the same salves, and religion, when called upon, pours in the same balm.

"There is an analogy between grief in its first stage and that state of imperfect consciousness which is induced by a severe blow. We are stupefied rather than pained, and our only feeling seems to be one of wonder and regret that we should feel so little. We ask our hearts why they are so callous and indifferent, and wonder that what we so prized as the lost should be so little regretted. But we

know not that, were we affected less, we should feel more. The chords have been rudely struck, that, instead of yielding the shrillest notes, they have fallen slacken from the stops, and time must recover the tone ere they vibrate in unison with the event. In this first stage whole hours pass away which the memory retains no firmer hold than if they had been spent in sleep. Seven years ago, when residing in Inverness, word was brought me that an uncle, to whom I was much attached, and who, though indisposed for some time previous, was not deemed seriously ill, was dead. I set out for Cromarty and must have been about four hours on the road; but all that I next day recollected the journey was that the road was very dark (I travelled by night,) and that, as I drew near to the town, I saw the moon in her quarter, rising red and lightless out of the sea.

"Sorrow in its second stage is more reflective. The feelings have in some degree covered their tone, and we no longer deem them weak or blunted. At times, indeed, they may sink into the apathy of exhaustion, but when some sudden recollection plants its danger in the heart, we start up to a fearful consciousness of our bereavement, and for the moment all is agony. The mind during this stage seems to exist alternately in two distinct states. In the one it pursues its ordinary thoughts or its commoner imaginings, but when thus engaged the image of the departed starts up before it without the ordinary association to call it in,—it starts up suddenly as an apparition, and the heart swells, as the tears burst out. And this forms the second state. I have remarked as not a little strange the want of connection between the two. Occasionally, indeed, some recollection awakes in the first may lead to the second, but more often I have found the commoner principle of association set aside altogether, and the image of the deceased starting up as unequal for by the previous train of ideas as if it were truly a spectre. And oh, the aspect of the image! How graceful its attitude! How kind its expression! How beautiful does she look at us through the features! Best, kindest, and most affectionate, and when felt with most certainty that we were true dear to him! And hence the depth of our regret,—the bitterness of our sorrow. Grief is an idolater. It first deifies, and then worships. It has a strange power, too, laying hold of the moral sense, so that becomes a matter of consequence with us to deny ourselves all pleasure, and to feel all comfort, in what we deem justice to the deceased. There is something wonderful in the feeling I have not yet seen explained. It seems to have its seat deep in the mysterious parts of our nature, and constitutes a power to connect, as it were, the living with the dead. No man who truly deserves the name can desire to die wholly unlamented; and regret which the heart claims for itself willingly—oh, how willingly!—renders to others. We weep not for ourselves, but for justice to the lost, and even after exhaustion nature cannot yield another tear, there is conscience in us that chides us for having sorrowed so little. I need not ask you if you have experienced this feeling; no heart ever truly sorrowful without the experience of it. It is a sentiment of our nature that contiguous, if I may so express myself, to

* 'Accomplishment of Reason,' or 'Transcendental Wisdom.'

ble sentiment which leads us, independent of our reasonings, to feel that there is a hereafter. For do we not think of the dead to whom we owe so many tears, as a being who helps; and could we owe anything to either heap of dust or a mere recollection? It may well, however, to remind you that there is time when the claims of this moral sense could be resisted. It continues to urge that bute be given to the dead long after the bute is fully paid, and spurs on exhausted to fresh sorrows, when the voice of pity and the prostration of the energies call to repose."

Retribution.

For "The Friend."

The following article cut from the "Tribune," perhaps about the time of publication, I read now, with the light of recent events in Paris full upon it, reads almost like prophecy. Where now is the prominent actor that magnificent pageant, and to what a path has he fallen?

"*Belshazzar in Paris.*—If we may trust the vulgar account that has been brought us by cable of the ceremony at the distribution prizes at the Paris Exposition by the French Emperor—few more splendid pageants have been witnessed by the present generation. Seventy-one thousand people assembled in the great central hall of the building, crowded every passage of approach, and loudly applauding, and the surge of an ocean of outsiders beat for long hours against the walls of the Imperial Gasometer. When the magnificent procession, with its high-stepping horses, its gilded carriages, its mounted gendarmes, its generals in uniform, its ladies arrayed like the ladies of the field, and Solomon, its princes and potentates, had reached the Hall of Ceremony it would seem that nothing this earth has of luxury and grandeur was centred in that single spot. High as a throne of royal state, which far outshone the wealth of Ormus or of Ind, the Emperor sat state. On one side was the Empress with white satin and silver lace, with pearls and diamonds about her throat, and one great gem told her beads of heart in flashes of an imperial ray. On the other sat Haroun al Raschid, or what is left of him, and about the feet of these three lights of empire there shined a crowd of princes, princelings, nobles, dignitaries, statesmen, officials, lackeys, and so on, till at a vast remove, one began to see the existence of the swarming people of Asia and the world. And while the eye took in this manifold spectacle, there burst into the ears the hitherto dumb, expectant instruments of the band of twelve hundred musicians, the wonderful embroidery of flute, and violin and trumpet, on a back ground of rolling music in harmony, fringed with the jangling music of joy bells. Then, when silence fell in, the Emperor stood up in his high place, and made a speech, so pure, and good, and noble, that one marvels as he reads it whether the old legends may not be true that tell how man's own spirit was sometimes rapt out of its body, for a season, while an angel or a moon took the vacant place, and blessed or cursed the unaccustomed lips.

A curious incident that occurred just at the moment the cable, doubtless for fear of disturbing the harmony of the narrative, omits to mention. When Mr. Hughes, the inventor of the Printing Telegraph, was called up to

receive his prize, the Emperor took his hand, making him an exception to all the other recipients of medals. Mr. Hughes, as he touched the Imperial finger, slipped into the august palm of his serene Highness a little bit of paper containing the last message received by the cable and printed by the machine for which he was just being decorated. It contained these words: "Maximilian is shot. His last words were 'Poor Carlotta!'" His Royal Serenity read the telegram, and immediately gave evidence of a fearful agitation. His cheek blanched, his hands trembled, and the diamonds on the Imperial garb quivered so in the sunlight that a shout arose from the admiring multitude. What the Emperor thought is, of course, not to be exactly known. But we may conjecture that he heard over all the shouts and music, above the booming of guns and the salvos of artillery, the single shot that was death to his insane ambition as to his deluded dupe, the single cry as of a woman young, beautiful, and good—answering to the last cry of her young husband—"Poor Carlotta!" "Poor Maximilian!"

Where, in all this tumult of rejoicing, this whirl of splendor, this pomp of luxury, were the victims of his crafty and wicked lust of power. For the rest of his life he drags the bodies of these dead about with him. Wherever he goes that pale face shall look at him as from out the cell where, in madness and utter desolation, she is to drag out the remnant of life. When he looks into the face, still comely, of that wife of his, he shall see, not her eyes, but another's, full of reproach, too bitter and too silent to bear. He shall live; but, hard heart, dull conscience, low mind that he has—the heart shall feel, and the conscience shall prick, and the mind shall know that these victims are with him to the end. That shot he shall forever hear, and that cry. His judgment day is come, and all the pomp and splendor that he can gather about him shall not avail to hide him from himself."

Selected for "The Friend."

I had a great fear of bringing any shade or reproach upon the profession of the Truth, or upon the Society to which I belonged; and whenever any business presented, however profitable, which appeared to me to conflict with either, I felt most easy to decline engaging in it. Although my transactions were on a small scale, and consequently did not open the way for the accumulation of riches, which sometimes was humiliating and produced sensations of dissatisfaction that I was not likely to stand among men as independent as many others, or procure the accommodations which they had, yet I never was involved in any difficulty in timely meeting my engagements, and was able always to provide every comfort in life that I desired. Since that day I have observed some among us who had succeeded in accumulating wealth, plain in their garb, and active in religious Society, who looked upon those who were in small business with contempt, and at times spoke slyly of their scruples respecting Friends engaging in extensive concerns. But the latter have a refuge which cannot be assailed by the pride or superciliousness of man, into which they are often permitted to flow and find safety. Whenever I was subjected to sensations of that kind, retirement to my divine Lord and Master, committing myself and the course I

had taken to Him, and looking to Him for consolation and the recompense of reward at the end of the race, raised me above these earthly and sordid views, and gave me authority and dominion over that spirit, of which none could deprive me. Wealth and the importance arising from it were nothing to me, and not worthy of comparison with a place in the Lord's house, and the honor and dignity with which He clothes his humble, faithful children.—*Journal of Wm. Evans.*

Lichens and Mosses.

(Concluded from page 343.)

It is among the mosses of the wall, however, that the richest harvest of beauty and interest may be gathered. Long have my mingled wonder and admiration been given to these tiny forms of vegetable life—beautiful in every situation—spreading on the floor of ancient forests, yielding carpets that "steal all noises from the foot," and over which the golden sunbeams chase each other in waves of light and shade throughout the long summer day—throwing over the decaying tree and the mouldering ruin a veil of delicate beauty—honored everywhere of God to perform a most important though unnoticed part in this great creation. Will do I remember the bright July afternoon when their wonderful structure and peculiarities were first unveiled to me by one long since dead, whose cultivated eye saw strange loveliness in things which others idly passed, and whose simple, warm heart was ever alive to the mute appeals of humblest wild flowers or tiniest moss. There was opened up to me that day a new world of hitherto undreamt-of beauty and intellectual delight; in the structural details of the moss which illustrated the lesson I got a glimpse of some deeper aspect of the Divine character than mere intelligence. Methought I saw Him not as the mere contriver or designer, but in His own loving nature, having His tender mercies over all His works.

A careful search will reveal upwards of a score of mosses on our garden wall, in almost every stage of growth, from a dim film of greenness to radiating plumes spreading over the stones, and cushion-like tufts projecting out of the crevices, and crowned with a forest of pink fruit-covered stems. One is amazed at the exuberance of life displayed on so small and unpromising a surface. It gives us a more graphic idea than we commonly possess of the vast and varied resources of creation.

Prominent among these mosses are the curious little tortulas, found abundantly on every old wall—when there is sufficient moisture and shade—but loving especially the rude stone gable and thatched roof of the Highland cottage, covering them with deep cushions of verdure till the whole structure appears more like a work of nature than man's handiwork. I have always great pleasure in looking at this tribe of mosses through a lens. The leaves are beautifully transparent and reticulated, and readily revive, when scorched and shrivelled by the sunshine, under the first shower of rain. The most noticeable thing about the tortulas is the curious fringe which covers the mouth of the seed-vessel. In all the species, of which there are about fourteen in this country, the fringe is twisted in different ways like the wick of a candle. This peculiarity may be easily seen by the naked eye, as it projects considerably beyond the fruit-vessel, and is of a lighter color; but the

microscope reveals it in all its beauty. It is a wide departure from the ordinary type, according to which the teeth of the fruit-vessel are made to lock into each other, and thus form a wheel-like lid, composed of separate spokes, which fill up the aperture. The great length of the teeth in the tortulas prevents this arrangement of them; their tops are therefore twisted, as the farmer twists the sheaves at the top of his wheat-stack, so as to keep out the rain; and this plan seems to answer the purpose as effectually as the normal one. Some of the tortula tufts are of a pale reddish color, as if withered by old age, or scorched by the sun. This peculiar blight extends in a circular form from the centre to the circumference of a tuft, where filmy grey textures, like fragments of a spider's web interweaving among the leaves, proclaim the presence of an obscure fungus, in whose deadly embrace the moss has perished. Thus even the humblest kinds of life are preyed upon by others still humbler in the scale. Besides this parasite, there are other species of life nourished by these tufts. If one of them be saturated with moisture, and a drop squeezed out upon a glass, and placed under a good microscope, the muddy liquid will be found swarming with animalcule, little animated cells, wandering with electric activity amid the endless mazes of the strange forest-vegetation; and among them there is sure to be one or more lordly Rotiferas, lengthening and contracting their transparent bodies as they glide rapidly out of view, or halting a moment to protrude and whirl their wheel-like cilia in the process of feeding—the most interesting of microscopic spectacles.

One of the commonest of the mosses on the wall is the little grey *Grimmia*; looking, with its brown capsules nestling among the leaves, like tiny round cushions stuck full of pins. The nerves of the leaves project beyond the point, and give an appearance of hoariness to the plant, in fine keeping with the antique character of the wall. This moss grows on the barest and hardest surfaces—on granite and trap rocks, where not a particle of soil can lodge; and yet every cushion of it rests comfortably upon a considerable quantity of earth carefully gathered within its leaves, which must have been blown there as dust by the wind, or disintegrated by its own roots from the substance of the rock. Our garden wall displays two or three tiny tufts of a curious moss occurring not very frequently on moist shady walls built with lime. It is called the Extinguisher moss, because the cover of the fruit-vessel is exactly like the extinguisher of a candle, or the calyx of the yellow garden *Escholtzia*. We have also a few specimens, in the more retired crevices, of the *Bartramia*, or apple-moss—one of the loveliest of all the species—with its bright green hairy cushions and round capsules, like fairy apples. It fruits most abundantly in spring, appearing in its full beauty when the primrose makes mimic sunshine on the braid, and the cuckoo gives an air of enchantment to the hazel copse. A subalpine species, it is somewhat uncommon in lowland districts; but it would be well worth while to grow it in a fernery. Its Latin name appropriately perpetuates the memory of John Bartram—one of the most devoted of American naturalists—a simple farmer and self-taught, yet a man of great and varied attainments, concealed by a too modest and retiring disposition. Linnaeus pronounced

him "the greatest natural botanist in the world."

The line of turf along the top of the wall is a perfect Lilliputian garden. It bears a bright and interesting succession of plants from January to December. The little lichens and mosses claim exclusive possession of it during the winter months; for these simple hardy forms of life are most luxuriant when the weather is most severe; they are the first to come to any spot, and the last to leave it—growing through sunshine and gloom with meek and unruined serenity.

When the first mild days of early spring come, the *Draba*, or whitlow-grass, puts forth its tiny white flowers, and greets the returning warmth, when there is not a daisy in the meadow, or a single golden blossom on the whiny hill-side. Then follows a bright array of chance wild flowers, wayward adventurers, whose seeds the winds have wafted or the birds have dropped upon this elevated site.

I love, in the silent eve, when there is scarcely a breath in the garden, and the sunset is flushing the flowers and purpling the hills, to sit near that richly-decorated wall, in full view of its autumn flowers, smiling on the lap of death, for ever perishing, but immortal. They speak of hope and love, bright as their own hue, and vague as their perfume; they speak of the mystery of human life, its beautiful blossoming and its sudden fading; and, more than all, they speak of Him, who, holy, harmless, undefiled, and separate from sinners, found on earth most congenial fellowship with these emblems of purity and innocence; whose favorite resort was the garden of Gethsemane; whose lesson of faith and trust in Providence was illustrated by the growth of the lilies.—*Holidays in the Highlands.*

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 349.)

"1805, 11th mo. 18th. This day whilst my hands were employed about the business thereof, my mind was employed about the things of God. My meditation was about ancient Israel: the mighty Arm of power by which the people were brought out of Egypt; their many turnings aside; their making unto themselves graven images, contrary to the law given by Moses; the many unwearied intercessions Moses poured forth on their behalf unto his God, through which the fierce anger of greatly offended Omnipotence was often turned away from them. Israel seemed to me to bear a lively emblem of us as a people, brought forth out of spiritual Egypt, out of the world, and the vanities thereof, by the same unchangeable Arm of power, and almost by as many wonders. Our very great deliverances were to the admiration of our enemies, or the enemies of Truth. How then were the mighty men numbered, and how did they go forth to battle in the beginning of us as a people. Not in their own strength, but in the strength of ancient Israel's God, by whose omnipotent Arm one was able to chase a thousand, and two to put ten thousand to flight. So it was then. But alas! alas! how is it now? How are the mighty fallen in the streets! How are the young men grown faint and quite weary; turning their backs in the day of battle! We scarcely know where to find a valiant warrior. How are the mighty fallen! How are the beautiful sons and daughters taken captive, has again and again been

the language of my mind this day. I have often had to say with one formerly, 'Oh thou my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I knew how to put sackcloth on my nolos, and dust upon my head, and bow down before the great omnipotent I Am, interesting before him for the slain of the daughter of my people. That if it pleased Him, Ziti might arise and shake herself from the dust of the earth, and put on her beautiful garments as in earlier days; that so judges might be raised up as at the first, and counsellors and lawgivers as in the beginning. The beautiful sons might come unto him from afar, and daughters from the very ends of the earth! But alas! how are the mighty fallen, seems to be the language of my very soul. How are the mighty men and choice women in many families fallen from their first love, so that there seem to be none in many families—teach their beloved children by their example an obedience to that law written in the hearts: to rehearse unto them the many wonders of our God unto us in the beginning when first he brought us out of the land of Egypt, and from the house of bondage. Wha retrospective view takes place in my mind as has this day, and an inspection into the present state of things, how doth my spirit mourn, and my heart almost faint, because the desolation of Zion; because the might or such as might have been in her borders are fallen, and her young men and maids have grown weary of her beauty. What shall I say then; surely this is my resolution through that Arm of power in which I trust; thou thousands fall on the right hand, and thousands on the left, yet will I joy in thy Lord and rejoice in the God of my salvation!

MILDRED RATCLIFF.

No date. "How can I forbear to acknowledge the goodness—the unspeakable goodness of a Saviour's love. Oh! that I know how to adore and praise Him aright for this renewed visitation of His love to me these several days past. I am 'lost in wonder, love and praise.' He that knows the integrity of my heart, has in great condescension granted me such an overflow of his presence, that I can scarcely contain it. But fear to spend my portion! Oh Lord! I will continue thy loving kindness to my feeble soul. Oh Thon, who dost unite the hearts of thy dear followers, though strangers, in the pure and undefiled love of the meek and humble Jesus! Oh, invisible Comforter, be pleased I pray Thee to continue the strengthening Arm of thy power to me! Preserve me from the enemy's hands, out of the claws of the hard master! I praise Thee, O Father, for the visitations of thy love in my infancy years! May I never forget to praise thee, the favors I have received at thy bounty! Hand! Oh then, our Father, who alone knowest the desire of my soul, I pray thee keep as in the hollow of thy Holy Hand, all days of my appointed time! Thou know thy name and presence are sweeter to a thirsty soul than honey in the honey comb! I am bold to acknowledge thy love has been more to me, at times, than my natural life! I have felt universal love to flow for my feeble creatures, though in a particular manner the friend of my bosom, and my relations as the flesh. Oh Thon, who hast borne love with them, be pleased to extend the arm

mercy yet further to them! Make them
and daughters to thee! And O, so over-
e, that nothing may ever be able to wean
soul from thee, after such an overflowing
thy love.
MILDED RATCLIFF."

Without date. "Oh, the sweetness! Oh,
rapture! Oh, the heavenly and angelic
lody which there is to be enjoyed in rever-
sal, solemn singing of praise." I say sing-
of praise to Him that sitteth on the throne
I hitherto forever."

1806. 7th mo. 15th. I feel constrained
s morning to pen down something of the
adness of my God, my holy King and ever-
sord Redeemer, who regardeth all who love
I fear Him as the apple of His eye. His
adness is extended to the smallest of the
relationship of his hands. His gracious care
to the sparrow upon the house-top. To
s great Caretaker I have inwardly said,
d thou knowest all things, thou knowest
I love thee. Before Him, the great I
my mind has bowed in awful reveren-
ce. Thou art holy, holy, holy, Lord God
nightly! thou art worthy of all my affec-
s. Thou knowest the incomes of thy love
sweeter to thy poor little handmaid than
honey in the honey comb. In the aris-
s thereof at times, as has been the case this
I feel my soul to mount upwards as on
wings of an eagle, taking courage to hope,
receiving faith through Thy power to
ever I shall yet be enabled to run without
growing weary, and to walk without fainting.

I feel that I love Thee above all, and
in feeling I remember it is said, 'Eye hath
seen, nor ear heard, neither hath it en-
ded the heart of man to conceive' what thou
didst lay up in store for those who love thee.
Father! thou knowest that I love thee,
desire to love thee more and more, and
to thee better and better. Be thou pleased
with me every day and every night, and
nothing shall be able to separate me from thy

If thou withdraw from me, what am I?
Weak and nothing! how apt to forget
necessary charge, 'Watch!' 'Watch and
pray that ye enter not into temptation,'
carefulness against every evil, O my Father,
pray for more and more, that the enemy of
peace may never be able to creep up un-
noticed. Oh Thou! who to me art the chiefest
angel to me thousand, a Beloved altogether
dearly to me; O be pleased to so be with me,
to enable me to watch on the right hand
on the left! That every snare laid for
me may be discovered and escaped. That so
rough thy power, my inward life may often
know every difficulty, and sing unto thee
in song of praise, and make melody in my
soul to thee.

Oh that the beautiful sons and daughters
of heaven would come unto thee, O Lord, and
to see and see for themselves that thou art
to see that an humble walking in fear be-
fore thee, is more to be desired than jewels
in rings of gold. What is a man profited
if he gain the whole world, and lose his own,
precious, his immortal soul! What would
he give in exchange for his soul? What
can the perishing things of the world do
for us on our sick beds. Then if not before,
it will appear as they really are, lighter
than vanity,—not worth our attention, much
our affection.
My soul, let others do as they will, see

thou to it to be ever careful to lay up for thy-
self treasure in Heaven, in bags that wax not
old. Thou art well assured that here thou
hast no continuing city. Therefore let thou
be as careless as they will, see that thou art
careful to seek one eternal in the heavens,
whose builder and maker is God. He is thy
only portion! He is thy all in all! Make Him
thy only choice and delight! Draw near to
him all the day long; and in the silent watches
of the night, seek his protection. It has
pleased Him to show unto thee afresh this
day whereunto he has called thee, to the per-
fecting holiness in fear before Him. Keep a
single eye to Him, and he will more and more
wash thee and make thee clean in the precious
blood of his beloved Son, whereby, weak and
nothing as thou art, thou shalt be enabled to
preach the everlasting gospel unto the chil-
dren of men. For this purpose He hath raised
thee up and anointed thee. As thou art al-
together dependent on Him, watching unto
prayer, He will be with thee, and afresh an-
oint thee from time to time, as he showed
thee long ago, when thou felt thyself lonely
as the sparrow upon the house-top. Never
forget the word of his power when thus dis-
consolate and alone. Now, even this morning
he has revived it with fresh confirmation, that
as thou art careful to look unto Him alone
for strength and wisdom, not one jot or tittle
shall fail of all which was spoken unto thee
then. How wast thou humbled into the dust
before him at the first clear intimation of this
duty. Oh my soul! how wast thou melted
into tears because of the awful prospect. How
wast thou overcome with unbelief, saying
again and again, 'it is impossible;' notwith-
standing the word of power was undeniable,
as it has since often been. Well then, O my
soul, seeing that a willing obedience is re-
quired of thee, arise with fresh vigor and trust
in God. Thank and adore Him, and take
courage to press through troops of difficulties,
and skip over every opposing wall. Do what-
ever thy blessed Master commands thee, and
that thou wilt be numbered with his friends. Hold
fast the profession of thy faith unto the end,
and thou shalt have a crown of life. Oh
Father! be always near thy feeble worm. Be
thou my strength; and at thy command I will
advocate thy glorious cause of righteousness
in the earth. At thy command I will be still,
and silently worship and adore thy great and
worthy Name. I know that although I am
weak, thou in whom I trust art strong; al-
though I am poor and needy, thou art rich
and glorious, having in thy storehouse all
manner of rich dainties, and will not turn
empty away the hungry and thirsty soul.
Therefore, O Israel's King! thou knowest I
ask not a long life, or any thing which this
world affords! For blessed be thy worthy
name, thou hast, I trust, in good measure re-
deemed me therefrom! But I ask grace to
know and to do thy will. Be thou pleased,
O Father! to strengthen my faith in Thee!
Be thou my hope, and clothe me with charity,
that noble virtue, without which it is im-
possible to please thee. Then, O thou King of
kings, and Lord of lords! command me, and
I will obey thee; send me, and I will go; call
me, and I will come unto thee! All I ask is
preservation in thee. I am nothing, and can
do nothing; but through the arisings of Thy
love, I am all things, and can do all things
necessary unto my salvation. For in the flesh
I know I shall have trouble; but in Thee, O

my Sovereign, joy and peace in the Holy
Ghost. — MILDED RATCLIFF."
(To be continued.)

Selected.

ON SILENT WORSHIP.

"Thou worshipp'st at the temple's inner shrine,
God being with thee when thou know'st it not."

Though glorious O God! must Thy temple have been
On the day of its first dedication?
When the cherubim's wings widely waving were seen,
On high o'er the Ark's holy station.

When even the chosh of Levi; though skill'd
To minister in sacred before Thee,
Retired from the cloud which the people then filled
And Thy glory made Israel adore Thee.

Though awfully grand was Thy Majesty then,
Yet the worship Thy gospel disclose,
Less splendid in pomp, to the visions of men,
Far surpasses the ritual of Moses.

And by whom was that ritual ever repealed?
But by Him unto whom it was given;
To enter that oracle where it revealed!
Not the cloud—but the brightness of Heaven.

Who having once entered hath shown us the way,
Oh God! how to worship before Thee,
Not in shadowy forms of that earlier day,
But in spirit and truth to adore Thee.

This, this, is the worship the Saviour made known,
When she of Samaria found him,
By the Patriarch's well, sitting weary, alone;
With the stillness of evening around Him.

How sublime, yet how simple the worship He taught,
To her who enquired about the fountain,
"If Jehovah at Solomon's shrine should be sought,
Or adored at Samaria's mountain?"

Woman, believe me, the hour is near,
When He, if ye rightly worship, shall find Him
Will neither be worshipp'd exclusively here,
Nor yet at the altar of Salem.

For God is a spirit, and they who aught
Would perform the mere worship, He loveth,
In the heart's holy temple will seek with delight
That spirit the Father approveth.

And many that prophecy's truth will declare
Whose bosom's have livingly known it,
Whom God hath instructed to worship Him there
And convinced that His mercy will own it.

The temple that Solomon built to His name,
Now lives but in history's story,
Extinguished, long since its altar's bright flame,
And vanished each glimpse of its glory.

But the Christian made wise by a wisdom divine,
Though all human fabrics may flatter,
Still finds in his heart, a far holier shrine,
When the fire burns, unquenched on the altar.

—E. Barton.

For "The Friend."

The New Zealand Snow-Storm of 1867.

In a recent work entitled "Station life in
New Zealand," is the following graphic de-
scription of a very severe snow-storm, such as
there was no record of having before occurred,
either in the memory of the English settlers,
or in the traditions of the natives. The
writer was the wife of an English sheep farmer,
and she relates her adventures in a letter to
one of her home friends. It must be borne
in mind, that the locality being in the south-
ern hemisphere, the winter season is contem-
poraneous with summer in our part of the
world.

"I have had my first experience of real
hardships since I last wrote to you. Yes, we
have all had to endure positions of hunger and
cold, and what I found much harder to bear,
great anxiety of mind. I think I mentioned
that the weather towards the end of July had

been unusually disagreeable, but not very cold. This wet fortnight had a great deal to do with our sufferings afterwards, for it came exactly at the time we were accustomed to send our dray down to Christchurch for supplies of flour and groceries, and to lay in a good stock of coals for the winter; these latter had been ordered, and were expected every day. Just the last few days of July the weather cleared up, and became like our usual most beautiful winter climate; so, after waiting a day or two, to allow the roads to dry a little, the dray was despatched to town, bearing a long list of orders, and with many injunctions to the driver to return as quickly as possible, for all the stores were at the lowest ebb. I am obliged to tell you these domestic details, in order that you may understand the reason of our privations. I am going to give you all the exact dates, for this snow-storm will be a matter of history, during the present generation at all events; there is no tradition among the Maoris of such a severe one ever having occurred; and what made it more fatal in its financial consequences to every one was, that the lambing season had only just commenced or terminated on most of the runs. Only a few days before he left, F— had taken me for a ride in the sheltered valleys, that he might see the state of the lambs, and pronounced it most satisfactory; thousands of the pretty little creatures were skipping about by their mothers' side.

"I find, by my diary, July 29th, marked as the beginning of a 'sou'-wester.' F— had arranged to start that morning, and as his business was urgent, he did not like to delay his departure, though the day was most unpromising, a steady, fine-drizzle, and raw atmosphere; however, we hurried breakfast, and he set off, determining to push on to town as quickly as possible. I never spent such a dismal day in my life; my mind was disturbed by secret anxieties about the possibility of the dray being detained by wet weather, and there was such an extraordinary weight in the air, the dense mist seemed pressing everything down to the ground; however I drew the sofa to the fire, made up a good blaze (the last I saw for some time), and prepared to pass a lazy day with a book; but I felt so restless and miserable I did not know what was the matter with me. I wandered from window to window, and still the same unusual sight met my eyes; a long procession of ewes and lambs, all travelling steadily down from the hills towards the large flat in front of the house; the bleating was incessant, and added to the intense melancholy of the whole affair. When Mr. U— came in to dinner, at one o'clock, he agreed with me that it was most unusual weather, and said, that on the other ranges the sheep were drifting before the cold mist and rain just in the same way. Our only anxiety arose from the certainty that the dray would be delayed at least a day, and perhaps two; this was a dreadful idea: for some time past we had been economizing our resources to make them last, and we knew that there was absolutely nothing at the home-station, nor at our nearest neighbor's for they had sent to borrow tea and sugar from us. Just at dusk that evening, two gentlemen rode up, not knowing F— was from home, and asked if they might remain for the night. I knew them both very well; in fact, one was our cousin T—, and the other an old friend; so

they put up their horses, and housed their dogs (for each had a valuable sheep-dog, with him) in a barrel full of clean straw, and we all tried to spend a cheerful evening, but every body confessed to the same extraordinary depression of spirits that I felt.

"When I awoke the next morning, I was not much surprised to see the snow falling thick and fast: no sheep were now visible, there was a great silence, and the oppression in the atmosphere had if possible increased. We had a very poor breakfast,—no porridge, very little mutton (for, in expectation of the house being nearly empty, the shepherd had not brought any over the preceding day), and very weak tea; coffee and cocoa all finished, and about an ounce of tea in the chest. I don't know how the gentlemen amused themselves that day; I believe they smoked a good deal; I could only afford a small fire in the drawing-room, over which I shivered. The snow continued to fall in dense clouds, quite unlike any snow I ever saw before, and towards night I fancied the garden fence was becoming very much dwarfed. Still the consolation was, 'Oh, it won't last; New Zealand snow never does.' However, on Wednesday morning things began to look very serious indeed; the snow covered the ground to a depth of four feet in the shallowest places, and still continued to fall steadily; the cows we knew must be in the paddock were not to be seen any where; the fowl-house and pig-styes which stood towards the weather quarter had entirely disappeared: every scrap of wood (and several logs were lying about at the back) was quite covered up; both the verandahs were impassable; in one the snow was six feet deep, and the only door which could be opened was the back-kitchen door, as that opened inwards; but here the snow was half way over the roof, so it took a good deal of work with the kitchen shovel, for no spades could be found, to dig out a passage. Indoors, we were approaching our last mouthful very rapidly; the tea at breakfast was merely coloured hot water, and we had some picnic biscuits with it. For dinner we had the last tin of sardines, the last pot of apricot jam, and a tin of ratifia biscuits—a most extraordinary mixture, I admit, but there was nothing else. There were six people to be fed every day, and nothing to feed them with. Thursday's breakfast was a discovered crust of dry bread, very stale, and our dinner that day was rice and salt—the last rice in the store-room. The snow still never ceased falling, and only one window in the house afforded us any light; every box was broken and used for fuel. The gentlemen used to go all together and cut, or rather dig, a passage through the huge drift in front of the stable, and with much difficulty get some food for the seven starving horses outside, who were keeping a few yards clear by incessantly moving about, the snow making high walls all around them.

"It was wonderful to see how completely the whole aspect of the surrounding scenery was changed; the gullies were all filled up, and nearly level with the downs; sharp-pointed cliffs were now round bluffs; there was no vestige of a fence or gate or shrub to be seen, and still the snow came down as if it had only just begun to fall; up of doors the silence was like death, I was told, for I could only peep down the tunnel dug every few hours at the back-kitchen door. My two maids now gave way, and sat clasped in each

other's arms all day, crying piteously, and bewailing their fate, asking me whenever I came into the kitchen, which was about every half-hour, for there was no fire elsewhere 'And oh, when do you think we'll be four mums?' Of course this only referred to the ultimate discovery of our bodies. There was a great search to-day for the cows, but it was useless, the gentlemen sank up to their shoulders in snow. Friday, the same state of things: a little flour had been discovered, discarded flour bag, and we had a sort of die-cake and water. The only thing remaining in the storeroom was some blacklead, as I was considering seriously how that could be cooked, or whether it would be better raw: we were all more than half-starved, a quite frozen: very little fire in the kitchen and none in any other room. Of course, the constant thought was, 'Where are the sheep? Not a sign or sound could be heard. The dogs' kennels were covered several feet deep so we could not get at them at all. Saturday morning: the first good news I heard was that the cows had been found, and dragged by ropes down to the enclosure the horse had made for themselves: they were half-dead, poor beasts; but after struggling four hours to end from a haystack two hundred yards off, one of which was unbribe some oat hay was procured for them.

"There was now not a particle of food in the house. The servants remained in the beds, declining to get up, and alleging they might as well 'die warm.' In the middle of the day a sort of forlorn-hope was gauged by the gentlemen to try to find the fowl-house, but they could not get through the drift: however, they dug a passage to the wash-house, and returned in triumph with about a pound of very rusty bacon they had found hanging up there; this was used without fuel, so they dug for a little leading to the garden, fortunately hit whereabouts, and soon had it broken up in the kitchen grate. By dint of taking the lead out of the tea chests, shaking it, collecting every pinch of tea-dust, and enough to make a teapot of the weakest—a cup of which I took to my poor ery maids in their beds, having first put a spoonful of the last bottle of whisky which the house possessed into it, for there was no sugar nor milk to be had. At midnight snow ceased for a few hours, and a hard frost set in; this made our position worse for they could now make no impression in the snow, and only broke the shovels in going. I began to think seriously of following the maids' example, in order to 'die warm.' We could do nothing but wait patiently until we went to a sort of attic where odds and ends were stowed away, in search of something, eat, but could find nothing more temp than a supply of wax matches. We knew there was a cat under the house, for we had her mew; and it was suggested to take the carpets first, then the boards, and to hunt for the poor old pussy; but we agreed to bear our hunger a little longer, chiefly an afraid, because she was known to be a thin and aged.

"Towards noon on Sunday, the weather suddenly changed, and rain began to come down heavily and steadily; this cheered all immensely, as it would wash the snow away probably,—and so it did to some degree the highest drifts near the house lessened

erably in a few hours, and the gentlemen, so by this time were desperately hungry, made a final attempt in the direction of the glass-house, found the roof, tore off some shingles, and returned with a few aged hens, which were mere bundles of feathers after six week's starvation. The servants contended to rise and pluck them, whilst the gentlemen sallied forth once more to the stock-yard, and with great difficulty got off two or three cap or top rails, so we had a splendid high transitory blaze, and some hot stewing oil; it was more of a soup than anything else, but still we thought it delicious; and everybody went to bed again, for the gas was quite dark still, and the oil and candles were running very low. On Monday morning the snow was washed off the roof, and died by the deluge of rain which had either ceased to come steadily down, and the ditches were cleared a little, just at the top; we were delighted at the improvement, and had some cold weak fowl-soup for breakfast, which we thought excellent. On getting up the doors, the gentlemen reported the ditches to be much swollen and rushing in low streams down the sides of the hills, and the snow, which was apparently as thick as ever; but it was now easier to get through the surface, though quite solid for many miles from the ground. A window was scraped, through which I could see the desolate landscape out of doors, and some hay was tied with much trouble to the starving oxen and horses, but this was a work of almost incredible difficulty. Some more fowls were procured to-day, nearly the last, for a hole in the roof showed most of them full of cold and hunger.

(To be concluded.)

The Siege of Paris. How the Libraries were protected.—The Paris correspondent of Child's "Publishers' Circular," writes as follows:—"During the siege, our libraries (with one exception, the Luxembourg Library), were not closed, but turned topsy-turvy. The manuscripts were placed in the cellars, and most valuable books were carried there, if there was room, and when these cellars were full they were carried to the cellars of the Tuileries and Versailles. There they are still, it is next to impossible to get Frenchmen to work while the government gives them five or fifty cents a day to do nothing but to buy gay clothes behind a band of music. The great library in Rue Richelieu has not closed its doors, simply because it has not yet been able to find men to bring back the books to the cellars of the Tuileries and Louvre. The persons employed by the library are very engaged transferring these volumes. The work proceeds slowly with so few persons. The great library the yards were unpaired bombs might bury themselves harmless on the ground. In every room huge reservoirs were placed and filled with water; zinc plates, sponges, and blankets were placed about each reservoir. There was a pile of sand several yards to extinguish incendiary bombs filled with petroleum oil. Several persons were placed by each pile of sand. All persons employed by the library were led into watches who were on duty day and night. No bombs fell near the library, but fell thickly around the Luxembourg, the Geneveire, and the Garden of Plants, but injured none of them. The mu-

seums and hot-houses of the Garden of Plants suffered severely, and one or two shells fell in the Museum of the Mining School, without, however, doing sensible damage. It was a touching sight to see all the persons belonging to the Garden of Plants, headed by the venerable widow of Geoffroy St. Hilaire and by the venerable M. Chevrel, the eminent chemist, each of whom is ninety years old, go down into the cellars to escape the bombs."

Selected.

There is but one road to the kingdom of God. That royal road, leading through the lowly depths of humility and contrition of soul, which the prophets and patriarchs have trodden before thee. The door of entrance is Christ. Nor can any man enter that door without repentance; for, saith the apostle, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

THE FRIEND.

SEVENTH MONTH 1, 1871.

We are now in the season when those, who have been long laboring in their respective spheres, are anxious to escape for a time from their daily toil, and seek relaxation from care and mental or physical strain, amid other scenes and associations, where the wearied frame and the overtaxed mind may obtain rest, and recruit their exhausted strength. As the body confined altogether to one kind of labor becomes cramped or deformed, so the mind, occupied with the same routine of objects and thought, loses its expansiveness, is contracted in its reasoning, and may become dwarfed. It is right therefore, where circumstances will admit of it, to avail ourselves of a retreat from the pressure of continued business; inasmuch as the interval, if properly improved, may restore, in measure, the long taxed strength, and prepare for more efficient re-engagement in our necessary or accustomed pursuits.

But it is too often the case that a mistake is made in deciding on the course to be pursued for obtaining the result desired, and though benefit may be procured, it is not in the full measure that might be anticipated. In this, as in so many other important movements, fashion often has too much influence, and people resort to places crowded, inconvenient and uncomfortable because others go there, and it is the custom.

For citizens, who have been long living in the tumult and turmoil of a metropolis, it would seem particularly desirable to escape from a multitude packed into narrow limits, and to seek some place of tranquillity, where the beauties of nature, the invigoration of pure air and healthful exercise may be enjoyed with the charm of comparative solitude, apart from the bustle of thronged hotels, and free from the restraints of conventional etiquette. Change, as complete as circumstances will allow, ought to be sought, not only as to place, but in the objects claiming attention and thought, and likely to give pleasure by the train of reflections called up by natural associations; so that while the mind is unburdened from its accustomed tension, it may yet find employment for its powers in fresh and animating cogitations.

Not that it is desirable to be isolated. Sufficient society for intelligent social intercourse is almost indispensable to rational enjoyment, and where there is congeniality of taste and feeling, the multiplication of pleasurable emotions attending it, is reciprocal. This is especially the case where the bond of religious fellowship unites one with another, and each appreciates, in his or her measure, the goodness and wisdom manifested in the works of the great Architect of the universe, and has the heart warmed with gratitude and praise for his beneficence. Such companions in their unselfish enjoyments, realize in one, and that a large sense, a similar community of interest to that mentioned as existing among the primitive believers, "Neither said any that aught of the things he possessed was his own, but they had all things in common."

There is another consideration connected with the enjoyment of the summer holidays, that should ever have due place with all, and which Friends who desire to commend their self-denying religion to those around them, should never lose sight of. It is, that while in pursuit of pleasurable and profitable recreation, there is as much, if not more, need to obey the injunction "watch and pray lest ye enter into temptation," as at any other time, or under any other circumstances. Those who have had opportunity to make observation of the general character of the conduct, conversation and occupation at places of fashionable resort, will, we think, admit the justness of the following remarks, taken from the *Journal* of the late William Evans, and which we prefer to anything we could ourselves offer on the subject.

"Living with a class of people whose habits and opinions are very different from those of Friends, is trying. There being nothing like seriousness among some of them, we seem to be in each others way. Unless Friends keep steadily on their watch in such places, they are in danger of being leavened with the spirit such persons live in, and gradually falling into their manners, and imitating their changeable fashions in dress. The amusements which are prepared for the light spirits there are a strong temptation to young people, especially when they are not watched over by consistent parents under a proper religious concern themselves, and who would restrain them from resorting to such entertainments. It seems as if some felt themselves freed from proper restraint and at liberty to indulge in frivolity. In this way they crucify to themselves the Son of God afresh, and put Him to open shame. Such are evil examples to others. * * I consider it dangerous for irreligious or light persons to be long mingled with religious or light persons on terms of courtesy and familiarity. There is danger of being leavened with their spirit, of losing their strength, and then falling in with something that will grieve the Holy Spirit and wound their own souls; and when once wounded they may never recover, but go halting all their days. Very many are ashamed of the simplicity of the cross. Some who may be pretty staid among their friends at home, and yet not very firm against the current of fashion and libertinism, may be thus drawn into it, and at such places lay aside the Quaker character and manners, almost altogether, thereby bringing reproach upon the name and cause of Christ. Those who are enemies to religion, and ready to disseminate their poisonous op-

inions, are often found in these places of public resort, where they put on great politeness and blandness of manner, to insinuate themselves more effectually into the esteem of strangers. They often carry an exterior of great kindness and interest in the accommodation of others; by which unwary young people may be attracted to them, and led to think that where such apparently disinterested good-will exist, the principles cannot be dangerous. To send young people where they will mingle with such, exposes them to receive a harmful bias, which it may be extremely difficult to eradicate, and which may be used by Satan to destroy their faith in the christian religion, and hinder them from giving up to walk in the path of self-denial. We cannot expect, while in this world, to avoid all intercourse with those who have little or no religious scruples, but the less of it the better."

As this was written while tarrying with an invalid at a place of great resort, where there was ample opportunity for observation, and by one accustomed to weigh things in the balance of the sanctuary, it may be taken as a word of caution, in good season.

SUMMARY OF EVENTS.

FOREIGN.—Berlin dispatches state that Bismarck has addressed an imperative demand to the French government for the immediate payment of the first instalment of the war indemnity, which, according to the terms of the treaty of peace, is to be paid thirty days after the re-establishment of the authority of the French government in Paris. According to Bismarck's view of the case \$50,000,000 francs must be paid in gold, before the 24th of sixth month. Thiers has requested delay, saying that the funds were needed for the relief of Paris and to carry on the government, and that the sum for the payment of the first instalment could, at present, only be obtained on ruinous terms. He offered bank notes in payment of the first instalment, and replies that the imperial government would not further delay, and hints that forced requisitions and dangerous consequences will ensue if the money does not come forward.

A Paris dispatch of the 24th says, there is great distress in that city, and large numbers of people are constantly applying to the parish authorities for relief. It is calculated that there are two hundred and forty thousand objects of charity in Paris. Labor is scarce, and there is trouble relative to the payment of overdue rents. A second postponement of the trial of Rochefort, Rossel, and other Communist leaders, has been made in consequence of illness.

Forty-seven ships of the French navy have been disarmed, and twelve thousand sailors dismissed.

In the French Assembly during the debate on the loan bill, President Thiers made a statement of the financial condition of the country. He said the Government had received three milliards of francs. The deficit of the fiscal year 1870-71, reached 1,631,000,000 francs, but of this amount the Bank of France had advanced to the government 1,330,000,000 francs, so that the immediate deficiency for the year was reduced to 301,000,000 francs; but to this must be added \$36,000,000 francs for expenses since incurred in the suppression of the insurrection in Paris. The total deficit was 737,000,000 francs. Thiers proposed to meet this by imposing new taxes. The situation, he said, was difficult but not disastrous. The loan bill passed unanimously.

A letter from the Archbishop of Cambray and the Bishop of Arras to the Assembly, demanding the resumption of French protection of Rome, has been presented to that body.

A number of arrests have been made at Marseilles for connection with the International Society. The society, composed chiefly of workmen, has branches all the large cities throughout Europe.

The French postal service has been entirely re-established, but the telegraphic service has not.

A letter from Guizot on the state of France is published. It counsels the maintenance of Thiers in power, unless his policy distinctly desires a speedy solution of the monarchical question.

Many Communist refugees from Paris have arrived

at Malta, among them members of the Central Committee and of the International Society.

The French Minister of the Interior has informed the Assembly that it would be inopportune to raise the question of Paris at present, but that he would not allow to every liberty in the coming elections not inconsistent with public safety. The public utterance of insurrectionary doctrines and inflammatory appeals would not, however, be permitted.

A serious complication has arisen between Germany and England, which has decidedly displeased the latter. The German government is very desirous to obtain Heligoland, a small island belonging to Great Britain, but located only 45 miles from the mouths of the rivers Elbe and Weiser; and has instructed its representative in London to make a proposition to that effect. The British minister replied that the British government would entertain no proposition looking to the cession of the island. Bismarck, in his rejoinder, said that the acquisition of Heligoland was necessary for the protection of the German coast, that on account of its close proximity it must be considered German territory, and its possession by a foreign power was a standing menace to Germany. Earl Granville replied that England was only bound to consider her own interests; that the wish of the German government to acquire Heligoland did not constitute any right to it, as the island had never been under German rule.

The House of Commons has rejected a bill authorizing the construction of horse railroads. The Chancellor of the Exchequer stated that it was impossible to discontinue the pension of £40,000 granted to the descendants of William Penn, in consequence of the American revolution. The present recipient of the pension is one William Stewart. The Chancellor said he would cause an investigation as to the possibility of commuting the pension into three per cent. annuities.

Two fruitless attacks on royal privileges have been made in the House of Commons. One was a proposition to make a much needed public road through the grounds of the site of the Buckingham Palace. The other was a proposal to sell unoccupied palaces, such as St. James and Hampton Court, and to apply the proceeds to the reduction of the public debt. Both were rejected.

On the 23d ult. the Spanish Cortes adopted an address of congratulation to the Emperor of Brazil. The entire ministry then announced their resignation, and Marshal Serrano has been entrusted by the king with the formation of a new ministry.

The Emperor and Empress of Brazil were at Madrid on the 25th ult. They expect to visit France, England, Germany, and Italy, and return to Brazil the second of next month, without coming to the United States.

In the Brazilian Chambers a vote has been taken upon the clause of the speech from the throne relating to the emancipation of slaves belonging to the crown, and resulted in a majority for the government. The debate on the emancipation bill itself has not yet commenced.

The Naturalization Convention between Austria, Hungary and the United States, has been approved by the Hungarian Parliament and signed by the Emperor.

Twenty-two Austrian bishops have petitioned the Emperor in favor of the re-estimation of the total power of the Pope. Emperor Bentz has stated in the Imperial Diet that the relations of Austria with the western Powers were excellent, and there was no reason to apprehend a collision with Prussia.

A terrible hurricane in the Malay Archipelago has devastated the nutmeg and mace plantations of the Banda Islands. The loss is estimated at £700,000, and the planters will not recover from the blow for some years.

A Paris dispatch of the 26th says, the Communists of Paris are quiet, but their organization is still kept up. The government has received favorable accounts from the provinces for its suppression of the *Verite* says: Fearing detection Communists and workmen appear to have decided to refrain from voting.

Gambetta has accepted the candidacy to the Assembly from one of the districts of Paris. He was in that city on the 26th, but expected to leave the next day.

A singular case occurred at Shields, on the 25th ult. A thousand workmen have been thrown out of employment by the burning of a cotton mill at Manchester.

London, 6th mo. 26th.—Consols, 92. U. S. 5-20's of 1862, 90½; ten-forties, 88½.

Stocks.—Railroads, 100; Atlantic Coast, 8½; S. & O. 8½. Sale of the day, 12,000 barrels.

The slave trade on the east coast of Africa is said to be flourishing, notwithstanding the efforts of the British

crusiers. The atrocities committed in the capture and march of slaves from the interior to the coast are described as horrible, and involve a sacrifice of 200,000 slaves annually.

UNITED STATES.—*Miscellaneous.*—The internet Philadelphia lat week numbered 321. There were deaths from consumption, 36 cholera infantum, marasmus, and one third of all the deaths were inf under one year of age.

The returns made to the Department of Agriculture indicate a small increase in the acreage of wheat amounting to about four per cent. Nearly all the increase is west of the Mississippi river. If no disaster occur the crop will probably be fully equal to last year.

The Indian Bureau, proposing to reform the system of Indian government, has called a convention of tribes which is now in session. Those represented are Cherokeees, Creeks, Choctaws, Chickasaws, Seneca Shawnees, Delawares, Seminoles, Sacs and Foxes, Ojegas, Arapahoes, Wachitas, Cheyennes, Caddoes, Ion Kechies and Pockawontes. Several government agents are in attendance to give their advice. The jealousy of the tribes have hitherto prevented their ratifying territorial constitution presented to them some times last year.

The Markets, &c.—The following were the quotations on the 26th ult. New York.—American gold, 110 1/2; U. S. 5's, 85 1/2; consols, 92; do, 92; do, 92; do, 10-40; 4 per cents, 110 1/2. Superfine flour, \$5.25; 55's, finer brands, \$5.10 to \$5.175. White Michigan wheat, \$1.60 a \$1.71; red western, \$1.55 a \$1.57; 2 Chicago spring, \$1.48. Oats, 66 a 69 cts. Wes. mixed corn, 72 a 74 cts.; yellow, 75 a 76 cts. *Pull* flour.—Cotton, 18 1/2 cts. for uplands and New Orleans. Superfine gold, \$1.25 a \$1.50; finer br. \$5.62 a \$5.75. Western red wheat, \$1.53 a \$1.55; br., \$1.60 a \$1.62. Rye, \$1. Western mixed corn cts.; yellow, 75 a 76 cts.; white, 76 cts. Oats, 64 cts. Lard, 10 1/2 a 11 cts. Clover-seed, 9 1/2 a 10. Timothy, 8 1/2 a 9. Haxseed, 52 a 59. Sugar, 10 1/2 cts. for extra, 6 a 7 cts. for fair, for good, 4 1/2 a 5 1/2 for common. About 17,000 sheep sold at 5 a 6 cts. lb. gross, and 3000 hogs at \$6.50 a \$6.75 per 100 net. *Baltimore.*—New white wheat, \$1.55 a \$1.80 do, \$1.30 a \$1.70; prime new red, \$1.40 a \$1.80 do, \$1.30 a \$1.58. Yellow corn, 75 a 77 cts. 64 a 66 cts. *Chicago.*—No. 2 winter wheat, \$1.70, 10 a 10 1/2 cts. *St. Louis.*—Flour, \$6.25 a \$8.25; wheat, \$1.15 a \$1.30. Oats, 50 cts. *Cincinnati.* 1 red winter wheat, \$1.38; choice, \$1.40. Corn, 50 cts, 52 a 57 cts. New barley, 83 cts. Lard, 10 cts.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to Elizabeth Worth, Manchester, Chester Co., Thomas Wistar, Fox Chase P. O., do. Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

Friends' Asylum, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSIAH H. WINTHROP, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, in this city, on the evening of Sixth mo. 1871, ESTER ZABETH WYNN, in the sixty-sixth year of age, a member of Northern District Monthly Meeting.

She bore a lingering and painful illness, with patience and christian resignation. As the close drew near, being asked if any thing rested on her mind gave her uneasiness: as a punishment she replied, "I have nothing to compare, 'No,' and 'I wish that a mercy to feel the dear Saviour near at hand; 'time as this, what must those poor people do who love the Lord,' and signified what a privilege it was to live in the atoning blood, the love and mercy of our compassionate Saviour, who died for our dear friend, Bessie, the pure in heart for they shall see God. And I a voice from Heaven saying unto me write, Bless the dead which die in the Lord from henceforth saith the spirit, that they may rest from their labors and their works do follow them.

Funeral services were held on the 7th ult., at the residence of the deceased.

W. HILLYARD, Jr., in the 28th year of his age, son of Joseph W. Hillyard, a member of New Monthly Meeting.

THE FRIEND.

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For "The Friend."

The New Zealand Snow-Storm of 1867.

(Continued from page 359.)

"We were all in much better spirits on this night, for there were signs of the wind shifting from south to north-west; and, for the first time in our lives I suppose, we were anxiously watching and desiring this change, it was the only chance of saving the thousands of sheep and lambs we now knew lay buried under the smooth white winding-sheet snow. Before bedtime we heard the fulfilment as we knew so well, and had never before filled with such deep joy and thankfulness. Every time I woke the same welcome sound the roaring warm gale met my ears; and we were prepared for the pleasant sight, on the tops standing out gaunt and bare once more. The wind was blowing the snow off the hills in clouds like spray, and melting it anywhere so rapidly that we began to have new anxiety, for the creeks were rising fast, and running in wide, angry-looking rivers over the frozen snow on the banks. All immediate apprehension of starvation, however, removed, for the gentlemen dug a pig out of its sty, where he had been warm and comfortable with plenty of straw, and slaughtered it; and in the loft of the stable was found a bag of Indian meal for fattening poultry, which made excellent cakes of bread. It was very nasty having only ice-cold water to drink every meal. I especially missed my tea-breakfast; but felt ashamed to grumble, my disagreeables were very light compared to those of the three gentlemen. From rising till night they were wet through, as snow of course melted the moment they were indoors. All the first part of the last week they used to work out of doors, trying to get food and fuel or feeding the horses, in the teeth of a bitter wind, with the snow falling like powdered glass against their wetting hands and faces; and they were as merry and merry as possible through it all, trying hard to pretend they were neither angry nor cold, when they must have been both. Going out of doors at this stage of the storm simply meant plunging up to their middle in a slush of half-melted snow which they waded through in a moment; and they

never had dry clothes on again till they changed after dark, when there was no more possibility of outdoor work.

"Wednesday morning broke bright and clear for the first time since Sunday week; we actually saw the sun. Although the 'nor-wester' had done so much good for us, and a light wind still blew softly from that quarter, the snow was yet very deep; but I felt in such high spirits that I determined to venture out, and equipped myself in a huge pair of F——'s riding-boots made of kangaroo-skin, well greased with weka-oil to keep the wet out. These I put on over my own thick boots, but my precaution 'did nought avail,' for the first step I took sank me deep in the snow over the tops of my enormous boots. They filled immediately, and then merely served to keep the snow securely packed round my ankles; however, I struggled bravely on, every now and then sinking up to my shoulders, and having to be hauled out by main force. The first thing done was to dig out the dogs, who assisted the process by vigorously scratching away inside and tunnelling towards us. Poor things, how thin they looked, but they were quite warm; and after indulging in a long drink at the nearest creek, they bounded about like mad creatures. The only casualties in the kennels were two little puppies, who were lying cuddled up as if they were asleep, but proved to be stiff and cold; and a very old but still valuable colly called 'Gipsy.' She was enduring such agonies from rheumatism that it was terrible to hear her howls; and after trying to relieve her by rubbing, taking her into the stable—and in fact doing all we could for her—it seemed better and kinder to shoot her two days afterwards.

"We now agreed to venture into the paddock and see what had happened to the bathing-place about three hundred yards from the creek. I don't think I have told you that the creek had been here dammed up with a sod wall twelve feet high, and a fine deep and broad pond made, which was cleared of weeds and grass, and kept entirely for the gentlemen to have a plunge and swim at daylight of a summer's morning; there had been a wide trench cut about two feet from the top, so as to carry off the water, and hitherto this had answered perfectly. The first thing we had to do was to walk over the high five-barred gate leading into the paddock: just the topmost bar was sticking up, but there was not a trace of the little garden-gate or of the fence, which was quite a low one. We were, however, rejoiced to see that on the ridges of the sunny downs there were patches, or rather streaks, of tussocks visible, and they spread in size every moment, for the sun was quite warm, and the 'nor-wester' had done much towards softening the snow. It took us a long time to get down to where the bathing-place had been, for the sod wall was quite carried away, and there was now only a heap of ruin, with a muddy torrent pouring through

the large gap and washing it still more away. Close to this was a very sunny sheltered down, or rather hill; and as the snow was rapidly melting off its warm sloping sides, we agreed to climb it and see if any sheep could be discovered, for up to this time there had been none seen or heard, though we knew several thousand must be on this flat and the adjoining ones.

"As soon as we got to the top the first glance showed us a small dusky patch close to the edge of one of the deepest and widest creeks at the bottom of the paddock; experienced eyes saw they were sheep, but to me they had not the shape of animals at all, though they were quite near enough to be seen distinctly. I observed the gentlemen exchange looks of alarm, and they said to each other some low words, from which I gathered that they feared the worst. Before we went down to the flat we took a long, careful look round, and made out another patch, dark by comparison with the snow, some two hundred yards lower down the creek, but apparently in the water. On the other side of the hill the snow seemed to have drifted even more deeply, for the long narrow valley which lay there presented, as far as we could see, one smooth, level snow-field. On the dazzling white surface the least fleck shows, and I can never forget how beautiful some swamp-hens, with their dark blue plumage, short, pert, white tails, and long bright legs, looked, as they searched slowly along the banks of the swollen creek for some traces of their former haunts; but every tuft of tohigrass lay bent and buried deep beneath its heavy covering. The gentlemen wanted me to go home before they attempted to see the extent of the disaster, which we all felt must be very great; but I found it impossible to do anything but accompany them. I am half glad and half sorry now that I was obstinate; glad, because I helped a little at a time when the least help was precious, and sorry because it was really such a horrible sight. Even the first glance showed us that, as soon as we got near the spot we had observed, we were walking on frozen sheep embedded in the snow one over the other; but at all events their misery had been over some time. It was more horrible to see the drowning, or just drowned, huddled-up 'mob' (as sheep *en masse* are technically called) which had made the dusky patch we had noticed from the hill.

"No one can ever tell how many hundred ewes and lambs had taken refuge under the high terrace which forms the bank of the creek. The snow had soon covered them up, but they probably were quite warm and dry at first. The terrible mischief was caused by the creek rising so rapidly, and, filtering through the snow which it gradually dissolved, drowned them as they stood huddled together. Those nearest the edge of the water of course went first, but we were fortunately in time to save a good many, though the liv-

ing seemed as nothing compared to the heaps of dead. We did not waste a moment in regrets or idleness; the most experienced of the gentlemen said briefly what was to be done, and took his coat off; the other coats and my little Astrachan jacket were lying by its side in an instant, and we all set to work, sometimes up to our knees in icy water, digging at the bank of snow above us—if you can call it digging when we had nothing but our hands to dig, or rather scratch with. Oh, how hot we were in five minutes! the sun beating on us, and the reflection from the snow making its rays almost blinding. It was of no use my attempting to rescue the sheep, for I could not move them, even when I had *scratched* the snow away from one. A sheep, especially with its fleeces full of snow, is beyond my small powers: even the lambs I found a tremendous weight, and it must have been very absurd, if an idler had been by, to see me, with a little lamb in my arms, tumbling down at every second step, but still struggling manfully towards the dry oasis where we put each animal as it was dug out. The dear doggies helped us beautifully, working so eagerly and yet so wisely under their master's eye, as patient and gentle with the poor stiffened creatures as if they could feel for them. I was astonished at the vitality of some of the survivors; if they had been very far back and not chilled by the water, they were quite lively. The strongest sheep were put across the stream by the dogs, who were obedient to their master's finger, and not to be induced on any terms to allow the sheep to land a yard to one side of the place on the opposite bank, but just where they were to go. A good many were swept away, but after six hours' work we counted 1,400 rescued ones slowly 'trailing' up the low sunny hill I have mentioned, and nibbling at the tussocks as they went. The proportion of lambs was, of course, very small, but the only wonder to me is that any were alive at all. If I had been able to stop my scratching but for a moment, I would have had what the servants call a 'good cry' over one little group I laid bare. Two fine young ewes were standing leaning against each other in a sloping position like a tent, frozen and immovable: between them, quite dry, and as lively as a kitten, was a dear little lamb of about a month old belonging to one; the lamb of the other lay curled up at her feet, dead and cold; I really believe they had hit upon this way of keeping the other alive. A more pathetic sight I never beheld.

"It is needless to say that we were all most dreadfully exhausted by the time the sun went down, and it began to freeze; nothing but the sheer impossibility of doing anything more in the hardening snow and approaching darkness made us leave off even then, though we had not tasted food all day. The gentlemen took an old ewe, who could not stand, though it was not actually dead, up to the stable and killed it, to give the poor dogs a good meal, and then they had to get some more rails off the stock-yard to cook our own supper of pork and maize.

"The next morning was again bright, with a warm wind; so the effect of the night's frost soon disappeared, and we were hard at work directly after breakfast. Nothing would induce me to stay at home, but I armed myself with a coal-scoop to dig, and we made our way to the other 'mob'; but, alas there was nothing to do in the way of saving life, for all

the sheep were dead. There was a large island formed at a bend in the creek, where the water had swept with such fury round a point as to wash the snow and sheep all away together, till at some little obstacle they began to accumulate in a heap. I counted ninety-two dead ewes in one spot, but I did not stay to count the lambs. We returned to the place where we had been digging the day before, and set the dogs to hunt in the drifts; wherever they began to scratch we shovelled the snow away, and were sure to find sheep either dead or nearly so: however, we liberated a good many more. This sort of work continued till the following Saturday, when F— returned, having had a most dangerous journey, as the roads are still blocked up in places with snow-drifts; but he was anxious to get back, knowing I must have been going through 'hard times.' He was terribly shocked at the state of things among the sheep; in Christchurch no definite news had reached them from any quarter: all the coaches were stopped and the telegraph wires broken down by the snow. He arrived about mid-day, and directly after the meal we still called dinner, started off over the hills to my 'nest of Cockatoos,' and brought back some of the men with him to help to search for the sheep, and to skin those that were dead as fast as possible. He worked himself all day at the skinning—a horrible job; but the fleeces were worth something, and soon all the fleeces, as they began to emerge from the snow, were tapes tried with these ghastly skins, and walking became most disagreeable, on account of the evil odors arising every few yards.

"We forgot all our personal sufferings in anxiety about the surviving sheep, and when the long-expected dray arrived it seemed a small boon compared to the discovery of a nice little 'mob' feeding tranquilly on a sunny spur. It is impossible to estimate our loss until the grand muster at shearing, but we may set it down at half our flock, and all our lambs, or at least 90 per cent. of them. Our neighbors are all as busy as we are, so no accurate accounts of their sufferings or losses have reached us; but, to judge by appearances, the distant 'back-country' ranges must have felt the storm more severely even than we have; and although the snow did not drift to such a depth on the plains as with us, or lie so long on the ground, they suffered just as much,—for the sheep took shelter under the higher banks, and the tragedy of the creeks was enacted on a still larger scale; or they drifted along before the first day's gale till they came to a wire fence, and there they were soon covered up, and trampled each other to death. Not only were sheep, but cattle, found dead in hundreds along the fences on the plains. The newspapers give half a million as a rough estimate of the loss among the flocks in this province alone. We have no reliable news from other parts of the island, only vague rumors of the storm having been still more severe in the Province of Otago, which lies to the south, and would be right in its track; the only thing which all are agreed in saying is, that there never has been such a storm before, for the Maories are strong in weather traditions, and though they prophesied this one, it is said they have no legend of anything like it ever having happened."

Anger previous to meeting, a bad preparation for it. Overseer, oversee thyself.

The revival of some of the exercises of Jo Rutty, presented such a true delineation of the simplicity and self-denial of Quakerism that I could not but welcome their appearance in the columns of "The Friend," belling, as I do, that much lies at our door neglecting and undervaluing the dear-bought testimonies of those who counted not their lives dear unto them, but sealed their faithness by laying them down in the support of them. And shall we of the present generation count them of no value? I fear many times we are not sensible of their worth; we judge from the appearance of many of our habitations of our members, who give little evidence of their being followers of Him who was crowned with thorns for our sakes; y for our sakes; and who said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay head." Ah! if the Son of Man had where lay His head in our hearts, these departed would not be so conspicuous: we should see pendant from our parlor walls so many scenery, so many photographs and portraits, neither would sculpture nor statuary bury our tables, as well as flowers, that nature made. Why need we so much indulgence the lust of the eye? does time hang here that we require these decorations to amuse and cause the precious moments of life to go swiftly by, and turn us away from the all-important business of working out our salvation? We must not persuade ourselves "That if we have eaten and drunk in His name, and He has taught in our streets," shall be opened unto, when once the door of the house is risen up and shut to the door and we have not *striven* to enter in at the straight gate, for the awful announcement will be "I know not whence ye are, depart from me all ye workers of iniquity." Then we are ready to say to the mountains, "Cover and to the hills fall on us!" to hide from the displeasure of Him, whose merciful visitations have been slyghted and disobeyed, days upon number. But oh! how different is comforting language to those who have proved their time, talents and gifts to honor and glory of the great Giver, in visit the sick, feeding the hungry, clothing the naked, and in every way in their power, seeking the afflicted, endeavoring, as much as in them lies, to keep themselves unspotted from the world, feeling that they are not their own, but are bought with a price. Can do too much for Him, who has done so much for us: even casting all our sins behind back, and loving us freely? Then, dear my friends, let no sacrifice feel too great to make for His sake, who left the bosom of His Father, and endured the contradiction of sinners; He might redeem us from all iniquity, if we present us faultless before His Father's throne (if we acknowledge Him before men).

"Come ye blessed of my Father, inherit kingdom prepared for you from the foundation of the world."

"For a flower that's offered in the bud
Is no vain sacrifice."

It is easy to pretend to Christ; but to true Christian is very precious, and no tribulations and deep afflictions are to be passed through before it be attained unto those who are made so by the Lord exercise.—I. Penington.

Catching Cold, or Catching Heat.

The season during which the complaints usually called "colds" prevail most extensively is now upon us, and their very general prevalence at this season, may justly entitle them to be called fashionable, for there are thousands in disease and in medicine as well as in other things. Of course their being fashionable will prevent a large number from taking precautions against contracting them, as they are troublesome, at least, and by attention and ignorance may become dangerous, and as it is easier to avoid them than get rid of them, we will try to explain how colds are contracted, and what they are. There is a general misapprehension of the true nature of these affections, and their causes, the very phrases cold and catching cold being misnomers, and we propose to show that many cases the trouble is caused by catching heat rather than catching cold.

The parts usually affected by colds, are the mucous membranes of the nose, throat and lungs, more properly, of the bronchial tubes; for when the lung substance is attacked, the affection is of a very different and more severe character than a common cold. Every time we breathe, the air which we draw into our lungs passes through the nose, throat, bronchial tubes, and finally into the air-cells of the lungs. These are all covered with a thin delicate membrane similar to that on the inside of lips, plentifully supplied with blood-vessels, with innumerable little follicles, that secrete a milky fluid called *mucus*, for the purpose of keeping the membrane in a moist and pliable condition. The mucous membrane of the nose, mouth, and throat, is constantly covered with this mucus, yet, when the secretory surface is in a healthy condition, its presence in the air-passages gives us no trouble; only when affected by cold or some other exciting cause, that we know anything of this secretion, and then its presence in increased quantity in the nose is manifested by the necessity for the free use of the handkerchief, in the throat and bronchial tubes, by coughing and coughing, produced by the irritating presence of the *mucus*. These are the most common symptoms of colds, and we do not enumerate any others, as these are the only ones to be considered in connection with the subject we wish to speak of at present, and that these pulmonary complaints may be contracted by exposure to heat, as well as to cold. Every one knows that in going from a warm room to a cold one, or to the outside air in cold weather, they are liable to get cold, and very few know that they incur the same danger in going from a cold atmosphere into a warmer one. It is but a short time since the theory was first advanced, and it has not attracted the attention its importance would warrant, for nobody likes to trouble himself at a slight cold, lest he should be thought silly," &c., but it should be remembered that these affections do not always remain confined to colds, and that what is apparently but a trifling attack may become a prolonged and dangerous one, and have a dangerous or even a fatal termination; so, for the benefit of those who are particularly susceptible to colds, and who wish to avoid them, we will try to show how they may be contracted by heat.

As before stated, the mucous membranes of the air-passages are the parts affected in colds, and are supplied freely with blood-vessels and with follicles, which in health pour out suf-

ficient *mucus* to keep the membrane moist and healthy; when a cold is contracted, the increase of this mucus is one of the most prominent symptoms, and is caused in this way: you probably know that when cold is applied to the skin in any way it drives the blood from it by constricting the vessels, and that as soon as the column of blood regains its force, the fluid returns to the skin in increased quantity; this fact is well illustrated by plunging the hand into hot water after it has been benumbed with cold; the redness of the skin, and the painful tingling produced, give pretty good evidence of the force with which the blood returns. Now this is just what happens in the mucous membrane of the air-passages; the cold air, passing over the membrane, drives the blood from it temporarily, but when it returns it comes with greater force and in larger quantity than is natural, distending the blood-vessels, and forcing a greater amount of the fluid to the mucous surface, exciting them to increased activity, and they then pour out a larger amount of the mucous secretion than is discharged in health, in order to relieve the congested state of the mucous membrane. Suppose a case, to illustrate this point. A man leaves the office, or work-room where he has been breathing an atmosphere of 70 to 80 degrees Fah., plunges at once into the cold outside air of 10 to 20 degrees Fah., and after an exposure to this of half an hour, more or less, reaches his home, and at once encounters as great a change again, passing suddenly from an atmosphere approaching zero to one seventy or eighty degrees above it. Of course these sudden transitions from one extreme of temperature to another affect the mucous membrane, which is exposed to the air very unfavorably, and the different alterations to cold and heat to which it is subjected produce their characteristic results, ending in the congestion and increased secretion of the mucous surfaces. Now, as you have some idea of the cause of colds, and as knowledge is power, you can take measures to avoid them, for "an ounce of prevention is better than a pound of cure," and it is much easier to avoid a cold than to get rid of one. How can we avoid them, you ask, if both cold and heat give us colds; we cannot reduce the temperature of our rooms below a comfortable degree, nor elevate that of the outside air; very true; but you can very often avoid going immediately from a cold room into a hot one, and *vice versa*. After coming in from very cold outside air, linger for a minute or two in the hall, or on the staircase, before entering the heated rooms—which, by the way, are much too hot generally—and on leaving the house observe the same rule. Many will consider these needless precautions, useless trouble, &c., but some people are exceedingly susceptible to colds without knowing why they contract them, when, as they suppose, they have not been exposed to any exciting cause, and it is to those who are so exceedingly susceptible that these precautions are particularly recommended; at first, perhaps their observance will be a little troublesome, but after following them for a short time, and experiencing their benefit, those who have been sufferers from almost continuous colds during the winter season, will feel well repaid for their attention, by the unusual freedom from these troublesome complaints which they will experience.

—From Good Health.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 357.)

"1896. 9th mo. 20th. I awoke this morning with the word of truth sounding aloud in my heart, God is great and greatly to be feared. To which I humbly assented, and said, yea, verily, O thou God of my life! I know thou art great and greatly to be feared, revered, and adored by all on earth and all in heaven. My prayer was, as it often is, that the Lord's gracious care may be extended over me through the trials of the day. Oh, how have I needed his help this day. My trials have been such that I knew not which way to turn. For this my cries have been put up unto the great Omnipotent One, that he would be pleased to be near and preserve me through all. Again and again I have said, Lord thou knowest all things! Thou knowest I have none but Thee in Heaven nor in all the earth! Thou knowest that I love thee above all, and that I desire to serve thee in the gospel of thy Son. But I am encompassed on every hand, so that I know not which way to turn! The tempest ariseth, and beareth upon me, so that I am almost overwhelmed. Therefore I cry unto thee, O Lord my God! that thou wouldst be pleased to arise for my help. Speak the word only, and I know the winds and the waves will obey thee as in the days of old. Magnified be thy worthy name, thou wast pleased to speak unto my inward ear, saying, I will never leave thee nor forsake thee, as thine eye is single unto me! O Father! may I ever keep it up to thee through every dispensation. For I have none but Thee alone; neither in heaven nor in all the earth. Be pleased to be near, and I will follow thee whithersoever thou art pleased to lead; for I am thine, and I desire to be thine, in time and in eternity.

MILDRED RATCLIFF."

In the Eighth month 1807, Mildred Ratcliff addressed this letter to Sarah the wife of Henry Hull:

"Dear Friend,—Perhaps at the first view of these lines, thou mayst think it strange to receive a letter from a friend thou hast never seen. Yet from the agreeable acquaintance I had with thy beloved husband when in gospel love he was amongst us some years ago, and an invitation he in one of his letters gave me to write to thee, I do so, there now appearing to be an opportunity, by some Friends of this Quarter who are going as far as Baltimore. I feel a desire to send thee the salutation of love unfeigned, since it is in that precious love which makes dear the whole heritage of God however scattered. I am glad to hear good tidings of any of my Father's children, and I may say good tidings I have heard of thee; and have often had thee in remembrance, with thy husband and tender offspring, craving your health and prosperity every way. I am not quite without hope of seeing you sometime or other on earth. If it please my good Master and Father of mercies, be it so! If not I am resigned. Suffer me to say, my dear, I have made a pretty full surrender of body, soul, and spirit, to Him under the power of the cross. I am His, and desire to be so in time and in eternity. He is the Beloved of my soul, the chiefest of ten thousand; and not doubting but He has the first fruits of all thy affections, is why I write as I do. Thou wilt understand me, and I hope will excuse my

freedom. Oh may we dwell deep in His power to the end of our days; so that we may meet, if never on earth, where the morning stars join in singing hallelujah, and all the sons of God say, amen.

MILDRED RATCLIFF."

"25th of 3d mo. 1807."

A dearly beloved friend, Rebecca Preston, of Virginia, addressed the following to Mildred Ratcliff. This valuable letter commends the good old way to the kingdom; which must unchangeably be through self-denial, sacrifices, baptisms, humiliations, and the obedience that is of faith. Which, though hard to flesh and blood, and the unmortified will, and wisdom of the natural unrenewed mind, is nevertheless the only safe path, being legitimately the straight and narrow way which alone leadeth to life. May every temptation to seek new ways that do not lead to an abhorring of ourselves, and a putting the mouth in the dust if so be there may be hope; or that are not marked by the footsteps and tribulations of the flock of Christ's companions, cause a recurrence to the Saviour's precept: "No man also having drunk old wine straightway desireth new: for he saith, the old is better."

"7th mo. 4th, 1807.

"Dearly Beloved Friend,—I can truly say it was not the want of tender love and near affection toward thee, that I have not written, but through discouragement. I felt myself so poor, little and nothing, I did not feel capable; and remain much so at this time. Let us not however be too much discouraged, beloved! Remember the Lord's people ever were, and ever will be, a tried people. I believe, poor and weak as I am, if we do but keep the faith, and abide in the patience, He whose right it is to rule and reign in the hearts of his children and people, will arise in his own time, and help us with a little of his saving help. Through this we shall be enabled to journey forward towards the Promised Land; and have, at last, to sing the song of salvation as on the banks of deliverance.

"I do not know why a poor weak creature as I am, should write after this manner to one whom I have cause to believe has been brought through various trials and tribulations, whereby thou hast received a qualification for, and been called to the weighty work of the ministry; and hast been enabled by the mighty power of the Most High to plead for his cause. Therefore, thank God, and take courage! Be faithful and obedient. Keep low and humble. Then, no doubt, thou shalt see greater things. I know there is a necessity for me as well as for thee to be on the watch every hour, lest the enemy gain advantage. When he once gets entrance, he is not easily cast out. As our dear Lord and Master said, this cometh to pass only by deep fasting and prayer.

"I have often had to mourn on account of the low state of our meeting, with humble cries to Him who knoweth the secret recesses of every heart, that he would arise and stir up the minds of Friends, and bring them humbly to wait upon Him in Spirit and in Truth. Please excuse my simple way of writing.

"Thy friend, REBECCA PRESTON."

"1808. 8th mo. 6th. In humble fear and awful dread, I now take my pen in hand, O

Father! my counsellor and holy commander, to commit to writing thy wonderful dealings with me this day. Well assured I am that in thy counsel there is safety, and in obeying thy voice much peace. It is thou alone that canst comfort the disconsolate, and make glad that soul whose confidence is placed in thee. It is thou alone that helpeth thy little ones when no man can help; and reanimates their depressed spirits when all consolations fail by the incomes of thy animating love: so that they bow in awful prostration at thy footstool, and in solemn silence celebrate thy praise! Even whilst employed about the needful business of the day, they offer up unto thee a sacrifice more pleasing in thy sight than the blood of bullocks or the fat of rams. With these thou hast long since been weary. But glory be unto thy great Name, a broken heart and a contrite spirit thou wilt never despise. Therefore, O Father! through thy saving help, I will magnify thy worthy name, whilst I have any sense of being! because thou art mindful of me, and helpeth me in time of trouble. When sorrows compass me about, and floods seem ready to swallow me up; when my faith is ready to fail, and my confidence is almost lost; when the javelin is cast violently at my head, and the weapons of war made ready; and the snares of death deeply laid by my enemy, so that I am ready to cry out "Surely I shall fall one day or other by the hand of the enemy!" Then! O then! thou Fountain of unsearchable goodness! Thou dost arise for my help, enabling thy little handmaid to escape the mischief designed. My spirit is humbled under a sense of thy goodness; my faith is increased in thy power; my confidence made strong in thy love. In the fresh feelings whereof, my soul is made to mount upward as on eagles' wings, and join the angelic host who are saying Thou art worthy, worthy, O thou omnipotent King, to be worshipped, magnified, and adored by all on earth and in heaven! This has been the language of my soul this day. When sorrow and distress encompassed me about, discouragements and sore entanglements presented to my view, I looked for mourning but joy sprang up, and for disconsolate feelings through the day, but Thou, the God of my life didst arise to my rejoicing. As with healing in thy wings thou didst re-animate my soul with thy love, and put a new song of praise in my heart. In sweet melody my inward life was enabled to shout forth loud praises unto the Lord God and the Lamb, saying, Holy, holy, holy, Lord God Almighty! Thou art ever worthy to be trusted in by all. Oh Father! I will trust in thee whilst I have life, through the arisings of thy power. Without this I feelingly know I can do nothing, for I am but a little lonely one, and have none else to look unto, neither in heaven nor in all the earth. This thou knowest right well. Yea, thou art Alpha and Omega! the beginning of a good work in me; and I pray that thou mayst be the finisher thereof; for Thou art my all in all. Be thou pleased to be thus unto me all my life long. Then thou beloved of my soul! thou chiefest of ten thousand, command me, and I will obey thee; teach me, and I will hearken unto thee; reprove me, and I will humbly submit myself unto thee; chastise me, and I will adore thy goodness! I know all thy dispensations are in fatherly love unto those that put their trust in thee.

"Oh thou disconsolate soul, if into the

hands of such an one these lines may come when I am unclothed of this tabernacle of clay, and am seen of men no more, lift up thy head in hope! Look unto the rock from whence thou wast hewn, and the pit from whence thou wast digged. Love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength. Suffer no rival to interpose; for He is jealous of his honor, and his praise will not suffer another to have. Then lie down before him, humble thyself at his footsteps, and thou shalt experience a being filled with good things, while the rich are sent empty away. Thou shalt know a having thy eye covered in the day of battle, and no weapon of war formed against thee shall prosper. Thou need not fear the great Goliath, though they may seem to vaunt themselves against thee. As thy eye is kept singly unto the Captain, thy Saviour and Redeemer; and thy confidence is placed, and faith fixed on the mighty God of Israel, thou need not fear. He will fight the battle for thee, and bring thee through, conquering and to conquer. He will string thy bow for battle, and teach thy fingers to fight. Yea, he will make thee chase a thousand, and put ten thousand to flight. Therefore thank and adore His name who was the strength of David's arm, who went forth to meet the great Goliath, and dared to defy the armies of the living God. Remember he is the same, yesterday, to-day, and forever. A thousand years with him as one day, and one day as a thousand year. With him is no variableness, nor shadow of turning. This I most surely believe; and the experience of his all-sufficient power, goodness and love through many deep provocations, can the more feelingly recommend a disconsolate soul who feels its need of Him, and that they have none else to look unto in time of sore trial. I say I can the more feelingly recommend thee to look unto Him. Love him above all. Cleave unto him with all thy might, and thou shalt surely find him to be a present helper in every needful trial. Well assured I am he looketh down from heaven, his holy habitation of light, with pitying eye upon all who in nothingness of self, ery day and night unto him. I am daily sensible, and that by a happy experience according to my small measure. He will in his own time arise for their help; yea, he will arise as a morning without clouds, disperse beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He will lead them into his quieting house, and his banner over them shall be love. He is still good unto all, rich to all who put their trust in him; and love above all. Praises! praises! praise! and may they be given unto Him by all.

After an allusion to a call of her dear Master to go to Carolina, and in His authority to proclaim His message to the people, thus continues:—"This has been in substance the language again and again sounded of in my inward ear, which has bowed in assent all that is alive within me, under a sense of my littleness and unworthiness for a fearful undertaking; and I have been ready say under my present situation, how possible? But my mouth is stopped from uses, and in humble prostration I am bound to say, Not my will, O Father! but thine, in and by me. Therefore if in clear light thou still continue this prosp

labor for obedience. Thou knowest I have no other joy but what I have in thee,

MILDRED RATCLIFF."

(To be continued.)

Purity of Water.—At a meeting of the Royal Institution, Prof. Tyndall lectured on the color of water, and on the scattering of it in water and in the air, and some of the facts which he laid before his hearers were very curious and interesting. Scattering is a term applied to the irregular reflection of light from particles of matter suspended in water or in air. The color of sea water had long interested him; and, having been in the Cape Expedition to Oran, he availed himself of the opportunity to make some experiments on the subject; and the result shows that there is almost as much difference in the color and optive purity of different sea waters as among fresh waters. Between Gibraltar and the coast he filled nineteen bottles, at various depths, with sea water. The first three specimens were taken in Gibraltar harbor, about five miles from the land, and are described as blue, a clearer green, and light green; and the difference of color is thus accounted for, on examination of the waters after reaching shore, the first was thick with suspended matter, the second less thick, and the third still thicker. The green brightened as the suspended matter became less. They now passed slowly into indigo water; and the water as it slowly increased in purity as the suspended matter became even less. Beyond Tarifa the color changed to cobalt blue; and this water is distinctly purer than the green. When we got within twelve miles of Cadiz the color changed to a yellowish green. The water here proved to be thick with suspended matter. But at a point fourteen miles from Cadiz, in the homeward direction, there is a sudden change from yellow green to a clear emerald green, and with it a corresponding decrease in the quantity of suspended matter. Between Capes St. Mary and St. Vincent, however, the water changes to the darkest indigo; and this, in point of purity, exceeds the emerald green water. And so, through several other changes of shade, until we enter the Bay of Biscay. Here the indigo assumes its sway, and the water is remarkably pure. A second specimen of water, taken from the Bay of Biscay, held in suspension fine particles of a peculiar kind, the size of them being such as to render the water very iridescent; and showed itself green, or salmon color, according to the line of vision. The last specimens were bottled near the same one off the Isle of Wight, the other off the coast. The sea, at both these places, is green; and both specimens were thick with suspended matter. From suspended matter in sea water to suspended matter in drinking water, the transition is easy, and is invaded with dirt, not only in the very breathe, but in the water we drink. Professor Tyndall quaintly puts it, "Here, for instance, is a bottle of water, intended to quench the lecturer's thirst, and it would be for the lecturer not to scrutinize it too fully. In the track of the beam of electric sent through, it simply reveals itself as water." He then goes on to say that most careful filtering, even through charcoal and sifted carbon, is useless to intercept the atoms revealed by the microscope. A glass of sparkling water is a luxury on a hot,

thirsty day; but, we fear many of us will be put sadly out of conceit with the filtered draught when we are told that it is next to impossible, by artificial means, to produce a pure water. The purest water that can be obtained is probably from melted ice; but even this, from contact of the ice with water-filled air, is not absolutely pure. The water of the Lake of Geneva is remarkable for its purity.—*Once a Week.*

NO ACT FALLS FRUITLESS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each well-waited seed
That waits its natal hour.
A whispered word may touch the heart,
And look it back to life;
A word of love bid sin depart,
And still unholily strife.
No act falls fruitless; none can tell
How vast its power may be,
Nor what results unfolded dwell
Within it silently.
Work on, despair not, bring thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free.

Selected.

Red Snow.—In descending I had to traverse a long snow-field as smooth and hard as ice, and lying at a pretty steep angle on the hillside. I had no sooner stepped upon it than my feet went from under me and I descended with great rapidity down the slope, striking very hard against some birch stumps that protruded out of the snow at the bottom. I was soaked to the skin and a good deal stunned; but I forgot every bodily discomfort in astonishment at the strange sight which my fall had disclosed. I had noticed before stepping on the snow that the surface was of a curious salmon color in some places, and covered with fine particles like brick dust; and now I found that wherever my body had pressed the snow together, there was a long crimson streak, as if a creature's blood had been shed there. This was the famous red snow, which is so frequently found in the Arctic regions and on the Alps, produced by an immense multitude of microscopic plants, consisting only of gelatinous cells. Captain Ross on one occasion noticed a snowy ridge extending eight miles in length, tinged with this singular hue to the depth of several feet. Vast masses of it spread over the Appennines in 1818; and it is recorded that in the beginning of this century the vicinity of Belluno and Feltri was covered with rose colored snow to the depth of twenty centimetres. The snow is not its natural situation, for it is found, like the *nostoc* and other gelatinous algae, on moist rocks in this country; but its great tenacity of life enables it not only to preserve its vitality when its germs fall on this ungenial surface, but to grow and propagate itself with the astonishing rapidity of its family, favored by the heat of the sun and the melting of the snow. Its color in this country, when growing on rocks is green; but it has been observed that there is a curious coincidence between a white ground and a red flower, so that its brilliant carmine hue on the snow may be produced by the excess of light reflected by its chilly habitat. Had I not been familiar with this curious phenomenon—having seen it on the Alps—I should have been alarmed, naturally supposing that the crimson streaks had been shed from my own veins by the accident.—*Holidays on High Lands.*

Selected for "The Friend."

Encouraging Words in a World of Trouble.—I find, that to be a fool, as to worldly wisdom, and to commit my cause unto God, not fearing to displease men, who take offence at the simplicity of truth, is the way to remain unmoved. The fear of man brings a snare; by halting in our duty, and giving back in times of trial, our hands grow weaker; our spirits get mingled with the people; our ears grow dull, as to hearing the language of the true Shepherd, so that, when we look at the way of the sincere followers of Christ, it seems as if it was not for us to walk in their footsteps.

There is a love clothes my mind, whilst I am writing this, which is superior to all expression; and my heart is open to encourage thee to a holy emulation, to advance forward in Christian firmness.

Humility is a strong bulwark, and as we enter into it we find safety. Being unclouded of our own wisdom, and knowing the abasement of the creature, therein we find that life to arise, which gives health and vigour to us.—*John Woolman.*

For "The Friend."

The English Governess at the Siamese Court.

(Continued from page 254.)

The routine of life in the palace is thus described. "The king, as well as most of the principal members of his household, rose at five in the morning, and immediately partook of a slight repast, served by ladies who had been in waiting through the night; after which, attended by them and his sisters and elder children, he descended and took his station on a long strip of matting, laid from one of the gates through all the avenues to another. Before each was placed a large silver tray containing offerings of boiled rice, fruit, cakes, and the serf lace; some even had cigars.

"A little after five, the Patoe Dharma (Gate of Merit, called by the populace 'Patoe Boon') was thrown open and the Amazons of the guard drawn up on either side. Then the priests entered, always by that gate,—one hundred and ninety-nine of them, escorted on the right and left by men armed with swords and clubs,—and as they entered they chanted: 'Take thy meat, but think it dust! Eat but to live, and but to know thyself, and what thou art below! And say withal unto thy heart, it is earth I eat, that to the earth I may new life impart.'

"Then the chief priest, who led the procession, advanced with downcast eyes and lowly mien, and very simply presented his bowl (slung from his neck by a cord, and until that moment, quite hidden under the folds of his yellow robe) to the members of the royal household, who offered their fruit or cakes, or their spoonfuls of rice or sweet-meats. In like manner did all his brethren. If, by any chance, one before whom a tray was placed was not ready and waiting with an offering, no priest stopped, but all continued to advance slowly, taking only what was freely offered, without thanks or even a look of acknowledgment, until the end of the royal train was reached, when the procession retired, chanting as before, by the gate called Dinn, or, in the court language, *Prithi*, 'Gate of Earth.'

"After this, the king and all his company repaired to his private temple, Watt Sasmiras Manda-thung, so called because it was dedicated by his majesty to the memory of his mother. This is an edifice of unique and

charming beauty, decorated throughout by artists from Japan, who have represented on the walls, in designs as diverse and ingenious as they are costly, the numerous metempsychoses of Buddha.

"Here his majesty ascended alone the steps of the altar, rang a bell to announce the hour of devotion, lighted the consecrated tapers, and offered the white lotos and the roses. Then he spent an hour in prayer, and in reading texts from the P'ra-jana and the Parmita and the P'hra-ti Moksha.

"This service over, he retired for another nap.

"His majesty usually passed his mornings in study, or in dictating or writing English letters and despatches. His breakfast, though a repast sufficiently frugal for Oriental royalty, was served with awesome forms. In an ante-chamber adjoining a noble hall, rich in grotesque carvings and gildings, a throng of females waited, while his majesty sat at a long table, near which knelt twelve women before great silver trays laden with twelve varieties of viands,—soups, meats, game, poultry, fish, vegetables, cakes, jellies, preserves, sauces, fruits and teas. Each tray, in its order, was passed by three ladies to the head wife, who removed the silver covers, and at least seemed to taste the contents of each dish; and then, advancing on her knees, she set them on the long table before the king.

"But his majesty was notably temperate in his diet, and by no means a gastronome. In his long seclusion in a Buddhist cloister he had acquired habits of severe simplicity and frugality, as a preparation for the exercise of those powers of mental concentration for which he was remarkable. At these morning repasts it was his custom to detain me in conversation relating to some topic of interest derived from his studies, or in reading or translating. He was more systematically educated, and a more capacious devourer of books and news, than perhaps any man of equal rank in our day. But much learning had made him morally mad; his extensive reading had engendered in his mind an extreme scepticism concerning all existing religious systems. Inborn integrity and steadfast principle he had no faith whatever.

"But aside from the too manifest bias of his early education and experience, it is due to his memory to say that his practice was less faithless than his profession, toward those persons and principles to which he was attracted by a just regard. In many grave considerations he displayed soundness of understanding and clearness of judgment,—a genuine nobility of mind, established upon universal ethics and philosophic reason,—where his passions were not dominant; but when these broke in between the man and the majesty, they effectually barred his advance in the direction of true greatness; beyond them he could not, or would not, make way.

"At two o'clock he bestirred himself, and bathed and anointed his person. Then he descended to a breakfast chamber, where he was served with the most substantial meal of the day. Here he chatted with his favorites among the wives, and caressed his children, taking them in his arms, embracing them, plying them with puzzling or funny questions, and making droll faces at the babies; the more agreeable the mother, the dearer the child. The love of children was the constant

and hearty virtue of this forlorn despot. They appealed to him by their beauty and their trustfulness, they refreshed him with the bold innocence of their ways, so frolicsome, graceful and quaint.

From this scene of domestic condescension and kindness he passed to his Hall of Audience to consider official matters. Twice a week at sunset he appeared at one of the gates of the palace to hear the complaints and petitions of the poorest of his subjects, who at no other time or place could reach his ear. It was most pitiful to see the helpless, awe-stricken wretches, prostrate and abject as toads, many too terrified to present the precious petition after all.

"At nine he retired to his private apartments."

"The love of his children, shown by the King of Siam, is touchingly illustrated in the account given of one of his daughters. "Will you teach me to draw?" said an irresistible young voice to me, as I sat at the school-room table, one bright afternoon. "It is so much more pleasant to sit by you than to go to my Sanskrit class. My Sanskrit teacher is not like my English teacher; she bends my hands back when I make mistakes. I don't like Sanskrit, I like English. There are so many pretty pictures in your books. Will you take me to England with you, Mam cha?" pleaded the engaging little prattler.

"I am afraid his majesty will not let you go with me," I replied.

"O yes he will!" said the child with smiling confidence. "He lets me do as I like. You know I am the Somdetch Chow Fa-ying; he will let me go."

"I am glad to hear it," said I, "and very glad to hear that you love English and drawing. Let us go up and ask his majesty if you may learn drawing instead of Sanskrit."

"With sparkling eyes and a happy smile, she sprang from my lap, and, seizing my hand eagerly, said, 'O yes! let us go now.' We went, and our prayer was granted.

"Never did work seem more like pleasure than it did to me as I sat with this sweet, bright little princess, day after day, at the hour when all her brothers and sisters were at their Sanskrit, drawing herself, as the humor seized her, or watching me draw; but oftener listening, her large questioning eyes fixed on my face, as step by step I led her out of the shadow-land of myth into the realm of the truth as it is in Christ Jesus. 'The wisdom of this world is foolishness with God,' and I felt that this child of smiles and tears, was nearer and dearer to her Father in heaven than to her father on earth.

"Her mother, the late queen consort, in dying, left three sons and this one daughter, whom, with peculiar tenderness and anxiety, she commended to the loving kindness of the king; and now the child was the fondled darling of this lonely, bitter man, having quickly won her way to his heart by the charm of her fearless innocence and trustfulness, her sprightly intelligence and changeful grace.

"Morning dawned fair on the river, the sunshine flickering on the silver ripples, and gilding the boats of the market people as they softly glide up or down to the lazy swing of the oars. The floating shops were all awake, displaying their various and fantastic wares to attract the passing citizen or stranger.

"As Boy and I gazed from our piazza on

this strangely picturesque panorama, the swept across the river a royal barge filled with slaves, who the moment they had landed hurried up to me.

"My lady," they cried, "there is cholera the palace! Three slaves are lying dead the princess' court; and her highness, the young Somdetch Chow Fa-ying, was seized this morning. She sends for you. O, come to her, quickly! and with that they put in my hand a scrap of paper; it was from her majesty.

"MY DEAR MAM,—Our well-beloved daughter, your favorite pupil, is attacked with cholera, and has earnest desire to see you and is heard much to make frequent repetition of your name. I beg that you will favor her wish. I fear her illness is mortal, there has been three deaths since morning. She is best beloved of my children.

"I am your afflicted friend,

"S. S. P. M. MAHA MONGKUT."

"In a moment I was in my boat. I entered, I flattered, I scolded the rowers. How slow they were! how strong the opposing current! And when we did reach the heavy gates, how slowly they moved, with what suspicious caution they admitted me. I was fierce with impatience. And when last I stood panting at the door of my young's chamber—too late! even Dr. Campbell (the surgeon of the British consulate) had come too late.

"There was no need to prolong that anxious wait in the car of the deaf child, 'Ph' Arahang! P'h'ra-Arahang!' She would never forget her way; she would never move herself on the road to Heaven. Beyond above the P'h'ra-Arahang, she had soared in the eternal, tender arms of the P'h'ra-Jesus, whom she was wont to say in her infant wonder and eagerness, *Mam cha, chan P'h'ra-Jesus mak* ('Mam dear, I love your Jesus.')

"An attendant hurried me to the king, who reading the heavy tidings in my silent covered his face with his hands and we passionately.

"Bitterly he bewailed his darling, calling her by such tender, touching epithets as lips of loving Christian mothers use. 'Who could I say? What could I do but weep for him, and then steal quietly away and let the king to the Father?'

"On this occasion the bereaved father, I prepared a circular for distribution among friends, in which he detailed with affectionate minuteness the virtues and history of the child.

(To be continued.)

One of the blackest things in human nature and one which gives occasion for most of a most continuous kind, is the practice of teasing. It has been wittily said that if the persons were on a desert island together, of them would combine to make the third slave. I do not know how this may be; I am sure that the two would combine to make the third, and to ridicule all his ways and peculiarities.

Whenever you come to know well any knot of human beings, whether in a family, school, an office, a ship's company, an office mess, a factory, a workshop, or any other assembly, you generally find that there is a poor creature who is perpetually made a target for the arrows of the mean wit of the as-

ge, and whose life is made considerably venerable thereby. This is one of the most verdantly propensities in human nature, and deserves to be treated with the utmost severity.

The victim is often victimised for his good qualities, and especially on account of his diffidence in some important particulars from the people around him.

A great man said to me the other day, "The school whom we ridiculed most, and despised most, for his many faults and oddities has turned out to be the best of us. It is he who, as a Christian missionary, has gone to distant lands, and who has sacrificed everything for the spiritual good of the heathen. He was the boy of greatest soul mind amongst us; but we did not know and we led him a very hard life."—A. S.

Resist Temptation.

My son, if sinners entice thee, consent thou not; enter not into the path of the wicked, and do not sit in the way of evil men.

For thou in the fear of the Lord all the day shalt be able to resist temptation: that which is evil; cleave to that which is good.

Keep thy tongue from evil, and thy lips speaking guile.

Sin has a thousand treacherous arts

To practice on the mind;

With flattering looks she tempts our hearts,

But leaves a sting behind.

But lest my feeble steps should slide,

O wander from thy way,

Lord, condescend to be my guide,

And I shall never stray.

Set thou a watch, O Lord,

And guard our lips from sin;

And, lest we ever should offend,

Create us pure within.

God's deeds are heavenly doings.

THE FRIEND.

SEVENTH MONTH 8, 1871.

LONDON YEARLY MEETING.

From the extended accounts published in London and British Friend, we condense the following narrative of the proceedings of the year.

It was opened on Fourth-day morning, 5th 4th, and continued by adjournments to sixth-day of the following week, 6th mo.

The regular business of the meeting did not require so much time, were it not that sittings are postponed and arranged to permit its members to attend meetings for the promotion of Temperance, Foreign Missions, &c. It is very evidently the tendency of these and similar subjects to press the time and sympathies of Friends, overshadowing and hindering of the immediate and imperative business of the Yearly Meeting—the consideration of the affairs of its own members and meetings, and the preservation in the faith and practices near to the true members of our Society. It was shown by the report of a committee that it had been intrusted to propose the management of business. They proposed to

save time by reading only the summaries of the answers to the queries, except in the case of the 1st and 2d queries. This was opposed on the ground that it was a preliminary step tending to the future entire abolition of the Queries, but after considerable discussion was acquiesced. Their next proposition, to omit the reading of testimonies for deceased ministers, was set aside, as it was believed that such testimonies had often been made useful in confirming the faith of Friends and strengthening their attachment to the Society. They also proposed greatly to shorten the epistles to other Yearly Meetings, of which it was stated they had eleven to write, which was no small burden to the sub-committees that prepared them. It was thought that it would be quite sufficient to send a few paragraphs in addition to the general printed epistle, and a minute was made to that effect. In objecting to one of the changes proposed, a Friend remarked that it could not be denied that the object was to make room for "extraneous matters—matters connected with things beyond the pale of the Society. The business of the Yearly Meeting should be confined to that of the Society; any philanthropic or benevolent matters conducted by individuals, and not by the meeting, should not be allowed to interrupt the regular business."

The distressing events at that time taking place in and around Paris, caused much feeling and claimed considerable time. The subject was referred to the care of the large Committee, to which all the representatives (131 in number), belong, and whose sittings are open to any Friend who may desire to attend. It resulted in the bringing forward and adoption of three addresses; the first of which was "to all in France who love the Lord Jesus Christ in sincerity." A second—"to the French nation, and especially the inhabitants of Paris." A third was "to the people of France," which was especially designed for the rural districts.

The statistical statement for the end of 1870, showed that there were 325 regular meetings, as well as several "allowed" ones; and some at sea-side places during the period of resort. The number of members was 14,013, which was 58 more than the year before. The number of births had been 274, and of deaths 270.

In considering the state of Society, it was said that the low state of the Church was caused by individual unfaithfulness. To this, in measure, was to be attributed the low standard of the ministry, its exercise not being accompanied with the blessing and living power of the Lord, in the same degree as was formerly the case. The deficiency in the attendance of meetings was thought to be increasing, especially on First-day evening and week-days. This was in part attributed to the attendance of places of worship of other societies, a practice which was defended by one present, who yet took an active part in the business of the Yearly Meeting. The large extent of "home mission work" also interfered with meetings. One Friend thought that the manner in which they were held, was the reason that they were not attractive to the young; for but little was heard of the primary duty of life—minding the conviction of the Holy Spirit upon the heart as the first principle of religion. Another Friend said, we should be willing to renounce those principles from which we had departed, or but

lightly esteemed. He believed the Lord was yet disposed to be gracious to us, and that we needed no new arrangements or institutions.

The morning meeting of Ministers and Elders, proposing that their regular meetings should be reduced from four to three in the year, it was acceded to. This meeting is of very ancient standing, and formerly had the general care of ministers in and about London, and the care and revision of books for the press. Its principal office now is the liberating and receiving of Friends from abroad.

A report was read from a committee of the Meeting for Sufferings on manuscripts, showing that care was being taken to collect and preserve documents throwing light on the early history of Friends.

From the reports of the committees appointed to correspond with continental Friends, it appeared that there were professing with us sixty-six in Germany, six at Minden, and seven at Pyrmont. The number had decreased in Norway, many having emigrated to America.

The report of the Executive Committee of the War Victims' Fund to the Meeting for Sufferings, showed that the subscriptions had exceeded £70,000, of which £17,000 was from America. This was expended principally in clothing, provisions and agricultural implements, £27,400 being for seed corn and potatoes.

A request was read from the Western Yearly Meeting for a conference of Yearly Meetings to be held at New York in 1872. After some consideration, the conclusion was reached that way did not open to join therein.

In the consideration of the report of the Printing Committee of the Meeting for Sufferings, attention was called to the circumstance that that body had not recently issued any edition of Barclay's Apology. The remarks which followed developed the fact that there were many Friends who were no longer prepared fully to endorse this standard work.

Private information corroborates the impression produced by the reading of the printed reports, that much of the time of the Yearly Meeting was so closely occupied by discussions and remarks, a large portion of which we have left unnoticed, as to furnish less opportunity than would have been desirable, for an inward and gathered state of the assembly, which would have qualified for the transaction of the business in a more weighty and solid manner. Yet the concluding sittings are represented to have been characterized, through the Lord's goodness, with more of that solemn quiet in which His people are edified.

Dublin Yearly Meeting convened on Fourth day, 3rd of Fifth month, and concluded on the Fifth day of the following week.

Certificates were read for Sarah M. Hyatt from Minnesota, who with her husband Asher Hyatt, had been liberated for religious service in the British Isles and on the Continent of Europe.

A communication from the Western Yearly Meeting, expressing a desire for a more perfect union of the Yearly Meetings in America, and recommending the holding of a general council in New York, after the conclusion of Canada Yearly Meeting in 1872, for the consideration of religious and philanthropic subjects, was attached to the Epistle received from that body: this proposition was also

referred to approvingly in a postscript to the Epistle from Baltimore. After some consideration in two of the sittings, a minute was made in relation thereto, postponing the further consideration of it until next year.

A proposition from Indiana Yearly Meeting to establish the new Yearly Meeting of Kansas, to be first held in the Tenth month, 1872, was united with.

A report of the Meeting of Ministers and Elders, stated, that the number of the former constituting that body was 33 and of the latter 53. The total number of members at the end of last year, was, as appears by the statistical returns, 2911 viz; 1327 males and 1584 females, which was an increase of 9 during the year.

A protracted discussion occurred during a consideration of the state of the Society after hearing the answers to the Queries, upon the subject of reading the Scriptures at meetings for worship, which was continued in several subsequent sittings. It was hoped by many of the members that the permission thereto, which it was understood had been verbally granted on a previous occasion should be maintained. Objection however was made to this course, and it was finally left to the judgment of the Friends named to draw up a minute on the state of the Society, to introduce in their minute if thought best. A paragraph relating thereto was prepared, but when afterwards read in the Yearly Meeting objection to it was again made by some Friends and such adversity of opinion appeared that it was finally entirely omitted. A fact which we are glad to be able to record.

Reports were made from the Quarterly Meetings in reference to the action taken since the last meeting, with regard to Friends engaged in the sale of intoxicating liquors. In Lisburn a committee was appointed to visit such.

A proposal was made by the Yearly Meeting's committee, that the Fifth Query with regard to the payment of ecclesiastical demands should not be answered in future; in reference to which a Friend stated that although there are now no ecclesiastical demands, Friends have still a testimony against a hiring ministry. It was however concluded to accede to this proposition.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch says that the German attempt to excite dissatisfaction with the British government amongst the inhabitants of Heligoland, has proved a failure.

The Secretary of the British Legation at Washington has been appointed agent in the United States to receive the claims of British subjects coming within the provisions of the late treaty of the town.

The miners on a strike in South Wales now number 9,000, and there seems to be no present prospect of a settlement of the difficulties with the companies.

Subterranean fires are raging at Sheffield, England, and fears are entertained that it is an old colliery which extends to the very centre of the town.

The ex-Emperor Napoleon has visited London and been re-elected a member of the army and navy club.

The ratifications of the Treaty of Washington were exchanged on the 17th ult., and commissioners will shortly be named to carry the stipulations into effect.

The Crown Prince Frederick of Denmark, Germany, and his wife, the daughter of Queen Victoria, are expected to make a visit of some length to England.

The deaths from small pox in London, now number about two hundred and forty weekly.

The little vessel, City of Ragusa, from New York, reached England safely.

The Aragon pilot steamer of the Bristol and New York Line, sailed from the former port on the first inst. with 44 passengers and a full cargo.

Details of the English census returns show that the great cotton manufacturing centres, which suffered from a scarcity of raw material during the American war, have now a positive loss in population since 1861. London.—Consols, 92 $\frac{1}{2}$. U. S. 5-20's of 1862, 91 $\frac{1}{2}$; ditto, ten-forties, 95 cents, 88 $\frac{1}{2}$.

Liverpool, 7th mo. 3d.—Uplands cotton, 8 $\frac{1}{2}$ d.; Orleans, 9 $\frac{1}{2}$ d. California wide welt, 11s. 9 $\frac{1}{2}$; red winter, 11s. 3d.; red spring, 14s. 6d.; blue, 11s.

The new French loan, contrary to the general expectation, was not very successful. The amount desired was subscribed for many times over. Even peasants and servants have invested their savings in the loan. One of the ministers stated in the Assembly that in less than six hours, agents of the Treasury received offers of 4,500,000 francs for the new loan.

The Khedive of Egypt has sent 100,000 francs to the orphans of the French civil war.

The Bank of France has commenced the publication of its returns. The bullion in its vaults is 550,000,000 francs, and the treasury balance 150,000,000 francs. Fave stated in the French Assembly that several districts in Algeria were still in the hands of the insurgents, but said reinforcements were going forward, and that the insurrection would soon be suppressed.

Orders have been issued from the German head-quarters forbidding officers of the army of occupation from entering France.

The court-martial in session at Marseilles has tried, convicted and sentenced a number of the insurgents, some to death, others to labor in the galleys, others to transportation, and some to imprisonment. Six of the accused were acquitted.

The work of rebuilding Paris is progressing. Fully 60,000 masons are engaged in repairing the damaged buildings and erecting new ones. The city is also being thoroughly disinfected.

The Pope, in reply to an address of sympathy from the French Catholics, praises them for their zeal in the cause of the Church and himself, and denounces the atheistic as well as the anti-republican character of the Commune.

The elections to fill vacancies in the French Assembly, which were held on the 2d inst., were conducted in a quiet and orderly manner. A Versailles correspondent writes that it is now considered that eighty or ninety of the hundred and fourteen deputies chosen yesterday to the Assembly, are moderate republicans, and will support the administration of President Thiers.

Gambetta has been returned to the Assembly from Marseilles. Candidates pledged solely to the restoration of the territorial integrity of France, have been elected in several districts. The vote was generally light. In the department of Gironde the republicans secured 65,000 votes, the imperialists 18,000, and the royalists 19,000.

Rochefort, whose trial has been postponed from time to time, is pronounced insane.

The French loan is already much above the price at which it was issued, because of the quiet manner in which the elections passed off. On the whole the situation of French affairs appears to be more hopeful.

A Berlin dispatch states that the Prince Imperial Frederick William, and wife, would leave Berlin on the 4th inst., on a visit to England. Bismarck, as Chancellor of the German Empire, has called in the first issue of fifty-one millions of German bonds, interest on which will cease at the end of the present year.

Terrible riots have occurred among the miners in the Imperial Iron Works in Silesia. The riots were suppressed by the military, but not without serious bloodshed.

The Emperor has granted amnesty to all natives of Alsace and Lorraine, under sentence for political or military offences, except where such offences are combined with other crimes.

All the German troops in France are to form one contribution to be called the Army of Occupation, of which General Manteuffel has been appointed commander.

King Victor Emmanuel arrived in Rome on the 2nd inst., and had an enthusiastic reception from the citizens. Ministers from Germany, Sweden, Turkey, Holland, Russia, Spain and the United States, to the court of the King of Italy, were in Rome.

The Russian government has suspended the publication of the Moscow Gazette, for disobedience of the laws against the use of libellous language respecting the constituted authorities.

The Spanish Minister Moret, informs the Cortes that he will be able to effect a large reduction in the expenditures of the coming fiscal year.

Count Beust made a speech to the Austrian Reichsrath on the 1st inst., in which he declared that the

relations of the empire with all foreign powers w

UNITED STATES.—The Public Debt statement published on the first inst., shows a reduction during the sixth month of \$7,103,349.91. The total debt, amount in the Treasury on the first inst., was \$2,463,834,390. The amount of U. S. per cent. bonds, \$30,200,000; of 5 per cent. bonds \$271,256,515; of \$10's, \$165,665,680 bears no interest. The decrease debt since 3d mo. Ist, 1869, has been \$233,432,245.

The shipments of gold and silver from New York last week reached \$4,942,207. The imports of foreign merchandise continue to be heavy.

The acting treasurer at New York has been re-elected by the acting secretary of the U. S. Treasury \$1,000,000 of U. S. bonds on each Fourth-day, to sell \$1,000,000 of gold on each Fifth-day, every week during the present month.

The subscriptions to the new U. S. 5 per cent. have reached \$89,334,650. Of this less than \$0,000,000 was received during the Sixth month.

The receipts from customs for the past year equal by \$10,000,000 the receipts for the previous fiscal year. In the internal revenue collections there has been a large decrease in consequence of the reduction of duties on certain taxes. The receipts for the fiscal ending 6th mo. 30th, 1870, were \$185,255,867, and ending 6th mo. 30th, 1871, \$114,969,283, a decrease \$70,286,584.

The Markets, &c.—New York.—American gold, U. S. sixes, 1881, 114 $\frac{1}{2}$; ditto, 5-20's, 135 $\frac{1}{2}$; 12 $\frac{1}{2}$; 10-40's, 110 $\frac{1}{2}$. Superfine flour, \$5.05 to \$5.55; finer \$5.75 to \$10.25. No. 2 Chicago spring wheat, \$4.50; number western, \$1.34; white Genesee, \$1.65 to \$1.85; Oats, 66 to 68 cts. Western mixed corn, 71 to 72 yellow, 73 to 74 cts. Middling uplands cotton, 20 Orleans, 21 cts. Philadelphia.—Western red wheat, 1.44 to \$1.49. Yellow, 75 cts. to \$1.55 to \$1.60. Oats, 66 to 68 cts. The sales of beef cattle at the Avondale-yard, on the 3d inst., reached about 2,400. Prime sold at 74 to 83 cts. per lb. gross, medium, 73 cts., and common 5 to 6 cts. per lb. Sheep sold 6 to 6 cts. per lb. gross, and hogs, 67 to 7 cts. per lb. **Baltimore.**—Amber wheat, prime, \$1.50 to \$1.65. No. 1, \$1.40 to \$1.50. No. 2, \$1.30 to \$1.45. No. 3, \$1.20 to \$1.30. No. 4, \$1.10 to \$1.20. No. 5, \$1.00 to \$1.10. No. 6, \$0.90 to \$1.00. No. 7, \$0.80 to \$0.90. No. 8, \$0.70 to \$0.80. No. 9, \$0.60 to \$0.70. No. 10, \$0.50 to \$0.60. No. 11, \$0.40 to \$0.50. No. 12, \$0.30 to \$0.40. No. 13, \$0.20 to \$0.30. No. 14, \$0.10 to \$0.20. No. 15, \$0.05 to \$0.10. No. 16, \$0.02 to \$0.05. No. 17, \$0.01 to \$0.02. No. 18, \$0.00 to \$0.01. No. 19, \$0.00 to \$0.00. No. 20, \$0.00 to \$0.00.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, YOUNG MEN, AND YOUNG WOMEN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to Ebenezer Wistar, Marshalltown, Chester Co., Pa.; Thomas Wistar, Fox Chase P. O., Philadelphia; Samuel Morris, Olney P. O., or Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE, New Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent.—JOSUAH H. WATSON, M. D.

Applications for the Admission of Patients in need of the Superintendent, or to any of the Board of Managers.

DIED, on the 11th of Fifth mo. 1871, at Ra N. J., MAETHA, wife of Aaron Wills, in the 77th year of her age, a member and elder of Burlington M. Meeting. This dear friend was of a meek and amiable spirit, and adorned her profession by a humble, unspotted life and conversation.

—, on the 19th of Fifth mo. 1871, GEORGE in the 69th year of his age, an esteemed member of Birmingham Monthly Meeting, Pa.

—, on the morning of the 10th of Fifth mo. at the residence of her parents, John and Miriam THOMAS, ELIZABETH, wife of Charles Gamble, 22d year of her age, a member of Hickorygrove M. Meeting, Iowa. She bore a lingering and painful illness, under which she was afflicted in much weakness, patience and christian spirit to the end. Her mind was in her illness her mind appeared to be centered in Divine love, and under the precious in which we believe she finished her course, and into the mansions of everlasting rest and peace.

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For "The Friend."

English Government at the Siamese Court.

(Continued from page 366.)

In concluding extract we shall make from work, presents one of the most favorable illustrations that could be selected of Buddhism in its better aspects. We know that in every nation, he that feareth God is accepted of Him, and that therefore we may trust to His mercy and goodness, those who are ignorant of outward knowledge of Christian truth, who, as the Apostle expresses it, show works of the law written in their hearts, how great is the satisfaction of knowing Christians, that we need not grope after truth all our life long, with the attendant gloom of uncertainty as to what it is; but we have a sure revelation of the Divine confirmed to us individually, by the assurance of its teachings with that which we find in ourselves to be the language of the Spirit. If the priest of Buddha, whose death is here described, had been favored with knowledge of Christianity, how much misery might he have been spared, and how much more comfort and true satisfaction it have attended him through life!

"Do you understand the word 'charity,' *maïtri*, as your apostle St. Paul explains it in the thirteenth chapter of his First Epistle to the Corinthians?" said his majesty to me this morning, when he had been discussing religion of Sakyamuni, the Buddha.

"I believe I do, your majesty," was my answer. "Then, tell me, what does St. Paul really mean, to what custom does he allude, when he says, 'Even if I give my body to be burned, have not charity, it profiteth me nothing.' Custom?" said I. "I do not know of any such."

"Now," said the king, taking several long strides in the vestibule of his library, "I declare to you his habitual emphasis, Paul, in this chapter, evidently and emphatically applies the Buddhist's word *maïtri*, *akree*, as pronounced by some Sanskrit scholars; and explains it through the Buddhist custom of giving the body to be burned, a practice practised centuries before the Christian era, and is found unchanged in parts of India, Ceylon, and Siam to this day. The

giving of the body to be burned has ever been considered by devout Buddhists the most excellent act of self-abnegation.

"I know a man, of royal parentage, and once possessed of untold riches. In his youth he felt such pity for the poor, the old, the sick, and such as were troubled and sorrowful, that he became melancholy, and after spending several years in the continual relief of the needy and helpless, he, in a moment, gave all his goods,—in a word, ALL,—to feed the poor." This man has never heard of St. Paul or his writings; but he knows, and tries to comprehend in its fulness, the Buddhist word *maïtri*.

"At thirty he became a priest. For five years he had toiled as a gardener; for that was the occupation he preferred, because in the pursuit of it he acquired much useful knowledge of the medicinal properties of plants, and so became a ready physician to those who could not pay for their healing. But he could not rest content with so imperfect a life, while the way to perfect knowledge of excellence, truth, and charity remained open to him; so he became a priest.

"This happened sixty-five years ago. Now he is ninety-five years old; and, I fear, has not yet found the truth and excellence he has been in search of so long. But I know no greater man than he. He is great in the Christian sense,—loving, pitiful, forbearing, pure.

"Once, when he was a gardener, he was robbed of his few poor tools by one whom he had befriended in many ways. Some time after that, the king met him, and inquired of his necessities. He said he needed tools for his gardening. A great abundance of such implements was sent to him; and immediately he shared them with his neighbors, taking care to send the most and best to the man who had robbed him.

"Of the little that remained to him, he gave freely to all who lacked. Not his own, but another's wants, were his sole argument in asking or bestowing. Now, he is great in the Buddhist sense also,—not loving life nor fearing death, desiring nothing the world can give, beyond the peace of a beatified spirit. This man—who is now the High-Priest of Siam—would, without so much as a thought of shrinking, give his body, alive or dead, to be burned, if so he might obtain one glimpse of eternal truth, or save one soul from death or sorrow."

"More than eighteen months after the First King of Siam had entertained me with this essentially Buddhistic argument, and its simple and impressive illustration, a party of pages hurried me away with them, just as the setting sun was trailing his last long, lingering shadows through the porches of the palace. The sun had set in glory below the red horizon when I entered the extensive range of monastic buildings that adjoin the

"The pages left me seated on a stone step, and ran to announce my presence to the king. Long after the moon had come out clear and cool, and I had begun to wonder where all this would end, a young man, robed in pure white, and bearing in one hand a small lighted taper and a lily in the other, beckoned me to enter, and follow him.

"As the page approached the threshold of one of the cells, he whispered to me, in a voice full of entreaty, to put off my shoes; at the same time prostrating himself with a movement and expression of the most abject humility before the door, where he remained, without changing his posture. I stooped involuntarily, and scanned curiously, anxiously, the scene within the cell. There sat the king; and at a sign from him I presently entered, and sat down beside him.

"On a rude pallet, about six and a half feet long, and not more than three feet wide, and with a bare block of wood for a pillow, lay a dying priest. A simple garment of faded yellow covered his person; his hands were folded on his breast; his head was bald, and the few blanched hairs that might have remained to fringe his sunken temples had been carefully shorn—his eyebrows, too, were closely shaven; his feet were bare and exposed; his eyes were fixed, not in the vacant stare of death, but with solemn contemplation or scrutiny, upward.

"My entrance and approach made no change in him. At his right side was a dim taper in a gold candlestick; on the left a dainty golden vase, filled with white lilies, freshly gathered; these were offerings from the king. One of the lilies had been laid on his breast, and contrasted touchingly with the dingy, faded yellow of his robe. Just over the region of the heart lay a coil of unspun cotton thread, which, being divided into seventy-seven filaments, was distributed to the hands of the priests, who, closely seated, quite filled the cell, so that none could have moved without difficulty. Before each priest were a lighted taper and a lily, symbols of faith and purity. From time to time one or other of that solemn company raised his voice, and chanted strangely; and all the choir responded in unison. These were the words, as they were afterward translated for me by the king.

"*First Voice.* Thou Excellence, or Perfection! I take refuge in thee.

"*All.* Thou who art named Poot-tho!—either God, Buddha, or Mercy,—I take refuge in thee.

"*First Voice.* Thou Holy One! I take refuge in thee.

"*All.* Thou Truth, I take refuge in thee. "As the sound of the prayer fell on his ear, a flickering smile lit up the pale, sorrowful countenance of the dying man, he said: 'To your majesty I commend the poor; and this that remains of me I give to be burned.' And that, his last gift, was indeed his all.

"Gradually his breathing became more la-

borious; and presently, turning with a great effort toward the king, he said, *Chan cha pi dant!*—"I will go now!" Instantly the priests joined in a loud psalm and chant, "Thou Sacred One, I take refuge in thee." A few minutes more, and the spirit of the High-Priest of Siara had calmly breathed itself away. The eyes were open and fixed; the hands still clasped; the expression sweetly content. My heart and eyes were full of tears, yet I was comforted. By what hope? I know not, for I dared not question it."

New Expeditions to the Arctic Regions.

A Swedish North Pole expedition, under the direction of Professor Nordenskiöld, has sailed from Stockholm. It consists of the ships *Geogard*, Captain J. W. von Otter, and *Gladan*, Captain P. M. von Krusenstjerna.

The U. S. expedition, authorized by Congress, under the auspices of Captain Hall, of Arctic fame, is nearly ready for a start and will shortly sail from New York. The vessel selected is the *Polaris*.

The steamer is about 400 tons measurement, considerably larger than the *Advance*, in which Dr. Kane undertook his famous voyage, and about the same size as the *Germania*, which left Bremen two years ago on an expedition to the Arctic Seas. She has been planked all over her sides with six inches of solid white oak timbers, and has throughout been nearly doubled in strength; her bows being almost a solid mass of timber, sheathed with iron, and terminating in a sharp iron prow with which to cut through the ice. Her engine, which was built some years ago at Neafie & Levy's works, in Philadelphia, is exceedingly powerful and compact, taking up but comparatively little space, and being peculiarly adapted for hard and severe work; and the propeller is arranged in such a manner, that it can be unshipped and lifted up on deck, through a shaft or "propeller well" in the stern, which is a great advantage when the vessel is under sail or surrounded by floating ice that might easily damage the blades. And, even in the worst case, a supply of extra blades has been provided, so that if one should by accident be broken, it can always be replaced. There is also an extra rudder on board, and several suits of sails and sets of spars of all dimensions. Of the two boilers, one is supplied with an apparatus to use whale oil for the generation of steam, as this, in all probability, have to be relied upon when other fuel gives out, not only to furnish the propelling power, but also to heat up the vessel throughout by steam, which will, of course, be necessary as soon as the cold and wintry regions have been reached.

Steam will merely be used as an auxiliary, as the *Polaris* is rigged as a foretopsail schooner, and is fully able to sail and steer under canvas only. A novel and interesting feature in her construction is a new sort of life-preserving buoy, which is placed on the outside of the vessel, in the stern, and can be lowered into the water, by touching a spring which is placed near the pilot-house. By touching another spring, an electric light, which is fixed upon the buoy about two feet above water, is ignited by completing the circuit of an electric current from a galvanic battery on board; and no matter how dark the night, or how obscure the arctic winter, the buoy can always be distinctly seen, and the man who has fallen overboard will know in what direc-

tion to swim for hope and help. Another excellent and peculiar part of her outfit is a canvas boat, which is 20 feet long, four feet wide and two deep, has a carrying capacity of four tons, weighs only 250 pounds, and can carry with ease and safety 20 men. It consists of an interior frame, built of hickory and ash woods, over which is stretched a canvas coat that has been previously soaked in a preparation to render it perfectly water-proof; and the whole boat can be taken apart and folded together in a space less than one eighth of its original size, in about three minutes, and by the assistance of a couple of men only. When folded up it is flat, and can be transported on a sledge across the ice without the least difficulty. When open water is reached the boat is unpacked and spread out, and the sledge and its contents taken on board, dog team and all.

Those who are going to be the principals in this adventurous and dangerous expedition, are all told, 29 men. The leader and commander in chief is Captain Hall; among the others are William Morton, who was Dr. Kane's trusted friend and companion, and the Esquimaux interpreter, Joe, and his wife, Hannah. This latter interesting couple, with their little daughter, are genuine specimens of the Esquimaux, but having been in constant company with Captain Hall for eight years past, they speak very good English, and have acquired civilized manners. Their little daughter, who will accompany them, is five years old, and has been for some time at school in Connecticut, where her parents have been lately residing.—*Late Paper.*

For "The Friend."

London Yearly Meeting.

In the lengthy account of the late London Yearly Meeting, as printed in the *British and London Friends*, are found remarks affording evidence that a portion of its members still maintain a concern for the continuance of our Society upon its ancient foundation. It was spoken of as matter of regret upon one occasion, that "no opportunity had been allowed for the meeting to settle reverently, after several very weighty addresses," on the subject of an interesting memorial which had been read. The speaker "rejoiced in the belief that He who was withdrawing his gifted ones from amongst us, was not withdrawing his gifts." Feeling sensible of the pouring out of the spirit of supplication upon the meeting, he remarks, "that if we had waited for it a little more we should have enjoyed the blessing of communion with our Heavenly Father. He almost feared we had talked it away."

How do these latter remarks apply to meetings for worship, the life of which seem sometimes destroyed by extended, unsavory communications, taking up nearly the whole time of them, and this sometimes by those who make not the outward appearance of being our members, and whose discourses have more of a resemblance to pulpit oratory than true gospel ministry. Says another member of the Yearly Meeting referred to, "Surely the vitality and power of our meetings for worship—the living, gathering, baptizing influence of any minister for (Christ) worth calling a minister—depended upon the extension of his love, upon the baptism of his Holy Spirit, upon the renewed participation of the anction from him, the Holy One."

It was remarked by another upon the cause

of our decline, as a people, that he "though it might be summed up in a few words, was undoubtedly great individual unfaithness. To this, in a measure, was to be attributed the low standard of the ministry; exercise not being accompanied with the blessing of the Lord, and the living power which it used to be."

In reference to meetings for worship it is remarked, that the reason why these were unattractive to the young, was to be found largely in "the mode in which they were held; they did not bear much of the primary duty of life—minding the conviction of the Holy Spirit upon the heart as the first principle of our religion. As this made way in the mind we should be prepared to receive those of great and glorious principles the gospel forth. Until we held the doctrine of Christ inwardly in the heart, no outward belief his coming would be of any avail to us. Another Friend said "he was pained, not to see one of the most important of our sittings used for, should he say, speech-making; that in this important subject if we would liberate under the influence of our holy (He) we should each feel the necessity that words should be few. We gave, comparatively speaking, very little time for divine worship."

The fear was expressed that "in yielding to the temptations of what looked fair to sight, we had lost a true sense of the tast, what we once knew as individuals and people;" and the wish was expressed that should be willing to recur to those principles from which we had departed, or lightly teased; admonishing us to "keep that by which we had in any measure attained. It was further and justly remarked by other, that "if we lived up to and understood our principles, we should be strengthened and the Society would benefit more than regulations."

This Yearly Meeting seems to have some trouble from the desire and endeavor to introduce extraneous matters, as is found those in America, and it is to be feared, the presuming, persistent efforts of those whose labors tend, however imperceptible themselves, to undermine our religious life; may continue to unsettle our confidence in the immediate, inward teachings of the Holy Spirit; and thus lessen our sense of obligation to wait upon our holy Head and Leader for renewal of spiritual strength, for re-qualification, and the word of command, religious exercises and labors; substitute human strength, wisdom and inventions for Divine assistance and direction—seeking easier way than the cross to our own will; waiting patiently upon God for the coming of his time, for the seasons of refreshing in his living presence.

Vegetation of the Andes.—A late S. American traveller remarks, "The laws of decrease of heat are plainly written on rapid slopes of the Cordilleras. On the steaming low lands of the coast, reign bananas and palms. As these thin out, trees take their place. Losing these, we found cinchona bedewed by the cool clouds of Cuzco; and last of all among the trees polylepis. The twisted, gnarled trunks of mixed as well as its size and silvery foliage, remind us of the olive, but the bark resembles that of the birch. It reaches the great elevation of any tree on the globe."

all flowers. The most conspicuous trees the palms, to which the prize of beauty has been given by the concurrent voice of all ages. The earliest civilization of mankind ranged to countries bordering on the region of palms. South America, the continent of light heat and moisture, excels the rest of the world in the number and perfection of palms. They are mostly of the feathery fan-like species; the latter are inferior in rank to the former. The peculiarly majestic character of the palm is given not only by its lofty stems, but also in a very high degree by the form and arrangement of their fronds. How diverse, yet equally graceful, the aspiring branches of the jagua and drooping foliage of the cocoa, the shuttlecock-shaped crowns of the ubressie, and the meses of the jupati, forty feet in length. The presence always springs from the top of trunk, and the male flowers are generally ovish. Unlike the oak, all species of palm have similar fruit, there is a vast difference in the fruits of the palm; compare the angular cocoa-nut, the peach-like date, and the pebble assai. The silk cotton tree is the glory of the palm in dignity; it has a white crown and a lofty flat crown. Among the finest children of Flora we must include mimosa, with its delicately pinnated foliage endowed with sensibility that it seems as if slipped out of the bounds of vegetable life.

The bamboo, the king of grasses, forms a distinctive feature in the landscape of the tropics, frequently rising eighty feet in length, high not in height, for the fronds curve inward. Fancy the airy grace of our dew grasses united with the lordly growth of the poplar, and you have a faint idea of the beauty.—Orton.

Selected for "The Friend."

The Lord's Testimony Through Us.

The testimony given to us, as a people, in our branches, hath been a stone of stumbling and a rock of offence to many, who have looked for our crown without our cross, and overlooked and despised the peculiarity of our testimony, or rather the Lord's testimony through us. The language, fashions, customs of the world, though by many deemed indifferent, are not so to us, but are part of the growth of that lofty Lebanon, the day of the Lord is to come upon us, as well as the cedars; and when that day comes, it will burn as an oven, with prevail heat, and leave them neither root nor chaff. All who have entered into fellowship with us, by the baptism of Christ, which is the right door of entrance, have found it their duty to attend to these testimonies, from imitation, but from conviction of propriety. We might have many preach-break in upon us, were we at liberty to let them upon the bottom of general speculative truth, without their coming to the door of the spirit.—Samuel Fothergill.

Of Control.—The Encyclopædia of Ancestry has the following among other instances of control.

The Duke of Marlborough possessed great command of temper, and never permitted it to be ruffled by little things, in which even the greatest men have occasionally been found wanting. As he was one day riding with his mistress Marriot, it began to rain, and he told her to his servant for his cloak. The ser-

vant not bringing it immediately, he called for it again. The servant, being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the duke called to him again, and asked him what he was about, that he did not bring his cloak. "You may stay, sir," grumbled the servant. "If it rains cats and dogs, till I can get at it." The duke turned round to Marriot, and said, very coolly, "Now I would not be of that fellow's temper for all the world."

Socrates finding himself in great emotion against a slave, said, "I would beat you if I were not angry." Having received a box on the ear, he contented himself by only saying with a smile, "It is a pity we do not know when to put on a helmet." Meeting a person of rank in the street, Socrates saluted him, but the man took no notice of it. His friends in company observing what passed, told the philosopher "they were so exasperated at the man's ineivility, that they had a great mind to resent it." But he very calmly made answer, "If you meet any person in the road in a worse habit of body than yourself, would you think you had reason to be enraged with him on that account; pray then, what greater reason can you have for being incensed at a man for a worse habit of mind than any of yourselves?"

Antigonus, king of Syria, during one of his campaigns, one day overheard some of his soldiers reviling him behind his tent. But instead of summoning them to appear and answer for their contumely, and exercising his authority in their punishment, he barely drew aside the curtain of his tent, and said, "Gentlemen, just remove to a greater distance, for your king hears you."

Canals, Ancient and Modern.

The ancients early recognized the importance of canals as mediums for internal communication. Probably the first work of this kind was constructed by the Egyptians. It connected the Nile with the Red sea, and in 1798 the work was in such a state of preservation that a company of French engineers reported that it only needed cleansing to render it navigable once more. Herodotus attributes its commencement to Pharaoh Nechos, in the year 616 B. C. Although Pliny, Strabo, and other historians do not agree with Herodotus as to the date of its commencement and the name of its founder, they all agree in that there was such a canal, and that it was commenced some five or six centuries before the Christian era. Strabo says the canal was 150 feet (100 cubits) broad, and that ships were four days in sailing through it.

The Chiddians, ancient inhabitants of Caria, in Asia Minor, designed and dug a channel through the isthmus joining their territory to the continent.

The Greeks made an unsuccessful attempt to cut a navigable passage between the Ionian sea and the Archipelago.

The Romans built large canals, called "Fosses Philistinae," at the mouth of the Eridanus or Po river. The canals of the Pontine marshes accomplished 162 B. C., and, after a long period of disuse, were restored by the Emperor Trajan.

From time immemorial, the rivers of China have been united by canals, and there is no country on the face of the globe where the advantages of such a network of canals are so

manifest; for these canals, with the natural water communications, render the tonnage of that country but a little less than the combined tonnage of the rest of the world. The Grand canal of China is the most stupendous work of the kind ever executed. It was commenced in the tenth century of our era. It is nearly seven hundred miles in length, and extends from Hang-choo-fo to Yan-liang river, forming an unbroken connection between fifty cities. It joins the great rivers Yang-tse-king, twenty-nine hundred miles long, and Ho-hang ho, two thousand miles.

This and other Chinese canals are not constructed upon the same plan as the canals of Europe and America, nor composed like them of standing water, fed by reservoirs, elevated and lowered by means of locks. The want of locks obliges the Chinese to conduct their canals around the different elevations encountered, and to lift the boats by means of chain and capstan. The irrigation supplied by the Grand canal renders the country through which it passes exceedingly fertile, and, in proportion to its size, the most populous spot in the world.

The construction of canals in modern Europe was commenced in the twelfth century. Sluices, with double doors, were not introduced until 1481. They were first used at Viterbo, in Italy.

The first canal made in England connected the rivers Trent and William. It was begun during the reign of Henry I. England has now 2,800 miles of canal communication, Ireland 300, and Scotland 175, making a total of 3,275 miles for the united kingdom. The longest of these canals is that which joins Leeds and Liverpool, 127 miles in length, finished in 1816. The New river, which has supplied London with water, is a canal. The canal connecting Manchester with Worsley, built by the duke of Bridgewater, in 1755, was cut for eighteen miles under ground, at a cost of £170,000.

The canal of Briare, the oldest in France, was commenced in the year 1606, during the reign of Henri Quatre, and finished in 1740. It is 341 miles long, and, in conjunction with the canal of Loing, at Montargis, forms a communication between the rivers Loire and Seine. It was constructed under Ingues Cromier, a renowned engineer of that time. The celebrated canal of Languedoc is the largest in France. It has more than one hundred locks, is 153 miles in length, and is capable of admitting vessels of one hundred tons burthen. Commencing in the river Garonne, at Toulouse, terminating in the lake of Thau, it forms a connection between the Atlantic and Mediterranean seas. The canal from the Durance to Marseilles is 52 miles long; 11 miles of this length are subterranean passages through the Alps. It was finished July 8, 1817.

Holland, the land of dikes and ditches, is completely cut up into small islands by its extensive system of canals, which cross and interlace each other like the threads of some large fishing net. Owing to the level state of the country, the construction of a canal involves but comparatively little labor and expense, and many of them are used as substitutes for public highways; in the winter, their frozen surfaces offer convenient roads for skaters.

The North Holland canal, the finest work of its kind in Europe, was built during the years 1819-23, at a cost of \$4,750,000. It is 50 miles long, 125 feet broad at the surface, 36

feet at the bottom, and has an average depth of 21 feet. By means of this canal, ships bound to Amsterdam avoid the danger and delay incurred in navigating the Zuyder Zee. Since not only the surface, but the bed of many of these canals is above the level of the land, the drainage of the meadow lands, through which they run, is a matter of great solicitude. It is effected by means of wind mills, working pumps.

In spite of many difficulties, Russia is traversed by canals. An unbroken communication, by this means, has been established between St. Petersburg and the Caspian sea; the Baltic and Black seas, and the White and the Caspian are in like manner united. A traveller can go from St. Petersburg to Selmsk, in Siberia, with the exception of a few miles, all the way by water.

In 1817, Mehemet Ali, perceiving the importance of Alexandria as a commercial centre, restored the ancient communication with the Nile by means of the Mahmoudieh canal. Since the building of this canal, the population of Alexandria has quadrupled. About a half a century after the completion of the Mahmoudieh canal, the great canal of Suez was opened to the commerce of the world.

The first canals constructed in the United States were those of South Hadley and Montague, in the state of Massachusetts. The company received its charter in 1792, and the work was commenced without delay. The South Hadley canal was built to afford a safe transit around the South Hadley falls. It is two miles long, has five locks, and for a distance of 300 feet is cut 40 feet deep through solid clay-slate rock. The Montague canal passes around Turner's falls, is three miles long, and has 75 feet of lockage.

The Welland canal, in Cahada, which connects the Lakes Erie and Ontario, avoiding Niagara falls, is but 36 miles in length, yet it cost the enormous sum of \$7,000,000.

With the invention of the locomotive engine, and its subsequent introduction, the time of the construction of large and expensive canals passed away. While the increase in the total length of the canals of the United States during the past twenty years, can be not more than a thousand miles, the increase in the total length of railway, during the same period, is more than 40,000. An additional barrier to an extensive increase of canal communication, looms up in the shape of narrow gauge railways, which are attracting great attention at this time, and which at no distant day will be the great freight-carrying method of this country.—*Scientific American.*

Selected for "The Friend."

The State of our Society in 1759.

The state of our Society calls for mourning: the numerous slips of those in exalted stations increases the revolt; and tends to strengthen those who have taken their flight in this day of outward ease. When I look round, and take a view of the sorrowful appearance of things, I am ready to say, Who is sufficient for the work? who is able to stop the rampant strides that the offspring of the professors of truth are making into undue liberty? except the Lord turn them they cannot be turned; except in the riches of his mercy he pardon them, they cannot be pardoned; their condemnation will be greater than that of those who never sat under the teachings of a

free ministry, nor had been taught to believe in the inward manifestations of the Spirit of Christ.

With humble desires for our mutual enlargement in Christian experience, I remain thy affectionate friend,

SAMUEL NEALE.

The so-called "Cardiff Giant."

It will be remembered that, two or three years since, a considerable excitement was created by the alleged discovery upon the farm of a Mr. Newell, near the city of Syracuse, in the State of New York, of a human figure of gigantic proportions, which was exposed during an excavation undertaken by the owner with the avowed purpose of digging a well for the supply of water to his cattle. The obvious folly of excavating for a well in the bed of a stream of water was commented on at the time, and was not easily explained away. The popular appetite for marvels was, however, adroitly quickened by the story first of a "fossil man," of pre-historic age; for who did not believe that "there were giants in those times?" The absurdity of such a theory soon compelled the milder statement that while the recumbent giant was of acknowledged human origin, it was unquestionably of an unknown but very high antiquity, and hence must possess great archeological interest. With this hypothesis the so-called

"Cardiff Giant" commenced the tour of exhibition, after thousands of curious spectators had visited him in his resting place, as he lay exposed in the excavation upon the Newell farm; and for a time multitudes thronged the places in various cities where this supposed relic of an earlier age was to be seen. We have lately had the matter brought home to our own doors through a visit of this venerable personage to New Haven, and although we had supposed the fraud had long since ceased to be capable of exciting more than a feeling of contempt, mingled with curiosity to see by what means the delusion was produced, we have been surprised at the facility with which people, otherwise sensible, give credit to the greatest absurdities, even after the "humbug" had been fully exposed. We think, therefore, it is worth while to record very briefly, the real history of this sham, that it may find its place in the already large catalogue of popular delusions. We suppress names, but give the main facts as we have ascertained them from an intelligent witness who was cognizant of the origin and progress of the statue.

The block of gypsum from which the Cardiff Giant was carved, was quarried near Fort Dodge, in Iowa, where there is an inexhaustible supply of massive gypsum of Mesozoic age.* It was transported to Chicago, in Illinois, where it was placed in the workshop of Mr. Burckhardt, a well known marble-worker of that city, who contracted with the originators of the scheme, for a not very considerable sum of money, to produce a gigantic recumbent figure of a man. This position, resting with the left arm under the body, the right arm thrown across the body over the pelvis, and with the legs slightly flexed at the knees, was measurably a necessity of the form of the block of stone at the artist's command. This figure was first modelled in clay by or under the direction of Mr. Burckhardt, and was then

transferred to the stone. Our informant states that he saw the figure more than once during its preparation. The appearance of age was given partly by treating the surface with acids to remove the tool-marks and the rough look of a recently tooled surface, and the effect was subsequently heightened by the grime and soil of a seven month's interment. Thus prepared, the newly-made antique was transported by rail to a point near the Newell farm, and thence by teams to the farm itself, where, by the aid of a body of work people brought from a distance, it was placed in its resting place, near the bed of a small stream. Those engaged in the work of removal at interment were taken away furtively, at thus no one at or near Syracuse, but who engaged in the speculation, knew of its existence. By a singular accident, an eye-witness to its making in the Chicago workshop happened to be in Syracuse at the time its discovery was announced, and, visiting the Newell farm with the crowd of curious spectators, was surprised to see there his old acquaintance half buried in the earth. We have taken pains to verify this statement, and a promised at an early day a detailed statement from the workshop of Mr. Burckhardt of its entire history, which we may take another occasion to publish.

B. S.
—*Silvanus's Journal.*

It was a pleasant sunny afternoon when I visited Greenwood [Cemetery], and it looked charmingly beautiful, with its tall trees, its graceful willows sweeping the ground, its bright green grass, and placid little sheets of water, spread over hill and valley; but the coldest and most imposing monuments seem to me but as poor and unsatisfactory attempts to cling to an earthly name. We saw in its part appropriated as the common burial ground, a great many children's graves, with their toys spread over them, and sometimes their little half-worn shoes. It looked very singular to me. Cousin G. said it was materialism. So much appeals to the sense such places, it seems almost like a want of christian faith in a life beyond the grave.

The North American Lakes.—The following figures are given as the latest measurements of the great lakes—Superior, Michigan, Huron, Erie, and Ontario. The greatest length of Lake Superior is 335 miles; greatest breadth 160 miles; mean depth, 638 feet; elevation above the level of the sea, 627 feet; area, 900 square miles. The greatest length of Lake Michigan is 390 miles; greatest breadth, 141 miles; mean depth, 900 feet; elevation 4 feet; area 23,000 square miles. The greatest length of Lake Huron is 200 miles; greatest breadth, 160 miles; mean depth, 600 feet; elevation, 270 feet; area, 20,000 square miles. The greatest length of Lake Erie is 250 miles; greatest breadth, 80 miles; mean depth, 84 feet; elevation, 555 feet; area, 6,000 square miles. The greatest length of Lake Ontario is 181 miles; greatest breadth, 65 miles; mean depth, 500 feet; elevation 260 feet; area, 6,000 square miles. The length of all the five lakes is 1,584 miles, and they cover an area of 130,000 square miles.

A little sin becomes a great one in the life of Truth.

* See Dr. White's report on the Geology of Iowa, vol. ii. p. 299.

wood shrubby fuschias, calceolaria, epaupa, and red and purple gentian; around and are arenal, a sandy and gravelly district, a form mantle of monocotyledonous plants, scattered tufts of valeriana, viola and animum, all with rigid leaves in the characteristic rosettes of super-alpine vegetation; in the porphyritic and trachytic side of morazo, lichens alone. Snow then covers fast effort of vegetable life.

Guaranda is a healthy locality, lying in a valley on the west bank of the Chimbo, an elevation of 8,840 feet, and having a temperature slightly less than that of Quito. It is a place of importance, inasmuch as the resting place for ascending or after sending the still loftier ranges, and much so because it is the capital of the region which yields the invaluable cinchona or Peruvian bark. This tree is indigenous to the Andes, where it is found on the western slope on the altitude of two thousand and a thousand feet, the species richest in alkaloids occupying the higher elevations, where the air is moist. There are many varieties of this tree, but the only one of value remains in the region of Guaranda is the cinchona rubra, (the calisaya having run out), and also is said to be nearly extinct, as it has been destroyed to obtain the bark; species is a beautiful tree, having large, oval, deep green shining leaves, white, fragrant flowers, and red bark, and sometimes, but rarely attains the height of sixty feet, or five feet in circumference will yield on hundred pounds of green bark, or a hundred of the dry. The roots contain most alkaloid, though the branches are rarely barked for commerce.

This valuable tree was introduced into Inca in 1801, and appears to flourish there on slopes of the Himalayas. The bark is reported to be even stronger than that of the cedar, and it is not improbable the quinine commerce will, at a future day, come from the Himalayas instead of the Andes.

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 305.)

1808. 8th mo. 8th. I take my pen in hand to leave behind me some hints of my since the 6th instant, which I trust will be some encouragement to some lonely or Zionward, when I am in another's of being. Well satisfied I am, however unincircumised in heart, that the humong whose lot it is to trace the same path, understand me, and I trust be encouraged. How the Lamb whithersoever he may be led to lead. I may add I surely know to stubborn nature, it is hard to become able; to feel as though I was a speckled bird pointed at, seemed at times enough to turn me; and because of an unwillingness to bear the cross, my language often is, 'Oh my habitation was in the desert; that I have in the wilderness where no eye beheld me, nor ear hear my voice, where should could be continually poured out before the Lord.' But this allotment is not seen for me by the Beloved of my soul, the best of all my joy, but quite contrariwise. I use of an unwillingness to bear his cross, that rejoicing I long for; and for inclining to a finch in time of trial, I am often ready to bear myself, feeling a sense of my un-

worthiness to be called into the vineyard of the great Husbandman for public labor, or to stand as a fool for his Name's sake; and when he gives command to hand out the fruits thereof. Oh that thou, who may have in a day to come, the same kind of labor, I desire thou mayst, by obedience, render thyself more worthy than I have done; that thou mayst escape many sorrows which I have merited for want of that rejoicing under the power of the cross of Christ which ought to be experienced by all the faithful; even rejoicing that they are counted worthy to be called a fool for the Truth's sake. Oh then be faithful, whoever thou art, that may read these lines, when I am gone to give account of my stewardship: be faithful unto thy Lord. When he commands, obey. Consult not with flesh and blood. Remember whatsoever is to be known of God is made manifest within; and when He is graciously pleased thus to manifest his will to his depending children, these need no further evidence, however singular they may appear to them. Surely he changes not, and will safely lead all those who put their trust in Him, who lean not to their own understanding.

"I may mention how it fared with me yesterday in our own meeting. Perhaps it may afford encouragement to some in a future day. The meeting was unusually small; and soon after it gathered, there appeared an intelligible language in the life and power of Truth, though in few words, to an individual then present, by name. This was cause of joy in my heart, until I believed it required of me to hand it forth to the individual by name. This was a thing so uncommon in a public meeting, though a very small one, that I waived the matter, and plead many excuses, planning out a more private opportunity; not being willing to appear singular. After a sore conflict, I gave up in obedience, in which I found peace. I was renewedly confirmed there is cause for these things, which we must leave to the Allwise Disposer of events. Yet it seems hard at times to keep that down in us which hates to be called a fool, or pointed at as a speckled bird.

"It is an inexpressible favor to know the way to the kingdom is through many tribulations, many proving dispensations, many deep wadings and fiery trials, to stubborn nature, that all the dross, the tin, and the reprobate silver may be cleansed out, and the pure gold made fit to dwell where no uncleanness is. O the many strokes requisite for that necessary death which all must die, to the world and the things thereof, before they can live with Christ Jesus in glory, where nothing impure can dwell. O Lord my God! I pray thee to be with me, and all that love thee, the world over. Thou knowest who and where they are, of whatsoever name or denomination of people. Be thou pleased for thy beloved Son's sake, to be the strength of their day, so that the work may be accomplished in the day time! O my Father! be pleased to be near thy little handmaid in the time of need! Be my strength and my all! Thou knowest that I love thee! Therefore will I follow thee, through thine own power, through evil as well as good report, whilst I have any life left. Then I humbly hope when my work is done on earth, to mount upward to praise thy name forevermore, where the wicked cease from troubling and the weary are at rest. Thou art worthy, with the Son of thy

bosom, to be magnified and adored through all generations, world without end. Amen!

"These things are written in fear, under a sense of duty to God, who has been very mindful of me, a poor worm of the earth, and showed mercy unto me when no man could help. He still continued his fatherly care over me, whereby I am induced to labor for obedience in whatsoever he requires. I leave this written testimony to his goodness to me, hoping some may be encouraged thereby to obedience in the day of their visitation. Keeping humble: for it is the humble he teaches of his ways, and the meek he guides in judgment. May I ever be humble, ever meek, ever sensible that of myself I am nothing, and can do nothing conducive to my own peace, or for the help of another. M. R."

Soon after writing this Mildred Rateliff laid before her Friends of South River Monthly Meeting her prospect of religious service in Virginia and Carolina; and having their unity, and a suitable companion in Rebecca Preston, she in the Tenth month set off to accomplish it. The following is a journal she kept of her travels:

"I set off to attend the Yearly Meeting in North Carolina, the 20th of the 10th month, 1808, in company with my well-beloved Friends Rebecca Preston, and William Preston, her son. We reached our friend Samuel Johnson's; where we met our dear friend — Stratton, and she joined our company.

"21st. Reached R. F.'s. They were very kind, and I think I may say great was my desire that they may not lose their reward. Next day, 22d, we had a tiresome travel through much rain, yet we have cause to magnify that glorious Hound that has helped us thus far. Saith my soul may we never distrust his care. We got to a house where we staid, though not a place for Friends to desire to quarter at.

"23d. We reached the settlement of Friends at Gravelly Run, and lodged at our well-beloved friend Joseph Butler's, where we were much refreshed. How pleasant it is, after being exposed among strangers, and traveling till we are tired, to meet with children of our Father; where we are received in love, and the unity of the Spirit is felt sweetly to flow as from the bosom of the nearest relations. This can enable the little ones truly to magnify that power which ever did, and ever will, preserve his own seed, wherever they may be, holding them as in the hollow of his hand. These will give Him all the praise, for he is worthy. Oh, my soul, I charge thee trust in him always. Love him above all. Be willing to give up all for his name's sake, since thou knowest hitherto he has helped thee. Therefore fail not to put thy trust in him for days to come.

"24th. Reached Wm. Honnicut's. Were kindly received here also. Surely we know the principle is one and the same, uniting us together as children of one Father, whenever we are favored to meet together. Oh that we as a people may dwell deep in the power of an endless life; that we may ever be found keeping the unity of the spirit in the bond of peace.

"25th. We reached Jesse Bailey's; and were received in friendship as among our friends. May we ever walk worthy of the regard of all that love the Truth. Surely it is a truth that God is love, and they that dwell in him, dwell in love.

"26th. Reached Eliza Johnson's. This family appeared to show the mark of discipleship, receiving us, poor strangers, in much love, as children of one Father; so that I have been ready to say, I am glad our lots were cast here. How consolatory it is to find a living remnant up and down, who love the Truth, and can freely receive and entertain such who are lovers of the same. Holy Father! be pleased to be with us through this little journey, and give us a kind reception amongst thy people.

"27th. Reached —'s. These Friends received and used us kindly. They have the outward mark of Friends, yet it feels to me as if a deeper abiding in the root of life would be beneficial to them. Oh, the desire I feel, that we as a people might dig deep, and lay the foundation sure: that nothing might satisfy short of the substance of the ever-blessed Truth. For if we are saved, we must be born again. We felt a concern to have an opportunity, with the few Friends present, of waiting on that glorious Fountain that had hitherto helped us. This we did to edification.

"28th. We got to Exum Newby's. These Friends possess much of the good things of this life: yet I hope the Truth is prized by them above all."

(To be continued.)

How Matches are Made.—A correspondent of the *Mechanics Magazine* who has been visiting an extensive London manufactory, thus describes it: "The factories are situated in the Fairfield road, Bow, and cover five acres of land. There are four distinct branches of manufacture carried on here, namely, that of patent safety matches, which ignite only on the box; that of ordinary matches, of vesuvian, and of wax vestas. Following the order of manufacture, we will first take our readers into the yard where is a series of stacks of spruce timber, selected for its superior quality and fineness of grain. This timber is used for making the match boxes, which, however, are not made on the premises, but afford work to a great number of women and children, principally in the east end of London. Passing by an extensive suite of offices on the right, we enter a large building, which is used for a store for empty match boxes. At right angles to this is another building of similar size, appropriated to a similar purpose; in this and the adjoining store were immense piles of reams of packing boxes, besides hundreds of packets of labels of every kind and pattern. The subjects of these labels are extremely well engraved, and some of them were very tastefully designed.

Quitting the stores, we proceed to the department where the manufacture of the patent safety matches is carried on, which is a very large building. The splints, which are supplied to the works in bundles of 1,900 each, are first prepared by dipping the ends in melted wax. The splints are 5 in. long, double the length of the made matches; the bundles are placed on end upon a hot plate, by which they are slightly charred. They are then dipped endwise in a pan of melted wax, a boy reverses them, and the opposite end is then dipped in the wax, which is absorbed by the wood to the depth of about $\frac{1}{2}$ in. and causes the match to burn freely. One man will dip as many as 1,000 bundles per

hour. The prepared splints are then conveyed to machines to be filled into frames for dipping in the igniting composition.

From the filling machines the frames are conveyed to the dipping department. The patent composition consists of chlorate of potash and other ingredients for working it into a paste. This is spread upon a slab to the thickness of about $\frac{1}{4}$ in., and the ends of the splints, which project from one side of the frame, are dipped in it. As the frames are dipped, they are removed to the drying houses. The time occupied in drying the matches varies according to the state of the atmosphere; if the air be damp, the matches may require a day, whilst if it be dry, a few hours will suffice. When one side is dry, the frames are taken back to the dipper and the opposite ends of the splints are dipped, and the frames returned to the drying rooms. When the second side is dry, the frames are taken to the boxing benches, and the double ended matches are removed from the frames and laid in a pile by the side of the box hands. The operator takes in her hand what she judges will be enough when cut to fill two boxes, and her judgment rarely fails her. The matches are placed in a grooved rest, the centre of the handful being placed exactly under the knife, which is brought sharply down, cutting the matches through, the end of the blade being fixed by a pin as a centre on which it turns. The operator first seizes one and then the other half of the bundle of severed matches, and places each in a box, a pile of boxes being ready to hand beside her. From the filler the boxes are carried away to another department, where the patent composition is laid on their sides.

And here it may be as well to explain what to many is a great mystery, namely, how the safety matches are made to ignite only on the box. The secret of this real safety depends simply upon the circumstance that, instead of ignition being produced by simple friction as in the ordinary matches, it is the result of chemical combination, one material being placed on the box and the matches being tipped with another. After the composition has dried on the boxes they are carried to the wrapping room, where a number of girls are engaged in wrapping the boxes in paper and forcing them into parcels. From this room, they are passed on to the packing room, where they are packed in cases for the market or for exportation. In another part of the safety factory are three vertical boilers, which supply steam to the engines which drive the various machinery. They also supply steam to heat the wax for the first, and the composition for the last process of dipping.

There are two buildings in which the ordinary matches are made. The processes carried on in them are much the same as in the patent safety match factory. The ends of the splints are dipped in wax, they are then taken to the frame filling machines, and from thence in the frames to the dippers, and on to the drying room, after which they are cut, boxed, and packed in the same way as the others are. The composition with which the ordinary matches are tipped is of course different from that used for the safety matches, and is prepared in a separate building, their manufacture being much the same as that of matches, with modifications in the dipping process.

NIGHT THOUGHT.

In silence of the voiceless night,
When chased by dreams the slumbers flee,
Whom in the darkness do I seek,
O God, but thee?

And if there weigh upon my breast
Vague memories of the day foregone,
Scarce knowing why, I fly to thee,
And lay them down.

Or if it be the gloom that comes
In dread of an impending ill,
My bosom heeds not what it is,
Since 'tis thy will.

For oh! in spite of constant care,
Or aught beside, how joyfully
I pass that solitary hour,
My God, with thee.

More tranquil than the stilly night,
More peaceful than that voiceless hour,
Supremely blest, my bosom lies
Beneath thy power.

For what on earth can I desire
Of all it hath to offer me?
Or whom in heaven do I seek,
O God, but thee?

Forests in Ecuador.

Here, as throughout its whole course, the Napo runs between two walls of evergreen verdure. On either hand are low clay banks (no rocks are visible), and from these the forest rises to a uniform height of seventy-eight feet. It has a more cheerful aspect than the sombre, silent wilderness of Bae. Old aristocrats of the woods are overrun by a gay democracy of creepers and climber which interlace the entire forest, and, descending to take root again, appear like the shrubs and staves of a line of battle ship. Monks gambol on this wild rigging, and mingle their chatter with the screams of the parrot. Trees as lofty as our oaks, are covered with flowers as beautiful as our lilies. Here are orchids of softest tints; flowering ferns, fifty feet high, the graceful bamboo and wild banana; which high over all countless species of palm wear their nodding plumes. Art could not arrange these beautiful forms so harmoniously as nature has done.

The tropics, moreover, are strangers to the uniformity of association seen in temperate climes. We have so many social plants that we speak of a forest of oaks, and pines, and birches; but here variety is the law. Individuals of the same species are seldom growing together. Every tree is surrounded by strangers that seemingly prefer its rot to its company; and such is the struggle for possession of the soil, it is difficult to tell which stem the different leaves and flow belong. The peculiar charm of a tropical forest is increased by the mystery of its penetrable thicket. Within that dense, marshy shrubbery, and behind that palux of trees the imagination of the traveller sees all manner of four footed beasts and creeping things. Tropical vegetation is of fresher verdure, more luxuriant and succulent, and adorned with larger and more shining leaves than the vegetation of the north. The leaves are not periodically—a character common, not to the equator, but also to the whole south hemisphere. Yet there is a variety of tint though not autumnal. The leaves put their best attire while budding instead falling—passing, as they come to maturity through different shades of red, brown, and green. The majority of tropical trees t

Manufacture of Spring Knives.—Few people, says the *Mechanic's Magazine*, have any idea how much a number of hands their pocket knives have passed in the process of manufacture. A bar of steel destined to furnish a number of blades is heated to redness. A length is cut off, and the forger speedily cools it, this, that is, shapes it roughly into the form of a pocket knife blade. Another operation is then required to fit the end for being fashioned into the tang, and yet another for it can undergo the further operation "smithing," the last stage of which is stamping of the mark of the thumb nail to facilitate grinding. The tang is then ground, and the blade marked with the name of the firm, the slight bulge on the reverse side caused by this operation is removed by fire or the grindstone. The blade is then hardened by plunging it into redness and then plunging it into water up to the tang. The tempering process comes next, the bluish yellow tint being considered as indicating that the proper degree of heat at which to immerse the blade once more in cold water has been attained. After the various kinds of blades are classified in the warehouse, and undergo sundry grinding operations to fit them for being hafted, twelve distinct processes have by this time gone through, and many more are necessary before the knife is completely finished, although the number of hands which it has now passed through depends in a great measure on the finish to be given to the handle, according to the quality of the blades with which it is fitted, and the price which the completed article is intended to realize.

THE FRIEND.

SEVENTH MONTH 15, 1871.

As many of our readers are deeply interested in the action of London Yearly Meeting relative to the rejection of Barclay's *Apology* as an authorized exposition of the views of Friends, we give the following report of the discussion concerning it, as found in the *British Friend*. It must be borne in mind that meeting has heretofore again and again endorsed that standard work, by sanctioning its publication in different languages, and widely distributing it. It is only since changes in faith and practice introduced some of the members of latter years, and generally adopted, that objection has been made to the work. Attacks upon it, such as that of Dr. Ash, have been repeatedly made, and efforts put forth to induce the Meeting for Sufferings in London to withhold its sanction and circulation, but until within the past two or three years without success, though it was foreseen that if the modified *Apology*, introduced of latter time, gained ascendancy, it must lead to the repudiation of Barclay's *Apology*, the hope was cherished that London Yearly Meeting would ever go so far as to shrink from continuing approval of a work which has ever been acknowledged by Friends as a scriptural and answerable exposition and defence of the principles promulgated by the founders of the Society, and still held dear by those who are willing to give that faith up.

In reading the account of the discussion, we think it is striking, that those who plead

for taking this important step, attempted to give the impression that opposition to publishing the work was because it was improper thus to sanction the work of an individual, and that the Yearly Meeting's own documents are the alone accepted declaration of its religious belief. The latter is true, but those documents are the work of some individual, and derive their authority by passing the meeting. The same has been the case with Barclay's *Apology*. As we have said, it became the authorized exhibit of the Christian belief of London Yearly Meeting through its adopting it repeatedly by issuing it to the world. It would have been more ingenious and honorable to have given the true reason for their present rejection of it—that they no longer held the faith therein set forth. We are nevertheless unwilling to give up the hope, as no minute was made, that a reaction may at some time take place, and the brand attempted to be affixed on Barclay will be erased.

Isaac Brown had felt great regret to find in the account presented by the Printing Committee any works printed at the expense of the Society. He thought it not well that the Society should ever print anything except that which emanated from itself. Would Presbyterians or Baptists bind themselves by any work written by any of their members?

Edward Marsh stated that certain valuable works had been bought by him when being almost thrown away in a considerable quantity in the town of Norwich.

J. Armfield asked why a similar course was not pursued with regard to R. Barclay's *Apology*; in which case also cheap copies had come to the notice of the committee. He thought the Meeting for Sufferings were abrogating their functions in declining to print the work on the ground of having some copies on hand.

W. Graham deemed the *Apology* a very Scriptural work. He read it at nineteen, and had many times since. He had turned to the Bible as he went on, and found the admirable quotations so perfectly to the point, that he had put it down with the firm conviction that Friends were right. He had lately bought a large copy, and had 2000 copies of G. Fox's Testimony to R. Barclay printed out of it to circulate now amongst his friends.

W. Watkins thought the *Apology* differed from the writings referred to by I. Brown, as those were expressions of opinion, this was the expression of actual Christian experience. R. B. wrote from revelation. We might change, but Truth would not. He had never expected to live to see the day when they were ashamed to acknowledge this standard work on the Christian principles of the Society.

J. B. Foster agreed with the view of the undesirability of the Society's having the printing of books. The *Apology* had already received the Society's sanction. He deemed it hardly straightforward to suppress the book without being willing to give information on the subject. He would have liked rather more openness. He thought it undesirable that any Friend past or present should be placed in the position of overruling our individuality.

S. Fox much hoped that the meeting would still act upon the sound principle of not publishing any private exposition of our principles as a church. W. Ball united here-

in, as well as Jos. Thorp, who deemed it contrary to principle so to do. They could not treat either R. Barclay or J. J. Gurney as the standard by which they should be bound. W. Ball spoke of the remark made to him by Samuel Tuke when he asked by what we should be bound, "Never any individual authority, but the published documents of the Yearly Meeting."

T. Brewin very aptly quoted an extraordinary saying of R. Barclay's which had somewhere seen, "God forbid that I should be made a creed-master. I abhor all such."

Caleb R. Kemp thought, referring to the discussion in the Meeting for Sufferings upon the *Apology*, the copies before the meeting were not (as averred) the issue on which the non-republication turned. T. G. Darton felt this was correct. There had been two questions rather mixed up on the occasion—whether it was a sound principle that as a Society we should make ourselves responsible for the writings of individual members, and whether we should adopt certain works. In former years we certainly had largely committed ourselves to individual works.

A Friend thought Barclay's *Apology* very readable, but to be received with caution out of the Society. He found it needed natural capacity as well as advanced education fully to be understood, and he trusted each would read and judge.

William Ercoyd accepted it as an exposition of our religious principles in regard to the doctrine and practice of the Society. As in every work, there might be portions in this to which every individual could not agree. It had been painful to him to notice the manner in which so able an exposition had been deemed unfit for circulation. He fully endorsed the statement of Caleb Kemp.

John Hodgkin concluded there had been no recent issue, and agreed also with Caleb Kemp as to the cause of non-publication. The question had arisen of giving away, and the *Apology* had not been refused. He thought 'splitting of hairs' unworthy of us, and could see no difference between printing and buying or circulating; but there was, he thought, a difference between this and issuing anything as an authoritative declaration of doctrine. The difference as regards the body might render the body acting for it uneasy to give away many works which contained a great amount of truth, although they could not sign them, for there would be imperfections in all of us to be allowed for. Thus, while giving books and tracts individually was an important service, increasing care was needful in the church's doing so.

Charles Smith thought the reason why many Friends repudiated Barclay's *Apology* was that they did not know that depth of religious experience, or the enlightened mind which the writer possessed. There was not a sufficient value for the doctrines set forth.

J. B. Foster wished to know whether R. Barclay's work would be circulated as much as—say J. J. Gurney's or S. Grellett's.

W. Watkins thought, to be consistent, we must refrain from publishing any documents. He understood the *animus* against the *Apology*—those who had become Friends by immediate revelation could accept it, and others not.

H. Hipsley hoped no documents would be issued by the Meeting for Sufferings but representative ones.

"Charles Thompson, John Hodgson, and Henry Wilson concurred with this, and Jos. Bottomley, while doing so, was very sorry for any professing the dear cause of Friends should disparage the work. He had been greatly pained at what had passed. Many had been drawn to the Society through the instrumentality of Barclay's *Apology*.

"A Friend thought the great defect in the young was a want of a proper acquaintance with the principles of Friends which were set forth herein. If we wished to know what our principles were, to the pages of Robert Barclay we ought to turn. If we could receive this teaching, our meetings for worship would be more attended.

"Hadson Scott referred to the great value of this work to the public, and to those in the humbler grades of life. A railway driver whom Friends had received had been convinced by reading it, and bought a copy, and also others to sell to his acquaintances. He had himself bought 2000 copies for circulation.

"W. Pollard and F. Wheeler having spoken, J. Armfield testified to the correctness of C. R. Kemp's expression, and said that the Meeting for Sufferings had twice refused to procure the very cheap one shilling copy, which a Friend had brought out by subscription.

"No decision upon the subject was come to, nor was it deemed desirable to enter it upon the minutes.

"After some remarks from J. Armfield and W. Graham, Robert Charlton, at the conclusion of the discussion, feelingly expressed his thankfulness that we had been able to conduct one in some respects rather trying with such a degree of Christian calmness, consideration, and forbearance."

SUMMARY OF EVENTS.

FOREIGN.—The present harvest in France will fall below the usual average. The French Assembly, by a vote of 483 to 6, has passed a bill imposing additional tax on colonial produce. The Assembly has passed a bill requiring caution money to be paid by a vote of 317 to 199.

The French Minister of Finance, on the 6th inst., remitted 104,000,000 francs in specie, to the German authorities at Strasbourg, on account of the war indemnity. In the Assembly the motion for the imposition of a tax on passports, being under discussion, Favre expressed his regrets of the attacks made by the mover upon English excursionists, and spoke in glowing terms of the charity shown by the government and people of England to France during her recent calamities. Favre also stated that the government wished to prevent conflict with the German army of occupation, and desired the maintenance of peace.

The republican journals rejoice over the large vote given for the candidates of their party in the country districts, and regard the victory as one calculated to establish permanently a republic in France. Of 165 deputies chosen to the Assembly, one is called a Bonapartist, two legitimists, three Orleanists, thirteen radicals, and eighty-six Thierists, or conservative republicans. Gambetta has written a letter rejoicing over the result of the elections, and urging moderation and patience on all. Several Algerian tribes have submitted to the French, and it was hoped the end of the insurrection was near.

It is announced that Paris will issue a loan of six hundred million francs, to be expended in repairing and rebuilding the monuments and public works damaged or destroyed during the siege. The health of France is improving, and the weekly mortality rapidly lessening. A new census of the city is soon to be taken. News has been received of the total loss of the French ship *Louvenana*, on the coast of Africa, near the Cape of Good Hope. All on board were lost. One hundred and fifty bodies had been washed ashore.

The Second Chamber of the States-General of the Netherlands has ratified the treaty for the cession of the Island of New Guinea, in the Pacific ocean, to England.

A London dispatch of the 7th says: Great freshets have occurred in the Derwent, Wye, Severn and Costa rivers, and have caused heavy loss to farmers by the destruction of buildings and crops. Unusually severe thunder storms have visited the suburbs of London. Much damage to the crops on fire, lightning and destroyed, and a number of lives lost.

The Atlantic Cable lines are all working, but the high charges continue upon them. The existing companies pay ten per cent. to their stockholders. The British press calls for an effective opposition, and it is suggested that the growing industry of Germany is looking out for a new line, which will meet encouragement in England.

It is said that Napoleon will soon leave England for Geneva, and Eugenie will, at the same time, pay a visit to her mother in Spain.

Princess Victoria, Crown Prince of Prussia, and his wife, are in England on a visit to the Queen.

In tabulated form, the general returns of the aggregate population of Great Britain (excepting the islands of Man, Jersey, Guernsey, &c.) are as follows:

	Persons.	Males.	Females.	
United Kingdom, 1871.....	13,465,480	15,276,150	16,180,321	
Kingdom, 1861.....	12,897,485	14,676,747	15,484,008	
England 1871.....	12,704,100	14,525,745	15,353,745	
Wales.....	239,066,224	276,259	10,289,965	
Scotland.....	1871.....	3,358,613	3,641,833	1,756,980
1861.....	3,062,294	1,449,848	1,612,446	
Ireland.....	1871.....	5,402,759	6,234,123	2,768,639
1861.....	5,798,967	2,837,500	2,961,957	

In the House of Commons on the 10th, Gladstone explained that the delay in the arrival of Minister Schickel from the United States had caused a postponement of negotiations for a reduction of postage to America. They would, however, soon proceed.

London.—Consols, 93½. U. S. 5-20's of 1862, 92½ ten-forties, 90½.

Liverpool.—Uplands cotton, 94 9/16; Orleans, 93½. Count Waldenser has complained to the French Government of the bitter language used against Germany and the Germans by the French newspapers. The official journal, in making this statement, advises the other journals to exercise the utmost forbearance in their allusions to the Germans. Field Marshal Count Moltke, has given orders to the German commanders in France to abstain from any further punishment upon offenders whom the French law can reach.

General Manteuffel, commander of the German army of occupation, with his staff, have paid a visit of ceremony to President Thiers. The general subsequently dined with Count Waldenser, the German Charge d'Affaires.

Amiens has been declared in a state of siege in consequence of the murder of a German and the failure of the local authorities to discover the murderer.

The Emperor of Germany has gone to Eins to meet the Czar Alexander, who is still at that place. The Spanish Cortes motion of a vote of censure of the government was rejected. During the debate one of the members took occasion to denounce, in bitter language, King Victor Emmanuel's occupation of Rome. Aloazio, in reply, protested against the expression of any opinion on the subject by the Cortes.

On the 5th inst., King Victor Emmanuel visited Florence from Rome. It is stated that the conduct of the Romans during the visit of the king, justified the transfer of the capital, and proved that Rome was attached to the dynasty.

The pope has written to President Thiers that he will remain in Rome. The French President had invited the pope to take up his residence in France at the same time apologizing for the inability of France to interfere in behalf of his temporal power in the Roman States, but Thiers declares it his earnest conviction that Italian unity is impossible.

The French Official Journal announces that elections for the Chamber of Deputies will be held on the 23d of next month. The sessions of the courts-martial will begin on the 15th inst. Sixteen thousand of the Communist prisoners at Versailles, had been released by order of government, leaving about the same number who are still held for trial.

The Swiss Government has paid to Switzerland 2,000,000 francs as partial reimbursement of expenses incurred in the maintenance of French soldiers who took refuge on Swiss soil. Switzerland restoring to France the greater portion of the war material brought across the frontier by the French army.

General Barrial, of the Postal Service General, has prohibited the reading by members of the Church in the Roman States, of non-clerical newspapers.

Dispatches from the City of Mexico, to 7th mo. 2d,

state that it is believed the opposition to Juarez will have a majority in Congress.

The leading journal says the ruin of Mexico is owing to contracts with and reclamations by the United States which led Mexico to the loss of a million.

The Batopilas mines of Chihuahua are yielding large returns. One mine yields 550,000 weekly. Some masses of pure silver, weighing several hundred pounds have been taken out.

The Cuban insurgents appear to be now reduced to small bands, many have surrendered, and others have been captured and executed by the Spanish forces.

UNITED STATES.—Miscellaneous.—For the fiscal year ending 6th mo. 30th, 1871, there were issued \$150,956 in stamps for tobacco, snuff and segars, being an increase of 5,883,345 in stamps, and an increase of seven millions in the amount of tobacco, snuff and a half of cigars over the previous fiscal year. There is a falling off in the amount received from the sale of whisky stamps.

The Eastern Chronicle, a Nova Scotia journal, says that whether the Canadian Parliament rejects or ratifies the provisions of the Washington treaty upon which will depend the fate of the treaty will be to hasten the annexation of the provinces to the United States.

The grape crop of California promises to be large for the present year. The yield of wine is expected to be 1,800,000, or 10,000,000 gallons.

The first fire in Philadelphia during the week ending on the 10th inst. broke out at 11 o'clock, and during one year of age. The report of the Chief Police shows the number of arrests during the year 1870 to be 32,094, (a decrease of 6655 as compared with the previous year;) of the whole number of arrests 10,991 were for intoxication and disorderly conduct. The number of persons obtaining shelter at the different station-houses amounted to 69,168, against 76,130 the previous year.

The Markets, &c.—The following were the quotations on the 10th inst. New York.—American gold, 117. S. sixes, 1881, 115; ditto, 5-20's, 1865, 114; ditto, 10-5's cents, 112½. Superior flour, \$4.85; 85's finer brands, \$5.50 a \$9.55. No. 1 Chicago spr wheat, \$1.47; No. 2, do., \$1.44; amber winter, 11, white Illinois, \$1.65. Oats, 65 a 70 cts. West mixed corn, 72 a 75 cts.; yellow, 75 a 76 cts. Carrot rice, 8½ a 9 cts.; India, 7½ a 7 cts. Middling cotton, 11 a 5 cts. per cent, 112½. Superior flour, \$4.85; 85's finer brands, \$5.50 a \$9.55. No. 1 Chicago spr wheat, \$1.47; No. 2, do., \$1.44; amber winter, 11, white Illinois, \$1.65. Oats, 65 a 70 cts. West mixed corn, 72 a 75 cts.; yellow, 75 a 76 cts. Carrot rice, 8½ a 9 cts.; India, 7½ a 7 cts. Middling cotton, 11 a 5 cts. per cent, 112½. Superior flour, \$4.85; 85's finer brands, \$5.50 a \$9.55. No. 1 Chicago spr wheat, \$1.47; No. 2, do., \$1.44; amber winter, 11, white Illinois, \$1.65. Oats, 65 a 70 cts. 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For "The Friend."

The Great Geysers of Wyoming.

new persons probably are aware that our country contains geysers far surpassing famous ones in Iceland, but recent explosions show that such is really the case.

The north-western part of the new territory of Wyoming, in about lat. 44.30 N., and west of Washington, lies Lake Yellowstone, a sheet of water about 30 miles long, north to south, and 15 miles wide. The Ostonte river, an affluent of the Missouri, is through the lake which is nestled in Rocky Mountains at an elevation of 8,300 above the sea. The summit of the main chain is within half a mile of the shore of the lake, and in some places mountains rise but little above it, but on south side there is a precipitous elevation 1,162 feet above the sea, or 2,863 feet higher than the level of the lake. The whole is described as being most wild and massive in aspect. The adjacent mountains are covered with pine trees, generally, but scraggy and irregular, and with lumps like hornet's nests upon their sides. Warm springs of great size and number depth abound, some of which extend under the lake, but have no connection with it. The water of these springs is hot, a trout caught in the lake and thrown one of the springs on its margin was killed in one minute. There are also deep and hot lakes scattered about the district one of which was found to be 450 paces circumference.

The great features however are the geysers erupting columns of hot water. These are numerous, and some of them are thus described by a recent visitor: "The following we traveled north-west and soon reached Fire Hole River. After passing by a fine ledge, we forded the river and camped in noon in the midst of the most wonderful geysers yet discovered in any country. The basin in which they were situated was two miles long, and about a mile wide. It was nearly destitute of vegetation, but there were a few clumps of trees scattered about, and in one place we found grass for our horses. The basin was chiefly on west side of the river, but there was a

narrow strip, with an average width of three hundred yards, on the east side, which was literally alive with geysers and steam jets. We remained two days in this wonderful basin. The most prominent geysers which we saw in operation were named as follows:—'Old Faithful,' which was farthest up the river on the western bank; 'The Castle,' which was a third of a mile below 'Old Faithful'; 'The Giant,' which was half a mile below 'The Castle'; 'The Grotto,' a short distance below 'The Giant'; then crossing the river lower down was the 'Fountain,' and much higher up, nearly opposite 'Old Faithful,' were the 'Giantess' and 'Beehive.'

"All around the geysers the ground was covered with incrustations and subsilia; and immediately above the vent of most of them the incrustations rose several feet above the surrounding level, assuming grotesque and fanciful shapes.

"'Old Faithful' was the first geyser we saw throwing up a column of water. It was named on account of its almost constant action. It did not intermit for more than an hour at any time during our stay. It had a vent of five feet by three, and projected a solid column of water to a height of eighty or ninety feet. All around it were found pebbles and small stones, which, when broken open, proved to be simply pieces of wood, thoroughly incrustated, and perfectly hard and smooth on the outside, having the appearance of an ordinary stone.

"About the crater of the 'Castle' was the largest cone, or mass of incrustations, in the basin. For a hundred yards around, the ground, flooded with subsilia, of glittering whiteness, sloped gradually up to the cone, which itself rose thirty feet, nearly perpendicular. It was quite rugged and efflorescent, and on its outer sides had a number of benches, sufficiently wide for a man to stand upon. These enabled us to climb up and look into its crater, which was irregular in shape, and about seven feet the longest way, by five feet the shortest. The outside of the mound was nearly round, and not less than thirty feet through at its base. We called it the 'Castle' on account of its size and commanding appearance. It was in action a short time on the morning after our arrival, but only threw water about thirty feet high. The water did not retain the shape of a column but rather splashed up and slopped over.

"The mound around the 'Giant' was about twelve feet high, and had a piece knocked out of one side of it, so that we could look into the crater, which was shaped like a hollow cylinder, and six feet in diameter. 'The Giant' discharged a column of water, of the same size as its crater, to a height of a hundred feet. It played as if through an immense hose. We thought it deserved to be called the 'Giant,' as it threw out more water than any other geyser which we saw in operation. Its cone was also large, and the water was

very hot; as, in fact, was the case with the water of all the geysers. The day of our arrival, it was in nearly constant action for about three hours, after which we did not see it again discharge. 'The Grotto' has two craters, connected on the surface by the incrustations which surround them. We did not ascertain whether there was any subterranean connection between them. We did not observe both craters discharge at the same time, but one began when the other ceased. Neither was in action for more than an hour. A solid stream was thrown up more than sixty feet; that from the larger crater being about five feet in diameter, and that from the smaller one more than three feet. The larger mound of incrustations was about ten feet high, and twenty feet through at the base. There were several holes in it large enough for a man to creep through, which some of the party did when the geyser was not in action. The smaller mound was not more than five feet high, and shaped like a hay-cock, with a portion of the top knocked off. The two mounds were about twenty feet apart, and connected by a ridge of incrustations two feet high.

"Crossing the river, we named the 'Fountain' geyser from the fact that it discharged two streams, which spread out very much like a fan.

"One of the most remarkable geysers was the 'Giantess.' For yards around the ground rose gradually to its crater, but immediately about it was no formation rising above the surface, as was the case with all the other geysers which we saw in active operation. When quiet, it was a clear, beautiful pool, caught in a subsilia urn, or vase, with a hollow bottomless stem, through which the steam came bubbling, just like the effervescence of champagne from the bottom of a long, hollow-necked glass. The mouth of the vase, represented by the surface, was twenty feet by thirty; and the neck fifty feet below, was fifteen feet by ten. The water, at times, retired to the level of the neck, or vent, and at other times rose nearly to the surface. When in action the 'Giantess' became a fountain with five jets, shooting the spray to a height of two hundred feet. At the surface the largest jet was about two feet in diameter, and it kept in solid column for more than a hundred and fifty feet before breaking into drops and spray. It burst forth just before sunset, and the last rays of light gave prismatic tints to the glistening drops, when having reached their utmost altitude, they trembled at their coming fall. The clouds of steam, which in this, as in all other instances, accompanied the boiling water, became a golden fleece lit up by wreaths of rainbows. Though inferior to the 'Giant' in volume, and perhaps in grandeur, the 'Giantess' was by far the most beautiful sight we saw in the geyser basin.

"The 'Beehive,' named from the shape of

ts mound, was quite small, but threw its water higher than any other geyser which we saw. The stream was less than two feet in diameter, and ascended two hundred and twenty feet, from accurate measurement by triangulation. It remained in action only a few moments."

The preceding description is taken from a narrative of the Washburne Yellowstone expedition, published in the last number of the "Overland Monthly."

The explorers saw many other geysers in action, but those described were the most notable. They were all intermittent, few of them continuing in action more than half an hour at a time. There were also many mounds from which the hot water was evidently discharged at times, but which were quiet at the time of the visit.

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 372.)

"1808. 10th mo. 29th. This day arrived at Friends' meeting-house on Little River, in Perquimans county. Attended the select meeting for ministers and elders, to much satisfaction. In beholding so many members, who stood or ought to stand as 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 no decay or unsoundness might be found amongst them. In an awful approaching period, when he or she who may not have on the wedding garment will be pointed out, and the just sentence pronounced, Bind him hand and foot, and cast him into outer darkness, where there will be weeping, wailing, and gnashing of teeth. Such will be the sentence on the unfaithful, however dignified their stations may have been in the church. Oh that there may not be such an one found amongst us!

"30th of the month, and First of the week, was the public meeting for worship. There was a pretty large gathering of different sorts of people who behaved well; manifesting by their deportment some sense of the weightiness of the occasion for which they were assembled. In this meeting our dear friend Nathan Hunt had good service, and was much favored in explaining the Scriptures. For which I trust my soul was enabled to return acceptable thanks unto Him who alone can give the right qualification for gospel ministry. He has the key of David who opens and none can shut, and shuts and none can open; magnified be his mighty power forever and forever more! In this meeting I also had a small service for God, He whom my soul loveth. I felt as amongst the least that were ever called to that kind of labor in the vineyard of the great Husbandman. Yet it has often been the fervent desire of my soul that I may never distrust that Arm of omnipotent Power which is able to bring strength out of weakness, and perfect praise out of the mouth of babes and sucklings. After meeting we were introduced to our beloved friend Nathan Morris, of Pasquotank county, who resided about two miles from the meeting-house, and received a kind invitation from him and his wife to quarter with them. Indeed it is pleasant to be here. May we ever walk worthy of the regard of such Friends as love the Truth above all.

"31st. This day the meeting for business was opened, and though their manner of

transacting it was not quite like Friends in Virginia, yet I had to believe the unity of the Spirit was, and the same as in our own Yearly Meeting. So, although there is a diversity of gifts, all centre in one Spirit: differing without any shadow of doubt, that we are, agreeable to Scripture declaration, but one Lord, one faith, and one baptism, presiding over the whole universe. Well assured I am, that wherever the one glorious Lord is reverently feared, the one faith in his everlasting power felt, we are then favored to experience the efficacy of the one saving baptism of the Holy Ghost. Thereby we are centered into a oneness of soul, and can as with the voice of one man, give all the glory, praise and renown unto the one universal Lord of all. Oh, that all who love the outward name amongst us as a people, may come to the enjoyment of the inward life and power! This has been the fervent cry of my spirit this day.

"11th mo. 1st. Friends met near the time adjourned to. In this meeting I may just say, my soul rejoiced in the love of my heavenly Father; and through the raisings of His power, I was enabled in some measure to relieve my mind to my own rejoicing, and for aught I know, to the satisfaction of Friends. May I ever stand firm in the might of his power, who has seen me meet to call me into his vineyard. I well know I am but a little one, and have nought of my own to trust to.

"2d. To-day we were again renewedly refreshed at meeting, also at our lodgings, under a sense of Divine regard: so that a secret language seemed to prevail in my heart this afternoon after this manner, Quietness as a canopy covers my mind. It is now superseded by, 'What shall I render unto the Lord for all his benefits?' This night we have been favored with the agreeable company of our affectionate friend Nathan Hunt, who came in love to see us. Oh what cause of thankfulness we have found in feeling such unity of spirit with our friends in the bond of peace. May we walk worthy of the same to the end of our days.

"3rd. This day was the last of this annual solemn assembly. Surely I may say it seemed reasonable to conclude it would prove a memorable season to many minds that were baptized and cemented together, brought into a oneness, and humbly bowed under a sense of Divine regard through the course of the meeting. But now the days of feasting were to be ended for the present; and near and dear friends were to repair to their several homes. The parting I think was memorable. I may remark, the openness of our beloved Friends at this meeting; their tender affection and near love to us poor, little ones, strangers amongst them; the encouragement and consolation handed to us from many of the fathers and mothers in Israel, we think no small cause for thanksgiving, praise and renown unto Him alone from whom all good cometh. Yea, verily, my soul is deeply sensible He is worthy to be adored and magnified by all on earth, and all in heaven. Oh that I, with all that profess to love Him, may by our fruits manifest that we do love Him above all!

"4th. This morning in deep humility of soul, my breathing was, O Father! be thou pleased to hear my fervent cry, and answer my request. To-day we reached our friend William Porter's, on our way to the Quarterly Meeting at the Western Branch.

"5th. Attended the Select Meeting to sat faction.

"6th. Was at the public meeting. Several testimonies were borne to the Truth. May they be remembered by the parties concerned to their profit. From the select meeting we went home with our well beloved friend Ann Scott. Our friends W. D. and J. D. Jr., from our own Monthly Meeting, a J. D. from Goose Creek, met us at meetix and quartered with us at A. S.'s. This Friend has from appearance great riches on earth, yet agreeably to my feelings, I think there is a well grounded hope she has much great in Heaven. These last I trust she will make partaker of, when she is done taking care of the little ones on earth.

"7th was the Quarterly Meeting for business at West Branch. I think it may be said! When the sons of God meet to present the selves before the Lord, Satan comes a amongst them, and presents himself. I thought I felt very sensibly a spirit of this kind hovering round about this place. Yet there was no cause to fear or be dismayed, whilst mightier than he was at hand to defeat him and preserve his own seed. So that, to my feelings, the little ones here have cause to rejoice and be exceeding glad: yea, to hold forth the profession of their faith in Him, who is able through the might of his power to make one chase a thousand, and two put ten thousand to flight. Oh the desire I feel that Friends may stand fast in the power of Him who has called them to faithfulness, and give the command that their lights should shine before men. So that, whether they are constrained by our good works or not to glorify our Father which is in Heaven, we may clear of their blood in the Master's sight. Is His will for his people when they have done all, to stand. Yea, verily, such will stand clear of the blood of all people. He is our hard Master, but is willing, when he has done all he requires, we should stand and walk in further directions; and if none are given, shall be clear, and received into the fold rest in the day when he makes up his jaw. Oh that Friends everywhere may know firm standing on the immovable Foundation against which no tempest can prevail. At this meeting I felt straightened whether pursue our journey homeward, or to wait the Quarterly Meeting at Wain Oak. In length we concluded it best to return from meeting to our friend Ann Scott's. Our horses has been unwell for some time, and is not yet fit to make a day's travel, think I was not many minutes in the house at A. S.'s, before I was satisfied it was for us to wait for the Quarterly Meeting, which, in some degree, seemed to be the presson I had before I left home—to some of the meetings in these lower parts cannot but be glad, although it is under power of the cross, that an opportunity of tending some of these meetings is afforded since there is no other way for me to at the crown but through the cross. Oh Father! my Father! be thou pleased to hold me up that I may be faithful unto thee to the end of my days. There was a select committee of Friends appointed by the Quarterly Meeting to visit some of their members. They seemed desirous that we should accompany them—that is Rebecca Perrier and myself. This we were free to do in intervals of meetings. So we left D. Stra

th W. P. at A. S.'s, and joined the committee that evening.

"7th. Came to R. J.'s, a widow. Had an opportunity in the family, which was a teaching one to my mind.

"8th. Came to E. J.'s, and had a satisfactory opportunity with his family. Here R. and myself felt easy to let the committee go on, and leave us to attend the meeting here tomorrow.

"9th. This morning our friends D. S. and P. are with us, and we shall take care how to separate. To-day attended the meeting, called Johnson's meeting. Soon after taking my seat in meeting, the old proverbierich: '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 to get more inward, turning the attention more to the Master. This I rejoiced to see, being sensible it was the surest way to meet with his blessing. Indeed it turned out

For the love of the good Shepherd and caretaker of his flock seemed to arise more and more to the praise of his own worthy name; who often is pleased when there is a speaking to Him alone, to feed his flock, both sheep and lambs, to the full. In this meeting, and that unexpectedly, my heart was much enlarged towards the dear youth, in the arisings of the love of Christ, that there might be amongst them an early submission to his yoke, and a willingness to wear his yoke in bloom and prime of their day; so that I think we were favored with a gladdening opportunity together. I felt thankful we did not miss this meeting. Oh the desire I feel, at 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 children of men, that there might not be much outward looking as to deprive them that inward peace which is intended for them. But alas! there is even among Friends itching ear."

(To be continued.)

Geographical Discovery.—At a recent meeting of the Royal Geographical Society, M. Shaw gave an account of his travels to Yarkand and Kashgar, which merits particular attention. The common idea of Tartary as an expanse of great plains, over which wander barbarous hordes with cattle and tents; but it will surprise many readers to learn that a remarkably mountainous country was found here, full of elevated habitations, with flourishing cities of more than one hundred thousand inhabitants, where numerous arts are practised, and a considerable amount of civilization exists. Life and property are secure; commerce is protected; light carts drawn by horses frequent the roads; and markets are held on a fixed day the week even in the smallest villages. In Yarkand alone there are sixty colleges, with professors in law, for the education of students in Mussulman law and divinity; and in every street is a well-attended school attached to a mosque. Merchandise is abundant; one street are displayed the silks of China; another, the cotton goods and prints of Russia; and elsewhere, tea, spices, and all kinds of foreign produce. Horse-flesh, camel, beef,

and mutton are found in the butchers' quarter; the bakers offer excellent light loaves made by a process of steaming; and shops for the sale of iced sherbet and of tea are everywhere to be seen. The estimates formed of the number of the population are from twenty to sixty millions. Their industry is remarkable; for as no rain falls, the fields and gardens are everywhere watered by canals and water-courses, great and small. If the system of artificial irrigation were cut off, the whole country would become a bowling desert. Yakob Bog, the ruler, is a man of intelligence and energy, under whom the extension of irrigation, road-making, bridge building, and sinking wells in the desert for the use of travellers are actively carried on. This interesting country was visited by Marco Polo five hundred years ago; but it is so cut off from the rest of the world by high mountains and deserts, as to be lost in the vast and unknown regions described as Tartary.

For "The Friend."

Family Reading.

In a recent article published in "The Friend," the remark is made "that we enjoined on all our members to read the Scriptures in their families daily." This revived the question which has several times presented itself of late, whether this wholesome practice is sufficiently observed amongst us. Where, at a suitable time, the family are convened, for example, the morning meal, and a few verses of the Bible are seriously read, with a suitable pause before and after; and this not in a merely formal way, but with desires to feel that we are in the presence of our Heavenly Father, to whom we must look for all spiritual and temporal blessings, it has a settling, quieting effect upon the minds of those present, and seems like bearing a testimony to our sense of the value of religion. Such opportunities have often been abundantly owned by the sweet and solemn sense of Divine goodness, raising renewed desires to be preserved watchful and faithful.

Objection has been made, that such reading of the Scriptures at regular times, may lead to formality. Such might be the case, if this reading should be considered as Divine worship, or be substituted for that waiting upon God in the silence of all flesh, which our religious doctrines so strongly inculcate; but if rightly carried out, it is one of those helps to the maintenance of religious watchfulness and zeal, which it is proper to avail ourselves of, and which experience has shown to be of great advantage.

There has been manifested in some parts of our society within the last few years, an increasing tendency to introduce the reading of the Scriptures as part of the service of our meetings for worship. With this we have no unity. Those who advocate such a course, are in great danger (if they have not already reached that point) of imbuing the sentiment that a meeting cannot be rightly held without some vocal service; and hence they may be led to abandon the ground of pure spiritual worship, in which the heart is bowed in the presence of its Creator, waiting to feel the quickening power of his Holy Spirit to enable it to offer unto Him sacrifices of His own preparing. Gradually they may come to feel, like persons of some other religious persuasions, that they cannot hold a meeting without a preacher, and thus be drawn back to

that dependence on man, from which our forefathers in the Truth were redeemed.

But we think there is also danger, lest those who see this tendency of the times should err on the other hand, as poor human nature is apt to do, and neglect too much that serious perusal of the sacred volume, from which Christians in all ages have derived so much comfort and instruction. Care in this respect is especially important where there are young persons growing up in our families. A serious responsibility rests upon us, to do all we can to help these forward on their heavenly journey, and it is wise to avail ourselves of such things as may assist in strengthening their love for what is good, and directing their thoughts to religious subjects.

Influence of Trees on Climate.—The subject of the influence of "forestry," or the planting of trees, upon the climate of a country, and of "deforesting," or destroying the forest growth, continues to excite much interest throughout the world, as it is now well established that the climate of many localities has been materially altered by one or the other of these processes. Systematic efforts have been made, in different parts of the world, for introducing a growth of trees where these had never been known, from which important results had followed in many instances. We have before referred to the effect upon the climate of India of planting extensive forests of different species; and we are informed that, as the consequence of a similar experiment, Egypt, which formerly had only about six rainy days, every year, since being replanted on a large scale has already attained to twenty-four.

Among the enlightened measures of the administration of the French government, one which is especially noteworthy, is that of planting immense tracts of land in Algiers, especially with Australian trees namely, the *Acacia mollissima* and *Acacia ophthalma*. Plantations of these trees, started a few years ago, have attained a height, of from nine to twelve feet, and in their rapid growth and great extent have already changed the climate very much—twice as much rain and dew falling in the neighborhood as before.

Under the same auspices sixteen square miles of the swampy, unhealthy country along the coast of the Bay of Biscay, in the department of the Landes, was planted with millions of trees—especially the cork oak and swamp pine—with surprisingly beneficial results, the trees having drained the land so as to destroy the swamp fevers, and to change it into a healthy country with pine forest. Biscay law requires that for every tree cut down two shall be planted, and it is said to be executed with rigorous severity.

Selected.

If all men were perfect, we should meet with nothing in the conduct of others to suffer for the sake of God. But in the present fallen state of human nature, it is his blessed will that we should learn to "bear one another's burdens," and as no man is free from some burden of sin or sorrow, as none has strength and wisdom sufficient for all the purposes of life and duty, the necessity of mutual forbearance, mutual consolation, mutual support, instruction and advice, is founded upon our mutual imperfections, troubles and wants. Besides, by outward occasions of suffering from the conduct of others, the nature and

degree of every man's inward strength is more plainly discovered; for outward occasions do not make him frail, but only show him what he is in himself.

How Printing Ink is made.—It is not very hazardous to assume that a great many persons who have handled printing ink all their working lives have no very clear idea as to how it is made. A vague notion of lampblack and varnish possesses them; but if asked just what ingredients enter into the compound, and how, and in what proportions they are put together, they usually find it difficult to give a satisfactory answer. With the purpose of dissipating the general ignorance as to a point which all printers, at least, should be familiar with, we, says the Record (Boston), went out to South Dedham, recently, and took a walk through the famous ink works of George H. Morrill. And a very dirty walk it was too.

There are five separate buildings belonging to the works, the whole containing one million bricks. Besides these there are eight lampblack houses, with one oil tank of 20,000 gallons capacity and five of 2,000 gallons. The oil from these is fed through a pipe into furnaces, and then burned, the flame being conducted into the lampblack houses, where the smoke is condensed and forms the lampblack, falling on the floors like a black snow storm.

The essential ingredients of printing ink are varnish and lampblack. The varnish is made by boiling or burning linseed oil, and mixing crude turpentine and gum copal. Lampblack is a fine soot gathered from the smoke of resinous substances. The substance used in Morrill's factory is resin, and a heavy petroleum oil. To the soot gathered from the flames of these is added a certain amount of spirit, on the quality of which depends the fineness of the black.

The varnish and lampblack being mixed, they are put together into mixers, and thoroughly amalgamated; the compound is then run through breaking rollers, and finally through eccentric mills, in which the ink, at this stage, is ground fine. It is then put into barrels and kegs, and is ready for use. Before it is turned into the mixer, the varnish is run through a strainer having 100 strands to the inch—the netting surrounding the sides of the strainer, whose bottom is perforated, so that all dirt and foreign substances sink and pass off, while the varnish passes through the strands, clear and pure. Dirty as an ink factory is, the most scrupulous cleanliness is required in handling and packing the ink—the barrels in which it is put being free from all dirt.

The color of printing ink depends on the quality of the lampblack used in its composition; the working quality depends on the varnish. So that in order to make good ink, the greatest care and skill must be exercised in the manufacture of these ingredients. Most people would naturally suppose all lampblack to be alike and of a uniform hue; but at Morrill's factory may be seen specimens of the substance, which contrast in color as strongly as a heap of sand and a raven's wing. The best lampblack is of an intense and glossy black; the poorest qualities of a dull brown. It makes inks of various kinds, varying in price from fourteen cents to five dollars per pound. His average daily product is 2,000

pounds; but when the works are run at nights, as frequently happens, this is increased to 3,000 pounds.

A BETTER DAY.

Yes! there will come a better day,
I see it but not nigh;
The threatening clouds will pass away,
And leave a brighter sky.

They whom the wintry storms abide,
Shall deepen in the root,
Shall spread their branches far and wide,
And yield both flower and fruit.

The church has now her sackcloth on,—
The precious seed lies low;
White men were sleeping, tars were sown,
By an unwearied foe.

Athenian like, this restless age,
Is seeking something new;
This spirit e'en the church invades,
And would our faith undo.

Alas! in this enlightened day,
Some hold as idle dreams
The ancient faith: the good old way,
Too straight and narrow seems.

The faith our fathers suffered for,
The doctrines which they taught,
Are by professors of their name,
Despised as things of naught.

For this, a faithful remnant mourns,—
Their hearts are filled with fears;
For Zion's sake they cannot rest,
But strew their way with tears.

But there will come a better day,
I see it, but not now;
Then lift each drooping head in hope,
And clear each anxious brow.

Redeemer! Thou canst make these storms,
Work out Thy sovereign will;
The raging of the winds and waves,
Thy purposes fulfil.

Many are straying from the fold,
Far from the beaten track,
In which our fathers trod of old;
Oh! bring these wanderers back!

Restore the strength and zeal of youth,
When Barclay, Fox, and Penn,
Displayed a banner for the Truth,
Before their fellow men.

Oh! keep me with thy little flock,
Thy poor and lowly tie,
Which though the world deride and mock,
Is owned and loved by Thee.

The Truth,—the same our fathers knew,—
Shall yet revive and reign;
And they who closely yield thereto,
Shall lift their heads again.

Bring round in Thy appointed time,
A better, brighter day,
And cause Thy face again to shine,
And chase the clouds away.

Speak kindly to the erring!
Thou yet mayest lead him back,
With holy words, and tones of love,
From misery's thorny track,
Forget not, thou hast often sinned
And, sinful yet must be—
Deal gently with the erring one,
As God has dealt with thee.

From the point of view of almost unvarying success, the farmer's life becomes beautiful, poetic. Every thing is an aid and help to him. Nature puts her shoulder to his wheel. He takes the winds, the clouds, the sunbeams into partnership, and asking no dividend, they let him retain all the entire profits.

Selected.

Weather Warnings.—The British Board Trade has published, for the benefit of seafarers, the following remarks on the appearance of the sky: A rosy sunset presages fair weather, and a bright yellowish sky in evening indicates wind, and a pale yellow wet weather.—A neutral gray is a favorable sign in the evening, and an unfavorable one in the morning. If the forms of the clouds are soft, undefined, and feathery, the weather will be fine; but if the edges are hard, sharp, and well-defined, it will be foul. Any unusual lines bounding the clouds betoken wind or rain, while quiet and delicate tips bespeak fair weather.

Dr. Fothergill.—The eminent physician John Fothergill, was a humble, conscientious and consistent Friend, and was much employed in important services for the religious society of which he was a member. Dr. Thom in his Biographical Dictionary, informs that he was born at Carr End, near Richmond in Yorkshire, in 1712, he graduated Edinburgh in 1737, and after making the tour of Europe, settled in London, where he maintained a large and lucrative practice. Being deeply interested in natural history and rural economy, he laid out at Upton a large garden in which he collected and acclimated such exotic plants as are useful in medicine to the arts. Dr. Fothergill wrote numerous treatises on therapeutics, pharmacy, &c.

He was a coadjutor of Howard, in his efforts to reform the management of prisons. Franklin once wrote of him. "I can hardly conceive that a better man ever existed." He died in 1780. This worthy man was a son John Fothergill, and brother of Samuel Fothergill, both of whom were eminent ministers and diligent laborers in the Lord's service.

Dr. Fothergill acquired wealth by his profession, but seems to have valued money little, except as a means of doing good, and relieving the distresses of his fellow creature. The following is one of many instances who are related of his generosity and benevolence. A respectable man who had a large family support on a salary of £50 per annum, was brought into a great strait when epidemic disease seized upon his wife and five of his children. In this state of distress, he greatly desired to have the advice of Dr. Fothergill but dared not apply for it, from a consciousness of being unable to reward him for his tendance. A friend kindly offered to accompany him to the doctor's, and give him his fee. They took advantage of his hour of absence, and after a description of the severe cases, the fee was offered and rejected, but note was taken of his place of residence. The doctor assiduously called from day to day until his attendance was no longer necessary. The grateful man, anxious to return some evidence of the sense he entertained of services, strained every nerve to accomplish it; but his astonishment was great, when Fothergill, instead of receiving the money offered, put ten guineas into his hands, desiring him to apply to him without hesitating in future difficulties.

Selected.

An ingenious application of photography has been made to indicate when locks have been tampered with, although it does not, however, prevent tampering. In many cases, to make certain that tampering with a lock will be uniformly discovered is enough

prevent any attempt to open them. The application has been made with success to the cars on the railroads acting as bonded carriers in the transportation of goods in bond, under the act of Congress authorizing such transportation. Simple padlocks are used, provided with the custom-house seal. This is a small piece of glass, which is passed over the keyhole, and held by a spring in such a way that it cannot be removed except by breaking the glass. The seals are made by etching in New York large sheets of glass so that they shall be covered with irregular figures that cannot be duplicated. These are sent to the Treasury department at Washington where they are photographed. These photographs are taken, and then the glass and the photographs are cut into small squares, and each square of glass with its photographs, is forwarded to the officers in New York. When a car is locked one of these seals is put over the keyhole, and a photograph is forwarded to the officer of the destination to which the goods are shipped. A comparison of the photograph with the seal one shows whether the lock has been opened or not.

For "The Friend."

Meetings for Discipline.

In the management of our meetings for discipline, the Society of Friends act on the theory that the Supreme Head of the Church is the present and controlling power, and that those who take a visible, active part in the proceedings, ought to be careful to act as in His presence, and with submission to His will. The apostle declares, "One is your Master, even Christ, and all ye are brethren." Here this is known and felt in our meetings for business, there is a reverent dependence on the Divine Will for guidance and direction in the important concerns which are to be considered and decided upon; those who speak do it with a proper respect for the views and feelings of others, and with that care and caution which becomes poor fallible mortals, who are endeavoring to do the Lord's work.

It is instructive and edifying to witness the transaction of church affairs when so performed. But it is evident that this reverent dependence on Divine power must be maintained, or our system will lead to confusion and disorder. As that sense of holy solemnity which is at once the crown and the safeguard of our assemblies, withers away, and the feelings and views of our members become more outward, there will be less and less check upon that disposition which leads men to propose measures and make speeches, from a mere hope of attracting attention to themselves; and less restraint upon those who are too rashly to reach forth the unbidden and to stay the trembling ark. We may therefore expect, that in proportion as the love and power of truth decay in a meeting, we shall find crude propositions, inconsiderate speeches, wordy debates and various extraneous matters taking the place of that quiet clinging after Divine judgment, the few words seasoned with grace, and the general solidity and solemnity with which the business meetings of this people have been often so remarkably favored.

In the transaction of its business, at the annual gathering of Philadelphia Yearly Meeting, there has often been much to comfort those who are zealously concerned for the

law and the testimony; but there have been occasions, and it is feared more frequently in the last few years, in which a sufficient guard has not been placed over their lips by some of our members; and the fear has arisen lest this tendency should increase among us, to the injury both of individuals and the meeting. Such also would seem to be the case in London Yearly Meeting, for we observe in the reports of its recent sitting, that the tendency to talk had become so burdensome, that the committee on arrangements proposed to invest the clerk with authority to silence any speaker who might introduce irrelevant matter, or become tedious, or speak too frequently. It is truly sorrowful that the dignity of our meetings should be so lowered, as to render it necessary to devolve such duties on a clerk; reminding one of the Israelites of old, who pleaded with the prophet Samuel to appoint one to be a king over them, like the other nations, instead of having the Lord alone for their king. We should fear that the effect of conferring such powers on a clerk, would be to lead to other changes in our meetings for discipline, which would be undesirable and hurtful.

There are various important committees of the Society, such as those having charge of our schools, of the Indians, &c., whose duties are of a mixed nature. In these there are financial, educational and business arrangements to be considered and disposed of; but in their deliberations the religious element should not be lost sight of. The sense of a little overshadowing of Heavenly goodness, tendering and solemnizing the hearts of those present, has often been very refreshing to those Friends engaged in such services. There is, however, danger that the attention may become so absorbed in the suggestions and considerations an active intellect may bring forward, of a business or intellectual character, that sufficient care may not be taken, and sufficient time not be given, to seek that feeling of Divine approbation which should season all our efforts to promote the welfare of our religious Society, and of the concerns which originate with it.

The Ant Lion.

On the twenty-ninth of August, while hunting spiders among the rocks on the hill north of Bartholomew's pond in South Danvers, Mass., I unexpectedly found the pit of an ant lion (*Myrmaleo immaculatus* De Geer), in a clear space under the shade of a large boulder. The pit was about two inches in diameter and one deep. The insect himself was hid at the bottom, but when I dropped bits of earth into the hole he showed his position by throwing up sand. I then dug him out and took him home with me, where I put him into a bowl of dry, coarse sand, such as is used by masons for mortar. He remained buried for several days, but finally came to the surface, dug his pitfall, and gave me an opportunity of observing his habits. At first he was so timid that as soon as any one approached he stopped where he was and remained motionless until left alone. If his pitfall was destroyed he dug a new one; but during all the time I kept him I never saw the whole process of digging it. When taken out of the sand and laid on the surface he would keep quite still for a few moments, then retreat backward, by jerks, under the sand. He never moved forward but always backward, by the contractions of his

abdomen as much as by his feet, making a furrow through the sand. He seldom traveled an inch in one direction, and often made a complete circle in that distance. I think he commenced his pitfall by making a circle of this kind, and afterward throwing out the sand from the centre. In digging he used his flat head and jaws, which were pushed under several grains of sand and then jerked upward, throwing their load sometimes as far as six inches, and always far enough to avoid leaving a ridge around the pitfall. When the pit was finished he was entirely concealed beneath it, except his jaws, which were spread apart horizontally at the bottom. The surface of the pit being as steep as the sand could be piled up was very easily disturbed, and when an insect ventured over the edge the ant-lion was apprised of it at once by the falling sand. He immediately began to throw up sand from the bottom, deepening the pit and causing the sand to slip down from the sides and the insect with it. The ant-lion seized it with his long jaws and held it up above his head until he had sucked all he wanted from it, when he threw the remainder out of the hole and repaired the trap. On the under side of each jaw is a groove extending from one end to the other, and partly filled by the slender maxilla which lies in it, forming a tube, one end of which passes into the insect which is bitten, while the other opens near the mouth of the ant-lion. After eating he became more timid, and sometimes would not take a second insect. If, however, several were put into the pit at once, he would bite one after the other until all were killed, before deciding on which to begin. I fed him two or three times a week, usually with house-flies, cutting their wings off and letting him take them in his own way. In October, having occasion to travel some distance, I put him in an ounce bottle half filled with sand, corked him up, and carried him with me in my bag. In about a week I gave him a large house-fly, which he did not catch, not having room enough in the bottle to make a pitfall. I gave him no more food till the next March. Meanwhile he remained for several months on a shelf in my room. Occasionally I tipped him out and always found him lively enough to right himself if turned on his back, and to retreat. In January he was packed up in my trunk for more than a week, and when I opened it, after it had remained several days in a warm room, I found him as lively as when first caught. He afterwards became quite torpid again in a cold closet, where he remained through the rest of the winter. About the first of March, when flies began to be plenty, I commenced to feed him again. He found it rather awkward to catch insects in the bottle as there was not room enough to make a pitfall, and his inability to move forward made it hard for him to seize an insect unless he met it directly between his jaws. He soon, however, made pitfalls half an inch in diameter, which answered the purpose. Sometimes he lay on the surface of the sand with a few grains scattered over his back to conceal him from notice, and his jaws extended on the surface. If a fly was put into the bottle it would circle around close to the glass and usually run over the ant-lion's back. He would jerk up his head and attempt to seize it, which he seldom succeeded in doing the first time. If he caught a leg or wing he was unable to move nearer and shorten his

hold, and the fly escaped. He would often throw up the sand and try to undermine the fly. He would sometimes work an hour in these ways before the fly would get into a favorable position. I fed him every day or two until May 15th, when he spun a spherical cocoon around him, and remained enclosed until June 25th, a very hot day, when he came partly out and leaving his pupa skin half in the cocoon appeared as a perfect fly but did not spread his wings completely.—*American Naturalist.*

Selected for "The Friend."

The following extracts are from John Barclay's Letters. They may be carefully read and seriously pondered at the present time: "The discouragements of the day I have never seen so deeply before, though I am not blind to the encouraging features: Oh! how short are we of what the Lord would do for us as a people, were we only simple, sincere, plain, humble enough! If we go on but as we do, I fear, notwithstanding all that is stirring, we shall as a Society, be weaker than we now are."

"It is in my view of much importance, to endeavor to maintain entire the 'uncorruptness,' the genuineness, the unsophisticated artlessness, which is of the Truth. Every little habit, every compliance with custom in things that are thought indifferent, and which trenches upon these, endangers the tender principle of life; and indirectly, perhaps almost imperceptibly, lands us in bondage, impedes us in a straightforward, unaffected course of acting, thinking and judging. Thus the mind and character becomes involved, and prejudicially affected."

"Ah! the simplicity of a true babe in Christ, is what we want most: a little of this goes a great way; it is the faith which pleases God, and removes the mountains; and by which we are to walk, rather than by sight: it leads to look not at self with anxiety, however we shall be provided either with discernment, courage, or what else is needed; but to rest in the Lord, and cast our burden on him, knowing he is ready to sustain such, so that they shall lack nothing; nor are they much moved by what arises to perplex, discourage, or prove them, trusting over all in never-failing goodness."

"No divination can prevail against the humble, teachable followers of our Lord: they are preserved in the hollow of his hand, and under his wing; and he delights to tabernacle with them. Oh! that nothing may turn these aside from following on to know the Lord in the way that he leads, the good old way, in the footsteps of the flock; whose faith they may safely follow."

Singular Manners and Customs of the Hornbills during the Breeding Season.—No sooner has the hen commenced the labor of incubation, say several trustworthy observers on this subject, than the male walls up the hole in the hollow tree in which the hen is sitting on her eggs, until there is only room for the point of her bill to protrude, so that until her young birds are hatched she remains confined to her nest, and is in the meantime assiduously fed by her mate, who devotes himself entirely to this object. This habit has been testified to not only by Tickell, Layard, and other Indian naturalists concerning some of the Asiatic species, but is also spoken of by Dr. Living-

stone in the case of hornbills met with during his African explorations, and there appears to be no doubt of its authenticity. In Sumatra, in 1862, Wallace heard the samestory from his hunters, and was taken to see a nest of the concave-casqued hornbill, in which, after the male bird had been shot while in the act of feeding its mate, the female was discovered walled up. "With great difficulty," Wallace tells us, "I persuaded some natives to climb up the tree, and bring me the bird. This they did, alive, and along with it a young one, apparently not many days old, and a most remarkable object. It was about the size of a half-grown duckling, but so flabby and semi-transparent as to resemble a bladder of jelly, furnished with head, legs, and rudimentary wings, but with not a sign of a feather, except a few lines of points indicating where they would come."—*Nature.*

For "The Friend."

Errands of Mercy.

TRACTS ON "THE FOURTH."

Feeling some love for the sailors, I took a bundle of tracts, and thought thus: what a rough day for this work! true—but it is better to face the Soul Destroyer than to be flanked by him: so the path seemed plain. The first notable incident was in Baitbridge street. "Friend, hand me one," said a pallid, but bright faced young man, sitting on a step, recovering from a debauch, and stretching out his arms, to get some solace for an accusing conscience. The bundle was not wrapped—he could see what it was. Looking him in the face inquiringly, and then turning over the tracts, my eye fell on "John Davis." Eagerly, as if anticipating both my thought and act, he started up with emotion, saying "Does he say how bad he was himself?" What hidden agonies in those significant words! This opened an interview, which ended with mutual encouragement: the teaching of it being "Cling to Jesus." "He sticketh closer than any brother." The next incident was in the same street. From the window of a groggery came a voice, "come in here." "Speaking to me?" "Yes sir." A countenance anxious and downcast, drew me in. "I owe ten dollars—I have to pay it to day. Oh?" * * A few minutes sufficed to hear and to answer the tale of woe and degradation. A little further on a group of children quietly enjoying the outbreaking subbeans, attracted my attention; but before offering, or even showing my wares, a clear-eyed boy said, "Give me one for my sister; she is sick." The group increased to a crowd; all quiet; and a blessed opportunity, from which it was hard to break away. The next was a family, children and parents, on the steps; a likely set, I thought; but on offering some, I was answered thus, with a sneer, "We dont read them, we are Catholics." Along the shipping I observed how often the first salutation was from the sailors, thus, "Have you them for us?" and many touching devotions tended to settle on my mind the conviction that a little more dealing with souls, and less with merchandise, would be good for us of the large cities. For instance, a sailor remarked, "When I am in Boston, I can go into a nice quiet reading room; many of us go there: we like it. But here we don't find any." Why not inquire into this, and see if there is a sailors' reading room or Home, furnished with means of mental improvement, a shelter from city vices;

and if there be none, to see what is for Christian people to do.

This little errand wound up with a reflection on the many channels of crime and licentiousness, conspicuous in so short a sojourn in their midst. The practical query is: shall these floods of iniquity be stayed? Or shall these souls be rescued? Here are causes here are effects. Here are great powers urging their increasing momentum against religion, against domestic happiness, against national life! What is to be done? how to be stopped? Not by the force of per law alone; not by prosecutions and jail Love—heaven directed love alone can do. The various channels through which this love must operate, will be seen by those who labor under its influence. We must have protection in the law against open violence; and it right to visit upon crime committed, its just appropriate punishment. But how is it to be presented and checked, but by Christian love working through her varied means and influences, upon the fountain waters of the streams of society, and thus upon nationalities. We want the indefatigable clean-handed working-men and women, love-committed, to go between the tempted ones and the law avenger. The great truth of the Second Commandment, which makes every man his brother's keeper, needs to be lived up to, assented to, only. The reign of intemperance, lasciviousness, and the innumerable transgressions of self-indulgence, call for commerce every-day work from every soldier of the cross; just in what way, each one must judge for himself.

But to wrap one's self up in non-interference, saying, "it is not my business," "religionists do that," or "my duties don't permit me," what is this but to "make the commandment of God of none effect." What a thy thoughts about? Are they on God, as his kingdom, his goodness? What art thou seeking? "First the kingdom of Heaven as the righteousness thereof," believing that "things needful will be added?" Then canst thou be neglectful of that law which makes every man thy brother, and every man thy neighbor, to whom is given thee opportunity to communicate? What, if we give our money to print tracts, our thoughts at time in part to write and prepare them? We get up meetings and lectures, and various public demonstrations to uphold virtue. It is well as far as it goes, when well do. But where are the great nurseries of vice? Whence come the poisons by which our youth are baited? Let us look to it. There are ways of reaching them. Love will reach those ways. Love will even heal the poisoned souls. Time is short: days are passing; they don't come back: "work while it day." Y. W.

Germanatown, 7th mo. 4, 1871.

Number of Farms in the United States.—The following statement of the number of farms throughout the United States may be interesting. Beginning with the smallest, there are 52,642 farms of 3 acres and under 10 acres; 157,810 of 10 acres and under 20 acres; 624,520 of 20 acres and under 50 acres; 607,610 of 50 acres and under 100 acres; 486,239 of 100 acres and under 500 acres; 20,289 of 500 acres and under 1000 acres; and 5,345, 1000 acres and upwards. The total number of farms is 1,942,241.

For "The Friend."

Galileo.

The interest which has ever been felt by literary and scientific world in this eminent philosopher and amiable man, has been fresh quickened by the publication within a year, of a series of letters addressed to him by his eldest daughter, who as a nun, under the name of Maria Celeste, was a inmate of the Franciscan Convent, St. Matthew, Florence. The details of his trial before the Inquisition, extracted from the original papers yet preserved in the Vatican, have also recently presented to the public by M. de l'Épinois. Their perusal fills the mind with a tide of mingled emotions. Pity for the poor victim of persecution rises spontaneously; pity for the persecutors, among whom there was no doubt some intellectual brightness, associated with hypocritical pretence of zeal for religion, which is of slower growth, and the result of mental and moral rot. A righteous indignation is felt at the inhuman system which endeavors to fetter the mind of thought by the severest outward penalties; and pretends to promote the cause of Truth and righteousness by cruelty and deceit.

A work entitled "The Private Life of Galileo," has been recently issued from the press, which contains many interesting details from which the following extracts are taken.

Galileo Galilei was born at Pisa in 1564. His father though a Florentine noble, and of great talent and learning, was in straitened circumstances. Anxious that his son might escape the trials of that poverty, with which he had been compelled to struggle, he determined to educate him as a physician, with this intention sent him to the University of Pisa. Galileo was then seventeen or eighteen half years old, and was already well versed in Latin and Greek, and an excellent student. For three or four years he followed the usual course in medicine and philosophy. In the latter, we are told, that he was in the habit of examining an assertion to see what was worth, instead of relying on the weight of authority. This gained him the reputation of being the narrow-minded professors of being led by a spirit of contradiction.

The connection of the great bronze lamp which hangs in the cathedral at Pisa with Galileo's earliest mechanical discovery, the pendulum, is well known. Viviani says, that he observed the unerring regularity of the oscillations of this lamp, and of other swinging bodies, the idea occurred to him of an instrument might be constructed on this principle, which should mark with accuracy the rate and variation of the pulse. An instrument he constructed, after a series of careful experiments. This invention, though imperfect, was hailed with delight by the physicians of the day and was soon taken into general use, under the name of *pulsilogia*.

At the time of which we are speaking, the study of mathematics was completely neglected in Italy. The names of Euclid and Archimedes were but empty sound to the mass of students who daily thronged the academical halls of Bologna, the ancient and the free, of Padua, and even of learned Padua. Galileo's undervaluing a science in which he was assured he was well versed, considered the time spent in the study of mathe-

matics would be so much time wasted in the case of one who was destined to the medical profession. He not only abstained from teaching Galileo what he himself knew, but endeavored to prevent his obtaining knowledge from other sources, assuring him that it would be time enough to enter upon such a new pursuit when his medical studies were finished. But Galileo was not to be thus put off.

He persuaded one of his father's friends, who was in the daily habit of visiting their house, to give him some instruction, and though this was discontinued before the completion of the first book of Euclid, he finished without further assistance the whole six books of that distinguished Geometrician.

"Convinced at length, not only by the fact of the boy's secret studies, but by the rare facility with which he invented various new problems, that in truth his son was a born mathematician, Vincenzo Galilei withdrew his opposition, and from that time abandoned all hope of Galileo making his fortune in the practice of medicine."

In 1586, at the age of twenty-two, he composed his first essay, on the Hydrostatic Balance. This was followed by a treatise on the position of the centre of gravity in solid bodies, which however was not printed till 50 years after. In 1589 he was appointed Mathematical Professor at Pisa, with a salary of only 60 crowns per annum—about £15. Most of the professors, as well as the heads of the University, were staunch disciples of Aristotle, and were therefore not well disposed towards one, who even when a student, had dared to think for himself, and to disregard the authority of their favorite author. He remained but a short time in this position, and in 1592 was chosen by the Venetian Senate to the Mathematical chair of Padua, with a yearly stipend of 180 florins, about £32 English.

"The whole period of Galileo's residence at Padua was one of unceasing industry. His lecture-room was filled to overflowing, and he had a large house full of private pupils. Among the many treatises which he composed during the first few years of his professorship, may be mentioned the treatise on Fortification, that on Mechanics, on Gnomonics, besides many others, all written for, and circulated in manuscript among, his disciples, by whom copies were scattered through almost every country in Europe. From his carelessness in not attaching his name to many of these writings, a carelessness which probably arose from his slight opinion of their value, it happened in more than one instance that all which was most precious in them was adopted by some impudent plagiarist, and put forth as his own invention. As an example of this, it may be sufficient to mention the case of Baldassare Capra, who, after having pirated Galileo's geometrical and military compass, now called the sector, wrote a book in which he endeavored to prove that Galileo, who had invented this compass about the year 1597, was the plagiarist. Galileo, who had dedicated his treatise on the use of the compass to Prince Cosmo, took some pains in this instance to prove his claim to the invention, and so far succeeded that Baldassare Capra's book was burned by order of the Senate.

"From the year 1597 Galileo seems to have turned his attention particularly to the manufacture and improvement of various scientific instruments. From his memorandum-book

we find that, from the 5th of July, 1599, he took a workman of the name of Mazzoleni, with his family, to lodge in his house, in order that the manufacture of instruments might proceed under his personal direction, and that his own inventions and improvements might be less liable to piracy."

In this round of employment his time was spent, until in 1610 he accepted the position of Mathematician and Philosopher to Cosmo, 2nd Grand Duke of Tuscany. One principal object in making the change was, that he would then be able to devote his time, with less interruption, to those scientific studies and experiments in which he so greatly delighted, and have leisure to prepare for the press the results of his unwearied labors. The extent and variety of which were truly remarkable.

The year 1609 is memorable as the date of Galileo's invention of the telescope. He thus describes his discovery in a letter to * * * "You must know, then, that about two months ago there was a report spread here that in Flanders some one had presented to Count Maurice (of Nassau) a glass, manufactured in such a way as to make distant objects appear very near, so that a man at a distance of two miles could be clearly seen. This seemed to me so marvellous that I began to think about it: as it appeared to me to have a foundation in the science of perspective, I set about thinking how to make it, and at length I found out, and have succeeded so well that the one I have made is far superior to the Dutch telescope. It was reported in Venice that I had made one, and a week since I was commanded to show it to his Serenity and to all the members of the Senate, to their infinite amazement. Many gentlemen and senators, even the oldest, have ascended at various times the highest bell-towers in Venice, to spy out ships at sea, making sail for the mouth of the harbor, and have seen them clearly, though without my telescope they would have been invisible for more than two hours. The effect of this instrument is to show an object at a distance of say fifty miles, as if it were but five miles off."

Galileo himself seems at first to have been unconscious of the immense importance of his discovery. Writing, in 1609, to Michel Angelo Buonarroti the younger, he mentions casually that he had introduced some improvements into the manufacture of telescopes, and that perhaps he might make some further discovery. He had used the telescope to make observations on the moon, subversive of the crystalline theory then in vogue, but the discovery of Jupiter's satellites took him quite as much by surprise as it did the rest of the world."

(To be continued.)

Knowledge cannot be truly ours till we have appropriated it by some operation of our own minds. The best writers on property in land attribute that right to the first proprietor—having blended his own labor with the soil.—*Macintosh.*

A Piece of Steel in the Eye for Twenty-nine Years—Singular Results of a Surgical Operation.—Twenty nine years ago, while building the Tomlinson bridge in New Haven, Connecticut, of No. 30 Wooster st., in this city, was injured in the right eye by a small and sharp piece of steel, which flew from a

steel roller as the result of a blow. It pained him for several days, but gradually the pain wore off, and for many years he felt no other inconvenience from it than this—that he would occasionally see objects double. The eye looked somewhat different from the other eye, but not to any marked degree. Gradually it began to lose the power of sight. This was many years after the accident.

Finally the eye lost all power of sight—became totally blind. It did not present such an appearance however. In this way it continued for fourteen years, causing, if we are correctly informed, no pain. About six weeks ago a boil made its appearance on the inside of his right nostril. Its obstinately painful character led him to puncture it with the small blade of a penknife, when out came, among some purulent matter, the identical little bit of steel which had entered his eye twenty-nine years ago! The sore healed, but afterward he became conscious of a dimness in his remaining (left) eye, as if there was a veil over it. He consulted a New York oculist, who found it to be the result of sympathetic action from the nerves of the other eye, and advised him to have the right eye (which had been for some years totally blind) removed from its socket. This, he told S. H., could save him from becoming totally blind. After returning home he decided to do this. The patient was put under the influence of chloroform and the eye extracted, for a glass one in due time to take its place. Curiously enough, any ray of light that enters the apartment pains the empty socket of the departed eye. Even a picture with a gilt frame, hanging on the opposite wall, had to be turned face to the wall, the reflection of the gilt frame in the darkened room being painfully perceptible. This sensitiveness, however, is rapidly wearing off, if it be not already gone, and he will soon, no doubt, be out of doors again.

In a world of dangers and difficulties, like a desolate, thorny wilderness, how precious, how comfortable, how safe, are the leadings of Christ, the good Shepherd; who said, "I know my sheep, and am known of mine."—*J. Woolman.*

THE FRIEND.

SEVENTH MONTH 22, 1871.

SUMMARY OF EVENTS.

FOREIGN.—The French Official Journal pronounces the alleged letters to the Pope a forgery. On the 14th a terrible explosion occurred at the powder works of St. Marie, Vincennes. The accident occurred from the unloading of some powder carts in too close proximity to the machinery used in the preparation of projectiles. The destruction of property was great, but the loss of life has been comparatively small, only six persons having been killed.

Dupanloup, Bishop of Orleans, having declined the appointment of Archbishop of Paris, it has been offered to Guibert, Bishop of Tours, who has accepted it.

The committee of the Assembly on the re-organization of the army has adopted the principle of compulsory service, and the National Guard will, therefore, be disbanded throughout the country.

Thiers informed a deputation of the members of the Left in the Assembly, that the state of siege in Paris will shortly be raised, and that the capital will be removed to that city after the recess in the Tenth month next.

The Minister of Marine, in an address before the Assembly, gave explicit contradiction to the report which obtained publicity that a thousand women, arrested in Paris as incendiaries, after the occupation of the Versailles army, were to be transported to Cayenne.

Americans in Paris are endeavoring to secure possession of Communist prisoners as colonists. They are wanted for Lower California, Arizona, and Colorado.

The French government is negotiating with the Germans for the restoration of four hundred railroad cars seized during the war.

The effective strength of the French army is reported at 230,000 men.

The military commander of Paris has notified the proprietors of theatres, cafes and other places of public resort, that they must all be closed at midnight.

The government has dispatched a representative to induce the British government to a modification of the treaty of commerce between France and England which was made in 1860.

The Assembly from provinces occupied by the German troops, are earnestly pressing the policy of anticipating future payments of the indemnity, so as to get rid of the Germans at an earlier period than the treaty proposes.

Owing to delay caused by certain technicalities, the delivery of the first half million of the indemnity to the Germans is not yet consummated.

A great fire was occasioned at Rheims on the 16th, by the explosion of a quantity of petroleum. Fifty persons were killed and wounded by the explosion, and many buildings in the business portion of the city were destroyed.

A Berlin dispatch says, the regular diplomatic representative to France will be postponed until after the complete evacuation of French territory by the German armies.

A Prussian journal gives the following summary of the capture of a galleon by the Germans in the late war: France, viz: 5,817 cannon, of all calibres; at Sedan 490; Toul, 197; Strasbourg, 1070; Metz, 541; Thionville, 200; Longuy, 200; Paris, 1959. Mitrailleurs, 171. The number of prisoners 445,769. This, with the heavy indemnity and the wide spread devastation, makes an ample reparation for injury done.

The Provincial Correspondence says, Germany watches with calmness and sympathy the re-development of France. Her only desire is to bring about, as speedily as possible, the re-establishment of friendly relations.

The Minister of War in Austria reports, that that country is actually able to furnish an army of 650,000 men. Count Von Beust, in a speech supporting the estimates, said now was the best time for thoroughly organizing the army without creating distrust. The Austrian government has formally ratified the naturalization treaty with the United States.

Cuba has been excited in the Spanish Cortes upon the Colonial policy of the nation, introduced by the opposition, who demand a vigorous prosecution of the war to prevent the loss of Cuba. It was resolved that the island should not be sold to the United States, but must be kept at any cost.

A deputation from the American Evangelical Alliance was received by Prince Gortschakoff a few days since, and their address to the Czar was presented and favorably received. The address consists of an earnest and able plea in favor of freedom of conscience, and entire religious liberty, and the Czar is entreated to confer these blessings on all his subjects.

The London Times makes the New York riots the text for an article upon the condition of affairs in Ireland, which concludes as follows: "If Irish feuds are as implacable in America as they are in Ireland, and more sanguinary, Irishmen must ask themselves whether they are not more responsible for the troubles in Ireland than English misrule."

In the House of Lords, during the debate on the army reorganization, Earl Derby astonished the tory members by denouncing the purchase system and proposing a fair scheme for the retirement of officers. The Earl of Carnarvon is thought to have been responsible for the Earl Derby's arguments.

The arsenal at Rio Janeiro has been totally destroyed by fire. The loss exceeds \$1,500,000.

A London dispatch of the 17th says: Prince Gortschakoff has expressed to the deputation of the American Evangelical Alliance the sympathy of the Czar with the object of their prayers, viz, the advancement of the cause of religious liberty in Russia.

It is officially announced that the Asiatic cholera has made its appearance in several places in Poland.

The North German Gazette sharply reproves the Catholic Alliance in Germany for their encroachments on the civil power.

London, 7th mo. 17th.—Consols, 95 $\frac{1}{2}$. U. S. 5-20s of 1862, 92 $\frac{1}{2}$; of 1867, 91 $\frac{1}{2}$; ten-forties, 91 $\frac{1}{2}$.

Liverpool.—Uplands cotton, 8 $\frac{1}{2}$ a 9 $\frac{1}{2}$; Orleans, 9 $\frac{1}{2}$ d. California white water, 11s. 6d.; red water, 11s.; red spring, 10s. 4d. a 10s. 6d. per 100 pounds.

UNITED STATES.—Miscellaneous.—On the 12th savage and disgraceful riot occurred in New York, consequence of an attempted parade of the Orange Rifles, a branch of the 69th Regt. The actions of the Irish Catholics brought them into collision with the police and military who were ordered to protect a procession. In the conflict about forty persons were killed and four or five times that number wounded many of whom have since died. About 200 of the marchers were taken to places in Philadelphia.

The number of interments in Philadelphia, from the first to the eighth of this month, was 379, including 2 children under two years of age. There were 81 dead of cholera infantum. From the 8th to the 15th the interments numbered 460, including 293 under two years of age. There were 2 deaths of cholera, 5 of cholera morbus, and 113 cholera infantum.

The President has directed the Attorney General rigidly enforce the bill passed for the suppression of outrages in the South, and especially in North Carolina. Additional assistant attorneys will be appointed, at the law strictly enforced every where in the South.

The latest revised tables at the Census Office show the following aggregate population of all the States and organized Territories. The uncivilized Indians do not seem to be included. White, 33,681,580; colored, 4,878,323; Indians, 25,773; Japanese, 55; Chinese, 14; total, 38,595,737.

Ely S. Parker, Commissioner of Indian Affairs, has resigned in consequence of disagreements with the Board of Indian Commissioners. President Grant, his letter accepting General Parker's resignation, bears testimony to his integrity and ability. He says, "My management of the Indian bureau has been in entire harmony with my policy, which I hope will tend to civilization of the Indian race. It has also been a just and discreet." General Parker is a Seneca Indian, a was General Grant's chief of staff throughout the late war.

Markets, &c.—The following were the quotations on the 17th inst. New York.—American gold, 111 U. S. sixes, 1881, 1115; ditto, 5-20s, 1862, 114; ditto, 1867, 112 $\frac{1}{2}$; ditto, 10-40, 5 per cents, 112 $\frac{1}{2}$. Superfine flour, 24-40 a 55; finer brands, 25-25 a 58.75. No. 1 Chicago spring wheat, 81.35; No. 2 do, 81.38 a 81.6 red western, 81.37 a 81.40; amber do., 81.44 a 81.45 white Michigan, 81.50 a 81.55. Oats, 66 a 70 Western mixed corn, 71 71 $\frac{1}{2}$ cts.; yellow, 74 choice white, 82 cts. Middling cotton, 20 $\frac{1}{2}$ a 21 $\frac{1}{2}$ Philadelphia.—Cotton, 21 a 21 $\frac{1}{2}$ cts. for uplands New Orleans. Flour, 5 a 8.50 per bbl. Old western, 81.45 a 81.50; new southern, 81.35 a 81.50 New rye, 90 cts. Yellow corn, 72 a 73 cts.; white western, 71 cts. Oats, 64 a 60 cts. Lead, 10 $\frac{1}{2}$ cts. Cloves seed, 9 a 10 cts. Timothy, 4.50. The arrivals a sales of beef cattle at the Avenue Drove-yard, reach about 2,800 head. Extra sold at 7 $\frac{1}{2}$ a 8 cts.; fair good, 6 a 7 cts.; and common 4 a 5 $\frac{1}{2}$ cts. per lb. of sheep, 17,100 sold at 5 a 5 $\frac{1}{2}$ cts. per lb. gross. Hogs sold at 7 a 7 $\frac{1}{2}$ cts. net for prime corn feed. Chicago No. 2 spring wheat, 81.16 $\frac{1}{2}$ a 81.17. No. 2 mid corn, 51 $\frac{1}{2}$ cts. No. 2 oats, 49 $\frac{1}{2}$ cts. Rye, 59 a 60.00 Barley, 75 cts. St. Louis, Cotton, 10 $\frac{1}{2}$ cts. No. 2. Middling, 21 a 21 $\frac{1}{2}$ cts. No. 1, 21.25. No. 2, 20.42. Barley, 70 cts. Rye, 55 a 60 cts. Lead, 1 10 $\frac{1}{2}$ cts. Baltimore.—Amber wheat, 81.50 a 81.55; gold to prime red, 81.38 a 81.55; common fair to bid, 81.2 81.35. Mixed western corn, 70 cts.; yellow, 72 a 73 southern white, 76 a 78 cts. New oats, 50 a 60.00. Corn, 66 a 70.00. New southern, 81.35 a 81.50 wheat, 81.21 a 81.24. Corn, 55 a 56 cts. Oats, 50 cts. Barley, 80 a 90 cts. Lead, 10 $\frac{1}{2}$ cts.

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Galileo.

For "The Friend."

(Continued from page 383.)

In a letter written in the First month of 1610, he says: "I am at present staying at Padua for the purpose of getting printed some observations which I have been making on the celestial bodies by means of a telescope which I have, and being infinitely amazed and great, so do I give infinite thanks to God, who has been pleased to make me the first discoverer of marvelous things, unrevealed to former ages. I had already ascertained that the Moon was a body most similar to the Earth, and had shown our Most Serene master such, but imperfectly, not having such an excellent telescope as I now possess, which, besides showing me the moon, has revealed to me a multitude of fixed stars never yet seen; more than ten times the number of those that can be seen with the unassisted eye."

Moreover, I have ascertained what has always been a matter of controversy among philosophers; namely, the nature of the Milky Way. But the greatest marvel of all is the discovery I have made of four new planets: I observed their proper motions in relation to themselves and to each other, and therein they differ from all the other motions of the other stars. And these new planets are found another very great star, in the way as Venus and Mercury, and therefore the other known planets, move round the Sun. As soon as my tract is printed, I shall, as an advertisement, intend sending philosophers and mathematicians, I shall send a copy to the Most Serene Grand Duke, with an excellent telescope, which will enable him to judge for himself of the truth of these novelties."

In 1610, these satellites of Jupiter, whose existence was thus announced, were an essential object of curiosity. During the Easter recess Galileo visited the Court of Tuscany, for the express purpose of showing the Grand Duke the new satellites. His highness asked for and obtained the gift of a telescope with which the discovery had been made, though Galileo ultimately, as it afterwards turned out, kept it in his own hands; and it did become the property of the Grand Duke, and died in Galileo's life-time, but of his suc-

cessor. It may well be believed that Galileo could not make up his mind to part with his 'old discoverer,' as he affectionately calls this telescope, even to gratify the Grand Duke's whim.

"We learn from Galileo's correspondence with Vinta, that the second edition of his 'Nuncius Siderius,' or 'Messenger of the Stars,' was put into press in less than two months, after the appearance of the first edition, which, by an after-thought, was dedicated to the Grand Duke. At the same time, he tells us, he reprinted his treatise on the 'Use of the Geometric and Military Compass,' of which there was not a single copy left. Besides this, he was continually occupied in the manufacture of these compasses, of which, since 1596, more than three hundred had passed through his hands. Of the telescopes he had manufactured above a hundred, with great cost and labor; and of these, but ten were capable of showing the satellites and the fixed stars.

"Throughout Florence the excitement was immense. Every one desired to possess a Venetian glass. Alessandro Sertini, a clever advocate and old friend of Galileo, writes an amusing letter describing the irrepresible curiosity of some of his friends on hearing that the Venetian courier had brought him a small box from Galileo. There must surely be a telescope in it. The box must be opened then and there. When it was found to contain no telescope, but only the 'Nuncius Siderius,' still the curiosity did not abate. Sertini was forced to read that portion of the 'Nuncius' relating to the new planets aloud to a circle assembled at a friend's house.

"The whole University crowded to hear his three lectures on the satellites. Most were convinced; and a few merely pretended to be convinced; and a small minority declared that even if they were forced to look through the telescope and see the satellites, they would not believe them to be in the sky, 'because the heavens were unchangeable.' The force of this argument is obvious: the satellites were not there before Galileo saw them.

"From the letters of Martin Hasdale, an Englishman settled at Prague, we get an amusing account of the wordy war waged against Galileo. Magini, a native of Padua, but professor at Bologna, had declared speculatively that Galileo had deceived himself, or that his telescope had deceived him, just in the same way as he (Magini) had been for a moment deceived by the sight of three suns on the occasion of viewing a solar eclipse through some colored spectacles which he had made himself. It was utterly ridiculous to suppose that such a thing could exist as that four planets were constantly chasing each other round a larger planet!" Magini's secretary, Martin Horky, wrote to the celebrated Kepler that he will die before he will concede to that Italian (Galileo) his four planets, and published a book on the subject,

in which he gravely argues that as we had done very well without these new planets hitherto, there could be no reason for their thus starting into existence! "Wodderburn, a Scotchman then studying at Padua, answered with the dry humor of his nation, that the evident use of the new planets was to torment and put to confusion Horky and all superstitious astrologers."

In the 7th mo. 1610, Galileo discovered Saturn's ring, and a few months afterwards the phases of Venus. "The discovery of the phases of Venus was felt by Galileo to be highly important, as containing in it the solution of that vast problem, the truth or falsity of the Copernican system."

At the suggestion of the Grand Duke of Tuscany, and at his expense, Galileo proceeded to Rome to show his discoveries, "and in the gardens of the Quirinal, did Galileo display his 'celestial novelties,' as they were styled, the satellites, Saturn's ring, and the phases of Venus, to a crowd of Cardinals and Monsignori, adding his latest discovery, that of the solar spots."

The Copernican theory of the revolutions of the heavenly bodies, which Galileo had revived, was opposed to the teaching of Aristotle—the accepted authority of that age,—and to the system of belief in relation to these subjects held by the ecclesiastical authorities.

To advance such opinions was consequently to incur the danger of being considered heretical—a danger which at that time involved the probability of the severest penalties and of personal torture at the hands of the Inquisition. Galileo early foresaw the trouble which awaited him if these views were brought under the ban of ecclesiastical censure, and judiciously labored to show that his discoveries were not necessarily hostile to religion, seeing that scripture was silent upon many of the sciences, and that so little notice of astronomy appears in it that the names of all the planets were not mentioned. In a letter to one of his friends who had been advocating his views before the Grand Duke and Duchess, with much earnestness and success, he thus expressed himself in reference to the apparent conflict between them and the Holy Scriptures:

"It seems to me that it was well said by Madama Sereuissima, and insisted on by your reverence, that the Holy Scriptures cannot err, and that the decrees therein contained are absolutely true and inviolable. But I should in your place have added that, though Scripture cannot err, its expounders and interpreters are liable to err in many ways; and one error in particular would be most grave and most frequent, if we always stopped short at the literal signification of the words. For in this wise not only many contradictions would be apparent, but grave heresies and blasphemies. Holy Scripture and nature are both emanations from the Divine word; the former dictated by the Holy

Spirit, the latter, the executrix of God's commands. Holy Scripture has to be accommodated to the common understanding in many things which differ in reality from the terms used in speaking of them.

"And who can assert or sustain that, in speaking incidentally of the sun, or of the earth, or of other created bodies, Scripture should have elected to restrain itself rigorously to the strict signification of the words used? May it not be, that, had the truth been represented to us bare and naked, its intention would have been annulled, from the vulgar being thereby rendered more contumacious and difficult of persuasion in the articles concerning their salvation? This, then, being conceded, and it being manifest that two truths cannot be contrary to each other, it becomes the office of wise expounders to labor till they find how to make these passages of Holy Writ concordant with those conclusions, of which either necessary demonstration or the evidence of our senses have made us sure and certain."

A copy of this letter fell into the hands of the Dominican monks of the convent "St. Mark," who denounced it to the authorities of Rome. Galileo, to vindicate himself against these charges, wrote to several influential persons in that city, defending himself by adducing various quotations from the Psalms and from the writings of the fathers, and by the advice of his friends even went to Rome to plead for himself and for the Copernican doctrine. But though he counted numerous friends among the cardinals and learned ecclesiastics, not to speak of the host of laymen whose adherence he had gained, the Dominican's ignorance eventually gained the day.

The Congregation of the Index which had previously prohibited Copernicus' book, now decreed, in 1616, that "the doctrine attributed to Copernicus, respecting the motion of the earth round the sun, to be contrary to Scripture, and therefore not to be held nor defended." "This decree was a great blow to Galileo, who had hoped for a far different result. It was a small thing to him that he escaped personal censure. Convinced of the truth of the Copernican theory, and having convinced others daily, in hall and antechamber, wherever he could find listeners, the condemnation of that theory was not only a proof of the willing subservience of the Congregation to the views of an unscientific and perhaps prejudiced Pope [Paul V.] but seemed to him to be likely to damage the interests of the Catholic religion, and to bring into dispute that Church of which he was a sincere and faithful member. Of all the calumnies raised by his enemies, the only one which affected him painfully, was that which accused him of being a bad Catholic."

(To be continued.)

Night in the Jungles of Ceylon.—I know nothing more interesting than the acquaintance with all the wild denizens of mountain and plain, lake and river. There is always something new to admire in the boundless works of creation. There is a charm in every sound in Nature where the voice of man is seldom heard to disturb her works. Every sound gladdens the ear in the stillness of solitude, when night has overshadowed the earth and all sleep but the wild animals of the forest. Then I have often banished all ideas

of rest and have silently wandered from the tent to listen to the solemn quiet of night.

I have seen the tired coolies stretched round the smouldering fires sound asleep after their day's march, wrapped in white clothes, like so many corpses, laid upon the ground. The flickering logs on the great pile of embers crackling and sinking as they consume; now falling suddenly and throwing up a shower of sparks, then resting again in a dull red heat, casting a silvery moonlike glare upon the foliage of the spreading trees above. A little farther on, and the horses standing sleepily at their tethers, their heads drooping in a doze. Beyond them, and all is darkness and wilderness. No human dwelling or being beyond the little encampment I have quitted; the dark lake reflecting the stars like a mirror, and the thin crescent moon giving a pale and indistinct glare which just makes night visible.

It is a lovely hour then to wander forth and wait for wild sounds. All is still except the tiny hum of the musketees. Then the low chucking note of the night hawk sounds soft and melancholy in the distance; and again all is still, save the heavy and impatient stamp of a horse as the musketeer irritate him by their bites. Quiet again for a few seconds, when presently the loud alarm of the plover rings over the plain—"Did he do it?" the bird's harsh cry speaks these words as plainly as a human being. This alarm is a certain warning that some beast is stalking abroad which has disturbed it from its roost, but presently it is again hushed.

The loud hoarse bark of an elk now unexpectedly startles the ear; presently it is replied to by another, and once more the plover shrieks "Did he do it?" and a peacock waking on his roost gives one loud scream and sleeps again.

The heavy and regular splashing of water now marks the measured tread of a single elephant as he roams out into the cooled lake, and you can hear the more gentle falling of water as he spouts a shower over his body. Hark at the deep guttural sigh of pleasure that travels over the lake like a moan of the wind!—what giant lungs to heave such a breath; but hark again! There was a fine trumpet! as clear as any bugle note blown by a hundred breaths it rung through the still air. How beautiful! There! the note is answered; not by so fine a tone, but by discordant screams and roars from the opposite side, and the louder splashing tells that the herd is closing up to the old bull. Like distant thunder a deep roar grows across the lake as the old monarch mutters to himself in angry impatience.

Then the long, tremulous hoot of the owl disturbs the night, mingled with the harsh cries of flights of water-fowl, which doubtless the elephants have disturbed while bathing.

Once more all sounds sink to rest for a few minutes, until the low, grating roar of a leopard nearer home warns the horses of their danger and wakes up the sleeping horsekeeper, who piles fresh wood upon the fires, and the bright blaze shoots up among the trees and throw a dull, ruddy glow across the surface of the water. And morning comes at length ushered in, before night has yet departed, by the strong, shrill cry of the great fish-eagle, as he sits on the topmost bough of some forest tree and at measured periods repeats his quivering and unearthly yell like

an evil spirit calling. But hark at that dull, low note of indescribable pain and suffering! long and heavy it swells and dies away. It is the devil-bird; and whoever sees that bird must surely die soon after, according to Cingalese superstition.

A more cheering sound charms the ear the gray tint of morning makes the stars grow pale; clear, rich notes, now prolonged and full, now plaintive and low, set the example to other singing birds, as the bulbul, first to awake, proclaims the morning. Wild, gleeful songs the birds indulge in; not if our steady thrushes of Old England, but charming in their quaintness. The jung partridge now wakes up, and with his low cries subdues all other sounds, until the numerous peacocks, perched on the high trees around the lake, commence their discordant yells, which master everything.—S. Baker.

For "The Friend."

Observations on Worship, Ministry, Separations, &c.

"I was educated," says an eminent, departed minister, "in the belief that divinity was performed in spirit and in truth and that the qualification for this essential duty was to be waited for in the silence of flesh. When in meeting I endeavored to have my mind gathered from all visible things, at times was favored with the presence of the Shepherd and Bishop of souls, who is in the midst of those who are met together in I name, sometimes tendering my spirit with his goodness, and at others instructing me those things which pertain to salvation; as I felt it a religious duty *diligently* to attend all the meetings to which I belonged as that came in course."

This was in the days of his minority, during which, he says, he was induced to attend Methodist meeting several times, upon which he remarks: "I never saw anything among them that attracted me, or produced any satisfaction with my own religious profession. On the contrary, in some of their prayer meetings the passions appeared to be much excited, and their efforts to convert persons from their evil ways that they might 'give religion,' as they call it, seemed to operate much through the nervous system. Familiar association with other professors, or attending their meetings, appears to me quite improper for the members of our Society. Those whose feelings are lively may be caught in the excitement, and receive a bias which may unsettle them for a long time, perhaps through life."

How evident is the prejudicial effect of the familiar mingling, upon some of the staff of ministers amongst us, who bring with them from their attendance upon "revival meetings" as they are called, something of the *sensational* manner of treating religion as is found therein, by which the heart rather than the heart, the natural rather than the spiritual senses, are gratified and instructed.

In reference to silent worship our author writes: "There is a material difference between what we call good thoughts and being brought to sit under the teachings of Christ in our hearts, when assembled for divine worship. His words are spirit, and they are led to the soul; but the wanderings of the mind in contemplating religious truths, without the influence of his Spirit, must end in barrenness and poverty. Hence it is our chief business to labor to get to a state of *humble waiting*."

re Him, that we may be instructed by the precious words that still proceed from Him in His spiritual appearance in the heart."

If this was our engagement when assembled for the purpose of divine worship, how could it free us from the faith-destroying excise of the natural mind and wisdom in the office of the ministry, making our religious meetings seasons for unsavory declamation, oratorical displays in word and manner, the burdening of the living members who are enabled to penetrate beneath the outward manifestation, with ears qualified to "try words as the mouth tasteth meat." Such a ministry is one of the trials of the church in our day, and calls for the exercise of faithful prayer towards the authors of it, that they may be brought to see the harm they are doing, and weakening the faith of their hearers in divine inspiration.

While this and other trials are besetting the church, it behoves us to endeavor to keep our posts, occupying the gifts entrusted to us in the endeavor to remove, as far as may be the causes of jarring and discord, according to the sentiment of our author who, in 1833, remarked in conversation on the present state of our Society, that he "did not wish to wish Friends running out of a back door, to get away from trouble. Our place is stand firm, contending for the truth and opposing wrong things as they appear. Separation deprives those who leave of the opportunity of opposing error in the members from whom they have separated; and none know upon whom something may again arise among ourselves to create contention, and lead to their separation. If we keep our places, I bear a faithful testimony for the truth, against all departures from it, though at times we do not see the effect, yet we may have that the Lord will carry that testimony home to the hearts of some, so that it will arise from time to time with convincing power, and finally prevail. Jerusalem is a precious stone to those who would pervert it to turn judgment backward, and the Lord save by few or many.

The trials of this day are hard to bear, if they drive us more and more to the center, and keep out a light spirit, and deepen in the blessed Truth, so that our example be effectual to draw others to the love of which will be great blessings to us, and fit for greater service in the Lord's church vineyard. We have depended much on another, instead of relying upon the Lord for guidance, wisdom, and strength; He has been taking from us fathers and mothers, and permitting the spirit of separation to get in, by which many Friends have been alienated from each other. The unity which the Spirit being greatly lost, the strength which it gives is much withdrawn. There is a way by which the strength of the church may be restored but by the members coming back to the first principle, of individual waiting upon the Lord, and seeking to receive from Him the spirit of prayer, that He would reveal to us, and show us our real condition; that He would have us to come out of us, and that high and holy way He would have us to walk in. His mercies are the same from generation to generation; and when we are truly humbled and brought back, He will ascend again to our low estate, and lift up and put songs of praise into our mouths; and the children will be enabled to join in

thanksgiving and praise to his great and adorable Name."

Mock Humility.

For "The Friend."

It is related of Charles Wesley, the celebrated Methodist preacher, that a woman once came to him, complaining that she was the chief of sinners, the worst of transgressors, utterly lost and helpless. He replied, "I have no doubt, Madam, that you are bad enough." She instantly flew into a passion, and declared that she was no worse than her neighbors, accused him of slandering her, and from her gestures she would have boxed his ears if he had not suddenly retired from the room. This incident brings to mind the anecdote that is told of a very nice housekeeper, who was perhaps unduly and excessively particular in the care of her house. A knock on the front door one day brought her there to give admittance to a friend who had called. Opening the door she invited him to come in, if he could, on account of the dirt. He replied, "I will try," and picking his steps very carefully, as if crossing a muddy street, he passed through her door once.

We may well be amused at such occurrences, but they are only illustrations of that mock humility which a close observer will find largely diffused throughout society, and which I doubt not many of us have in measure partaken of. I can well remember, in my early school-boy days, how distinctly this principle was exhibited. A boy, in conversation, would depreciate his own abilities; would say he was not able to understand this study, or to write a composition like that companion; or had not skill and strength to compete in ball-playing with another; and all this for the pleasure of hearing himself contradicted, and his vanity gratified, by being praised for his ability or skill. School-boys often use very expressive terms; and this practice they called "fishing for compliments."

What a weakness in the human composition, is the *inordinate* love of approbation, and how much wantfulness and how many struggles are required to bring and keep it in right control, as we travel on the path towards Christian perfection, in which we are all called to walk!

For "The Friend."

Memoirs of Middlestead Ratliff.

(Continued from page 379.)

"1808. 11th mo. 10th. We attended Somerville Meeting to good satisfaction. Oh! may all, who are thus favored in public opportunities of waiting on and worshipping the dear Master, remember these times of refreshing derived alone from him, to their profit; and evince their gratitude of soul by renewed dedication and obedience in days to come. We went with J. C. to his home and dined; several Friends being with us. Here our beloved friend Joseph Butler, with several others, concluded to appoint a meeting at Black Creek, just for Friends; giving us liberty to attend; which rather enlarged the opportunity of my being more amongst them than could well be come at in the short space of time I had. I could not but feel bowed in awful thankfulness under the power of the cross before the Author of all good, that He should be pleased to put it into the hearts of his servants thus to give me an opportunity of visiting one more neighborhood or meeting

than I should otherwise have done. This, I may remark, was put into the minds of my affectionate friends I trust by the good Shepherd who careth for the flock: not from a hint from me to any one of them. And I may truly say, although I am glad it is so, yet the prospect is truly weighty, and I rejoice to feel my trust alone in Him who is able to perfect praise unto his worthy name from the mouth of babes and sucklings. From J. C.'s we went to his brother James' the same evening, feeling a concern to visit his wife who is under great affliction of body. O may her afflictions tend to the purifying of her mind. This visit was conducive to my peace, and I believed it was to the beloved friends, my companions.

"11th. James bore us company as far as E. J.'s, where we stopped to get dinner. After which James returned home, and bore us company to J. D.'s, where we met that night with our friends who appointed the meeting at the before mentioned place. I rejoiced to meet with them; yet the prospect of my being the means of calling Friends together for public worship was truly humbling to me, although I often felt encouraged in the secret of my heart to stand fast, and keep a single eye to the Author of this appointment; and then there would be no danger but He would glorify his own worthy name therein. A hope of this animating kind was truly as an anchor to my mind, and I said in my heart, It is enough. This was my exercise when meeting with the before-mentioned Friends.

"12th. This morning, as soon as I awoke, I was again encouraged in a degree of living faith in my only Helper, that He approved of this meeting, and would glorify his name; at which my spirit bowed and said, It is enough. Even so be it, O my Father! So we attended the same, and now surely I may remark with deep gratitude of soul, my Master was as good as his word. O such proofs of his goodness! May they be remembered to the strengthening of my faith in his power while I have any life. Father! be thou pleased so to continue thy saving help through this little journey, that in and through all, thy wonderful goodness, power, and love may be promoted: That so we, thy little ones, may rejoice evermore, and in everything give thanks.

"13th. Was at Black Water Meeting. Here was dispensed unto us a portion of suffering with the suffering seed, the life of religion being at a very low ebb: so that I felt there was great cause for mourning and lamentation; yet I had to rejoice in the secret of my soul, in that we were counted worthy to suffer with the suffering seed, nor desire any greater favor than to be with the Master; striving to follow Him in simplicity and singleness of heart, though thereby we might at times have to pass through the very region and shadow of death; remembering that where He is, there should his servants be. And I am more and more confirmed in the belief, that if we would reign with him, we must be willing to suffer with him. I have said in my heart, thou Beloved of my soul, only be pleased to permit me to be with Thee, and it matters not whether it is in life or in death: only be thou pleased to lead me as by the hand, and forsake me not, and I will follow thee to the end of my days. For thou knowest all things. Thou knowest that I love thee, and have given up all to follow Thee. From this meeting we went with J. B. and wife to T. P.'s. We

were not sorry for going, though there was not much cause for rejoicing, except it was in suffering with the precious seed of life.

"14th. Was not easy without having a religious opportunity with the family. Here I think I may remark Friends were favored in some degree to relieve their minds. Oh that they of that house may remember it to their profit. From thence we went to J. P.'s, where we seemed to get refreshed inwardly as well as outwardly. In the evening we reached our well beloved friend Jesse Bailey's. He and his dear wife have travelled with us about two weeks; she returned home from their Quarterly Meeting at the Western branch, but he continued with us until after Black Water meeting. Here was a place of resting as at noon, under the shadow of the Master's wing. We felt refreshed in the company one of another, under a sense of the continuation of Divine regard, extended to the humble in heart. O the desire I feel, that I with all His little dependent ones may ever know the place of safe standing, in the humiliation and abasement of the creature.

"15th. This morning we parted in the near unity of the spirit, being refreshed with the overshadowing of the Master's love. May we keep the eye so single unto Him, that the whole body may be full of light; that He who has hitherto helped us in this little journey, may be pleased to be with us, and help us to the end, to the praise of his own worthy name. I think I may say my confidence is unshaken that He will, if we stand single enough in resignation.

"16th. Were at Burleigh Meeting, which was small. There are some precious Friends here, as in most neighborhoods where our lots have been cast; yet there are others who are poor indeed, through indolence and sloth, who may be said to sleep in time of harvest. These without an amendment shall surely beg and have nothing. They will find in the time of extremity, when the midnight cry is heard, that it is vain to beg oil of the wise, and those whose hands have been diligent to labor. For, 'If the righteous scarcely be saved, where shall the ungodly and sinner appear.'

"17th. Continuing our journey, we came through Petersburg, and called to see a Friend who was indisposed, she being, as I understood, the only member in this place; or at least, the only female member. I felt sympathy with her, and was glad we called to see her. She kindly invited us to stay and dine, but we felt most easy to go a little further. As we travelled along this afternoon, I had, as I have often before, to take a view of our proceedings from place to place, and of the wonderful dealings, care and preservation of our gracious Benefactor towards us since we left home, and my spirit bowed in humble adoration; and this language often revived: 'Quietness as a canopy covers my mind. May I so watch unto prayer whilst I stay on earth, that nothing may turn me aside to the right hand or to the left. Went home with J. A., being received by his pleasant looking wife and children in much love; and were kindly entertained.'

"18th. Rested here till after dinner; then walked about a mile to visit J. B., an aged Friend under great affliction; there not being much probability of his continuing long. I felt near sympathy with him, and he seemed glad to see us. In this little journey we have

had frequent opportunities of seeing the sick, and taking a view of mortality. May it tend to our lasting profit, that we may often call to mind how swiftly precious time passes away, and that we as well as others must ere long go down to the grave, where there is no knowledge or device. May the living remember they have to die, and after death to give an account how they have lived in this world.

"19th. Attended their Monthly Meeting which was low and dull.

"20th. Attended meeting at the same place, which seemed in some degree favored with Divine regard. After which we found hard work to determine whether to return home, or to go to Wain Oak Quarterly Meeting. Meanwhile we visited several families of Friends in the neighborhood; and on Fourth-day, the 24th, again attended meeting at Gravelly Run.

"25th. Set off in company with R. B. and W. W. for Wain Oak. We reached Curles and quartered at P. P.'s. But alas, alas, what can be said of Curles or its inhabitants? Must not the language be, darkness has covered the earth, and gross darkness the people! We started early, and got to select meeting at Wain Oak.

"28th was the Quarterly Meeting for business; after which we set our faces homeward.

"12th mo. 4th. Attended Seneca Meeting; after which met with my dear husband, he being in health, and I also. For which favor I humbly hope I shall ever return grateful thanksgiving and praise."

(To be continued.)

Human Brotherhood.—The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the deathdamp from the brows of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it of their fellow-mortals: no one who holds the power of granting can refuse it without guilt.

The deadliest foe to a man's longevity is an unnatural and unreasonable excitement. Every man is born with a certain stock of vitality, which cannot be increased, but which may be husbanded or expended rapidly, as he deems best. Within certain limits he has his choice to live fast or slow, to live abstemiously or intently, to draw his little amount of life over a large space, or condense it into a narrow one; but when his stock is exhausted he has no more. He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtakes himself, indulges no exhausting passions, feeds his mind and heart on no exciting material, has no debilitating pleasures, and lets nothing ruffle his temper, is sure to extend his life to the longest limit which it is possible to attain; while he who lives intently, who feeds on high-seasoned food, whether material or mental, fatigues his body or brain by hard labor, exposes himself to inflammatory diseases, seeks continual excitement, gives loose rein to his passions, frets at every trouble, and enjoys little repose, is burning the candle at both ends, and is sure to shorten his days.

A Christian should be ashamed of mourning any loss as irreparable; since he possesses God, who can more than fill the place of any and of every creature.

THE BETTER COUNTRY.

Sweet place, sweet place alone,
The court of God Most High,
The heaven of heavens, the throne,
Of spacious majesty!
The stranger homeward bends,
And sigheth for his rest:
Heaven is my home; my friends
Lodge there in Abraham's breast.
Earth's but a sorry tent
Pitched for a few frail days,
A short-leas'd tenement;
Heaven's still my song, my praise.
No tears from any eyes
Drop in that holy choir;
But death itself there dies,
And sighs themselves expire.
There should temptations cease;
My frailties there should end;
There should I rest in peace,
In the arms of my best Friend.
Jerusalem on high
My song and city is,
My home whene'er I die,
The centre of my bliss.
Thy walls, sweet city, thine,
With pearls are garnished;
Thy gates with praises shine,
Thy streets with gold are spread;
No sun by day shines there,
Nor moon by silent night;
Oh no! these needless are;
The Lamb's the city's light.
Oh happy place!
When shall I be
My God, with thee,
To see thy Face?

NOW AND HEREAFTER.

"Two hands upon the breast, and labor is past." *Russian Proverb.*

Two hands upon the breast,
And labor's done;
Two pale feet crossed in rest—
The race is run!
Two eyes with coin-weights shut,
And all tears cease;
Two lips where grief's mute,
And wrath at peace."
So pray we oftentimes, mounting our lot
God in his kindness answereth not.

"Two hands to work address,
Aye for His praise;
Two feet that never rest,
Walking His ways;
Two eyes that look above,
Still through all tears;
Two lips that breathe but love,
Nevermore fears."
So cry we afterwards, low at our knees,
Pardon those erring prayers, Father! Hear the

For "The Friend."

Intelligence of Ants.

The remarks of the French naturalist, M. naut, on this subject will, we think, be interesting to some of our younger readers. E says: "The intelligence of the ants has been subject of remark for many ages. The o biographer, Plutarch, relates the observatio made on these insects by the Greek philo sopher Cleanthes, three hundred years befo the Christian era. The French philosoph and essayist, Montaigne, describes thei wonderful means of mutual communication wit out the aid of speech.

Their organization is, indeed, very remarkable. The head is large; the jaw strong; t antennae long and delicate; the feet sma and furnished with claws, by which thei cli to objects; the body light, without orname or any means of protection. The ants, wh hatched, are completely naked; but they ha good nurses, who lavish on them the m assiduous care, bestow upon them the m

der caresses, expose them to the sun in warm weather, and keep them in the cells if it becomes cold. The ants make up for weakness of their bodies by the swiftness of their feet, the fineness of their touch, and number of their eyes, which inform them approaching danger. They possess a powerful acid, which is ejected against foes, and, some species, will even blacken or burn trees on which these insects make their nests.

They have a government, too, which is pure democracy, and seems to realize the ideal dreams of Plato, or those of Sir James More. Of course in this insect republic the property belongs equally to all; and the babies are claimed by the state. The whole community form a brotherhood, and individual is distinguished by aught save mutual love for the public good. * * *

These facts prove, surely, intelligence in ants. We think it needless to speak of the fineness or sagacity of the female workers, which are wood-cutters, carpenters, and purifiers; or to reproduce the excellent description given by Hubre of the ant's nests.

However, we will give some account of the colored ants, which construct their nests differently from all other species. Their work is neat, simple, compared with their ingenuity in red or meadow ants; but they at least like intelligent apprentices. Their hill is made of a dome of earth, closed entirely, except at the bottom, where it is entered by a long and winding gallery, hidden in the earth at some distance from the nest.

If they wish to raise the house higher," says Victor Rendu, "they begin by covering up with a layer of earth drawn from the interior. In this stratum they then trace the plan of another story. First, one of the ants little furrows at unequal distances, but equally of the same depth. The solid ridges which form the minute excavations serve as foundations for the inner walls, which form compartments for the various working chambers connected with them. The excavated earth is used for constructing the ceiling. When the cells have been formed in the trenches, the architect has only to finish the roof. One worker begins to take away the earth; she is followed by a second, which by degrees becomes a trench on each side of which is a bank. This forms at last a sort of path, leading to the gallery, at the bottom of the nest. When it is finished, another ant begins another gallery, which is also near to the apartments of the nest. The ants which thus trace the plan of a wall, apartment, gallery, or avenue, do each one by itself; and sometimes it happens, in consequence, that the different parts of the structure do not agree one with another. One arch, for instance, is closed up; another too low for the wall to which it should lead; sometimes it is only half the height it should be. Such an obstacle appears insurmountable for such a feeble insect. The ant which is not started at this; one ant sees the error, destroys the road commenced, raises the wall on which the path should rest, and makes a new road, which is constructed by an experienced workman perfectly all the conditions. It is an act of comparison, of judgment, of intelligence?"

When the ant commences such an enterprise," says Hubre, "that we see she is wise while she works, and realizes her ideas as she works. When one of these insects sees

on the nest two little bits of grass, which cross one another, and which would serve for the construction of a cell, or when she sees several small sticks of angular shape, she examines all these things, and then places a little earth in each of the spaces and along the sides of the sticks with great skill, without paying any attention to the work that others may have sketched already. So much is she ruled by the idea she has conceived, and which she carries out without distraction, that she goes, comes and returns, until her idea is understood by the others; then all work together in common to carry out the plan which one has commenced. The first ant which conceives a plan sketches it; the others have only to continue the work commenced. At the inspection of the first works, the insects judge which they will undertake; they know how to sketch, continue, polish or complete their work, according to circumstances. Their teeth-like jaws serve for cutting tools, their antennae for instruments of measurement; and their front feet are the trowels with which they mix the mortar, apply, spread, and fix it as solid cement."

Dr. Ebrand, an author of keen observation on the habits of the ant, was one day witness of the stratagem of the black ant, which showed the most ingenious calculation on the part of the insect. "One day," says he, "I saw on the summit of an ant-hill an entire sketch of a new story in construction. It was a series of galleries, formed by two parallel walls, half covered and intersected by numerous and unfinished cells. The upper part of the party walls in these little rooms projected inwards about one-tenth of an inch, leaving spaces between, about seven-tenths of an inch wide, uncovered. The black ants do not fetch bits of sticks or grass, neither do they construct pillars. How did they contrive, then, to finish covering in the cells before the materials forming the arches fell by their own weight? The soil was wet, and the work in full force. It was a constant running to and fro of ants, coming from their subterranean dwelling, and carrying particles of earth, which they adapted to the old constructions. Concentrating my attention on the largest cell, I saw that only one ant worked there; the work advanced nevertheless. In spite of a projection inside, between the upper part of the walls there still remained a space of about half an inch to cover in. This was the time to support the earth of the roofs by little pillars, beams, or the remnants of dried leaves; but the black ants never have recourse to any of these means, it is not in their nature to employ them. The solitary ant left her work for a moment, and went to a corn (wheat) stalk a little distance off. She ran up and down several long and narrow leaves, then choosing the leaf nearest to her, she fetched wet earth, which she fixed at the upper extremity. She continued this operation until, under the weight of earth, the leaf inclined gently towards the spot it was necessary to cover. This inclination took place, unfortunately, near the top of the leaf, which seemed inclined to break off. The ant, noticing this new inconvenience, gnawed the leaf at the bottom, so that it fell down full length; the position was now right. The worker arranged it properly by putting earth between the base of the plant and that of the leaf, until the leaf fell sufficiently low. The do-

sired end obtained, she used the leaf as a buttress to support the materials with which she intended to form the arch."

(To be continued.)

"My yoke is easy, and my burden is light."

Is it not very strange and inconsistent for those who profess to believe that every word of God is true, to feel a doubt concerning any plain assertion of the Scriptures? Yet much of this unbelief prevails with respect to particular statements in the Bible. The reluctance which those persons betray towards religion who are but "almost persuaded to be Christians," and who go on from year to year hesitating and undecided, must arise from an inward disbelief of the declaration in the text. Persons who are worldly in their spirit, and who are much engrossed by the business or pleasures of life, cannot be persuaded that the yoke of Christ is really easy, nor that his burden is literally light. They imagine that after all religion demands sacrifices that are very costly, and requires duties that are exceedingly burdensome, so that they shrink from it, and delay, hoping that a time will come, when they shall be better able and more willing to perform its hard conditions. Thus they tacitly deny the direct and absolute assertion of our Lord himself.

Young persons are especially exposed to this inconsistency; for not having long worn the galling yoke of the world, nor felt the weight of that burden which it imposes, they are not easily persuaded to relinquish them, nor to make trial of others, however highly recommended.

Some of the truths contained in the Bible are from their nature, incapable of demonstration; we believe them simply because God has declared them. But there are others which are corroborated by reflection and daily experience; and this, in the text, is one of the number. If Christ had never said it, yet all true Christians would have known with equal certainty, that his yoke is easy; and impartial reflection would enable those who have never yet worn it, to acquiesce in the truth of the assertion.

The only yoke that our Lord imposes on his disciples, is that of "keeping his commandments;" and "his commandments are not grievous." No, for they do but lay restraints on those tempers and passions, the indulgence of which makes us miserable; and they only require the fulfilment of those duties, in the exercise of which true happiness consists. It is far from being the ease (as many suppose) that the only advantage of wearing this yoke, is its being the condition of our future safety; for it is the pleasantest companion we can have in our pilgrimage; nor is there any burden so light as that which those carry who are travelling to heaven. * * * The Saviour says, "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you;" and he adds that, "they who resign all for him shall receive manifold more in this present life." And how strikingly do we sometimes see this promise fulfilled. Persons who have made an early and complete surrender of their bodies and spirits to the Lord, are not infrequently distinguished by his providential favors from those who have shrunk from the sacrifice. And what is the sacrifice? Not the common comforts of life; not the endearing relations of society; not the

enjoyments of rational intercourse; not the pleasures of taste or the pursuits of knowledge. No surrender of these, wisely and moderately used, is now generally required. For these are not the days in which the disciples of the Lord are honored with such high tests of their fidelity and love as distinguished Christians of some other times. With respect to all these lawful comforts, the wise and merciful commands of our Saviour impose those restraints only which are necessary for the true enjoyment of them; which are essential to our welfare, and to all that is amiable, sterling and dignified in the character.—*Jane Taylor.*

Decay and Preservation of Building Stone.—There is scarcely any building stone that, in the course of time, will not undergo a change on its surface, and become deteriorated by the action of the elements. In a climate where there is much moisture and frost, this will be more rapid than where these two powerful agents of destruction are scarce or totally absent. The obelisk of Luxor, a shaft of granite which the first Napoleon transported from Egypt, where it had stood for more than forty centuries without being perceptibly affected, and which in the beginning of this century was erected in Paris, has suffered more in the last forty years than in the previous 4,000 in Egypt. It is now full of small cracks, and blanched, and evidently will crumble into fragments before four centuries have passed. If this is the case in the comparatively mild climate of France, we may easily anticipate what will be the fate of the buildings in the more rigorous climate of the greater portion of the United States, where the rapid succession of dryness and excessive moisture, tropical summer heat and severe winter frost, acts so very severely on all kinds of building material.

Granite in a moist climate becomes the seat of minute cryptogamic plants, commonly called mould, which aid powerfully in its destruction. The rapidity of its deterioration depends greatly on the quality of the stone, and chiefly on the manner in which the three constituents are intermixed. As well known, granite consists of a mixture of three substances, quartz, mica and feldspar, which are easily recognized in every sample: the quartz being the most resistant and hardest, must be prominent, and be the groundwork which combines the other two; the mica, which shows itself as small spangles, must be so united as not to be easily detached; and the feldspar, which by itself cannot well resist atmospheric influences, but changes into clay, serves chiefly to temper the quartz which alone would be too hard for profitable working into the required shapes.—*Manufacturer and Builder.*

Selected.

It is not water-baptism nor any kind of rituals whatsoever, which renders any man a Christian in our Saviour's account; but, obedience to the operation of his Holy Spirit which humbly the heart, purifieth the soul, and baptiseth it measurably into the Divine nature. But mortification of self being irksome and highly disagreeable to the flesh, too many are rather willing to content themselves with assuming the name of Christians under the outward sign, than to endure the pain of crossing their carnal propensities, in order to put on Christ, and become Christians indeed.

"A Visit to my Father Land."

For "The Friend."

Being notes of a journey to Syria and Palestine, by R. H. Herschel, and published by Henry Longstreth, is the title of a small volume that has recently fallen under the writer's notice, though issued from the press some years since.

There is no account of the author prefixed to the work, but he is known to be a converted Jew, and a clergyman of some protestant persuasion of England.

His description of Gethsemane, with some reflections thereon, are submitted for insertion in "The Friend," if thought suitable.

"Jesus went forth with his disciples over the brook Cedron where was a garden; and Judas knew the place, for Jesus oftentimes resorted thither with his disciples." The brook Cedron or Kidron is now only a dry channel, through which no stream flows except during the heavy rains of winter; but on crossing it you near the north-east corner of the city, you come to a plot of ground enclosed with a stone wall, which has long been pointed out as the garden of Gethsemane; and as the situation corresponds to the place described in the gospel narrative, being near the mount of Olives, there is little reason to doubt that in or near this spot the mysterious agony of our blessed Lord, when he 'offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, took place. In this enclosure are eight very old olive trees. I felt this a solemn spot; it was impossible to visit it for the first time at least, without a lively recollection of Him who 'poured out his soul unto death.' I felt how natural to the human mind is the worship of the visible,—the love of relics. I could not resist pulling many twigs of those ancient Olive Trees. It is easy to understand how, from the time of Peter unto the present day, men should be disposed to say, when deeply imbrued in a particular spot, 'let us build a tabernacle here;' but even if experience had not shown the futility of such attempts to perpetuate the impression, I believe the principle is in itself wrong, as tending to encourage a low estimate of the degree in which God's presence may be now enjoyed. If we really believe that where two or three are gathered together in Christ's name, He is there in the midst of them, actually, though invisibly present, we ought to feel that to us, the place where he is now present in spirit, is more holy, than the place where he was in person many hundred years ago; and thus the upper room, the open field, or our own private chamber, where God condescends to meet with us, should be to us 'none other than the house of God, the gate of heaven.' I firmly believe that if we seek to affect the mind by the aid of architecture, painting, or music, the impression produced by these adjuncts, is just so much subtracted from the worship of the unseen Jehovah. If the outward eye is taken up with material splendor, or forms of external beauty, the mind's eye sees but little of 'Him who is invisible;' the ear that is entranced with the melody of sweet sounds, listens not to the 'still small voice,' by which the Lord makes his presence known."

"Jesus went forth with his disciples over the brook Cedron where was a garden; and Judas knew the place, for Jesus oftentimes resorted thither with his disciples." The brook Cedron or Kidron is now only a dry channel, through which no stream flows except during the heavy rains of winter; but on crossing it you near the north-east corner of the city, you come to a plot of ground enclosed with a stone wall, which has long been pointed out as the garden of Gethsemane; and as the situation corresponds to the place described in the gospel narrative, being near the mount of Olives, there is little reason to doubt that in or near this spot the mysterious agony of our blessed Lord, when he 'offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, took place. In this enclosure are eight very old olive trees. I felt this a solemn spot; it was impossible to visit it for the first time at least, without a lively recollection of Him who 'poured out his soul unto death.' I felt how natural to the human mind is the worship of the visible,—the love of relics. I could not resist pulling many twigs of those ancient Olive Trees. It is easy to understand how, from the time of Peter unto the present day, men should be disposed to say, when deeply imbrued in a particular spot, 'let us build a tabernacle here;' but even if experience had not shown the futility of such attempts to perpetuate the impression, I believe the principle is in itself wrong, as tending to encourage a low estimate of the degree in which God's presence may be now enjoyed. If we really believe that where two or three are gathered together in Christ's name, He is there in the midst of them, actually, though invisibly present, we ought to feel that to us, the place where he is now present in spirit, is more holy, than the place where he was in person many hundred years ago; and thus the upper room, the open field, or our own private chamber, where God condescends to meet with us, should be to us 'none other than the house of God, the gate of heaven.' I firmly believe that if we seek to affect the mind by the aid of architecture, painting, or music, the impression produced by these adjuncts, is just so much subtracted from the worship of the unseen Jehovah. If the outward eye is taken up with material splendor, or forms of external beauty, the mind's eye sees but little of 'Him who is invisible;' the ear that is entranced with the melody of sweet sounds, listens not to the 'still small voice,' by which the Lord makes his presence known."

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Intelligence of Bees.—The wonderful economy and management of the hive, has excited astonishment in all ages. When exceptions and troubles arise, bees sometimes also manifest a degree of ingenuity in meeting them, which was not to be expected in insect.

When the elder, states that in 1806, the death's-head moth abounded, and that great quantities of honey they entered the hives, and brood of the combs with their great bodies, made times larger than that of a bee. The bees were alarmed, having never before been obliged to defend themselves from such an enemy they however at length employed the following device, which succeeded. A thick bark of wax was raised at the entrance of the hives in the neighborhood, with small floors, only allowing one bee to pass at a time. The greedy moths, deprived of offensive weapons, flew fluttering against the obstacle but could not enter. After two or three days the enemy returned in greater force, and immediately the bees shut the openings of the hives as before.

Maurice Girard who, says Menault, has written an excellent book on the metamorphoses of insects, mentions several examples of the strong memory of bees. They recognize their hives, he says, in the midst of a crowd of others; if a field is covered with flowers which they like, they return the year after to the same place, even though the culture is quite changed.

A wandering swarm had fixed itself on the beams of a roof, and had there begun to build their golden combs, when the householder then into a hive. The place first chosen pleased the bees, for during eight years the swarms from this hive sent some explorers to the spot. The memory of the locality was not only preserved in the little nation, but transmitted to several generations of descendants.

Every truly convinced Friend will feel concerned that the pure principles of the gospel as held by our religious Society, may be acknowledged and lived up to by all other professors; but the light of Christ in his heart which has brought him to understand and embrace those principles, will restrain him from uniting with anything or with any other whatever may be the professed object in view where these principles, or the testimony whereby out of them, will be compromised or obscured. Unless under a clear sense of religious duty, he will feel that he may not be self, nor encourage his fellow members, to enter into association with others for religious purposes, where the temptation is strong to comply with forms of worship, or mode of action, consonant with those associates, inconsistent with a faithful support of doctrines and practices.

On National Debts.—The national debt of England began to assume large proportions at the time of the Revolution in 1688, when William III, introduced on a large scale an expedient for paying the current expenses of the nation. In 1763 it was £138,000,000. The war with America raised it to £249,000,000, and the French war about the beginning of the present century to £861,000,000 amount has been reduced to £749,000,000 in 1870. With the interval of the Crimean a steady reduction went on for many years.

raging about £2,500,000 annually, but the point by which it is diminished in times of peace bears but a small proportion to the ratio with which it is increased in time of

the French debt stood at £245,000,000, at commencement of the Empire in 1852, and it had risen to £518,000,000. Under second Empire the increase was £15,000,000 a year, and there had never been a period of uninterrupted deficits. Her debt in 1869 was £300,000,000. Russia had run most lessly and rapidly into debt. The amount £300,000,000. The debt of Spain was £700,000,000. Italy had gone into debt in most headlong manner, showing an average increase since 1861 of £19,000,000 per m. Prussia's debt was the least of all the European nations. North Germany had now £1,016,000,000 and South Germany 900,000,000, or £15,000,000 for all Germany, adding £15,000,000 on account of the present war, and her costs in the present war are to be paid by France. The Dutch debt 1869 was £80,000,000, having been reduced many years at the rate of £1,000,000 per m. On the whole while the commercial tries had steadily reduced their debts on commercial had enormously increased. — *Report British Association, 1870.*

Selected for "The Friend."

every parent performing his or her duty, giving a right qualification to impart to children such religious instruction as is adapted to their respective ages and s, enforcing it by the powerful influence consistent example, there would be no cement to send their beloved off-pring to schools set up for the formal study and explanation of the scriptures. Such schools, both for our own members and others, are now in many places, but we believe their tendency is to foster unprofitable activity, and dependence on critical investigation into divine truths which can only be derived spiritually, and thus obstruct, in devoted minds, a solid growth in the truth, by substituting a literal knowledge of scriptures for an inward growth in grace, clinging in them with others, whose religious feelings and feelings are very different from our Friends, can hardly fail to betray sentiments and practices altogether inconsistent with our religious principles, and we believe, has already often been exposed.

workers on an English railway lately a thrush's nest under a rail, with the peacefully sitting on four eggs, undisturbed by the thundering of passing trains. The strongest man as well as the weakest may learn a lesson from the little thrush. The nest was her strong tower. It was shaven every hour, while shrill whistles sounded, clattering cars rolled over it, but she had no fear. Most who dwell in the secret place of the Most High, rest under the shadow of the rock, and fear no evil, even when the tempest, and the foundations of the earth are shaken.

disposed to think, that it is with many as it is with many bodies amongst human beings; and, that just as some of them are in their physical nature, so liable to in-

flammatory disorders, that the least excess in diet throws them into fever; or exposure to the weather into a hazard of catching cold, so, in some minds, there is such a tendency to inflammatory action on the emotional side of their being, that they are only safe, as the physically feeble people only are safe, by guarding themselves on every side against such things as disturb the low, simple, and uniform method by which they are obliged to manage themselves in order to maintain their health.

THE FRIEND.

SEVENTH MONTH 29, 1871.

In the present day of shaking and instability among the professors of the name of Christ, we have abundant evidence that no safe dependence can be placed on man, whatever his station or intellectual endowments and acquisitions may be, no certainty arrived at even in his profession of the truths of the gospel, unless he has experienced their reality through obedience to the revelation of the Holy Spirit in his heart, and is enabled by the same Spirit to abide therein. It is one thing to have the understanding convinced of those truths by accepting the premises and reasoning according to the rules of testimony, but it is altogether a different thing to have the truths themselves, brought home to the soul by the immediate teaching and convincing power of their great Author, heard and known in the silence of the flesh. The testimony of Christ's apostles recorded in the Holy Scriptures is full and strong, and may meet the demands of reason, and produce a belief that satisfies the intellect; but when He by His Spirit speaks in the soul, and grants living faith in His word, it not only carries conviction, but penetrates the whole nature. Thus it is that Christ manifested within, becomes the certain hope of glory, through the consciousness of His presence and power, and the sensible participation of the manifold riches of His grace. Those who have been thus settled in a knowledge of the truth, as they know it to be in Jesus, according to the measure that has been revealed, are not moved by the changeableness or the erroneous belief of others, but are kept steadily to their divine Master by the word of His grace, and in unity with his servants, in their testimony to the truth, and against the spirit and the religion of the world; and though they may be surrounded with darkness, their path is as a steady light, shining more and more unto the perfect day.

Well is it for us, a gainsaying and backsliding people, that some such are preserved among us; men and women, who have long been learners in the school of Christ, and who having been made willing to walk in his light, know from experience that the doctrines of Holy Scripture, as set forth by R. Barclay, and held by the Society for more than two hundred years, are not cunningly devised fables, but the truths of the new dispensation, which will never be changed. "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

Great is the responsibility of those who occupy, whether in their social circle only, or in the Society, a position similar to that of

those of whom the apostle speaks where he says: "Remember them which have by the word of God. Whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, to-day and forever." How instrumental may such be to extend the Redeemer's kingdom, by strengthening and encouraging others, especially the young in years, to enter the strait gate, and walk in the narrow way; to follow them as they follow Christ, and thus become acquainted with the footsteps of his flock. Their conduct and conversation should be such as are calculated to assure the troubled heart of the trembling believer; to fortify the wavering resolution, and to confirm the conflicting spirit, as yet not fully given up to yield implicit obedience to the convictions of the unerring monitor within.

On the other hand, what evil may not result to those who are looking to their elders for instruction and example, and are induced to follow them, if they are not keeping the true faith, or not living up to the requisitions and injunctions of the saving gospel of Jesus. The critical, though not always discriminating observation of the young and inexperienced is upon them, and if they see any thing like laxity of principle, latitudinarianism of doctrine, or want of self-denial in practice, they may be led to conclude that religion is very much a matter of theory, and need not be allowed to control motives, actions and conversation. More especially may the evil results be incalculable, should any thing in the teaching or example of such, wound the sensitive feelings of the newly quickened or convinced, or distract their minds with doubts and fears, so as to deter them from striving to walk in the narrow way, or leading them to suppose there is no defined meaning in the doctrine of self-denial and bearing the daily cross; or to think that Jesus Christ and his religion may not be the same yesterday, to-day and forever. It is not only possible, but we believe such sad events have occurred, as that the unsound or repulsive remarks, or the unguarded actions of some who, from their position in religious society ought to have been wise in things pertaining to the kingdom of heaven, have so far chilled the first warm feelings of the soul longing to escape from the burden of sin, as to induce it to doubt the worth of its heavenly awakening, and to question the origin of the tender drawings of its Heavenly Father's love; thus turning it back dissatisfied, if not with disgust, and causing it, by disobedience or indifference, to lose what would have proved as the dew of its youth in spiritual things.

The religion of Christ, the religion which Friends profess, is intended to bring every one to the enjoyment of that heavenly peace which accompanies keeping the two commandments on which hang all the law and the prophets. It is essentially the religion of love, and its conquest of spiritual ignorance and hate will be by the disarming and softening influence of the Spirit of the Lamb. Once this love reigned preëminently throughout the whole Society, cementing it together as individual members and as a body, and others seeing in its fruits the evidence of discipleship with Christ, were drawn to unite with it, in that fellowship which is with the Father and with his Son Jesus Christ. Now, alas! differences in religious views and belief, have

broken up its former unity in faith and practice, and it is as a house divided against itself. Its organization has been preserved without the outward helps and human contrivances which have been found necessary for the support of other fabrics, not recognizing the spiritual principle that lays at the foundation of its system. But our Saviour has declared that a house divided against itself cannot stand, and unless there is a more thorough and wide-spread submission to his baptism and government, a more general equipment with his armor, a more constant use of those weapons which are "not carnal, but mighty through God to the pulling down of strong-holds, casting down imaginations and every thing that exalteth itself against the knowledge of God," this declaration may be fulfilled it. Addition of numbers who have never been truly convinced of the principles of Truth as held by Friends, is only the accumulation of weakness and sources of trouble. Re-edification as a spiritual house on the foundation of many generations, can be known only by the same implicit reliance on the great Master Builder, which marked the actions and teachings of our worthy predecessors; by being clothed with the same unfeigned love, the same willingness to make self of no reputation, the same renunciation of the world and its spirit, and dedication to the self-denying religion of the cross.

A firm trust in the overruling providence, favor and assistance of their Almighty Father, will bring to those thus faithful, patience, hope, and resignation to bear the trials they cannot escape. Their purified spirits will be filled with gratitude and reverent thankfulness, under the sense that it is through his abounding mercy they are made partakers of the blessings of life; and watching unto prayer amid discouragement and suffering, will prevent their trials from being embittered by murmuring and discontent. May the Lord increase the number of such dedicated servants, and hasten the day when they may stand between the living and the dead, and stay the plague!

SUMMARY OF EVENTS.

FOREIGN.—There was an exciting debate in the French Assembly on the 22d inst., upon the subject of a resolution of Bismarck's in regard to temporal power of the Pope. Thiers, who was the chief speaker, declared unequivocally that he would in any way compromise the policy of the country, but would do his best to secure the Pope's independence. He said it was impossible to adopt a course which would lead to war. The same policy, he said, would be to re-organize treaties and no steps should be taken which would even tend to alienate Italy. Gambetta followed in a speech approving the sentiments of Thiers. The petition was then referred to the Minister of Foreign Affairs.

The French have completed the payment of the first instalment of the war indemnity, and the German troops are now evacuating the departments of the Eure, Somme and Seine Inférieure, and will return at once to Germany. The French troops have re-occupied Amiens.

The municipal elections in Paris resulted in the choice of six Republican conservatives and forty-nine moderate Republicans. The vote cast was very small. The Communists convicted by military commissions at Marseilles, have been sentenced to various terms of imprisonment. It is probable the sentence of death imposed upon the insurgent generals will be commuted to exile, transportation or imprisonment for life. It is reported that Washburne, the American Minister, has assured the French Government that no person convicted of criminal acts in Paris against the National Government during the reign of the Commune, will be permitted to reside in the United States.

The French budget of 1871 is reduced 124,000,000

francs, though the appropriations for the war department are unaltered.

The British Ministry have been endeavoring to effect the abolition of the old custom of permitting officers to purchase commissions in the army, a reform which they considered absolutely essential to the efficiency and proper re-organization of the service. After a long contest the bill for that object has been defeated. It is to be feared that the same will appear to make but little progress in the House of Lords. While the matter was in this position the Queen, by the advice of her ministers, decided to solve the purchase problem by cancelling the royal warrant legalizing the purchase of commissions. Gladstone, in announcing this fact to the House of Commons, declared that the House of Lords, though impugning the government plan for its abolition, had failed to sustain the purchase system, and hence the ministers had advised the action which effectually disposed of the question, in accordance with the manifest will of the country. This bold measure seems to have taken parliament and the nation by surprise. It is strongly condemned as revolutionary and unconstitutional by the London *Times* and other papers, and as warmly commended by others. If this course, say the conservatives, can be taken once, it can be taken again, and the present war, which the House of Commons has accepted before the intervention of the royal prerogative on the side of the Commons.

The weather throughout England has been fair and favorable to the growing crops.

London, 7th mo. 22d.—Consols, 93½. U. S. Bonds, 117½. Foreign Exchange, 109½. 91 ditto, 105. 91 ditto, Liverpool.—The cotton market firm. Sales of the day, 18,000 bales. Sales at sea, nearly due from New Orleans, have been made at 97-104, for middling.

A deputation of German, Dutch and Austrian Banks have sailed from Europe to the United States for the purpose of entering into an arrangement for the re-organization of the work, and financial prospects of the Northern Pacific Railroad.

A new Spanish Ministry has been formed, consisting of Serrano, President of the Council and Minister of War; Topete, Foreign Affairs; Interior, Sagasta; Justice, Pizarro; Agriculture, Cortes; War, Castelar; Education, Malcampo; Colonies, Ayala. Serrano has proposed to the king a decree outlawing members of the International Society in Spain. He recommends a rigorous policy on all questions of public order. The Cortes is engaged in considering the subject of trial by jury in questions committed by members of the press.

The upper Chamber of the Parliament of the Netherlands, by a vote of 16 to 15, postponed indefinitely the further consideration of the treaty for the cession of the island of New Guinea to England.

The Swiss Council of State recommends that the Federal Government in reference to the new agreement of the powers to a definition of the rights and obligations of neutrals, binding on all.

Advices from Athens announce a terrible disaster on board of a Greek man-of-war. The magazine of the steamer *Europa* exploded on the 3d inst. in the Greek harbor of Anapargos, and forty persons of the crew were killed, and nearly all the rest were more or less injured, while the vessel itself was almost entirely destroyed.

Dispatches from the east represent that the cholera prevails alarmingly in Persia, and that the ravages caused by the disease are dreadful. In some parts of Persia a frightful famine exists, and a great starvation, causing the death of many of the people from starvation. The yellow fever had entirely disappeared from Buenos Ayres on the 25th ult.

The coasts of Newfoundland and Labrador have been visited by heavy storms. Sir Wm. Logan and a geological surveying party had been cut off by the flooding of the roads, and they were believed to be safe. The effect of the storm on the coast was terrible. Three hundred and twenty-five fishing smacks, twenty-three dwelling houses, over forty stores, and \$1,500,000 worth of property were destroyed, and ninety-three lives lost.

Advices from Algeria indicate that the insurrection against the French rule had been nearly crushed out.

The Cuban revolt has not been entirely suppressed, and the insurgents from time to time are encouraged by the landing of small parties, which have come to their aid.

UNITED STATES.—Miscellaneous.—During the quarter ending 6th mo. 30th, 1871, the total number of passengers who arrived at the port of New York from foreign countries was 107,114, of whom 64,213 were males, and 42,901 females. Of these 29,259 were from Great Britain; 26,449 from Ireland; Germany, 30,814; Austria, 1,987; Norway, 1,320; Denmark, 1,320; Prussia, 1,143; Italy, 8,671; other parts of Europe 2,038.

The total circulation of the national banks is stated to be \$18,986,990.

There were 856 deaths in New York city in the week ending on the 15th inst., and 346 in Brooklyn.

The interments in Philadelphia in the week end on the 22d inst., were 421, including 242 children under two years of age. There were 98 deaths of cholera infans and 25 of marasmus; there were 15 deaths of Asiatic cholera.

On the 20th inst., at one o'clock A. M., an earthquake was felt an Boston, Portland, Portsmouth, N. H., and many other places in that part of the country. It passed from north to south, and was accompanied by heavy rumbling noise, especially at Concord, N. H., where the motion was sufficient to ring bells.

Professor Hitchcock and party, now making a geological survey of New Hampshire, have discovered beautiful lake, 200 feet below the summit of Haystack Mountain, and 3,787 feet above the sea level. No mention is made of any chart, and it is bounded in such thick foliage and craggy bluffs, the Professor thinks it has never before been visited by white men.

The Markets, &c.—The following were the quotations on the 22d inst. New York.—American gold, 111½. U. S. notes, 188½, 116½; ditto, 5-20's, 186½, 111½; ditto, 100's, 9 per cent, 112½. Superior flour, \$4 25; 11½; finer brands, \$5.25 to 5.25. No. 2 Chicago spring wheat, \$1.36; amber western, \$1.40 a \$1. white Michigan, \$1.60. New Ohio oats, 65 a 66 Western mixed corn, 68 cts.; yellow, 74 cts.; white, 84 cts. Carolina rice, 61 a 9 cts.; India, 61 a 73 cts. Cuba sugar, 9 per cent, 31½. Sugar, 30 cts. Philadelphia.—Cotton, 21 a 21½ cts. for uplands and No. Orleans. New Orleans sugar, 93 a 104 cts. Timot seed, \$4.50 a 5. Superfine flour, 4.75 a 5; 6 brands, \$5.25 a 5.75. Old western red wheat, \$1.51-42. Rye, 88 cts. Yellow corn, 69 a 70 cts. 61 a 67 cts. Corn, 57 a 60 cts. Corn, 57 a 60 cts. 40 a 45 cts. Earley, 80 a 90 cts. Lard, 100. Baltimore.—Choice white wheat, \$1.50 a \$1.60; good prime, 1.35 a 1.45; good to prime red, 1.40 a 1.51 Ohio and Indiana, \$1.30 a \$1.40. White corn, 80 cts.; yellow, 72 a 73 cts. Oats, 37 a 41 cts. St. Louis Cotton, 19½ cts. No. 2 red winter wheat, \$1.25. Oats 45 a 46 cts. New oats, 36 a 37 cts. Rye, 58 cts. Ohio—No. 2 spring wheat, \$1.12. No. 2 corn, 48½ a 49 Oats, 43 a 43½ cts. Rye, 59 cts. No. 2 rye, 71 cts.

WANTED,

A Teacher for the Classical Department of the B School at Westtown: to commence his duties at opening of the next Session, on the first of the Eleventh month. Application to be made to Joseph Passmore, Goshen, Chester Co., or Samuel Morris, Olney, Philadelphia, or Charles Evans, M. D., 702 Race street.

TEACHER WANTED,

A well qualified teacher is wanted to take charge a small Friends' School. Application may be made to Henry Mendehowellville P. O., or Thomas Smedley, Litua P. Delaware Co., Pa.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Maxwellton, Chester Co., or Thomas Wistar, Fox Chase P. O., Philadelphia. Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Philadelphia, (Trenton, N. J. W.) Philadelphia Friends' Asylum and Superintendent—JOSIEFA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Spring Linn Co., Iowa, 6th mo. 13th, 1871, by J. H. BARNUM, son of Jonathan and Rebecca Cowley, of Hickory Gap Cedar Co., Iowa, to MARY, daughter of Parker & Rebecca Askew, of the former place.

WILLIAM H. PILE, PRINTER,
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Galileo.

For "The Friend."

(Continued from page 386.)

dispersed with the history of Galileo's scientific discoveries and eventful career, are very interesting incidents which throw light upon the customs and domestic life of that time and country.

By the death of his father in 1591 Galileo became the head of his family. This position, always attaching a grave responsibility to its possessor, was at the time we are speaking of, and in Galileo's case in particular, fraught with care and heavy anxiety. He not only was expected to provide money for the household requirements of the family, but it was his duty to see to his brother's settlement in life. A still more sacred duty was that of finding a suitable husband for his sister, a girl's marrying was to be left to chance, a doctrine which would have been condemned in those days at least as heretical and dangerous as that of the earth's motion. Such a spectacle as a house full of daughters, all grown up, the comfort of a mother's old age, never seen. The girl's education finished, paths were open, not for her to choose for, but to be chosen for her. One led to the cloister, the other to the house of a husband.

The cloister was the refuge of such as were pressed not dowries equal to the requirements of their birth."

Two of his daughters were placed, when young, at the convent St. Matthew, at Padua, the eldest being then but thirteen years of age. This daughter afterward took the name of Sister Maria Celeste. We know of her from that time it is told in letters to her father. His letters to her though we know that she kept them carefully, and was in the habit of perusing them during such leisure moments as her father in the pharmacy and still-room left to her have disappeared; nor was a trace of them to be found when the search for his written correspondence brought to light all his papers now carefully preserved in the Pittagoriana. "These letters, one hundred and fifty in number, bear evidence throughout of a clear sense and sober judgment, joined to a noble piety, rare, perhaps, at any time, but very rarely rare in those days." This daughter

died in 1633, when about 33 years of age, and her father on writing to a friend of her death says, "she was a woman of exquisite mind, singular goodness, and most tenderly attached to me; * * * she died after six days' illness, leaving me in deep affliction."

The following extracts from letters written in 1630, when the plague had been raging for some time in Florence, and domestic trouble was adding to the distress of her father, show her religious sensibility and affectionate feeling.

"I entreat you to omit no possible precaution against the present danger. I believe that you have by you all the remedies and preventives which are required, so I will not repeat. Yet I would entreat you, with all due reverence and filial confidence, to procure one more remedy, the best of all, to wit, the grace of God, by means of true contrition and penitence. This is without doubt the most efficacious medicine both for soul and body. For if, in order to avoid this sickness, it is necessary to be always of good cheer, what greater joy can we have in this world than the possession of a good and serene conscience?"

"It is certain that once having this treasure we shall fear neither danger nor death. And since the Lord sees fit to chastise us with these plagues, let us by his help stand prepared to receive the stroke from his Almighty hand, who, having given us life, may take it from us when and how it pleases Him.

"I pray you not to take the knife of these crosses and disturbances by the wrong end, so that you may not offend because of them. But rather take it by the haft, and use it to cut through all the imperfections which you may discover in yourself, that being thus freed from all impediments, you may in like manner, as with a lynx-like eye you have penetrated the heavens, so, penetrating the things of this lower world you may come to know the vanity and fallacy of all earthly things. . . . For neither the love of children, nor pleasures, nor honor, nor riches, can give us true happiness, seeing that all these things are by nature too unstable. Only in our gracious God can we find true rest. O, what rejoicing will be ours, when the thin veil that enfolds us is rent, and we are able to see the Most High face to face!"

On his return from Rome after his unsuccessful attempt to prevent the rejection of the Copernican theory by the Roman Court, Galileo resumed those observations upon the heavenly bodies which had at that time made his name prominent in the literary and scientific world. The appearance of three great comets in the autumn of 1618, attracted his attention as well as the other astronomers of Europe, and several of his reflections upon these phenomena were printed. In these remarks some opinions of the Jesuit Grassi, the mathematician of the Roman College, were contradicted, and a controversy was thus

commenced, which ended in directing against Galileo the ill-will and open hostility of the powerful order of the Jesuits, who declared that the arguments of Grassi were unanswerable. This took place several years after the decree of Pius V. concerning those matters had been promulgated, and had much to do with the subsequent rigorous treatment which he received from the authorities at Rome.

"The foundation of the great work of Galileo's life, 'The Dialogue on the Two Great Systems,' had long been laid. But, mindful of the decree of 1616, he took measures to discover the Pope's opinion by writing an essay or pamphlet in the form of a letter of reply to a certain Ingoli, who had some years before written a treatise on the Copernican system."

This was in 1624. The Cardinal Berberini, who at that time had been raised to the pontifical chair under the title of Urban VIII., had been a personal friend of Galileo, and disposed at least to tolerate his astronomical theories. Cardinal Zoller informed Galileo that he had represented to the Pope "that all the heretics considered the truth of the Copernican theory to be beyond doubt, and that therefore it would be necessary to be extremely circumspect in coming to any resolution," to which the Pope had replied that the Church had not condemned it, nor was it to be condemned as heretical, but only as rash, adding, that there was no fear of any one undertaking to prove that it must necessarily be true."

Early in the year 1630, the great work was completed in which Galileo hoped to be able to propound, in a manner likely to excite little opposition, the truths in relation to the earth's motion, which lie at the basis of modern astronomical science. After a considerable delay the consent of the requisite authorities was obtained for its publication, and it appeared in print early in 1632.

"In the various hindrances which had met its author at every step ere the final authorization of the book was granted, there had been a slight foretaste of the persecution which was to be his lot for the remainder of his days."

It purports to be a dialogue between three characters on the merits of the Ptolemaic and Copernican systems, and bore this title: "Dialogue by Galileo Galilei, Mathematician Extraordinary of the University of Pisa, and Principal Mathematician and Philosopher of the Most Serene Grand Duke of Tuscany, in which, in a conference lasting four days, are discussed the two principal systems of the world, proposing indifferently the philosophical arguments on each side."

The preface was in substance the work of Ricciardi and the Pope, by whom it was imposed on Galileo. Had he not accepted it, he would never have obtained the Imprimatur.

"Of all Galileo's friends and followers, only one was far-sighted enough to see how fraught

with evil was this great work to their master. Blinded by admiration, they had, with one solitary exception, urged him on, forgetful of possible consequences."

A few months after the book had passed into circulation, a stringent order came suddenly from Rome to sequester every copy in the booksellers' shops throughout Italy: Galileo's publisher received an injunction to suspend its publication, and forward to Rome all the copies he might have in his possession.

This summary proceeding on the part of the Inquisition appears to have been due to the influence of the Jesuits, who instilled into the Pope's mind the idea that Galileo had meant to hold him up to ridicule in the person of one of the characters in the Dialogue. A congregation was convened by the Pope's order to examine the suspected book, which resulted in a summons to Galileo to appear before the Inquisition in Rome. This order was received by him in the 10th month 1632, when he was in his sixty-ninth year. On account of his age and physical infirmity, he was allowed a considerable time to perform the journey, and he arrived in Rome early in the following year. Here he was received with great respect by his friend Niccolini, the ambassador of the Grand Duke of Tuscany; whose residence continued to be his home until he was removed to a place of close confinement in one of the rooms of the prison of the Inquisition.

"Tormented with the gout, and deprived of the society of the ambassador and his gracious and sympathizing wife, Galileo seems to have borne his imprisonment with a degree of impatience at variance with his natural serenity. We must bear in mind the ever-present fear that each forthcoming examination might end in the application of the torture. Apart from this he had no cause for complaint. Since the establishment of the tribunal in 1215, no prisoner had ever been treated with the leniency accorded to Galileo, the Grand Duke's servant. Princes, prelates, and noblemen, all had been consigned to the secret dungeons from the very commencement of their trial. Had Galileo been a scion of a royal house, he could scarcely have met with more consideration, or have been treated with more distinction. Yet he ceased not to complain, of and to entreat greater expedition in the conduct of his case by, a body whose power of prostration was scarcely equalled by its cold ferocity."

(To be continued.)

Baptism and the Supper.

In a little work published in London in 1865, and entitled "The Friend in his Family," is contained a well-prepared statement of the views of "Friends" in reference to Baptism and what is called "The Lord's Supper," which it is hoped may tend to settle the faith and remove the doubts, if such should exist in the minds of any of the readers of "The Friend," as to the correctness of the doctrines ever held by our religious Society on these important subjects.

"There are two subjects upon which I wish to say a few words, and respecting which I apprehend a few will suffice, because you have access to so many valuable dissertations on those subjects, as well as to some smaller works and tracts, in which the views of Friends are briefly epitomised. First, as regards Christian

Baptism. We have already seen in the discussion of more than one subject, that the religion of Christ is not formal, ceremonial and typical, but spiritual; the Realization of that, which the ceremonies and types of the law Foreshadowed. When Christ had suffered and finished the work which was given Him of the Father, the types were exchanged for the Antitype, the figures, for the thing figured, the shadows for the Substance; the rites and sacrifices of the law, 'which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation,' which, says the Apostle, 'was a figure for the time then present,' were abolished by 'the blood of Christ, who, through the Eternal Spirit offered Himself, without spot to God, to purge the conscience from dead works';—"which the law could not do in that it was weak;"—"for the law made nothing perfect, but the bringing in of a better hope did."

"But it may be objected that water baptism is not a remnant of Jewish law. I believe it had its origin in Jewish law; and it cannot be denied, that at least it was of a similar character, elementary, shadowy, typical. But water baptism undoubtedly was a part, both before and after the coming of Christ, of the customary Jewish ritual. Nothing could be plainer, than that according to the ceremonial law of the Jews, there could be no removal of uncleanness, no purification, without ablution in water. The 'divers washings,' were many of them, effected by dipping or immersion, and are in the Greek described as baptisms. And the Jews baptised their proselytes; and when a proselyte was baptised, it was usually extended to his family or household. Nor is there in the Scripture narrative, a word from which it could appear, that the Baptism of John was anything novel or strange. It had features peculiar to itself, but in the mode of its administration, it bore close resemblance to some of the 'divers washings' to which they were accustomed, so that 'there arose a question between some of John's disciples and the Jews,' not about the novelty of his proceedings, but about that which they immediately recognised in it, 'about purifying.' Certain it is, that in its character it was like unto theirs; not instrumental, but typical, of a change from a state of sin and uncleanness, to one of purity. The Jews understood what it was 'to be born of water;' though they had yet to learn what that was which it typified, the 'being born of the Spirit.'

"When, however, in the early Christian church that was learnt, and not the sign, but the thing signified known, and the thing typified experienced, then the imposing upon Christians the ceremony and the sign, is spoken of as a 'turning again to the weak and begarly elements,' as being no part of the real and spiritual gospel of Christ, who, 'abolished the law of commandments contained in ordinances;' and therefore, asks the Apostle, in referring to this same subject in another Epistle, 'If ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?'"

"We cannot think that there is even an allusion to elementary water, in many of those passages which some think countenance water baptism; and in others where an allusion is made, we believe, that it is wholly figurative.

In such texts, as 'Except a man be born of water, and of the Spirit;'—"But ye are washed but ye are sanctified, but ye are justified the name of the Lord Jesus, and by the Spirit of our God;"—"By the washing of regeneration, and the renewing of the Holy Ghost, and many others which may occur to you, there is no unequal yoking of the ceremony with the spiritual, or putting new wine in old bottles; but there is an interpreting an enforcing one expression by the other. As, in the corresponding figure 'of fire,' an enlightening, cleansing, refining operation the Holy Ghost is set forth; so in this more frequent figure of water and of washing, is the purifying work of the Spirit, illustrated; and by the use of both terms, the sign and the thing signified, is the one effect the more fully represented and strengthened."

"Now let me remind you, how John the Baptist himself always spoke of his baptism not as similar to, but in contrast to, that of Christ. He indeed was sent to baptise with water, but he was to decrease; He, who forerunner John was, whose way he came to prepare, and who was to increase. 'The same is He which baptizeth with the Holy Ghost. The baptism of one was with water, elementary, external, emblematic; of the other, with the Spirit and with fire, internal, thorough, effectual. In conformity with the work which, whilst they had more immediate reference to sacrifices and burnt-offerings, is applied to the characteristics of both dispositions, 'He taketh away the first, that He may establish the second.' John also declared, 'I must increase, but I must decrease.'

"The Baptism of Christ, of which John the Baptist was a figure, and in contradistinction to which it was placed, not only by John, but by our Lord himself, 'For John truly baptised with water, but ye shall be baptised with the Holy Ghost, not many days hence;' and lest it should suggest a limit to this gracious promise, the Apostle emphatically adds, 'For I promise it unto you and to your children, and to all that are afar off, even as many as shall love our Lord our God shall call;' this Baptism of the Holy Ghost is in harmony with all we know of this dispensation of the Spirit; as was that of water with the one preceding it. The baptism which belonged to the dispensation of John, and which distinguished it from the Christian, was a Baptism of Water; the 'one baptism,' which 'now saveth,' which belongs to the Christian dispensation, and distinguished it from John's, is the Baptism of the Spirit."

"The 'One Baptism of Christ which was to increase, surely is not a modified repetition, or in its character like unto, that of John which was to decrease. Instead of being applied by man, to the body; it is applied to the soul, by the power of the Holy Ghost, and regenerates and saves. Thus saith the Apostle, 'For by one Spirit are we all baptised in one body.' The baptism which doth not save us, is not the putting away of the uncleanness of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.' 'For as many as have been baptised into Christ, have put on Christ. This can never be said of water baptism. It may be urged that our Lord Himself was baptised with water. So was He circumcised. He came 'to fulfil the law;' and submitted Himself thereto; saying, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' It would be more to the purpo-

ld it be shown that our Lord had Himself sused; but it is distinctly stated, that s His Himself baptised not; nor can it be wn that He ever enjoined water baptism others.

That water baptism was to some extent tised in the early Church, can be no ter of surprise, when we consider, how ched to their rites and traditions, were uly the converts, but to some extent the sties themselves, and how gradually was lded to them the spirituality of the Gospel enation; the great principle of which at God was no longer to be served by intervention of sacerdotal and typical inions, but through the mediation of the and under the influence of the Spirit, g after the Jewish ritual was abolished he death of Christ, many of His devoted ants adhered with strictness to parts of As long as they observed some of the onies of Judaism in their own person, were not prepared for a full reception of doctrine, that the ordinances and shadows a law were now to be disused, it cannot, ad, be a matter of surprise, that in the otion of converts to the new faith, they overed in the practice of baptising them water. There were, no doubt, many in which, as has been mentioned was former practice, on the reception of a olyte, they baptised him and all his house; but it must not, on the other hand, be ooked, that whilst there were these inces of those who left their Judaism or hemism for a profession of Christianity, ng that rite performed upon them, there a single instance given of the baptism ter of any person born of Christian ants.

on remember how he, who was 'not a behind the chiefest Apostles,' regarded bondage' and 'doctrine of baptisms,' and g purer and fuller views than many ad him of the excellence and spirituality e Gospel, and of his own mission in it, ed God that he, 'who took Timothy and ceised him,' had baptised only two whom mes.

ut had the practice of the Apostles been or and more uniform, their example ot not have rendered imperative, or of nent obligation, on the Church, a rite as was not enjoined by our Lord Himself, outward and ceremonial character of was contrary to the spirituality of His ing and Kingdom; and, if not of those s themselves, of the nature of those s, which His coming 'in the fulness of me' abrogated and disannulled. To e mind graciously awakened to Divine ty, to feel the operation of the Holy Spirit r hearts, and then to fall back upon ordinances,' is as practical an illustra- s the present days could supply, of that vor of which the Apostle warns us, ng begun in the Spirit, to be made per- y the flesh.' 'Stand fast, therefore, in erty wherewith Christ hath made us and be not entangled again with the of bondage.' His is the dispensation, the shadow, but of the substance; not signs, but of the Reality; not of the but of the Spirit. How widely different the dogma of those who say, that Water sm is the Door of the Church,' is the tion of our Lord, 'I am the Door: by ay man enter, he shall be saved, and

shall go in and out, and find pasture;' or from that of His Apostle, 'God hath sent forth the Spirit of His Son into your hearts, crying, "Abba, Father."' And when by the Baptism of His Spirit, you have joined the Church, and, through His infinite love and mercy in 'Christ Jesus, of whom the whole family in Heaven and earth is named,' have known the cry raised in your hearts by the Spirit of His Son, 'Abba, Father;' you will be prepared to sit at the Lord's table, and partake of His Supper.

(To be continued.)

For "The Friend."
Intelligence of Ants.
(Concluded from page 389.)

After these different observations, which give us incontestable proof of the intelligence of the ants, we will relate what we have seen with our own eyes. It was in the latter end of May, when the cockchafers, after having devoured the leaves of the trees, began to die on the roads, and became the prey of beetles and ants. I was walking with one of my friends, a lover of natural history, when we found some ants actively occupied round a wing of a cockchafer. They were pulling the wing towards a little hole, which was certainly too small to admit it. How could they manage the matter, then? They were obliged to think. The ants are never embarrassed. It is very probable, however, that they had never before encountered such an obstacle; that what they were obliged to do now was not a matter of habit. They began to direct one of the extremities of the wing towards the little gallery of their home. Three of them, judging that the thing could not go alone, went into the hole, pulling the wing underneath, while the others pushed it from above. But, vain effort! the wing would not enter. What could they do? Must they abandon such a great prize? No; the ants are as courageous as they are intelligent. Without losing confidence in their activity and their genius, they renounced their first idea. They placed the wing against one of the partitions of the opening, and went into the nest on the other side of the wing. They no doubt thought what it would be necessary to do. They then resolved, full of activity, to enlarge the gallery. Each one descended in turn, bringing up a particle of earth, which she placed at the side of the opening. They worked so well, that in less than half an hour the opening was half as large again. It was nearly three-tenths of an inch in diameter, and the wing was three-fourths pushed in. No doubt in a little time the wing will be completely in; when lo! behold another ant arrived, pulling, triumphantly and alone, another insect. Her sisters saw her, went to meet her, and dragged the insect towards the opening, where the wing of the cockchafer was still waiting. They slipped along the wing as if it were an inclined plane. Two or three descended, dragging the insect by the head. One minute afterwards it had disappeared. The ants, happy and proud of their success, returned to the wing of the cockchafer. They tried for some time to make it enter by force, but it was impossible. Then an ant took it in his mouth carried it outside the hole, and his sisters began to work again. They ran up and down the particles of earth they had taken from the partition to make the passage larger. Some of them, in a great

hurry, took the wing, and pulled it again towards them. It nearly enters, when something intervenes. The bottom of the opening was, without doubt, not quite large enough. Some did all they could to pull at the top; others push to the right, others push to the left, to make it enter more easily. It was, however, necessary to abandon this proceeding, or take away the obstacle. The ants took the wing out again, and removed all that appeared to be in their way. A third time they tried to get the wing in. The new difficulty arose—a storm which swamped the earth. I do not know if it were by chance or by calculation that the wing, which was upside down, and by this time once more over the opening, served as a shelter to the ants, who continued their work. At last, at nearly six o'clock in the evening, after working for three hours and a half with patience, intelligence, and great effort, the hole was large enough, and the wing went to the bottom of the nest. Will any one, after this, say that these insects are accustomed to such work, that they have executed it by instinct, without calculation, without reflection and without intelligence? We must have less judgment than the ant themselves to think of them in this way.

A last example will show us how much the development of a sense can aid the intelligence. The ants, we know, are guided by their touch and by their sense of smell, which is situated principally in the antennae. Stop the ants in their course, disperse them to right and left, and they seem to be embarrassed, not knowing what to do. They go back to the spot whence they started, sounding the earth with their antennae; then, when they have examined the spot, they retrace their steps, recover and pursue their road. Is it not by the fineness of their smell or the delicacy of their touch that they find the direction again? An ant one day saw on the road the leg of a gold beetle. She wished to drag it to the ant-hill, which was a difficult task, as she was alone, all the others being, doubtless, occupied at other business. The distance was not very great, it is true; it was only half a yard that she had to go; but the road was rough, difficult, covered with stones and little lumps of earth. To tell you all the troubles this little ant encountered would be impossible. The smallest projection was to her a mountain. Sometimes she went round the stones in her way, at other times she was forced to creep over them. Nevertheless, she arrived almost at the top of one of the little hillocks, when her prey slipped from her, and rolled down again; and the poor ant, was obliged to go after it. Then like a hound, she went here and there, seeming to sniff the air and feel the earth. After a little time she regained her prize. Just think of the patience and courage of these little insects. It was not until after two hours work, and over many obstacles that she arrived at the ant-hill, which was in the grass near the road. There our ant found help; many of her companions ran to her aid, and in a short time, in spite of the net work of weeds, the leg of the gold-beetle arrived entire at the ant-hill.

It is also by the contact of the antennae that the ant knows a friend from an enemy. By particular signs, understood by all the inhabitants of the same nest, they avoid mistakes. This is known by experiment. We give an example. Take away the ants from a hill,

and put them back again after a certain time into their nest. The first feeling of these emigrants in returning to the cell is that of uneasiness. They wish to escape, but flight is not easy in such a noisy crowd, which goes, comes and circulates in all parts of the ant-hill. The first workers they meet, seem to ask them for the watchword. They then touch each other's antennae, and thus exchange signs.

It is well; they understand one another. The exiles belong to that country; their agitation ceases; they penetrate with confidence into the native labyrinth, where they are received as sisters who have been believed lost. "Now let us," says Rendu, "make the reverse experiment. Introduce into the ant-hill some ants of the same species, but of another nest, and other signs than those we have mentioned will be noted. The same preliminaries are observed, but the question by means of the antennae, instead of assuring the intruders, only increases their fright and their hurry to flee. They do not belong to that nest. The hue and cry commences; the warning is given; they are furiously chased. Woe be to them if they are caught! The furious multitudes grasp the feet, the bodies and the antennae of the intruders, and drag them by force to the interior of the cavern." When by chance some ants of another tribe venture to make an unlawful incursion into the nest of others, their lives are exposed to great danger. An infuriated chase commences, they are assailed on all sides by combatants, who are reinforced at each instant. If the ants know how to defend themselves courageously against strangers, in their family, they show the most intelligent brotherly feeling. Who does not know that the ants feed one another? The worker is often too much occupied to fetch her own food. When she is hungry she tells one of her companions by striking rapidly with her antennae. The purveyor instantly approaches and puts food into the mouth of the hungry ant. The worker gives thanks, caresses the friend with her antennae, and strokes her head with the front feet. Is not this intelligence? or more, is it not family love?"

It is well known that the red ant sometimes renounces her subterranean dwelling place to live in the trunks of old trees. She there cuts her cells as the black ant would, builds her nest several stories high, which are supported sometimes by little columns, sometimes on thin partitions.

The red ant, then, remarks Rendu, cultivates two distinct professions. She raises herself, if she pleases, to the difficult art of sculpture, or descends to the modest trade of a mason; she does not think she demeans herself by changing the chisel of the artist for the trowel of the workman, when necessity enforces her to do so. This necessity, in all beings, is the most lively stimulant of intelligence.

"Whatsoever ye do in word, or in deed, do all in the name of the Lord Jesus." How totally in opposition to this language of the Apostle, is the habit of gossiping, for where is the man or woman, young or old, who in gossiping about another could say that they did it in the name of the Lord Jesus. How different is this from his own beautiful example. He sought not to expose errors in others but to draw forth the good in them.

HEAVENLY TREASURE.

Every coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing
Though the purchase were but small;
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us
We have gathered quite in vain:
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost!

But each merciful oblation,
Seed of pity wisely sown—
What we give in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep, in heaven,
What is lent unto the Lord!

Selected.

J. G. Saxe.

Selected.

HAMPTON COURT.

The Windows of the Fountain Court
Are glittering in the morn,
But no more in the palace hall
You hear the dance and tune—
No more beyond dim corridors
Lamps spread a golden noon.

No longer from half open doors
Bursts forth a gust of song;
No longer with a roll of drums,
Sweeps by a silken throng,
With diamond stars, keen glittering,
The ribbons blue among.

No pages bearing each a torch,
Now scale the lofty stair;
No ladies trip with wealth of pearls,
Fanning their wealth of hair;
No white-capped cook, with flaming face,
Bears up the dish with care.

The swartly king with heavy brows,
Fades no more the court;
Base Rochester and Killgrew
Have long since ceased to sport;
No more fair wantons at the cards
Think the long night too short.

Silent the court, and still the hall,
Lights long ago put out,
The colors faded from the silks
That deck the walls about;
No longer at the outer gates
The noisy rabble shout.

Yet still within the fountain pool,
The gold fish steer and swim,
As when King Charles with jewelled hand
Was paddling at the brook;
At Charing-cross he's seen in bronze,
No danger more from him!

Yet still in lonely evening hours,
When the moon has long gone in,
You hear the fountain's ceaseless tears,
As for some hopeless sin;
And far without the nightingale
Of past grief warbling.

—All the Year Round.

Selected.

A sinner under conviction is in great danger of being more anxious to be comforted than to be converted. Conviction, without patient submission to the spirit of judgment and burning, may leave us midway between carelessness and conversion, as Lot's wife was left between Sodom and Zoar. If your convictions do not lead to Christ, you may become familiar with them, and their effect be lost upon you.—Conviction is not conversion.

The Art of Needle Making.

A pleasant run of about fifteen miles from Birmingham, on the Midland railway, brings us to the great centre of the English needle trade. Redditch is a fair-looking, compact, bustling, clean country town, surrounded some of the most charming scenery in Worcestershire, and presents a striking contrast to the black and busy "hardware village" we have just left behind us. Why the needle makers chose this place above all others which to settle down to the pursuit of calling, there is no evidence to show. As early as the year 1650, however, one Christopher Greening appears to have set up a needle shop at Little Crendon, a hamlet just outside Redditch, and he was followed in the course of a few years by several other members of the craft from London. In a short time, however, Crendon was abandoned, owing to the absence of waterpower, and the needle makers established themselves at Alcester, Studley and Redditch. In times still more remote the district lying between Alcester and Redditch was great industrial centre of some kind, mill-stones, longer used, still remaining to tell of a depressed and forgotten industry.

The first mills used in the needle trade were horse mills, one being established at Studley very early in the last century. These were used for scouring and pointing needles, superseding the primitive method of washing up the needles in buckram with emery dust and olive oil, and rolling them to and fro by the movement of the workman's foot. The earliest needles made in this district were "square-eyed," a shape most readily produced. It was with square-eyed needles that Mary Queen of Scots wrought those beautiful tapestries for the walls of her prison cell. After many fruitless attempts, drilled-eyed needles were successfully brought out in 1826, a two years later the burnishing machine, which gave a beautiful finish to the eye, was introduced. In this latter process, as now carried out, the needles are threaded on steel wires which have been "roughed" with a file and hardened. The ends of these wires are then attached to a steam machine by which the needles are made to revolve at an enormous speed with an oscillating motion round the wires.

Previous to the year 1840, needles were hardened in water, during which process the majority became crooked, and straightening the crooks was, in consequence, an occupation of a considerable number of workpeople. In the year mentioned, however, a Redditch manufacturer revived the practice of hardening oil, and the result was that crooked needles were the exception instead of being the rule. This so exasperated the crook straighteners that they mobbed the enterprising manufacturer out of the town, and for some time great tumult prevailed. Eventually, however, the revived process came to be generally adopted. A pointing machine is the latest invention of importance in the needle trade. This invention, Messrs. Bartlett and Woodward—two excellent authorities—thus reported a little while since.

The needle-pointing machine is an English invention, though it is not generally supposed to be so, and its forerunner, which, though not perfect, approached so nearly to perfection as to alarm the pointers, was some years ago purchased by them and broken to pieces.

ditch church green. The needle-pointing machine is as yet only partially used in this district. A grooved grindstone, revolving great speed, is employed to grind the end of each wire into the desired shape. To this the stone the wires are applied from an inclined plane, on which a number are placed side by side to the right length. By means of a disc, surrounded with caoutchouc, revolving in a direction transverse to the grindstone, a continuous supply of wires rapidly revolving in succession is supplied to the stone, the same disc causes the wires to revolve and be pointed. In Redditch and the neighborhood needle making now employs either like eight hundred workpeople, a considerable proportion of whom are females. Their earnings vary considerably, those of children ranging from 1s. 6d. to 5s.; women, 8s. 6s., and men, 12s. to 40s. per week.

The needle has to pass through seventy pairs and before it is considered to be finished ready for use; a subdivision of labor to which may be attributed the combination of excellence and cheapness in the production of articles. The variety of needles made these days is marvellous, the surgeon, tail-barnes maker, bookbinder, felt worker, maker, saddler, glover, embroiderer and sewife, each requiring needles of shapes, and lengths almost infinite. Redditch the immediate district, may be regarded the only important centre of the needle in the three kingdoms. The principle of the industry on the continent is Aix-la-Puy, but at Lyons and one or two in Normandy the common qualities are largely made.

The Chinese supply their own requirements the needle way, and it is thought that the needle is more ancient in the celestial empire in Europe. Certain it is that round-eyed needles were made in China long before the native square-eyed ones were known in England. There is nothing new under the sun.—*Mechanics' Magazine.*

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 388.)

near the close of the year 1808, Mildred's heart being turned in near affection to her kind friend Ann Scott, she addressed her to her wherein she expresses her desire that they may live in that which will enable them to render thanksgiving and renown to the Almighty Preserver of his children. Him who weans the heart from earthly things, and furnishes strength and aid by things which they can live in faith upon Him in every season of extremity. He who formed the sea and the land, the bits of the earth and of the water; who sees the cattle on a thousand hills; who has power to bless and blast, can bring even the lofty mind of man into the dust, in humbly submission and childlike dependence and faith in him.

She then expresses her conviction that her dear friend is a living witness of the truth of what has been written, and if faithful to the end, "a priceless crown awaits thee after death."

On the 13th of the Second month, 1809, Mildred's mind was drawn into contemplation of the love of God to the children of men, his willingness to be found of them, if they would but draw near and seek to know

and do his will. To such as thus seek, she felt that her experience justified her in declaring that the Lord would in His goodness manifest himself by his Holy Spirit, making known his will and pleasure, and thus opening to them the way to his everlasting kingdom of rest.

Some time during the year 1809, Harrison Ratcliff removed himself and wife over the Ohio river, and settled near Hillsboro, in Highland county. There were many Friends in that neighborhood, and a meeting was established.

During the summer of the same year, Stephen Grellet, on a religious visit through the western country, was taken sick at or near Hillsboro; and being reduced very low, his recovery was considered doubtful. Mildred had been much united to him in spirit, and now believed it right for her to go wait upon him, and minister to his bodily wants and infirmities. After he had so far recovered strength as to be ready to continue his journey, she presented him an affectionate farewell address, dated "8th mo. 29th, 1809."

Selections from this letter follow:—

"Dear Brother,—I think the impression which induced me to write these lines" as a little present before we part, was derived from the Fountain of unmixed love. I feel an unshaken confidence in the unchangeable power which induced the prophet to say, "They that feared the Lord spake often one to another, and a book of remembrance was written before him for them." Not doubting but the Lord is the same affectionate Father of love, delighting in the same thing which he did then, I am strengthened, though a little one, to communicate in some degree, the sensations I have been favored with since thy lot has been cast amongst us. It has been a time, at least to me, of renewed teaching, and of favor, derived from the Fountain of good."

Desiring Stephen to remember her when it may be well with him, she concludes,

"M. RATCLIFF."

The following letter, soon after date, reached her from her beloved friend and late companion, Rebecca Preston.

"24th of 10th mo. 1809.

"Endeared Friend,—I received thy letter dated 9th mo. 2d last, and was truly glad to hear from thee, and that thou and thy family were favored with health. This is a great blessing, and with all others, is derived from the Fountain of good. May we, dear friend, ever keep truly humble; and, bowing before Him as in the dust, implore Him to grant his gracious assistance through every afflictive dispensation which in wisdom he is pleased to try us with.

"Dear friend, it was truly satisfactory to hear thou wast favored to settle in a large neighborhood of kind Friends. Although thou mayst feel as a stranger amongst them, and often have to sit, as it were, in solitary places, yet be not discouraged. Remember the Lord's people ever were a tried people; having many deep baptisms and provings to pass through whilst in this probationary state.

"My dear sister—I think I may call thee so, for thou hast felt near to me, and it was harder to part with thee than with my own sisters who are near and dear to me—thou

remarked in thy letter the necessity there was for thee to keep a single eye to the Best of teachers, to know through His holy assistance with whom to associate. This is a safe step which I have ever found best for me. I have also found it best to be careful amongst strangers to let my words be few. Now, dear friend, how very becoming it is for ministers of the gospel to let their words be few and savory; and as one highly favored, such I esteem thee. I have not forgotten thee, Thou art often on my mind in that sweet and precious love which nearly unites the truly humble little ones, although far separated as to the outward.

"A number of Friends were appointed in the Select Yearly Meeting to visit all the Select Meetings in the lower parts of Virginia. Amongst those appointed were John Lynch, Enoch Roberts, and Mary Anthony. They expect to start on the journey this day.

"Now, dear friend, I may inform thee of the state of things amongst us. Our meetings are getting smaller, so many Friends are moving to your parts; and many more intend to go as soon as way opens for it. Yet I can go with thankfulness say, that a degree of precious love which nearly unites, is often felt to flow as it were from vessel to vessel, in our little solemn, silent meetings. This is cause of rejoicing indeed. We are not always favored with such seasons; but when the Great Master is pleased to draw his curtain, and hide himself from us, O the need of patient abiding before him as in the dust, imploring his assistance in deep humility of heart. When we do thus, he surely will arise in his own time, and help us with a little of his saving help; whereby we shall have cause to thank him and take courage. Although we may have to pass through many deep conflicts and sore trials, we must remember that this is not the place of our rest, but that we are placed here to be prepared for a place of everlasting rest, where no trouble shall annoy.

"I have a small prospect of attending the Yearly Meeting at Philadelphia next spring, if favored with health. Dear friend, I should be glad to see thee again, though it don't look likely I shall soon. I rather expect way will be made for our removal to Ohio next Fall. I am very sorry to hear that Harrison is not comfortable, after going through so much trouble in order to settle there. I am in hopes after further trials he will be better satisfied.

"It is little matter what corner of the world we are placed in, if we do but keep our places in the ever blessed Truth: although it is truly comfortable to live amongst sympathizing Friends. I hope there are some such in every place where Friends are settled. I believe I have found such wherever my lot has been cast. I now feel willing to leave this place (Virginia) of sore oppression and cruelty, if way is made for our removal. I expect my trials will not be few whilst this side the grave, but feel willing to submit to every dispensation of Providence. Dear friend I conclude, with unfeigned love to thee, thy husband, and dear little ———.

REBECCA PRESTON."

A heavenly-minded man has expressed himself to the import, that when he was in a city he was in a Babel, and when at home there was a babel in him; so that, in effect, small was the difference. Which agrees pretty well

* Alluding to some lines in rhyme which accompanied the letter.

with what the correspondent of Mildred Ratcliff has above set forth, viz: "It is little matter what corner of the world we are placed in, if we do but keep our places in the ever blessed Truth." This is the great speciality; to be just where Divine Wisdom would place us; being in accordance with the precept, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The Poet has written,

"God gives to every man

The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill."

Upon the conditions, we would add, that the heart be yielded in obedience to the All-wise; which obedience shall also keep pace with the knowledge communicated by Him. For the true knowledge is "life eternal;" and when obedience keeps pace therewith, the promise concerning the dear Sent of God becomes fulfilled to us: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." And again saith the Apostle Peter in writing of the Saviour: "We are his witnesses; * * and so is also the Holy Ghost, whom God hath given to them that obey him." It is this obedience to the word of our Lord and Saviour Jesus Christ, nigh in the heart, that constitutes our safety and true freedom in every position or condition of life; and is thus characterized by the same Christian Poet from whom we have already quoted:—

"His freedom is the same in every state;
And no condition of the creature,
So manifold in cares, whomev'ry day
Brings its own evil with it, makes it less;
For he has wings, that neither sickness, pain,
Nor penury, can cripple or confine.
No work so narrow, but he spreads them there
With ease, and is at large. The oppressor holds
His body bound; but knows not what a range
His spirit takes, unconscions of a chain;
And that to bind him is a vain attempt,
Whom God delights in, and in whom He dwells."

(To be continued.)

Eating cures Dyspepsia.

Dyspepsia, or indigestion, both words mean essentially the same thing, is the inability of the stomach to obtain sufficient nutriment out of the food eaten to meet the wants of the system; and not having food enough, blind instinct calls for more; this call or desire for nourishment is denominated hunger, which is gratified ordinarily by taking food into the stomach. But, in a sense, nature or instinct makes a mistake, and calls for more food when in reality it is not food that is wanting, but the nourishment which is in the food already eaten, and which the stomach has not the strength to withdraw; hence it is that a dyspeptic has a craving appetite, in aggravated cases is always eating, and is always hungry. But to eat more under such circumstances, is like giving a faithful but invalid servant more work to do, when there really is not strength enough to perform what is already in hand; or it is like adding greater weight for the noble horse to draw when he is already so oppressed by a heavy load, as to be scarce able to drag it along a single step.

All dyspeptics are weak, they lack strength,

the whole body is feeble, and the stomach has its share of debility, of weakness; hence the essence of cure is to increase the stomach's strength. But all bodily strength comes from the food eaten, and cannot possibly come from any other source; hence the only cure for dyspepsia is eating. But how to eat is the great practical question of this age and nation; for dyspepsia is a national disease, and a national sin, since its one great cause is intemperance in eating, excessive indulgence of the appetite, in connection with unwise habits at the table.

A faithful servant may be able to do a little work well when recovering from a debilitating disease, but in the conscientious effort to perform an overtask, it is not only not accomplished, but none of it is well done. So a weak stomach may digest a little food well, get all the nourishment, all the strength out of it; but if it has to work up a large meal, the work is badly done; and as the blood is made out of the nourishment derived from the food eaten, if that nourishment is imperfect, the blood made out of it is imperfect, is bad, and all know that "bad blood," is disease.

Nor is this the only trouble: the new blood made from each meal taken, is mixed in a few hours afterwards with the blood already in the system. But if this new blood is bad, it corrupts the whole mass of blood in the body, makes the whole mass of blood bad, diseased, and carries disease and discomfort to every fibre of the system. Hence the ailments, the symptoms of which dyspeptics complain, are very numerous, and extend to every part of the body,—to hands, feet, head, heart, lungs, stomach, everywhere; for the hands burn after meals, the feet are cold all the time, the head aches, the heart palpitates, the lungs are oppressed, and the stomach is sick. No one dyspeptic may have these all at one time, but all and many others, in the progress of the disease, serve to make of life a protracted misery.

The first great point then, in the cure of dyspepsia, is to eat but little at a time. And without going into detail as to other measures to be taken, it is of importance to add, that as the stomach is weak in dyspepsia, in fact is the essence of the disease, the food given it should not only be small in amount, but it should be such as is most easily worked up, most easily converted into blood; for from the blood all strength comes. As the flesh of animals, fish, poultry, is nearer being flesh of our flesh and bone of our bone than vegetables, so meat is more easily worked up by the stomach to impart nutriment to the system and make good blood than vegetables. And as bread is the staff of life, the main food of the dyspeptic should be meat and bread; the most tender meat properly broiled, and well-baked common wheat bread several days old, or, which is better, the whole product of the grain made up with water only, and a little salt, formed into thin small cakes, and baked quickly in a hot oven, pan or skillet, and eaten cold or hot.

As it requires about four hours for the stomach to digest such a meal, and it must have rest after work, just as the hands or feet require rest after their work, there should be at least five hours between the meals of dyspeptics, and not an atom of anything should be eaten between. As, therefore, there should be at least five hours' interval between meals for the dyspeptic, and it is not necessary to

eat at night, for then we are asleep, it follows that we should not eat often than thrice a day.

But it would be of little use to get the nutriment out of food, and make it into blood unless it were conveyed to every part of the system, to reach every fibre, so as to impart strength to limbs and brain, and stomach and lungs; to do this, exercise must be taken, without exercise the blood begins to stagnate in half an hour, gathers round the heart, leaving the feet and hands cold and the skin pale; and dyspeptics are always chilly and cold to take cold. And as every part of the system of the dyspeptic is weak, it is important that the exercise taken should be aced enough to send the blood to the remote parts; and as meals are taken three times a day, the exercise should be taken three times a day. And as the blood gets the greater part of its life from pure air, and there is no pure air except that out of doors, the exercise the dyspeptic should be in the open air; as exercise is more exhilarating, carries the mind more away from the body, and passes time more pleasantly, it is important that the exercise should be agreeable, should interest, and even absorb the attention; and * that man will soonest get well of dyspepsia who steadily follows some out-door occupation which is encouragingly remunerative. *Hall's Journal of Health.*

For "The Friend."

A Seed shall Serve Him.

It is a testimony of the Psalmist, "a seed shall serve Him; it shall be accounted to the Lord for a generation." We believe that this is still the case; and that amid whatever trials the church has, or may have to sustain, that He in whom our fathers trusted, and in whom they found deliverance, is still round about his "afflicted and poor people;" enabling the with faith and patience to put their trust in him; and from season to season freshly quaffing to renew their covenants with Him, set up their banners, and to go forth in the warfare, which is "mighty through God, the pulling down of strongholds;" &c.

It is declared by the prophet, that "a book of remembrance was written before him, them that feared the Lord, and that thoug upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Those that fear the Lord, and that think upon His name, in this day of many voices, and "tumult of those that rise up against him," will feel many times lonely, desolate and afflicted because of the removal of fathers and mother because of their own prevailing sense of weakness; and because of the strictness of the siege and the warfare they are called to; yet will the Lord Almighty never leave nor forsake such as are engaged to look to Him, as to build upon him, the ever sure refuge and foundation; but will be to them, as their God, is kept single to Him alone, strength in weakness, riches in poverty, and an ever-present helper in every needful time. Then in His name may these set up their banners! Although conflicts and crosses and tribulation assail, as they ever must here, these shall keep in the evil time, and in the days of famine they shall be satisfied. Those therefore whom the Lord through his prophet declares "shall come with weeping and with supplication"

is will I lead them," were "to walk in a right way, (but) wherein they shall not stumble."

lay this tribulated "seed," however lonely the situation, and wherever scattered, never in sight of the arm of the Lord that brought it; and which is as near and as ably nower, to be a wall of defence on the right and on the left, that the billows shall pass over to their hurt. The Lord's hand cut shortened, neither doth his mercy fail that hunger and thirst after Him. "His life is sufficient for all the need of these; it is made perfect in their weakness. Cast away your confidence then that hath great impense of reward. Continue to walk unswervingly before the Lord of hosts," who discerneth "between the righteous and wicked; between him that serveth God him that serveth him not." Neglect not daily sacrifices, whereby the abomination maketh desolate is set up. Be encouraged by the mark set upon the forehead of, of scripture record, that sighed and cried for the abominations done in the city of Jerusalem. Be willing to suffer with it, the only way to reign with him; to be united with him more and more by baptism into death, if thereby He may be willed to be the resurrection into newness of life and power, to your eternal peace and joy. Be baptized, deep and oft-renewed baptism is for all. "Deep calleth unto deep," is the sign of the Christian's experience. It is here he learns the wonders of the Lord, and is led to sing His praise. It was out of the midst of Jordan, in the place where the priests which bore the ark of the covenant stood, that the men prepared took the great stones and pitched them for a meal unto the children of Israel, and for the name of the eternally excellent name, who wrought their deliverance. Finally, may rest in the Lord at all times; pour out your hearts before Him; and then thoughts may abound, and deep provings of His love, they will, as uprightly endured, patience; patience experience; and patience hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which is given us.

anliness in Holland.—Paine, in his "Art of the Netherlands," speaks at length of the neatness, he says:

There is no stone in this country,—nothing in adhesive clay, suitable for men and to mire their feet in. It occurred to people, however, to bake it, and in this brick and tile, which are the best defensive and humility, came, into their hands. See well contrived buildings of an agreeable aspect, with red, brown, and rosy walls, adorned with bright stucco, white facades, and sometimes decorated with dried flowers, animals, medallions, and columns. In the older cities the house stands with its gable to the street, festooned with arcades, branchings and leafage, terminate in a bird, an apple, or a bust; or, as in other cities, a continuation of a log-house,—an abstract compartment of barracks,—but an object apart, endowed with special and private character, at once striking and picturesque. Nothing could be kept cleaner and clearer.

Dodai, the poorest have their domicile

whitewashed once a year, outside and in, it being necessary to engage the whitewashers six months in advance. In Antwerp, in Ghent, and in Bruges, and especially in the small towns, most of the facades seem to be newly painted or freshened the day before. Washing and sweeping are going on on all sides. When you reach Holland there is extra care, even to exaggeration. You see domestics at five o'clock in the morning, scrubbing the sidewalks.

There are stables for cows, the flooring of which is cabinet work; you can enter them only in slippers or sabots, placed at the entrance for that purpose; a spot of dirt would be scandalous, and still more so any odor. Vehicles are prohibited from entering the village; the sidewalks of brick and blue porcelain are more irreproachable than a vestibule with us. In autumn, children come and gather up the fallen leaves in the street, to deposit them in a pit. Everywhere, in the small rooms, seemingly the state-rooms of a ship, the order and arrangement are the same as on a ship. In Broeck, it is said there is in each house a particular room which is only entered once a week, in order to clean and rub the furniture, and then carefully closed; in a country so damp, dirt immediately becomes deleterious mold; man, compelled to scrupulous cleanliness, contracts the habit, experiences its necessity, and at last falls under its tyranny.

You would be pleased, however, to see the humblest shop of the smallest street in Amsterdam, with its brown casks, its immaculate counter, its scoured benches, everything in its place, the economy of small quarters, the intelligent and handy arrangement of all utensils. Guiccardini remarks, "that their houses and their clothes are clean, handsome and well arranged, that they have much furniture, utensils, and domestic objects, kept in better order and with a finer lustre than any other country." It is necessary to see the comfort of their apartments, especially the houses of the middle classes, carpets, waxed cloths for the floors, warm heat-saving chimneys of iron and porcelain, triple curtains at the windows, clear, dark, and highly polished window panes, vases of flowers and green plants, innumerable nicknacks indicative of sedentary habits, which rendered home-life pleasant, mirrors placed so as to reflect those passing in streets, together with its changing aspects,—every detail shows some inconvenience remedied, some want satisfied, some contrivance, some thoughtful provision, in short the universal reign of a sagacious activity and the extreme of comfort.

Anecdote of Bernard Gilpin.—When this zealous minister was on his way to London, to be tried before the popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "That nothing happened to the people of God but what is intended for their good;" asking him "whether he thought his broken leg was so." He answered, meekly, "I make no question but it is." And so it proved; for before he was able to travel, Queen Mary died. Being thus providentially released from probable death, he returned to Houghton through crowds of people who rejoiced in his deliverance.

How Palm Leaf Hats are Made.—From Cuba the raw leaf is shipped to New London, Connecticut, in bunches of twenty five leaves each, and the stock is unloaded and placed on cars which stop at the door of the bleaching house. As delivered, the leaf is from four to five feet long. This, standing on the stock end, is closely packed in the bleaching rooms, where it is kept sixteen days. Brimstone is used to whiten the leaf. The rooms are closed airtight and the brimstone burnt in pans standing in the room. When bleached to the requisite whiteness, the next process the leaf undergoes is splitting. Nearly a third of all that passes the splitters is absolutely worthless for use here. Till recently it was thrown away; but since paper manufacturers have been straitened for material, this palm leaf has been found to make good paper, Fifty dollars a ton are paid for it at the paper mills.

After the straw is now ready to be worked into hats, all the work must be done by hand. In all the New England States, except Rhode Island, are agents of the firm who send the leaf out into the country among the wives and daughters of the farmers, by whom it is braided into hats and woven into webs for shaker hoods. Large teams are constantly passing over the rugged hills, carrying material to be braided, or the work that has been finished. The number of people who find employment in this business is very great. Little children are kept at it, for it is light work, and a nimble fingered girl of ten or twelve can earn as much in a day as an adult woman. The pay for the work is small but it is, with many, a work of odd moments which would otherwise be wasted, so the frugal house-wife will include in her day's work a "stent" of so much braiding to be done. In some parts of the country, chair bottoming is practiced in the same way. Country merchants frequently take the leaf and put it out in their neighborhoods.—*Late Paper.*

The Victoria Falls.—The last number of Petermann's Mittheilungen contains an interesting description, by Herr Mohr, of a visit to the Victoria Falls, on the Zambesi. "I attained the object," he says, "for which I had made so many sacrifices, after innumerable difficulties and endless trials of patience, on the morning of the 21st of June. To proceed any further—an undertaking which I had often contemplated—was unfortunately impossible; the negroes could not be persuaded by any means to go beyond the waterfall; my clothes were torn to pieces, my provisions greatly reduced, and I had not powder for eight days. The length of the fall is nearly an English mile; it is four hundred feet deep, and the cliff over which the water flows is from two hundred and eighty to three hundred and sixty feet wide. The stream above the fall flows from north-northwest to south-southeast. To the south of the fall, and parallel with it, lies a thick tropical wood on a peninsula; its soil is covered all over with the footprints of buffaloes, rhinoceroses, and elephants. Nearly in the middle of the stream, close to the fall, lies Garden Island, where its discoverer, Dr. Livingstone, landed and planted a small garden with useful plants, which, however, have been destroyed long ago by animals and weeds. The most imposing view of the fall is from a point at the extreme east of the western peninsula. The greatest mass of water comes from the west, the least from

the east; the two unite under your feet, and the combined stream flows on in a channel only two hundred and seventy feet wide, between dark precipices."

Those who love and serve God in the time of prosperity will not be forgotten or deserted by him in the day of adversity.—*W. Evans.*

THE FRIEND.

EIGHTH MONTH 5, 1871.

SUMMARY OF EVENTS.

FOREIGN.—Particulars have been received of the terrible famine in Persia. The drought last year in the central and southern provinces and partial failure of the crops, caused great misery all winter. At the same time the sufferings were greatly increased by taxation, the new Governor of Laristan having promised to raise not only the usual sum but more, and this oppression drove the country people from their homes to the cities, where the taxes are lighter. The failure of crops in Laristan was rendered more disastrous because the people ate their children, having previously consumed all their domestic animals. In Yezd, which produces only opium, the people subsisted upon grass and roots. The horrors of pestilence have followed the famine, depopulating the country to a fearful extent. The Persian Minister at London asserts that these accounts are really correct. He says there is undoubtedly lamentable scarcity of food among the poorer classes, who are fed at the expense of the government in the cemeteries, because there is in them alone sufficient room for the great crowds who appeal to the authorities for subsistence.

The island of Canagacia, in the Philippine Islands, with a population of 26,000, has been abandoned by its inhabitants in consequence of an earthquake and volcanic eruption. During several months last spring, there was a succession of violent shocks which opened extensive crevices in the earth, and finally on the 1st of Fifth month, a plain on the river bank, whose houses were situated, sunk, engulfing one hundred and fifty persons. The lava beneath the crater of a volcano 1,500 feet wide, and the woods became ignited from the flames, compelling the people to flee for their lives.

The *Journal de Paris* announces that Jules Favre is no longer a minister, and is replaced in the Office of Foreign Affairs by Götland, recently one of the French negotiators for peace at Brussels.

The rumor that Bismarck had consented to the evacuation of the environs of Paris on the 31st of Eighth month, is pronounced to be without foundation. The German troops will not be withdrawn from their present position in the environs of Paris, until 1,500,000 francs of the indemnity are paid, and it will be impossible for the French government to pay that amount by the time named.

The restoration of the fortifications of Paris is going on at a rapid rate.

Gambetta has laid before Thiers a proposition for the reorganization of the army and civil service. Thiers and MacMahon, it is stated, approve of the plans submitted. In preparing them Gambetta had the assistance of Generals Faidherbe and Chanzy, in conjunction with the Duke d'Annamale and Prince de Joinville. The French government has given a qualified assent to the scheme for the emigration of the communist prisoners in three classes: First, violent persons and those guilty of crimes who are sentenced to hard labor for life; second, dangerous persons who are to be sent to a penal colony; and to a third class general amnesty is granted in case of their voluntary emigration. Those who are permitted to go to Arizona, the government giving them transportation and mining tools, tents, arms and subsistence for six months.

The Emperor and Empress of Brazil and Prince Frederick William of Prussia, are at present sojourning in England.

In the House of Commons, George Dixon, member for Birmingham, wished to know if the reduction of the civil list was possible. Gladstone replied that he be-

lieved the question arose from misapprehension of the character of the list, which, he said, was a solemn compact made between the Sovereign and the people at the beginning of each reign. Any economical advantages which resulted were to be credited to the Crown, and not to the treasury. It would be well for Parliament to maintain the view of the civil list, as it would contribute to encourage the Queen's servants to fulfil their duties.

On the 27th ult., the amount of bullion in the Bank of England was £27,441,019, a greater sum than has been held by the bank since its charter in 1694.

The bank rate of interest has been reduced to 2 per cent. The Pope has issued another protest against the occupation of Rome by the King of Italy, and a new syllabus, which is an explanatory commentary on the doctrines of the Holy See. The syllabus, assuming the infallibility of the Pope, contains a declaration to the effect that temporal powers are created only by Providence to serve the Church; that the Church has the right to establish and to revoke them; and that every authority which opposes the decrees of the Church ought to be legitimate *ipso facto*.

The Pope, however, disclaims any intention on the part of the papacy to lay claim to inherit power to dispossess sovereigns, or to assume direction over the worldly affairs of nations.

The Spanish government has resolved to reduce the salaries of all functionaries 20 per cent. The attempt to reduce a ministry under Serrano was a failure. He thereupon resigned, and another was arranged with Zorrilla at its head, composed altogether of members of the liberal or progressist party.

The American Commission from the Evangelical Alliance have had several interviews with Gortschakoff, who treated them with marked courtesy and distinction. They speak encouragingly of the prospects of their mission, and expected to have an audience with the Emperor in a few days.

The Grand Duke Alexis was at Cronstadt, preparing his fleet for the contemplated voyage to the U. States.

In the British House of Commons, on the 21st ult., the Duke of Richmond moved a vote of censure of the queen's message abolishing the purchase system in the army, as unworthy of ministerial resort. The motion was supported by the Earl of Derby, Earl Russell, the Marquis of Salisbury and others, and opposed by Earl Russell, the Duke of Devonshire, Lord Cairns, and the motion of censure defeated by a large majority.

It was expected that a proposition to censure the government for abolishing the system of purchase of army commissions by royal warrant would be introduced and debated in the House of Commons.

The House of Commons have granted an allowance of £15,000 per annum to Prince Arthur. The Prince of Wales is making a visit to Ireland.

London, 7th mo, 31st.—Consols, 93½. U. S. 5-20's of 1862, 92; of 1867, 92; 10-40 5 per cents, 92.

Liverpool.—Uplands cotton, 5½d.; Orleans, 9½d. So. of the day 8,000 lbs.

UNITED STATES.—*News-items.*—The interments in Philadelphia last week numbered 336. There were 77 deaths from cholera infantum; 44 of consumption; 12 old age; and 205 were under two years of age.

As the State Island ferry-boat, Westfield, crowded with passengers, was about leaving the wharf at New York on the 27th ult., her boiler burst, and she made a complete wreck of the vessel, and killing and wounding a multitude of persons. The most reliable reports of the casualties give a total of 55 killed, and about 130 wounded, many of the latter being fatally injured.

One of the Commissioners provided for by the Treaty of Washington, to examine claims for individual damages during the rebellion, have been appointed. Judge Frazer, of Indiana, is the American, and Russell Gordon, of London, the British representative. They are to select a third, and will then immediately enter upon their duties at Washington. None of the arbitrators to meet at Geneva have yet been named.

The Secretary of the Treasury has notified the Assistant Treasurer, at New York, to purchase five millions of U. S. Bonds during the 8th month, and to sell seven millions of gold in the same period.

Nearly one hundred witnesses have already been examined in connection with the commission sitting at Washington. The testimony is printed as the examination progresses, and will make several large volumes. The committee have resolved to adjourn to the 20th of Ninth month.

The exports of cotton during the year 1870, amounted to 2,115,000 bales; of broad-stuff, 864,075; of raw cotton, 383,271,837; tobacco, 116,629,904; bacon, pork, cheese, butter and lard, 236,079,089.

The net earnings of the Union Pacific Railroad, the first six months of 1871, have been \$1,723,330. During the first six months of 1870 they were \$1,060,079.

During the year ending 6th mo. 30th, the Post Office Department has established 2,407 new offices, and discontinued 54 offices. There are now 30,945 post offices in the United States.

A striking instance of the hasty, careless business habits of our people, is afforded in the fact that during the last Sixth month more than \$38,000,000 of letters, directed or otherwise not deliverable, were received by the local letter office in Washington. Of these more than 11,700 contained money, checks, drafts, or other documents of value.

A treaty for the interchange of money orders between the United States and the Kingdom of Great Britain has been signed by the President. A similar arrangement has been made with the Republic of Switzerland.

The Markets, &c.—The following were the quotations on the 31st ult. *New York.*—American gold, 115 11/2. U. S. sixes, 1851, 116; ditto, 5-20's, 1862, 1/2 ditto, 10-40, 113½. Superfine flour, \$1.80 a 55½; 6 brands, \$3.50 a \$8.55; No. 1 Chicago spring wheat, \$1.40; No. 2 do, \$1.36; \$1.37. Oats, 62 a 68. Yellow corn, 69 a 70 cts.; western mixed, 66. Philadelphia.—Uplands cotton, 19½ a 20 cts.; New Orleans, 20 cts. Cuba sugar, 9½ cts. Superfine oil, \$4.75 a 5.12; finer brands, \$5.25 a \$8.50. West and southern red wheat, \$3.40 a \$3.55; amber, \$1.15 a 1.20. Old corn, 70 cts. No. southern, 52 a 57 cts.; all white western, 70 cts. No. 3 beef cattle were offered at the Avenue Drove-y-Sales of choice at 7½ cts.; fair to good, 6 a 7 cts.; common 4 a 5½ cts. per lb. gross. About 18,000 lbs sold at 5 a 6 cts. per lb. gross, and 2,031 hogs at 7½ cts. per lb. net. *Chicago.*—Red wheat, \$1.16. Corn, 54 a 52 cts. Rye, 63 a 65 cts. Oats a 39 cts. Lard, 91 cts. *St. Louis.*—Cotton, 19 a cts. No. 2 red winter wheat, \$1.23; No. 3 do, \$1.15. Corn, 40 a 42 cts. *Wash.* 31½ a 32½ cts. *Ohio.* No. 2 spring wheat, \$1.05. No. 2 corn, 44 a 45. No. 2 oats, 32 cts. No. 2 rye, 52 a 54. Barley a 66 cts. *Baltimore.*—Good to choice amber, \$1.52 a \$1.57; good to prime red, \$1.45 a \$1.50; diana and Ohio, \$1.40.

WANTED.

A Teacher for the Classical Department of the B School at Westtown: to commence his duties at opening of the next Session, on the first of the Eleventh month. Application to be made to

Samuel Morris, Olney, Philadelphia, Chester Co.
Charles Evans, M. D., 702 Race street.

TEACHER WANTED.

A well qualified teacher is wanted to take charge a small Friends' School.

Application may be made to Henry Mendenhall, Philadelphia, or to Thomas Suedley, Lima Pa., Delaware Co., Pa.

FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to take charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co.; Thomas Wistar, Fox Chase P. O., Philadelphia; Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent.—*JOSUEA H. WORTHINGTON, M. D.*

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the morning of the 8th of 7th month, 1871, at the residence of her brother-in-law, Benjamin Lord, near Woodbury, N. J., ELIZABETH C., wife of JOHN C. CACON, a beloved member of our District Monthly Meeting of Philadelphia, in the year of her age. Her friends have the consoling belief that her end was peace, and that through the merciful Saviour she is now at rest with Him.

WILLIAM H. PILE, PRINTER.

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For "The Friend."

The English Sparrow.

The introduction of this bird into our large cities, and its rapid increase, have excited considerable interest among their citizens, and to one of these it may be interesting to know the character it bears in its native country. A very observant friend of the writer, who is familiar with the habits of many of our birds, remarked some years since, that it would be difficult to induce any large number of our native songsters to take up their summer residences in the city parks. The want of underwood, and the absence of tangled thickets, in the privacy of whose retreats they could securely rear their young, he thought would be an effectual barrier to their coming long us. So it proved; and when the ravages of the worms in our city trees had become an intolerable nuisance, the number of wild-wood inhabitants which were tempted to visit the crowded thoroughfares, and the much frequented parks of the city, was too all to keep the evil in check. What was needed was a half domesticated bird, fearless, man, and eager in the pursuit of its food. The common house-sparrow of England excellently filled these conditions, and the effective manner in which it has nearly destroyed within our limits, the numerous worms which merly swung by their silken cords from almost every tree, has confirmed the predictions those who introduced it.

A recent English work entitled "British Birds and their Haunts," thus describes our familiar little friend.

What were the haunts of the sparrow at a period when men dwelt in tents, and there were neither farmhouses nor villages, much towns and cities, it were hard to say. It is now that thoroughly wild sparrows are not to be met with in districts remote from human dwellings and cultivation; they have left the hill-side and forest as if by common consent, and have pitched their tents where man builds, or ploughs, or digs, and nowhere else. In the city, the seaport town, the mining village, the hamlet, the farmhouse, near the cot on the lone waste and by the roadside smithy, they are always present, varying in the amount of confidence they place in their patrons, but all depending on

man to a certain extent. And not only do they court his society, but they have adopted his diet. Whatever is the staple food of a household, the sparrows that nestle around will be right pleased to share it; bread, meat, potatoes, rice, pastry, raisins, nuts, if they could have these for the asking, they would not trouble themselves to search farther; but obliged as they are to provide for themselves, they must be content with humble fare; and so skilful are they as caterers, that whatever other birds may chance to die of starvation, a sparrow is always round and plump, while not a few have paid for their voracity by their lives. Much difference of opinion exists as to whether sparrows should be courted by man as allies, or exterminated as enemies. The fact that great efforts are at the present time being made to introduce them into New Zealand, where the corn crops suffer great injury from the attacks of insects, which the presence of sparrows would, it is believed, materially check, leads to the conclusion that their mission is one of utility. That sparrows consume a very large quantity of corn in summer there can be no doubt; as soon as the grain has attained its full size, and long before it is ripe, they make descents on the standing corn, and if undisturbed will clear so effectually of their contents the ears nearest to the hedges, that this portion of the crop is sometimes scarcely worth threshing. During harvest they transfer their attention to the sheaves, while the reapers and binders are occupied elsewhere; as gleaners they are indefatigable; they participate, too, in the joys of harvest home, for their food is then brought to their very doors. The most skilful binder leaves at least a few ears exposed at the wrong end of the sheaf, and these are searched for diligently in the rick; and the barns must be well closed indeed into which they cannot find admission. At threshings and winnowings they are constant attendants, feeding among the poultry, and snatching up the scattered grains under the formidable beak of chancier himself.* At seed-time their depredations are yet more serious, as they now come in not simply for a share of the produce, but undermine the very foundations of the future crop. I once had the curiosity to examine the crop of a sparrow which had been shot as it flew up from a newly-sown field, and found no less than forty-two grains of wheat. A writer in the 'Zoologist,' who professes himself a deadly enemy of the sparrow, states that he once took 180 grains of good wheat from the crops of five birds, giving an average of thirty-six for a meal. Now if sparrows had the opportunity of feeding on grain all

* The reader of Cowper may remember his lines describing the feeding of the poultry.

"The sparrows peep, and quit the sheltering eaves,
To seize the fair occasion; well they eye
The scattered grain, and thievishly resolved
To escape the impending famine, often scared
As oft return, a pert voracious kind."

the year round, they would be unmitigated pests, and a war of extermination against them could not be waged too vigorously; but during the far greater portion of the year they have not the power of doing mischief, and all this time they have to find food for themselves. Against their will, perhaps, they now hunt for the seeds of various weeds; and these being smaller than grains of corn and less nutritious, they consume an immense number of them, varying their repast with myriads of caterpillars, wireworms, and other noxious grubs. They thus compensate, certainly in part, perhaps wholly, for the mischief they do at other seasons; and it is even questionable whether, if a balance were struck between them and the agriculturists, the obligation would not be on the side of the latter.

It is scarcely necessary to say much of the habits of a bird which stands on such familiar terms with the human race as the sparrow. During no period of the year do sparrows live together in perfect amity; if half a dozen descend to pick up a handful of scattered crumbs, each in his turn will peck at any other who comes too near his share of the feast, and with a peculiar sidelong shuffle or hop, will show his intention of appropriating as large a portion of the feeding-ground as he can. In spring, this bickering assumes a more formidable character. A duel is commenced among the branches of a tree, obstinate and noisy; all the sparrows within hearing flock to the scene of combat, joining at first with their voices, and finally with their beaks; a general riot ensues, with as little object seemingly as an Irish 'row'; for suddenly the outcry ceases, and the combatants return to their various occupations. A writer in the 'Naturalist' gives an account of a fray of this kind, during which three male birds fell at his feet one after another either dead or dying; but cases of this kind are very rare.

Sparrows build their nests at a considerable elevation from the ground, but are by no means particular as to the locality. At the period when most farmhouses and cottages were thatched, the eaves were their favorite resort, and here they hollowed out for themselves most comfortable dwellings. The general employment of tiles or slates has interfered with this arrangement; but they will fix upon any projection, niche, crack, or hole which will hold a nest, and if these are all occupied, content themselves with a tree; but as far as my own observation goes, the number built in trees far exceeds that to be found in other localities. The nest itself is a rude structure, composed mainly of straw and hay, and lined with feathers and any other soft materials which they can find. Two or three broods are reared every year, the number of eggs being usually five. The young are fed on worms, caterpillars, and insects of various kinds."

Labor and God's mercy bring riches.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 398.)

The following extracts from a letter to her sympathising friends J. and M. Tomlinson, seem to have been written under the humiliating prospect of religious service in Virginia, N. Carolina and Tennessee.

"19th of 11th mo. 1809.

"My dear friends,—The near and dear acquaintance which we have made in the short space of a few months, in which we were associated together, (praises be to the Beloved of my soul), encourages me to make a free communication to you. I think I may say in that freedom which the Truth alone can give, I may tell you, my dear friends, I have asked the approbation of my Master and holy Commander, whether I might open my mind to you as fellow-travellers and sympathisers with unworthy me. Feeling not only his liberty but approbation for this communication, I write this to let you know how it has fared with me since I parted with you at J. J.'s. When I started alone, my all-glorious, also ether lovely Companion drew near, and went with me to the meeting-house: and may I not say, sat by my side. This you need not doubt, had a tendency to bow my spirit under a renewed sense of his heavenly condescension and matchless love towards his unworthy handmaid. But oh, my endeared friends, I must tell you, after my Beloved had paved the way and left me no hole to creep out at, feeling no desire but to be his every whit, in time and in eternity; then, whilst sitting in awful silence of all my own wishes, then, O then it was, though quite unknown to me before, I heard the positive command; 'Thou must go to Virginia Yearly Meeting; and from thence as I will show thee the way, to visit my seed through some parts of Virginia, North Carolina and Tennessee.' Oh! my sympathising friends, can you feel with me? Can you form an idea of my feelings when I heard my Master utter these words? Knowing his heavenly voice, what could I say short of, 'Lord, I am thine: do with me what seemeth thee good.' This was the answer of my heart under the operation of the feelings which truly bring into the dust all of remaining nature.

"20th. A little opportunity again offers for writing. I may tell you the language is to-day as yesterday. The thing is established with my Master, so that no twisting or screwing will avail me anything. I am bound in humble obedience and awful prostration, to bow low in the dust, yea, to bow and say, 'Thy will, O Father, be done in and by me, and not my will!' Thou knowest I have given up body, soul, and spirit to thy service. Therefore, O Lord my God, all I ask is thy preserving power to be with me through all. This thou hast in matchless goodness promised to me. Thou knowest I have said in my heart, It is enough! My life, and my all thou hast given me. Therefore, in deep humility of soul, I offer, freely offer all up to thee on this occasion. I desire through Thy mighty power, without which thou knowest I can do nothing, on all occasions whilst I have life, to give all up to follow thee. What good will my life or anything else do me, if I do not follow thee? Now, my endeared friends, I may say the task seemed so great, and my situation such, that at the prospect, and in reviewing it, all that is alive within me is humbled

in the dust; so that a considerable part of my sleep has departed from me. Yea! I seem as if I can get little or none. When I can come to a spirit of resignation, then I shall have sweet sleep. In great fear and deep humility I have interceded with the Beloved of my soul to prove the fleece for me, wet and dry, again and again; that I might surely know the thing was established, and that no excuse would avail before any mortal might have a hint thereof. My friends the thing is established, the fleece proven; and so far from any excuse availing, 'the woe,' I have felt pronounced against me, if by any means, or under any discouragements, short of a positive prohibition, I was negligent in doing my part in order for the accomplishment of the task. Now, my dear friends, you need not wonder why I suffered so much in being hurried away from Virginia before the time. I knew not till since this prospect opened, why it was so; but since I have been fully satisfied in that matter. I said in my heart, my Father, why was there not a prohibition, seeing all power is in thy hands, and thou know how soon thou would send me back again? Why, O Father! thou knew my situation every way: why not have hindered our coming before the time? In this matter also, he has satisfied my soul; showing me that things were in such a situation that a positive prohibition was not best; and seemed to reply, 'I know all things, and the work I have laid off for thee to do. I came with thee, and gave thee favor with thy people. For thy consolation know thou that the thing through which the enemy thought to lay waste thy service, I have and will make use of to promote my cause. I did so in days of old, when I permitted Joseph to be separated from his father's house.

Be not dismayed, what'er befall,
For I will carry thee through all,
Satan may rage in all his power,
But I will keep thee every hour.

The tempest will rise high, I know,
But I my calming power will show,
The waves of Jordan I'll divide,
The sea a path shall open wide.

The mountains great like rams shall flee,
As thou in meekness follows me,
Thou need not fear Goliath's arm,
My saving faith shall shield from harm.

I'll bring thy bow, and teach to fight,
And clothe thee with my gospel might,
The work is great; thy strength is small,
Yet I will carry thee through all!

"These have been the exercises in part of my mind, since I saw you, beloved friends. I have written enough to show in some degree, how it has fared with me. Oh, my friends, when it is well with you, forget me not! I must now conclude in near love to you both, and in much fear and trembling of heart, before the dread majesty of heaven and earth: committing my cause and my all to him.

M. RATCLIFF.

"1809. 11th mo. 20th. It is now bedtime, and my family have retired; but my exercised soul is like a full vessel which wanteth vent. My hands have been busily employed, whilst all that is alive in me has been bowed in amazement. Yea, lost in wonder, love, and praise, under a renewed sense of the matchless love and heavenly condescension of the Lord God and the Lamb towards the workmanship of his hands. Great and marvellous

have been the representations thereof to my mind this night.

"Having none to whom I dare unfold these things, I again take my pen, in hopes thereby to get some relief. Perhaps these times may be some encouragement to some poor exercised soul who may have to tread the same path when I am no more seen of men. If I should be so, dear heart, give all the praise to God, and take courage to follow Him in willing obedience; yea, I hope in more willing obedience than thy unworthy sister has done. Follow Him, I entreat thee, whosoever may be pleased to lead thee. For verily he is a rich rewarder of the faithful. He is God that judgeth in the earth. Many thing he has showed me this night. A part of them is in substance as follows:—

Here, in the original, follow some lines in rhyme, in which our friend not unfrequently indulged her pen; the substance of which I intended to be embraced in the following: In this thy proposed journey (the one she was about to take) thou shalt cause the faithful to rejoice through a magnifying of my power before them: who, if they continue to trust in me, shall be fed with food convenient for them; bread shall be given them, their water shall be sure. Others who are travelling in pain and sorrow for the more full arising of my light and life, thou shalt comfort saying, My grace is sufficient for them, and is able to bear up the soul in every extremity being made perfect in weakness. Some who are yet bound, but desirous to be released from the slavery to the cruel task-master, thou must point to faithful obedience to me; and uphold before them my ancient precept, 'It is good for a man that he bear thy yoke in his youth. He sitteth alone and keepeth silence because he hath borne it upon him. He putteth his mouth in the dust; if there be any hope, there may be hope.' That thus through humility and death of self, they may live unto me who died for them; and who has a balm for every wound. To 'backsliders, hardened stout, and proud,' my warnings must be sounded; lest the day of precious visitation be passed unheeded by, and the dread night shall come wherein no man can work. This, so with humility and contrition of soul, the may repent, and return to wisdom's way, and know their peace to flow;—a peace which this world can neither give nor take away. The 'neither cold nor hot'—for Laodicea, yet there are—counsel to buy of me gold tried in the fire that they may be rich, and white raiment that they may be clothed, and the shame of their nakedness (known least perhaps to themselves) do not appear. It is the eye salve of the kingdom that they stand in need of; that they may see of the things which belong to their peace, before they may be hid from their 'lukewarm' eyes. Those who 'in evil ways forgetful live,' stir up thy faithfulness to the great Lord of the harvest: lest the evil days come on apace when they shall say they have no pleasure in them, and before the earthly stewardship is finished, the saving oil of my grace is secured to replenish the wasted lamp when the midnight cry shall be sounded, from which there is no appeal, 'Behold the Bridegroom cometh; ye forth to meet him.' Tell all of the abundance of oil for every lamp; and that there be bread enough and to spare in the Father's house. That the leaves of the tree of life may yet forthcoming and effectual to heal all, will

-sick, longing for the Father's house, and sought to a sense of their lost and undone condition, apply to me for succor and deliverance. O there is yet balm in Gilead for these, and a skillful, all-remedial Physician there: no will save unto the very utmost all that he unto God by him, seeing he ever liveth make intercession for them. My grace is powerful to save the soul; and where obedience thereto keeps pace with knowledge, shall be made more than conquerors, though the power of an endless life.

M. Ratcliff thus concludes: "Under these questions what can I do but bow myself in full prostration and say, Amen! Amen! It even as thou hast said, O my Father, my Father! Only be thou pleased ever to be my thy little handmaid. M. RATCLIFF."

(To be continued.)

Anecdote of Thomas Brassey, the Great English Rail Road Contractor.

The patient sagacity and calm resolution to abide by the rules he had laid down for his conduct, which enabled T. Brassey to perform, at the same time, an amount of work equal to that of three or four Ministers of public Works put together, may be illustrated by an anecdote never until now published.

In the year 1862 T. Brassey was in Turin, in Italian notables of that day called upon him at the Hotel Trombetta, in order to obtain his support for one of the great enterprises which it was then sought to enrich the Peninsula. T. Brassey was conversing with an English engineer (who had himself served by an Italian Government much a captive kite is served by the game-keeper who suspends him as a terror to other predatory birds), when the deputation arrived,—a lawyer of eminence, a member of the administration, more than one deputy of Chamber. Ensnaring his companion in the most chamber of the suit, where every detail that passed was distinctly heard, and where he was asked to wait for half an hour, Brassey received his visitors. Nothing could be more apparently satisfactory than the commencement of the interview. The advantage of the project was set forth by the projectors, and admitted by T. Brassey, whose occasional remarks showed that he had thoroughly mastered the subject. When the whole matter had been presented in its fairest light, by one and another of its advocates, Brassey remarked that it might save time he explained the invariable principles on which he conducted business. He was willing to afford a large measure of support to every enterprise of which he undertook the risks. He was prepared, in such case, to subscribe to the capital, and to hold, without meddling on the market, a certain proportion shares, or bonds, or both. But such financial arrangements must be entirely distinct from those made for the execution of the risks. For that he must receive monthly dividends in cash, according to regular month-certificates by the engineer, of from 80 to 100 per cent. of the value of work done. If the directors were prepared to deal on those terms, he should be ready to enter at once into the details of prices.

The deputation were delighted. Nothing could be more to the point, or more in accordance with their ideas of business and habits of action. Then they commenced a review

of the features of the scheme, and travelled, a second time over the ground already covered, rising, however, in enthusiasm as they dwelt on the unrivalled advantages which the shareholders would enjoy. They considered the contract as settled with T. Brassey. The terms were fully acceptable to both sides, and they would send their engineer to meet T. Brassey's engineer, and settle the details of the schedule, as to which no difficulty could arise, as there were ample precedents to follow. They would take their leave of their honored friend with the utmost content. The little noise which accompanied the rising of half a dozen persons succeeded. The door opened, and, just in backing out, "Of course," said the first speaker, "T. Brassey had no objection to accept, as cash, the shares of the Company for which he had promised to subscribe!"

"Stop, gentlemen," said T. Brassey. "I am sorry that I have failed to explain my meaning. You must not go away under a mistake. I told you, that if we agreed to the details, I would subscribe for a certain proportion of shares. But I told you that this must be kept quite distinct from the monthly payments. They must be regularly made in cash, to my bankers; on no other consideration will I look at the business. I have large sums to pay every month, and I cannot allow any uncertainty to subsist as to the regularity of my receipts. Pray understand that. It is *sine qua non*."

"Of course, if T. Brassey put it in that way, the directors would be delighted to meet his views. They had merely intended to avoid trouble, by proposing one transaction instead of two. But it was for T. Brassey to decide." Then followed a second repetition of the entire argument, to which T. Brassey listened with great patience. Again the leave-taking process was gone through; and, again, as if a mere casual remark—"The directors understood that the company's obligations were equivalent to cash, as, in point of fact, they were at 3 per cent. premium, and therefore worth more than bank notes."

"In that case," T. Brassey rejoined, "it would be easy for the company to convert them, and to pay him in money. He did not wish for more than his price. The advantage to be derived from the premium on the obligations might be very large. So much the better for the company, but he had explained his own invariable system."

It would be intolerably tedious to attempt a more detailed account of the entire conversation. In a word, the half hour for which T. Brassey had imprisoned his countryman, lasted from six till nearly ten P. M., when the deputation at length retired, making arrangements for a second interview. The Italians were thoroughly beaten and tired out with their own efforts. They had not made an inch of way. The regular payment, insisted on by the Englishman, they had never dreamed of really making. They brought their fullest experience of legal and Parliamentary tactics to bear on the unaided common sense of the great contractor, whom they endeavored to use; and they came to grief against his clear-sighted honesty. He never undertook their contract.—*The Builder*.

The religion of our Lord Jesus Christ, not only destroys the fear of death, but gives a full assurance, and a blessed foretaste of immortal happiness.

For "The Friend."

Baptism and the Supper.

(Continued from page 393.)

"Many of the remarks which I made with regard to Water Baptism,—that being in its nature shadowy and ceremonial, it belonged to 'the first things which He taketh away,' rather than to 'the second which He established—you will see, will apply also to the elementary or outward Supper. Friends do not believe either of them was instituted by our Lord, who was, and is Himself the Bread and Water of Life;—The Lord's Supper,—the realization of those words, 'I will come in to him, and sup with him, and he with Me; without which we are not of His Church,' 'Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you,'—like unto His baptism, 'If I wash thee not, thou hast no part with Me,'—is a Spiritual experience. It is not by these supposed ordinances, but says the Apostle Peter, 'to us are given exceeding great and precious promises, that by these ye might be made partakers of the Divine nature.' And whilst some think that the outward observances may aid in the attainment of the substance, (and far be it from us to suggest that this is not to some extent the case,) yet Friends believe, that to a very far greater extent, and in a far greater degree, do those observances, and the great importance attached to them, cause the mind to be diverted from, and fall short of, the enjoyment of the Blessed Reality.

"We readily admit that Christ broke bread with His disciples; and that after He left them, they were accustomed to do so among themselves; that 'the breaking of bread' was indeed a prevalent practice with them, and that the injunction, 'This do in remembrance of Me,' might apply to the 'Passover supper' which He was then keeping, or to the practice of 'breaking bread,' or to both; and that these early Christians had their public repasts, of which the rich and the poor partook together, their 'love feasts,' in which they did 'show forth the Lord's death.' But to 'show forth the Lord's death,' and to partake of 'the flesh and blood of Christ,' are, it is obvious, two different things. Friends deny that our Lord instituted any outward observance as of permanent obligation on His Church; or that the practice of the early members thereof, rendered it so, any more than did their having all things common, their abstinence from things strangled, their washing one another's feet, or their anointing the sick with oil, make similar practices incumbent upon us.

"It is very worthy of remark, that whilst our Lord laid down for His Church no such observances, He continually raised the thoughts of those around Him, from the things of the earth, to the higher truths of His kingdom. Thus did He take occasion, when drinking water at the well of Samaria, to tell the woman and ourselves of that *Living Water* which He gives, and which He is. But He did not thereby establish any special connection between *that truth*, and *that well*, even Jacob's well. So when the Jews followed Him, because they 'did eat of the loaves, and were filled,' He told them of 'that Meat which endureth unto Everlasting life,' and of 'the Bread which cometh down from Heaven.' And so again when He was at supper with His disciples, he uses the bread and the wine, as figures of the body which should be broken, and the blood which should be shed for the

remission of sins; and teaches them, that as their bodies are fed and nourished by the outward food, so might their souls feed on Him whose flesh is meat indeed, and whose blood is drink indeed.' 'This,' said He, 'is that bread which came down from Heaven; not as your fathers did eat manna and are dead; but that eateth of this bread, shall live for ever.'

"Therefore, although Christians while they are partaking of the bread and wine, if they do so, not unworthily, but in singleness of heart, in remembrance of Him, may be permitted to 'eat the flesh, and drink the blood of the Son of Man,' there is no necessary relation between the external ceremony, and the spiritual eating and drinking. But rather, we are bound to testify, that in any and every time or place, without the use of any elements, yea, as oft as they meet together, the true Children of God, they who live by faith in the Son of God, may be favored to feed together, in a spiritual sense, on the body and blood of Christ, and experience the truest Communion with their Holy Head, and one with another in Him.

"Great stress is laid, by those who regard the outward supper as an ordinance of Christ, on the words, 'Do this in remembrance of Me.' But Matthew, who gives a very minute description of our Lord's Supper with His disciples,—and it should not be overlooked, that in eating this supper, our Lord was 'keeping the Passover with His disciples,'—Matthew, who wrote at a much earlier date than either of the other Evangelists, who was himself present, says nothing of those words upon which alone could the supposed new ordinance have been founded. Mark, the Son and companion of Peter, whose narrative is supposed to have been written under his superintendence, if not from his dictation, which is throughout characterised by the exactness of its details, makes no reference to them. Neither does the other eye witness, the beloved John, who 'was leaning on Jesus's bosom.' Of the four Evangelists, these words are given by Luke only. But from this we do not conclude that they were not spoken; on the contrary, from the testimony of Luke, and from their repetition by Paul, we fully accept them as a part of the discourse. But we do conclude therefrom, that in the estimation of the Apostles, who themselves were present, but did not record them, that there was no thought on the part of our Lord, to base thereon, either a continuance of the then present, or the establishment of a new ordinance in His church. I said that we should not overlook that this was the Passover supper; instituted in remembrance of Israel's deliverance out of Egypt. Buxtorf and other writers inform us, that 'at the celebration of the Passover, it was the custom among the Jews, for the master of the family to take bread, and bless and break it, and give it unto the rest; likewise to take the cup, and give thanks and distribute it: so that the very actions performed by Christ were 'paschal actions;' and He tells them at that 'feast of unleavened bread,' instituted in remembrance of their deliverance out of natural Egypt, henceforth, as oft as they eat it, to do it in remembrance of Him, their soul's Saviour and Deliverer out of spiritual Egypt. Hence the Apostolic exhortation, 'Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore, let

us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened Bread of sincerity and truth.'

"But whilst on the solemn occasion of which we have been speaking, our Lord gave no commandment respecting the supper, he did respecting another act, in very positive terms. 'He riseth from supper, and laid aside His garments; and took a towel and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.' 'So after He had washed their feet, and had taken His garments, and was sat down again, He said unto them, know ye what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done unto you.' Here are the accompaniments equally striking, and the words much more explicit, than those respecting the bread and wine.

"It is at once seen, that the washing of feet does not become a standing ordinance in the Church. The command is positive and limited, not moral and universal; having reference to the peculiar habits of the persons addressed, and binding only on them. What we have to learn from it, is a lesson of brotherly love and humility, a willingness to wash one another's feet, in the sense in which we are elsewhere enjoined, to 'give unto one of these little ones a cup of cold water.' And Friends can see no reason, why a different mode of interpretation is to be adopted, with regard to the bread and the wine.

"We cannot but esteem any departure from the truth, and simplicity, and spirituality of the Gospel, either in doctrine or practice, but as objectionable. Yet, apart from this, we are willing to admit, that there is little that is objectionable, in the 'breaking of bread,' or in the Communion of the Lord's table,' as it is observed by some Christian societies. But to how few, comparatively how very few, does this remark apply. If we review, and we can do so but most imperfectly, the history of this subject, from the day that our Lord 'did eat the Passover with His disciples,' to the present time, we shall see that the making it an outward ordinance or sacrament, contrary to its truly spiritual character, has been, and yet is, the prolific source of exaggerated and false notions, of hypocrisies, contentions, and woeful heresies, beyond perhaps any other subject, far beyond the power of words to express, or the human mind adequately to conceive."

Selected.

May Friends be careful to give our professed views, in regard to the right qualification and authority for the ministry, due place and practice among themselves, that so the Society may be preserved from the withering effects of formal, wordly exhortations, or lifeless doctrinal discourses, which can do no more than amuse the ear without affecting the heart. As with preaching, so likewise with teaching, and all other gifts bestowed for the edification of the church, they can only be imparted by Christ, and are to be exercised under the renewed anointing of the Holy Spirit.

Galileo.

(Concluded from page 394.)

After the first and second examination he was again allowed the privilege of residing in the Tuscan Ambassador's, a privilege which appears to have been granted him partly on account of his professed willingness to submit cheerfully to whatever demand the Inquisitors should make, and the high estimation in which his character was held by the powerful Duke of Tuscany and other eminent persons throughout Italy. After another examination, Galileo was finally conducted to the great hall of the Inquisition on the 22d of the 6th mo. 1633. and in the presence of the Pope's magistracy of the Roman power, the Pope being absent, was made "to kneel and hear the sentence, which declared him vehemently suspected of heresy, and condemned him to imprisonment during the pleasure of the Holy Office. As a salutary penance, he was ordered to say the Penitential Psalms once a week for three years. He was then made to recite the abjuration dictated beforehand by the Pope.

The following is an extract from the sentence of this tribunal: "We say, pronounce sentence, and declare, that thou, the said Galileo, by the things deduced during this trial, and by thee confessed as above, hast rendered thyself vehemently suspected of heresy by this Holy Office, that is, of having believed and held a doctrine which is false, and contrary to the Holy Scriptures, to wit: that the Sun is the centre of the universe, and that does not move from east to west, and that the Earth moves and is not the centre of the universe: and that an opinion may be held and defended as probable after having been declared and defined as contrary to Holy Scripture; and in consequence thou hast incurred all the censures and penalties of the Sacred Canons, and other Decrees both general and particular, against such offenders imposed and promulgated. From the which We are content that thou shouldst be absolved, if, first of all, with a sincere heart and a feigned faith, thou dost before Us abjure, curse, and detest the above-mentioned errors and heresies, and any other error and heresy contrary to the Catholic and Apostolic Roman Church, after the manner that We shall require of thee."

"It is said that Galileo, on rising from his knees after his abjuration, muttered 'Eppur si muove!' 'It does move, though!' This one of those fine things which are put in the mouths of great men, but which in fact are not said except by their biographers. It is indeed impossible that Galileo should have uttered such words as would have caused his instant consignment to the deepest dungeons of the Inquisition. Alone and without support in the midst of that stern assembly, dressed in mind and suffering in body, we may fairly suppose that, prudential motives apart, his wit, far from being sharpened, had been numbed by despair and anguish at his humiliation.

"Immediately after the ceremony, copy of the sentence and the abjuration were dispatched to all the apostolic nuncios. The Inquisitor General at Florence was ordered read both documents publicly in the hall of Inquisition, and to serve notices to attend all Galileo's disciples and adherents, and all public professors. Thus Aggiunti, Guido

all who loved their master best, were to participate in his humiliation.

Not one of the decrees or orders relating to the trial of Galileo is officially ratified by Pope. They all begin, it is true, with the words 'Sanctissimus mandavit,' but, being not the Pope's signature, they are to be considered as merely representing the fallible judgment of an assembly of cardinals. This is usually the case with the decree of 1616, as is the sentence of 1633. Neither Paul V. or Urban VIII. ratified these documents by their signatures. This fact is too important to be lost sight of. If indeed Galileo was persecuted (as he himself and all his followers have avowed,) he was not persecuted by the Pope infallible Vicar of Christ, but by Maffeo Barberini in his private capacity of a mean, sordid, vain man; the instrument in his hands being a subservient Congregation of lay cardinals. Even if we do not choose to censure the proceedings against Galileo a peremptory sentence, the fact still remains—that he was persecuted, that the Congregation were mistaken, and that he was punished unjustly. Tiraboschi the Jesuit, and by many other writers belonging to the Church of Rome, have so far from being considered as a misfortune, has been made a matter for exultation, and a peculiar manifestation of God's providence. The Vicar of Christ not having spoken infallibly, his infallibility could neither then nor in future ages be called in question. To Galileo, however, though he was a sincere Catholic, this view does not appear to have yielded any consolation."

This rigorous sentence was, after a time, modified to close confinement in his own cell at Arcetri, to which he was allowed to retire after an absence from it of about a year.

The letters of his amiable daughter during the time of her father's severe ordeal, show the warmth of her filial affection, and her attention to the details of all that concerned her honored parent. When Galileo was allowed to leave Rome and proceed as far as the house of the Archbishop of Siena, she writes, "I wish that I could describe the rejoicing of all the mothers and sisters on hearing of your happy arrival at Siena. It was indeed most extraordinary! On hearing the news, Mother Abbess and many of the nuns to me, embracing me and weeping for joy and tenderness."

"My name is erased from the book of the living," he wrote in a moment of bitterness. "I am," says Sister Celeste's ready reply, "say that your name is struck out of *de libro viventium*, for it is not so; neither in the other part of the world nor in your own country. Indeed it seems to me that if for a moment your name and fame were removed, they are now restored to greater brightness; at which I am much astonished, I know that generally 'Nemo propheta est in patria sua.' I am afraid that being quoted Latin I shall fall into some error. But indeed you are loved and honored here more than ever."

While ever thinking of his spiritual welfare, not one whit did he abate of his diligence in looking after his worldly affairs. She is him of the fruit and the wine which have been sold; she keeps a strict account of his money. We learn that the vines had been cut by hail, that thieves had been in the garden, that 'my lady mule' was behaving

arrogantly, and would carry no one now her master was away; that a terrible storm had carried off one end of the roof, and broken in pieces one of the vases which held the orange-trees.

"In succeeding letters we hear of more convenient trials. Sister Luisa was ill of an incurable complaint, and Sister Maria Celeste was in daily and nightly attendance on her. Seven of the nuns were down in fever. Sister Maria Silvia, once the loveliest girl that had been seen in Florence for three hundred years, was dying of consumption at the age of twenty-two. Then we hear of poor neighbors sick and starving; recommended, never in vain, as fit objects for her father's charity. From Siena the same kindness was shown to the convent as when Galileo was at Florence. He takes charge of divers small commissions, he forwards letters for the nuns who cannot pay the courier, buys cheap thread and saffron and flax for the Mother Abbess, chooses sonatas for the organist, Mother Achilea; he sends presents of gray partridges for the invalids, and cream-cheese, and the famous *panforte* of Siena.

"At length the weariness and sickness of heart caused by hope deferred began to tell upon Sister Maria Celeste. Worn by continual ill-health, by nightly watchings in the infirmary and daily occupations which could not be neglected, she would appear to have felt a presentiment of her approaching dissolution. She strove gently to prepare her father, telling him that it was for him to live long to the service and glory of the God who had endowed him with such a wondrous intellect, and to the comfort of many by whom his loss would be severely felt. But as for her, she could neither do much for the glory of God, nor be of much good to any one, and her living or dying would make but little difference.

"When at length the news reached Sister Maria Celeste that her father's prison had been changed to Arcetri, and that he would shortly set out on his return, she had not long enough left in her to be glad. 'I do not think,' she wrote on the 3d of December, 1633, 'that I shall live to see that hour. Yet may God grant it, if it be for the best.'

"Her last prayer was granted. Before she lay down in her narrow bed side by side with her sister nuns in the little convent cemetery, she was allowed once more to embrace her father."

Galileo's health and spirits declined so rapidly after his daughter's death that it seemed to him at first as if he were soon to follow her, but he survived her about eight years. "Though broken down by grief, the habits of industry acquired in youth could not be laid aside in old age. Work was more than a consolation; it was a necessity to him. But he felt the gradual approach of mental decay. 'My restless brain goes grinding on,' he wrote to Micanzio, 'in a way that causes great waste of time; because the thought which comes last into my head in respect of some novelty, drives out all that had been there before.' He was then engaged in completing the 'Dialogues on Motion,' wishing, as he told Diodati, that the world should see the last of his labors, before his time of departure came. But as he wrote, thoughts crowded thick and fast upon him, so that his work increased, while each day lessened his span of life."

In 1637, just before his sight failed him,

Galileo made the discovery of the moon's libration. He says in a letter, 'I have observed a most marvellous appearance on the surface of the moon. Though she has been looked at such millions of times by such millions of men, I do not find that any have observed the slightest alteration in her surface, but that exactly the same side has always been supposed to be represented to our eyes. Now I find that such is not the case, but on the contrary that she changes her aspect, as one who, having his full face turned towards us, should move it sideways, first to the right and then to the left, or should raise and then lower it, and lastly incline it first to the right, then to the left shoulder. All these changes I see in the moon; and the large, anciently known spots which are seen in her face, may help to make evident the truth of what I say.'

"This was the last of the long list of discoveries Galileo was permitted to make. His sight rapidly decayed, and blindness was soon added to his other miseries. 'I have been in my bed for five weeks,' he wrote to Diodati, while there still remained a vestige of hope that the blindness might not prove incurable, 'oppressed with weakness and other infirmities from which my age, seventy-four years, permits me not to hope release. Added to this (*proh dolor!*) the sight of my right eye—that eye whose labors (I dare say it) have had such glorious results—is forever lost. That of the left, which was and is imperfect, is rendered null by a continual weeping.'

"Alas!" he wrote again to the same friend a few months later, 'your dear friend and servant Galileo has been for the last month hopelessly blind; so that this heaven, this earth, this universe, which I by my marvelous discoveries and clear demonstrations had enlarged a hundred thousand times beyond the belief of the wise men of by-gone ages, henceforward for me is shrunk into such a small space as is filled by my own bodily sensations.'

"But when his blindness was known to be without earthly remedy, then complaint ceased, and, instead of enlarging on his misery of mind and body, he only desired his friends to remember him in their prayers."

The last work of his old age was a short treatise on the secondary light of the moon, in which he combated the opinion of a professor at Padua, who maintained that that body was phosphorescent and shone from its own light. In reference to the writing of this book, he says, "I am obliged to have recourse to other hands and other pens than mine, since my sad loss of sight." His labors were interrupted by an attack of low fever, accompanied by palpitation of the heart, which terminated his life on the 8th of 1st mo. 1642, after two months' suffering, borne, says his biographer, "with most philosophic and Christian fortitude."

Selected.

Our religious Society has always regarded the institution of the Sabbath as part of the typical law of Moses, and as such believes it to be abrogated by the coming of Christ the great Antitype, in whom all the types and shadows of that dispensation were fulfilled. He being the true believer's Sabbath or rest. It is therefore a departure from what we believe sound words, and calculated to strengthen an error in the professing church, to designate the first day of the week as the Sabbath.

For "The Friend."

Women—their Wages.

Among the books that have grown out of the agitation of the question of the position of woman in the social and political circles, a small English work entitled "Woman—her Position and Power," is worth perusal. Of course we do not endorse all its author, W. Landels, says. Below will be found an extract from the work, on the subject of women's wages.

"We do not so understand the principles of political economy, as to suppose that legislation can, or ought to determine the amount of remuneration which woman shall receive for her labour. If the labor-market be overstocked, and the rate of remuneration low in consequence, we have no faith in the permanent result of any attempt to raise or keep it up by artificial means. Legislation cannot make water flow upward, nor destroy the connection between cause and effect. Nor will public sentiment be very effectual in inducing employers to give so much for work done, when there are many glad to do it equally well for so much less. Nevertheless it behoves all parties to do what they can to secure, that where woman does the same work as man, and does it as well, she shall not be paid at a lower rate than he. It is no interference with the laws of political economy to aim at such a result, but a blow at artificial distinctions of sex, which ought not to exist, and which, because they are artificial, are doomed to destruction. Go they must, sooner or later, and we are working in accordance with natural laws, when we do what we can to hasten their exit. Many of the advocates of woman's rights on the other side of the Atlantic would never have gone to such absurd lengths, had not these unjust inequalities supplied provocation. And both here and there, a manifest earnest determination to get rid of them, would do not a little to prevent and to settle agitations which are neither seemly nor profitable."

We have been requested to publish the following communication.

For "The Friend."

An easy and sure way to help the Freedmen.

In the progress of science and thrifty living, it is true that "knowledge is power." When the plan was first conceived of sending seeds to Freedmen at points where our work favored it, one of the most prolific agencies of help was established. In Tennessee it is desirable to extend a similar one in the spreading of good journals, books, drawings, farm stock, seeds, implements, &c.

In course of visiting the schools and families of Freedmen, frequent opportunities offered to inculcate methods of farm management and household order. Such opportunities were followed by many inquiries, as, "How do you do this?" The answer was given by the help of the blackboard—for instance, the drawing of a field after the oats crop is supposed to be just removed, is laid off and lined, as a good farmer would his field with a plow, preparatory to hauling out manure. The spotting and spreading, and all the routine crops, and harvesting, &c., till that field comes in again with oats—the liming, top-dressing and pasturing, are all illustrated successfully. The interest thus elicited is wonderfully pleasing to both parties

concerned. Many ask for farm-books and papers, because they have no living examples.

In pursuance of the evident leadings of these inquiries, and of the maxim quoted in the second line of this, it is now proposed that every liberal-minded farmer or other person, who is able, may have the opportunity of taking in hand a few pupils as proteges in the South to learn sensible farming and gardening. He may either subscribe for and send to one of the addresses which will be sent to him, a farm journal or other periodical; or he may fold his own papers, after having read them, and put on a two cent stamp, and address.

He may, if his heart approves, send choice seeds, even plants, by mails. He may send eggs, boxed up in saw-dust, and young stock, trees, &c., by railroad. Very striking results would be seen in a few years. To be convinced of this, one only needs to behold the present agricultural destitution, the great improvements where fair experiments have been tried, and to give due consideration to the following facts, viz: The Freedmen are fast becoming freeholders of lands. One in Blount county owns and manages 600 acres, with the mansion, where once he and his family were slaves. One in Knox county 400 acres, bought of the son of his former master, and doing well. Many own from five to sixty acres in places familiar to us; and in one county in Alabama, 5000 acres are held in fee by Freedmen—all having been bought by them since emancipation—and nearly all paid for.

They seek to know the best way of farming generally, fencing, managing manures and crops, fruit culture and canning. One man said, "Do bring us down some good breed of chickens: some that lay big eggs; and make plenty of meat." It would be pleasant perhaps for the donors, feeling this direct care and interest, to try a small correspondence with their proteges, and find out what good comes, or fails to come, and urge them to save money and pay up subscriptions themselves after the first year's help.

It will be understood that the persons to be named will be almoners in the neighborhoods. That will be attended to by responsible parties. A few intelligent white persons are among those proposed, where the distribution would be somewhat difficult for the colored. This plan, if extended successfully, would certainly raise a great interest also among the white farmers and tradesmen, which, it is easy to see, ought to be prudently met and satisfied.

The club plan for papers will be employed where practicable. Teacher's journals or other periodicals for schools, would be very useful.

Any one wishing to send books, periodicals, drawings, seeds, plants, eggs, stock, implements, either for housekeepers or for the farm and garden, or any other aid to right living, will please to write to the undersigned, informing what is the proposed donation. A name or names, with P. O. or other address, will be sent back, so that the purpose may be answered, and such things distributed in places somewhat distant from each other. The letter should be marked so that it might be read either by Y. Warner or Wm. P. Hastings, Maryville, Tennessee.

The joy of heaven will last and be perpetuated for ever and ever, without end.

Rambles for Relics.

I am neither an antiquarian nor an archaeologist, in pretension, and I lay no claim appear in print as a "scientific American," but, having a liking for old and curious things which has led me, for the last two years, look about and into earth-works, mounds, shell heaps, stone piles, cave sepulchres, and other remains of the primitive people of Tennessee, I assume the privilege of recording your journal some of my observations. A field of my late rambles is in Jefferson county not far from the railway station, at Strawberry Plains. Near that village the Holston river, flowing from the East, turns in a northerly direction, and, after accomplishing a circuit of five miles, comes back to within half a mile of its former course, shaping a tract of land known as "The Bent."

My attention was directed to the Bent by the Holston, hearing that a stone imbedded in it was not a "giant," but a dwarfed representation of the human form—had been discovered in a cave of one of the limestone ridges of the district. The idol (a real antique) was exchanged for a bushel of wheat, and sent to Knoxville; hence it passed through successive hands to Washington, and it now occupies a conspicuous place in the archaeological collection of the Smithsonian Institute.

The ordinary relics of the ancient Cherokee scattered in the valleys of the Tennessee and its tributaries, occur at the Bent; such flint arrow and spear heads, axes, hatchet cores, flakes, pestles, fragments of pottery and rough, discoidal stones, called weight stones, probably as rollers in a game of skill described by the old trader and author, Adair. Rambling from this class remains to the left by the same race, I noticed traces of an arena, or chunkyard—a place of amusement and exhibition, where captives in war were sometimes immolated—within an elevation earth a foot and a half high, inclosing a space twenty-five feet in diameter. In the center in a plain raised above the surface, was a hole, which had held the stake to which the victim was fastened. The area resembles a ring of a circus in the fields, after the covering is removed.

Objects of a higher grade of art than that that have been mentioned, which probably belonged to a different people, are sometimes turned up by the plow. Of such was one brought to me, after they had been thrown aside as worthless, but which rose astonishingly in their flight of valuation—many better too high to be reached by my short name—I specify a disk, with a round edge, cut silicious rock, five inches in diameter and inch and a half thick, having a shallow cavity in both of the flat sides, and a perforation the centre of the plane; a cup-shaped out-let of a fine variety of earthenware, coated with a dark, shining pigment which would be called glazing, if the art of the glazer had been known to the potters of the "Stone Age" the imaged head and neck of a sea-turtle, argillite, evidently a fragment; and for rare specimen of taste and skill in representative forms in stone, the combined figures of a pi and bird—an orifice in the end, communicating with the bowl of the pipe on the base of the image.

The head and neck, in the outline, characterize a buzzard at rest, looking down upon its prey. Any one who has observed the traits of this species of hawk must acknowledge

the resemblance. The object, which is incased in a fine variety of mica slate, is inches long and weighs more than two pounds. It was found by a laborer, on the bank of the Holston, at a point where freshet of 1867 had washed away two feet of surface soil.

On the east side of the river an ancient mound was observed in the Bent, near a curve in the bank, which has been scooped to form a beach or landing place. This was occupied, evidently, by the recent Indians, for their misspagan earthenware in vessels, rough hatchets, and arrow heads, were found in the locality. There, within sight of a century back, fancy might figure warriors of the last tribe that roamed through the cane meadows of the Holston, habited, before embarking in their canoes, on a onslaught down the river, into the "dark country;" or, after their return from a successful expedition, with "fresh scalps." The grass or wood inclosures, in ruins, on hills made by art or on natural bluffs, are frequented by persons living, who remember the natives described them as places for council meetings. The same race sometimes buried their dead in the mounds. This fact, in connection with the other, though it is important to the investigator, in ascertaining their character and in separating original accidental deposits, need not confound him, as it has done some authors.

On inspecting the mound under our immediate notice, the "oldest inhabitant" reported when his father drew the first furrow and it, large oak trees grew upon the summit. Being now without any protecting vegetation, and having been ploughed over for seven or five years, it has lost its original proportions. It retains the shape of a truncated cone fifteen feet high, and one hundred and eighty feet in circumference, at the base.

On excavation to the bottom, eight feet in depth, showed its composition to be, chiefly compact sand-loam, with such an intermixture of clay as would come from the red surface soil with portions of the stratum. Two large pits or sink holes, probably contributed some of the material. From the cavity were brought out, at intervals, for several feet down, coal, ashes, burned clay, and fragments of pottery.

At first regular deposit was reached at a depth of four feet, below the original summit, consisted of splinters of wood and strips of partially decayed, laid horizontally. Below this layer, after the soft black earth mold, in which it was embedded, were, through, the outline of a human skeleton lying on the left side, the head being directed to the east, and the leg bones doubled first, and then bent, a position regarded, at first, as unusual, but which conformed to the mode of burial throughout the mound. The bed of the skeleton rested upon a clay foundation, two or three square yards in extent.

Organic remains were well enough preserved to allow removal of the skull and the ribs, bones of the trunk and the members. Below these remains, there appeared various depths, from two to four feet, two more skeletons on the same level, laid in the same manner, with a covering of wood bark. Skeletons were found down to the bottom of the excavation—no particular po-

sition having been observed as to the cardinal points.

(To be continued.)

THE FRIEND.

EIGHTH MONTH 12, 1871.

The rules of life as set forth in the gospel, are as remarkable for their simplicity, as the means provided to enable man to comply with them are full of mercy and wisdom. Christ taught that the service required of man by his compassionate Creator was not a service of mystery, of ritual and ceremony, but consisted in obedience and love. Obedience, springing from heartfelt love to his heavenly Father as supreme, and love for his fellow men, as for himself. On these hang all the law and the prophets, and when this service is fully rendered, it must ensure the sacrifice of man's will to that of his almighty Benefactor, and forgetfulness of self, to promote the good of his fellow probationers; for which he enjoys the peace that passeth understanding. This had been the substance of the religion of the multitude that no man could number, that John saw standing before the throne and before the Lamb, clothed in white robes and with palms in their hands, who had come out of all nations, and kindreds, and people, and tongues, having washed their robes and made them white in the blood of the Lamb.

The work of this religion is the conquest of self, attained by the discipline of the cross, under the illumination and guidance of the grace of God, which bringeth salvation, and has been given to every man to profit withal. It thus draws and binds together all Christ's true disciples, however situated, into one family, of which He is the glorified Head, and prompts them to one common purpose, working out the soul's salvation with fear and trembling, rendering glory to God in the highest, and promoting peace on earth, good will to men, while it requires in all to whom a knowledge of the truths recorded in the holy Scriptures has been extended, living, operative faith in Christ as the Redeemer, who offered up himself as a propitiation for the sins of the whole world, and likewise in the manifestation of the Holy Spirit, by the aid of which alone, man can make the greatest and the most hambling sacrifice exacted from him, the sacrifice of himself; it admits of no substitute for unreserved obedience to manifested duty, and the practical piety resulting from it.

All Christian denominations claim to believe in the divine revelation of the religion they profess, and in its transforming power, when sincerely embraced. But if we admit the truth of the declaration that a tree is known by its fruit, we must concede that the creeds, man's truly held, are the expression of their principles and thoughts upon themselves, exhibited by their conduct and conversation, and the influence they exert on those around them. Thus, there are few of the professors of Christianity but will confess the danger of possessing riches, and the consequent theoretic value of poverty, admitting the importance of seeking the kingdom of heaven and its righteousness, in preference to striving for the accumulation of wealth; but in practice how generally they contradict the precepts they profess to believe to be true; and show, by the course of their lives, assent to the belief

that the eager pursuit, if not the enjoyment of the things pertaining to this life only, is of far more importance and interest to them, than the self denying struggle to lay hold of the treasures reserved for the righteous, in the world beyond the grave. As it is with regard to the practical service of mammon, so it is with very many, in relation to the other requirements of the gospel, their conduct refutes their profession.

Were we dependent on the letter of the Scriptures alone, for a knowledge of the primary rule of faith and practice, we could readily understand how those who have to trust to others for such knowledge of the letter as they may choose to communicate, or those who read or study the Scriptures but little, if at all, would frequently forget their teaching, or lightly appreciate the application of the truths taught in them to the pressing, everyday duties and temptations of life. With a general admission of their truths and of their divine origin, they would be easily forgotten or overlooked, as a guide in thought, words, and actions. But the rule or guidance of life is left to no such uncertainty. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

The Society of Friends have ever held that Christ's religion is a ministrations of life to all who receive it in sincerity and simplicity. Its rightly qualified ministers, and other godly members have inculcated no notional or outside religion, but have called all to Christ within; the light and the life within, the inestimable value of which, as an ever present teacher and guide, they have set forth in their scriptural clearness and fulness, not merely by words, but as distinctly exhibited and enforced in its practical effects on the lives and conduct of all who continue to yield obedience to its internal manifestations. It is this, and this only, which gives the humble, sincere christian, however unlearned in the knowledge of the schools, a true understanding of the sacred truths contained in the Scriptures referring to life and salvation; for as Wm. Penn says, "The inward sight, sense, and knowledge of the will of God, by the operation of his Light and Spirit, shining and working in our hearts, and the spiritual sense of that blessed appearance of the Son of God in the flesh, and the moral end of it to our benefit and advantage, are no more conceivable by carnal men, than is regeneration, without which no man can enter into the kingdom of God."

It was practical belief in this doctrine, and conformity thereto in word and deed, under theunction of the Holy One, that gave such striking success to the founders of our religious society, in spreading the pure, spiritual doctrines of the gospel, and which produced the no less striking oneness of faith in their converts, and sameness of its blessed fruits, the support of the testimonies growing out of it. The same cause and effects have been exhibited by the faithful members in every generation since its rise. The promulgation and support of those pure principles, and the exemplification of christianity as a ministrations of life, are a most important trust committed to us as a people. It is worth while seriously to ponder, what is the cause why so large a part of the members have ceased to show the

same marked difference in their ministry, their manners, their habits and style of living, from those who openly profess that the Scriptures are their only guide, as once characterized Friends.

We are obliged to our friend in the West, who sent us the reply of Supt. Hoag, to an article that appeared in "The Lawrance Tribune," and also the Address of Col. W. Penn Adair, in behalf of the Cherokee Nation. We cannot well give space for them in our columns at present, but may find use for them hereafter.

As the present volume of "The Friend" is near completion, we wish to remind our Subscribers, that the terms are \$2 in advance, and \$2 50 if payment is deferred until after the sixth number. We have been much benefitted by, and grateful for the almost universal compliance of our Subscribers with prompt payment in advance, and as the whole pecuniary proceeds are required to defray the expenses of publication, without compensation to "The Contributors," they feel free to solicit a continuance of the liberal patronage heretofore extended to the Journal, and the same promptness of payment therefor.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch says: The mooted conference of President Thiers, Baron Von Bismarck, and Lord Granville, ostensibly on the eastern question, is really to be held in relation to the International Society. The British Charge d'Affaires at Teheran telegraphs to the Foreign Office that the famine in Persia is over, but that provisions are still at an exorbitant price. The weather throughout England continues favorable to the crops.

The Treaty of Washington is still the subject of discussion in the House of Commons. Some of the speakers insist that England was clearly right in the attitude she formerly assumed, and that that position had been yielded and America indemnified. In spite of the prohibition of the authorities an attempt was made on the 5th inst. to hold a public meeting in Dublin for the purpose of demanding the release of the Irish political prisoners. A great crowd having assembled in Phoenix Park, they were attacked and dispersed by the police after a severe contest, in which many persons were killed and a greater number badly wounded.

The French government will soon introduce in the Assembly bills against the International Society.

In consequence of rumors as to the intentions of the International Society, all vessels laden with petroleum are forbidden to ascend the Seine to Paris.

This dangerous association, composed chiefly of workmen in the large cities, was, it is stated, founded in London in 1864. At the present time sections of the society exist in France, England, Belgium, Spain, Italy, Austria, Germany, Holland and the United States. Paris alone has three sections, and is directly under their control, in Lyons thirty, in Marseilles twenty-seven and all the other prominent cities of France have more or less organizations controlled by the Internationals. The committee of the Assembly has reported unfavorably upon the proposition for the transfer of the Chamber to Paris.

Cholera has appeared in the south of France. Measures have been adopted to prevent the spread of the disease.

The French government, in order to meet the necessary demands on the Treasury, propose to raise 244,000,000 francs yearly by customs and duties, and to make a large increase in the taxes on beer, sugar, wines and liquors, beer, tobacco, paper, matches, and various other articles, so as to provide an additional revenue altogether of 483,000,000 francs.

The minister of Finance has completed the payment of another instalment of the German indemnity. The German army of occupation has been reduced to 150,000 men.

The only French prisoners now in Germany are ten officers and eight hundred privates in hospital, and ten officers and seventy privates imprisoned for various offences.

The French post office authorities are about arranging a money order system with England and the United States. Count Bismarck has been appointed Minister of Foreign Affairs in place of Jules Favre resigned.

The advices from Algeria continue alarming. The natives of the province of Oran have joined the insurrectionists, and the French commander, who they had alleged, refuse to obey orders, and the general commencing threatens to resign.

Trains for the transportation of passengers and freight will commence running through the Mont Cenis tunnel on the 15th of next month.

The Swiss Official Journal promulgates a law recently passed by the Cortes, authorizing the government to grant a general amnesty for political offences.

The publication of a Constantinople newspaper, *La Turquie*, is suspended by order of the Turkish government, in consequence of an attack on the pope which was contained in its columns. A street railway has been opened to the public in Constantinople, and is said to be a great success.

A census of Japan has been published, which shows that on the first of 24 mo. last the entire population was 34,783,321. The total revenue of the country is about \$24,000,000.

The Mexican Congress have counted the Presidential vote, and find it so divided between the three candidates that neither has the constitutional majority. General Diaz has a small majority over President Juarez, and an effort is being made to induce the adherents of the latter to accept of Diaz. The decision is a very important one for Mexico, but the probabilities are that, whatever that may be, a rancorous civil war will be the consequence.

A Versailles dispatch of the 7th says: The first court-martial for the trial of communists opened to-day, and the judgments were read. Some of the prisoners at the proceedings with levity, whereupon the court prohibited them from communicating with one another. The examination will begin to-morrow.

Troubles continue in portions of France occupied by the Germans. A Prussian subject having been hanged July 4th at Poligny, in the department of the Moselle, a riot followed, in which the German soldiers wounded about twenty citizens, and threatened to burn the place. Quiet was restored, and the authorities promise the arrest of the offenders.

UNITED STATES.—The Public Debt.—On the first inst. the total debt of the United States, less cash in the Treasury, was \$38,328,858, having been reduced \$8,701,377 since 7th mo. 1st last, and \$242,134,502 since 31st mo. 1st, 1869. The balance in the Treasury consisted of \$83,743,709 in coin, and \$8,163,318 currency. The debt on which no interest is paid amounts to \$419,565,680.

The Internationals in Philadelphia last week numbered 319, including 156 children under two years of age. There were 96 deaths of cholera infantum, 24 of miasmus, 21 of debility, 40 of consumption, and 10 old age. The average temperature of the last Seventh month, according to the Pennsylvania Hospital record, was 76.6 deg., and the highest temperature to 80.7 deg.

The amount of rain during the month 6.81 inches. The average of the mean temperature of the Seventh month for the past eighty-two years, is stated to be 75.83 deg., the highest mean of temperature during that entire period was 81 deg., in 1793-1858, the lowest mean 68 deg., occurred in 1811, and in fall of the last seven months of 1871 has been 28.13 inches, against 29.37 inches in the corresponding months of 1870.

American ship building and commerce has been on the decline for some years past. In 1869, the exports and imports in American vessels amounted to \$307,247,572, and in foreign vessels to \$255,040,783. In 1870, the exports and imports in American vessels had fallen to \$352,849,769, and those in foreign vessels had increased to \$639,907,500.

Felix Braun, of Pittsburg, Pa., has been appointed Commissioner of Indian affairs in place of General Peck, resigned.

The destruction of life by the explosion of the steamer Westfield at New York, proves to be greater than was at first apprehended a week ago, the number of the dead reached seventy-nine, and of 110 persons remaining in the Hospital, it was not expected that fifty would recover.

The Chicago census, just completed, shows a population of 334,270; viz: 170,276 males, and 163,994 females.

Last month, report of the Department of Agriculture, estimates the cotton crop of this year at from 2,700,000 bales to 3,200,000, according to the market price. The crop of hay has fallen below the average, the potato crop generally good.

The Markets, &c.—The following were the quotations on the 7th inst. *New York*.—American gold, 110 U. S. sixes, 1881, 113½; ditto, 5-20's, 1868, 113½; ditto 10-40, 5 per cents, 113½; Superfine flour, \$4.65 a finer brands, \$5.25 to \$5.55. No. 1 Chicago super, 53½; No. 2 do., 51½; and No. 3 do., 49½. Indiana, \$4.50 white Michigan, \$1.50. New Ohio oats, 60 a 62 cts. Jersey, 55 a 58 cts. Western mixed corn, 65 a 66. Middling cotton, 19½ a 20 cts. *Philadelphia*.—Cott. 19 a 20 cts. for uplands and New Orleans. Superfine flour, \$4.75 a \$5; finer brands, \$5.25 to \$5.50. No. 1 western red wheat, \$1.31 a \$1.35. Yellow corn, 68 cts. Oats, 45 a 48 cts. Timothy seed, \$2.75. The market was dull, choice selling at 7 a 7½ cts.; fair good, 5½ a 6½ cts., and common, 4 a 5 cts. per lb. gross. About 19,000 sheep sold at 5 a 5½ cts. per lb. gross, 2,624 hogs at 7 a 7½ cts. per lb. net for corn fed. *Baltimore*.—Choice white wheat, \$1.35 a \$1.60. No. 1 Indiana red, \$1.35 a \$1.40. White corn, 73 a 75 cts. yellow, 66 a 68 cts. Oats, 44 a 48 cts. *St. Louis*.—2 red winter wheat, \$1.22½; No. 3 do., \$1.11. No. 4 corn, 43 cts. Oats, 35 cts. Lard, 10 cts. *Chicago*.—No. 2 spring wheat, \$1.04. No. 2 mixed corn, 44½. No. 2 oats, 31½ cts. Lard, 8½ cts.

RECEIPTS.

Received from Thos. E. Lee, Pa., \$2, vol. 45, and Sarah P. Lee, vol. 45; from Sarah A. Cope, \$2, vol. 45.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Monthly Meetings of Philadelphia, opened after the suspension on Second-day, 9th mo. 4th, 1871. The School, on Cherry St., above Eighth St., is under the care of Zebecde Haines as Principal. The Girls' School on Seventh St., below Race St., is under the care of Margaret Lightfoot. There are also two Primary Schools, the elementary instruction of those children who are not going to attend the higher schools, on which is held in Meeting-house at the corner of 5th and Noble streets, and the other in the Boys' School building on Cherry St.

The attention of Friends residing in this city and neighborhood, is particularly invited to these schools in the principal ones the children may acquire a high education embracing a considerable variety of the full branches of study, at a moderate cost; and in primary schools the pupils are well grounded in that of a more elementary character.

It is desirable that applications for the admission of children should be made early in the session, and parents returning children to the schools should do them at the beginning of the term.

WANTED.

A Teacher for the Classical Department of the B. School at Westtown; to commence his duties at opening of the next Session, on the first of the Eleventh month. Application to be made to

Joseph Passmore, Goshen, Chester county, Samuel M. Pritchard, Philadelphia, or Charles Evans, M. D., 702 Race Street.

TEACHER WANTED.

A well qualified teacher is wanted to take charge of a small Friends' School.

Application may be made to Henry Menden Howellville P. O., or Thomas Smedley, Lima P. Delaware Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE—*New Frankford, (Twenty-third Ward), Philadelphia*—Physician and Superintendent—JOSHUA H. WASHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on First-day night, Sixth month 25th, MARY THOMAS, aged 63 years, a member of Philadelphia Monthly Meeting.

—, on Second-day, Seventh month 3d, 1871, S. BROOKS, M. D., in the 55th year of his age, a member of the Western District of Philadelphia.

DIED, on Fifth-day, the 3d inst., ELWOOD RICE in the 61st year of his age, a member of the North District Monthly Meeting.

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Overwork of the Brain.

J. S. Weir Mitchell has issued in pamphlet an enlarged edition of an article that he has lately appeared in *Lippincott's Magazine*, on "Overwork of the brain." He thinks that there is some peculiarity in our climate which renders the American people especially susceptible to the evil effects resulting from such violations of the laws of health as affect the nervous system. In consequence of this we do not perform the same amount of intellectual labor as our European relatives, without the danger of injuring the brain, for it is the organ mainly employed in such situations.

The early settlement of all parts of our country, the active, out-of-door life led by the pioneers, tended to develop physical strength and vigor; but in his view, in many of the large and more thickly settled portions, especially in the great cities, the nervous system is being overtaxed by "the cruel competition for the dollar, the new and exacting demands of business, the racing speed which the telegraph and railway have introduced into commercial life, the new value which great fortunes have come to possess as means towards social advancement, and the overeducation and overstraining of our young people." In the elaboration of this view he brings forward statistics of Chicago, a town in which the fierce competition and energy are perhaps more developed as in any city of the Union, comparing the number of deaths in that city, from different causes, in 1852 and 1862, he says that while the population has increased, the deaths from the different varieties of nervous disease is 20.4 times greater than in 1852, or in other words the proportion of deaths from these causes is four and a half as great.

Considering the question, why excess in mental should be more hurtful than in muscular labor, our author says: "The simple reason is, that mental overwork is harder, because as a rule it is closest or counting-room, or fast indoor work—sedentary, in a word, and man who is intensely using his brain is habitually employing any other organs, and he more intense his application the less active does he become. On the other

hand, however a man abuses his powers of motion in the way of work, he is at all events encouraging that collateral functional activity which mental labor discourages: he is quickening the heart, driving the blood through unopened channels, hastening the breathing and increasing the secretions of the skin—all excellent results, and, even if excessive, better than a too inoperative use of these functions."

"When a man uses his muscles, after a time comes the feeling called fatigue—a sensation always referred to the muscles, and due most probably to the deposit in the tissues of certain substances formed during motor activity. Warned by this weariness, the man takes rest—may indeed be forced to do so; but, unless I am mistaken, he who is intensely using the brain does not feel in the common use of it any sensation referable to the organ itself which warns him that he has taxed it enough. It is apt, like a well-bred creature, to get into a sort of exalted state under the stimulus of need, so that its owner feels amazed at the ease of its processes and at the sense of *wide-awakenedness* and power that accompanies them. It is only after very long misuse that the brain begins to have means of saying, 'I have done enough;' and at this stage the warning comes too often in the shape of some one of the many symptoms which indicate that the organ is already talking with the tongue of disease."

Another reason for the injurious effects of mental overwork is thus described: "We sternly concentrate attention on our task, whatever it be; we do this too long, or under circumstances which make labor difficult, such as during digestion or when weighted by anxiety. At last we stop and propose to find rest in bed. Not so, says the ill-used brain, now morbidly wide awake; and whether we will or not, the mind keeps turning over and over the work of the day, the business or legal problem, or mumbling, so to speak, some wearisome question in a fashion made useless by the denial of full attention. Or else the imagination soars away with the unrestful energy of a demon, conjuring up an endless procession of broken images and disconnected thoughts, so that sleep is utterly banished."

"Looking broadly at the question of the influence of excessive and prolonged use of the brain upon the health of the nervous system, we learn, first, that cases of cerebral exhaustion in people who live wisely are rare. Eat regularly and exercise freely, and there is scarce a limit to the work you may get out of the thinking organs. But if into the life of a man whose powers are fully taxed we bring the elements of great anxiety or worry, the whole machinery begins at once to work, as it were, with a dangerous amount of friction. Add to this constant fatigue of body, such as some forms of business brings about, and you have all the means needed to ruin the man's power of useful labor."

After mentioning among those who fre-

quently suffer from exhaustion of the brain and nervous system the overtasked men of science, manufacturers and railway officials, and indeed all classes of men who use the brain severely, and who have also "seasons of excessive anxiety or grave responsibility," he adds: "The worst instances to be met with are among young men suddenly cast into business positions involving weighty responsibility. I can recall several cases of men under or just over twenty-one who have lost health while attempting to carry the responsibilities of great manufactories. Excited and stimulated by the pride of such a charge, they have worked with a certain exaltation of brain, and, achieving success, have been stricken down in the moment of triumph. This too frequent practice of immature men going into business, especially with borrowed capital, is a serious evil. The same person, gradually trained to naturally and slowly increasing burdens, would have been sure of healthy success. In individual cases I have found it so often vain to remonstrate or to point out the various habits which collectively act for mischief on our business class that I may well despair of doing good by a mere general statement. As I have noted them, connected with cases of overwork, they are these: Late hours of work, irregular meals bolted in haste away from home, the want of holidays and of pursuits outside of business, and the consequent practice of carrying home, as the only subject of talk, the cares and successes of the counting-house and the stock-board. Most of these evil habits require no comment.

"The wearing, incessant cares of overwork, of business anxiety, and the like, produce directly diseases of the nervous system, and are also the fertile parents of dyspepsia, consumption, and maladies of the heart. Happily, functional troubles of the heart or stomach are far from unfrequent precursors of the graver mischief which finally falls upon the nerve centres, if the lighter warnings have been neglected; and for this reason no man who has to use his brain energetically and for long periods, can afford to disregard the hints which he gets from attacks of palpitation of heart or from a disordered stomach.

"When in active use, the thinking organs become full of blood, and, as Dr. Lombard has shown, rise in temperature, while the feet and hands become cold. Nature meant that, for their work, they should be, in the first place, supplied with food; next, that they should have certain intervals of rest to rid themselves of the excess of blood accumulated during their periods of activity, and this is to be done by sleep, and also by bringing into play the physical machinery of the body, such as the muscles—that is to say, by exercise which flushes the parts engaged in it and so depletes the brain. She meant, also, that the various brain-organs should aid in the relief, by being used in other directions than mere thought; and lastly, she directed that, during digestion,

all the surplus blood of the body should go to the stomach, intestines, and liver, and that neither blood nor nerve-power should be then misdirected upon the brain; in other words, she did not mean that we should try to carry on, with equal energy, two kinds of important functional business at once.

"If, then, the brain-user wishes to be healthy he must limit his hours of work according to rules which will come of experience, and which no man can lay down for him. Above all, let him eat regularly and not at too long intervals. As to exercise in the fresh air, I need say little, except that if the exercise can be made to have a distinct object, not in the way of business, so much the better. Nor should I need to add that we may relieve the thinking and worrying mechanisms by light reading and other amusements, or enforce the lesson that no hard work should be attempted during digestion.

"When an overworked and worried victim has sufficiently sinned against these simple laws, if he does not luckily suffer from disturbances of heart or stomach, he begins to have certain signs of nervous exhaustion.

"As a rule, one of two symptoms appears first, though sometimes both come together. Work gets to be a little less facile; this astounds the subject, especially if he has been under high pressure and doing his tasks with that ease which comes of excitement. With this, or a little later, he discovers that he sleeps badly, and that the thoughts of the day infest his dreams, or so possess him as to make slumber difficult. Unrefreshed, he rises and plunges anew into the labor for which he is no longer competent. Let him stop here; he has had his warning. Day after day the work grows more trying, but the varied stimulants to exertion come into play, the mind, aroused, forgets in the cares of the day the weariness of the night season; and so, with lessening power and growing burden, he pursues his purpose. At last come certain new symptoms, such as giddiness, dimness of sight, neuralgia of the face or scalp, with entire nights of insomnia and growing difficulty in the use of the mental powers; so that to attempt a calculation, or any form of intellectual labor, is to insure a sense of distress in the head, or such absolute pain as proves how deeply the organs concerned have suffered. Every act to read is sometimes almost impossible; and there still remains a delusion arising from the fact that under enough of moral stimulus the man may be able, for a few hours, to plunge into business cares, without such pain as completely to incapacitate him for immediate activity.

Without fail, however, night brings the punishment; and at last the slightest exertion of mind becomes impossible. In the worst cases the scalp itself grows sore, and a sudden jar hurts the brain, or seems to do so, while the mere act of stopping from a curbstone produces positive pain.

"Strange as it may seem, all of this may happen to a man, and he may still struggle onward, ignorant of the terrible demands he is making upon an exhausted brain. Usually, by this time he has sought advice, and, if his doctor be worthy of the title, has learned that while there are certain aids for his symptoms in the shape of drugs, there is only one real remedy. Happy he if not too late in discovering that complete and prolonged cessation from work is the one thing needful. Not a week of holiday, or a month, but probably a

year or more of utter idleness may be absolutely essential. Only this will answer in cases so extreme as that I have tried to depict, and even this will not always insure a return to a state of active working health.

For "The Friend"

Memoirs of Mildred Ratliff.

(Continued from page 405.)

"1809. 11th mo. 27th. I take my pen in hand whilst the rest are in bed. It seems to be the only quiet time I can get of late to do this part of my day's work: which, O my Father, I am almost out of heart of ever accomplishing. I am faint, and almost ready to despair of standing fast through all that to despair of standing fast through all that assaults, so as to finish the great work in due season. O Lord, my God! thou knowest I am weak, and my enemies many and strong, I am weak, and cannot of myself withstand them. If thou, everlasting Father, withdraw thyself from me, I shall fall by the hand of my enemy, who has long sought to take away my life. O Thou that art stronger than he. Thou, O Father, in whom alone my confidence stands, seest thou not how his malice is enraged against thy poor little handmaid? How has the cruel monster manifested this day his unwearied resolution to take away my life in Thee. And I know He will accomplish his cruel end, except Thou, O Lord, fight for me. Except thou hold me up, I shall fall. Thou knowest, O Father! I have no strength at all. I am unworthy, but thou art worthy; and the Beloved of thy bosom is worthy: for whose sake I humbly intercede that thou mayst be pleased to manifest thy power for my preservation. Oh forbid, most gracious King, that I should live to dishonor thy cause, or disobey thy command! Rather, O Father! when I can no longer stand in thy Truth, be thou pleased to cut short the work in righteousness! Speak the word, let my earthen clog be laid in its mother's bosom, and take my spirit home to thyself. Thou knowest that I love thee, and would rather not live, than not to live to thee. But O, my enemies are many and mighty, and at times I fear I shall not be able to stand the trials of my day.

"The wind and waves tempestuously roar, and almost take away my strength: especially, O my Saviour, when thou hidest thy face, or seems to be asleep! Then, in awful dread, my spirit cries, O Master! Master! carest thou not that I perish! that I be swallowed up! Awaken, O Lord, and prove thou hast the same almighty power as in the days of old! Save me in this tribulated hour! If the wrath of the serpent has raised such a furious blast already, how shall I stand my trials, when I am at Thy command, at a distance from home, laboring through thy power to the pulling down of his kingdom! O Father! draw near me, and be my strength. Shut the lion's mouth, or I surely shall become a prey! Awake! O glorious Lamb! awake, and help thy lonely handmaid! She has none but Thee to advocate her cause. Thou knowest I am weak, and have no power to keep myself from falling. Oh Thou, my soul's delight, wilt thou draw near, and keep me through every day and through every night of storm and gloom? But, praises to Thy name, Thou over-glorious Lamb of God! I know whilst my confidence is reposed in thee, thou wilt shelter me from the wrath of the serpent. Though the monster would afflict me, and

wound me from my head to my feet, through Thy help I can overcome him at last; and when this earthly conflict is over, be safely gathered to my Father's home."

The above, written under the prospect of extensive religious service, shows how Satan "from going to and fro in the earth," is sometimes permitted as in the case of poor Job whose "grief was very great," to present himself for the tempting, trial, and humiliation of the Lord's people: if possible to have the hedge removed which He hath placed about them that are His, even, in the language of the Saviour, as "the mountains are round about Jerusalem."

How often is the humble, sincere follower of his or her Lord, reminded like M. R. that this is not the place of rest; and that in this world such shall have tribulation. But here it is they learn to endure hardness as good soldiers, and prove abundantly that *whoso saeet* the Lord loveth he chasteneth: and that in the way of His judgments they may wait for Him. Dear Mildred poured out her penitent soul in agonizing prayer unto Him who seeth in secret; who hath said, "Before they call I will answer, and while they are yet speaking I will hear;" and who no doubt satisfied the fervent travail of her spirit, dispensing in His own time the rich blessing of His consolations; saying, "Fear thou not for I am with thee: be not dismayed, for am thy God."

The full time, as M. R. believed, being come and having been liberated by her Friends Ohio for this weighty service to the South the visit was accomplished. Of this journey she has left the following:

"An account of my journey from Highgate county, in the State of Ohio, to Virginia North Carolina, and Tennessee.

"I set off from my dear friend Josiah Tomlinson's, in company with D. H. and M. Tomlinson, the 23d of the Fourth month 1811 and reached Chillicothe that night. We lodged at the house of B. H. He and his wife were very kind to us, poor things. May they be rewarded.

"24th. We reached the salt works. I up at A. W.'s. Oh, righteous Father! thou knowest all things! Thou knowest what it has induced me to undertake this arduous task! Thou knowest it is in obedience to thee, and for thy sake alone! Thou knowest O my Father, what I have passed through since I heard the command from thy holy altar, that I must go this journey! Now holy Oae, thou seest that in obedience to Thee I have made ready, poor and nothing I am, and have set off to perform it! He thou from thy dwelling place the humbly petition of thy little handmaid,—often put before she left her home, and now renewed: "Be pleased to go with me, and be all this unto me everywhere! Thou knowest I have said in my heart, it matters not what I dergo. It matters nothing where I am the face of thy earth, if thou art but with me. This is all I ask. Thou knowest I have of said, that is enough! Leave me not at one moment; for, without Thee, I am able to stand.

"25th. We reached G. M.'s. This seemed much more like a resting-place for poor we travellers, than where we were last night.

"26th. Got to B. J.'s, and staid all night. Here we felt a hope we should find a resting place. But alas! how were we disappointed.

they had ever known any thing that was I, I thought they had little remaining bore the mark; so that in much secret we left them.

27th. This morning we came to Morrisson; and indeed may esteem it a favor we found a resting-place in the beautiful, where things are sweet and clean. Some days before we got here, our friend and companion D. H. was taken with a sharp pain in his right knee; occasioned we think by taking from an open window under which he last night. Instead of growing better he grew worse, and we poor things, out of the love of our friends; so that the present prospect seemed trying and proving to our faith.

I trust we are enabled to say, Not our sins, but thine, O Father, be done in all things! Thou knowest it was to do thy will, which induced us to leave our homes, and undertake this journey. Thus far we have reaped of thy hand, good things. And now, thou shalt meet to try our faith with evils, shall we murmur? Surely no. Through thy mighty power, without which we can do nothing, we will still trust in Thee, and in thy humility bless thy worthy name, through and over all. For Thou alone art worthy to be trusted in forever!

Beyond what we might have expected, our friend D. H. was so much mended as to be about 28 miles, where we again found a resting place and civil people. I may as I rode along over hill and mead, although I had no great things to glory in, or great feasting, yet I esteemed it a favor that my mind was kept quiet and comfortable; so that I might truly say, I have been in the inward life, and that sufficeth.

This evening I have been ready to say; have often said in my heart, Hitherto the Lord hath helped us; blessed be His name. May we take heed of distrusting Him day to day to come.

29th. This has been a day of trial. My horse was a good deal stiff, having eaten too much; so that it was not only hard upon the animal, but a good deal so to me to get along. I have had in addition the sick-lache to-day. We passed many tremendous cliffs, and meeting with no convenient place to refresh ourselves, we stopped at a house to feed the weary horses. There we, beside the family, several neighboring people gathered; but they were such a set, felt no inclination for eating, but preferred roughing as it was. Indeed it is lessening to climb the rocks and mountains, to be at some places, and feel the dark fits of the inhabitants. This has been a day of trial. We passed over hills, rocks, and mountains, and were caught in a storm of lightning and thunder. I have been ready to say, can any one that has not had a large part to read, feel with poor travellers as us. If, however, we can live through it, we are instruments in the Mighty Hand, of bringing any from darkness to light, and from the power of Satan to a merciful God, surely, in this we may rejoice, and in every good thing give thanks.

30th. This day we are detained by higher power. I am thankful my mind has been, and preserved in quietude, waiting in a good degree of patience until we may safely pass this rapid creek. O thou called of the High! if into thy hands this little ac-

tion may come, fear not to put all thy trust in the Lord, for in His arm is everlasting strength. Magnified be his worthy name! His Fatherly care is still over all who fear Him. O my soul, thou hast experienced enough of His tender mercies to enable thee to say, He is worthy to be trusted in: He is worthy to be followed, whithersoever he is pleased to lead. If thou follow him not, what canst thou enjoy? What good would many rich dainties do thee? Such is the nature of his presence and love, hard things are made thereby easy, and bitter cups are made sweet. Yea, so great is the reward of obedience even in this world, that I have often had to say, O Thou beloved of my soul! thou chiefest of all delights! Thou knowest my delight is to be with thee, and where it pleaseth thee best for me to be, though as to the outward, the situation may be proving. Be thou pleased to be near my side, and be all things unto me. Then as I covenanted with thee before I left my home, and again even now. O my Father, I covenant with thee, that if Thou wilt be pleased to be with me every where and on all occasions, being all things necessary to me, I will do thy will and not my own. For O, I am deeply sensible, nothing but thy will is best for me! Hitherto, O righteous Father, thou hast helped us! O, be pleased so to be with us through all, that thy worthy name may be glorified; for thou art worthy forever!"

(To be continued.)

For "The Friend."

Anecdotes of Dogs.

Ménault, in his work on the intelligence of animals, gives the following recitals illustrated by some of the canine species. He says: "We have yet another anecdote, proving the excellence of disposition in the Newfoundland dog. A dog of this race and a mastiff detested each other. Every day produced fresh battles between them. But it happened that in one of these terrible and prolonged combats on the jetty of Donaghadee, they both fell into the sea. The jetty was long and steep; they had no other means of escape but that of swimming, and the distance was considerable. The Newfoundland, being a good swimmer, managed to reach the shore without much difficulty. He landed dripping wet, and began shaking himself. A moment after, he saw that his late antagonist was exhausting himself in struggling against the waves, and was just on the point of sinking. The Newfoundland was moved with a feeling of generosity; he flung himself again into the water, seized the mastiff by the collar, and holding his head above the water, brought him safe to land. This happy deliverance was followed by a scene between these two animals that was truly touching. They never fought again, and were always seen together. The Newfoundland, being at last crushed beneath a wagon loaded with stones, the other dog was for a long time inconsolable."

In his work on the education of the dog, M. de Tarade relates an incident recently told by M. Léance Guine. Two children, of the ages of twelve and fifteen,—the age with little pity—came to a part of the Seine, level with the Rue de la Grand-arches, to drown a poor and blind dog, half dead with hunger and old age. He had become useless as a servant, and they were about to dismiss him in the usual manner—they would drown him, to spare

him the sufferings of desertion and hunger! What could be more reasonable? Is it not thus that domestic animals are generally treated when they become good for nothing? It was with malicious pleasure and cruel joy that these children had thrown the poor animal into the river. Not content with this, the little murderers pelted their victim with a shower of stones. His piteous howlings and cries of despair, far from moving their compassion, only excited their cruel mirth. By low moaning at intervals, they learned, to their great satisfaction, that the poor dog was wounded by their missiles. "I was about to close my window," says M. Guine, "so as to shut out this painful sight—amusing, no doubt, to the idle and worthless, though much opposed to the usually humane character of the Parisians—when suddenly I heard loud shouts and great clapping of hands from the mob who were diverting themselves with this brutal spectacle. I looked, and perceived with some surprise my dog Vaillant, who, attracted by the mournful cries of one of his own species, had jumped into the river, and was swimming towards him. He went through the water with incredible activity. His joyful cries, and the direction he was taking, at once convinced me of the animal's intentions. Vaillant was hastening to the rescue!

"The poor blind dog, guessing that unexpected help was at hand, seemed to renew his efforts for life. A few more struggles brought him to Vaillant. The latter, well knowing the danger of the task he had undertaken, raised his hind-quarters in such a manner that the poor drowning beast could cling securely with his front paws, without interfering too much with his own movements. He then began to swim vigorously towards the shore. His efforts were crowned with success. In a few minutes he was on terra-firma, proudly shaking his fine coat, while his companion fell exhausted at his side. My dog's devotion, however, did not stop there. The children, who had not reckoned on the unexpected rescue, and who still wished to indulge themselves with the spectacle of a drowning dog, tried to drive him away with a stick, but in approaching him, they were so terrified by the sight of his flashing eyes and the rows of formidable white teeth which he displayed in his fury, that they were forced to renounce their intention, and retrace their steps. This action on the part of Vaillant did not surprise me much, because he is an affectionate animal, as well as very intelligent; but the spectators, who did not know him so well as I, loaded him with so many caresses, that I feared he would adopt the same means to get rid of their importunities that he had taken to drive away the two boys. I therefore put an end to the general enthusiasm by calling Vaillant to me. For the first time, I may say, the docile animal refused to obey my call. I soon comprehended his motive: he was not willing to leave his protégé to the mercy of his enemies. At my request, one of the mob took the poor blind dog on his shoulder, it being still too weak to drag itself along, and carried it to my dog's bed. It was only on this condition that the latter could be induced to steal away from the ovation of the crowd, in order to pay to his guest the honors of the kennel."

Without God's assistance we can do nothing, and without his blessing all we do will come to nothing.

Rambles for Relics.

(Concluded from page 407.)

Parts of eight skeletons, including eight entire skulls, were removed. The absence of implements and utensils of various sorts was remarkable, in the burial place of a people known to have been in the habit of depositing with the dead their most valued effects. Fragments of earthenware, composed of a paste mixed with siliceous particles or pulverized mussel-shells, alone rewarded my curiosity. I had observed in the wall of the cavity, four feet from the top, part of a cedar post three feet long, and four or five inches thick, set in an upright position.

My assistants, who could conceive of no other reason for my operations than a mercenary one (and who regarded the relic as a pointer to a pot of gold "hid by the Indians when they left the country," which had come to my knowledge by the spontaneous turning of the forked twig of an apple tree, held firmly by each hand, or by some necromancy of that sort), made extraordinary efforts to reach the treasure. The mattocks clanked upon some loose stones which were thrown out in such haste as prevented a thorough examination of the pile. Broken vessels, charcoal, burnt earth, ashes, shells, calcined bones of animals, among which were those of the deer, indicated that the structure was a hearth or fireplace, perhaps an altar of offering to the Sun, by firey rites.

Without flinching gold for an encouragement, our labors were renewed on the west side of the mound, by digging a trench ten feet wide, twelve feet long, and from twelve to fifteen feet deep, to meet the central opening. At the depths of five feet a layer of wood and bark covered the form of a child, apparently about six years old. It was laid with much care, perhaps by the hand of affection; a tortoise-shell covered the head, and a string of pearl beads encircled the neck. Three feet from the skeleton, in the same plane, one of a female was exposed, and upon the ribs lay the bones of an infant. Beads and a cruciform shell ornament were with these remains. Nearer the central cavity a rotten cedar post, like that which had excited the cupidty of the workmen, was observed, corresponding with others describing a rectangular figure. Within the space lay a skeleton on its side, doubled up in the usual manner, and distinguished by its size from all others exhumed during the excavations.

The skull was large and round. The intellectual development would have pleased Dr. Gall or Mr. Fowler. The maxillary bones had full rows of sound teeth; and those of the trunk and limbs must have belonged to a man of massive build, about six feet high. Ten large beads, perforated lengthwise through the center, cut from the column of a marine shell, eight flint arrow points of slender shape, and sharpened at the base to be fitted to the shaft, were found on one side of the skeleton; an implement of polished serpentine, which, I imagine, was the battle axe of the chief, whose mortal remains were under my observation, was on the other. The points, only an inch and a quarter in length, had the delicate shape and finish of a class of objects usually found only in the mounds. The rough and clumsy heads, chipped from flint and other quartz rocks, and scattered over the plain, do not occur among

the primary deposits, in any of these structures.

The rotted cedar posts were signs of a mode of burial in wood enclosures, practiced by the ancient people. These were not made by hewing and fastening stakes, for their connections had no marks of the axe or the hammer, but by placing logs and pieces of timber one above the other against upright posts, so as to support a roof of the same material. Remains of similar vaults have been disclosed in other mounds, one of which was examined by myself at "The Forks" of the Holston and French Broad, and another near Chattanooga, opened during the late war. While I am writing, a publisher's account comes to me of a "visit to an Indian mound in East St. Louis," in which narrative "a square structure," with "sides lined with wood," "wooden columns," and "cedar posts," is mentioned.

In an earth mound opened near Newark, Ohio, in 1850, a trough covered with logs, contained the skeleton of a man. (Smithsonian Report, 1866.) A similar object was disclosed in a frame of wood, at the bottom of an ancient mound, by Squier and Davis.

In the further prosecution of our work, ten skeletons, invariably doubled, but laid without order as to their relative positions, under wood and bark, and portions of ten others were discovered, at various depths. Several skulls were obtained entire, and the bones of a single frame. The solid parts of most of the remains, having lost their animal consistency, easily crumbled. Eight feet down the cavity were the first signs of incremation. A layer of red clay, several yards square, covered a mass of earth, ashes, charcoal, charred bones, calcined shells, broken vessels, and carbonized seeds of a species of plant, probably the cane, the stalks of which had evidently been used in the burning. This layer rested upon another bed of clay, burnt to the hardness and color of brick. These were indications of a usage of the mound-building race in Tennessee—burning their dead with their treasures, in connection with the carcass of a domestic animal or one of the chase. When the remains were partially burnt, earth was thrown upon the pile, smothering the flame, which had an extinguisher in the clay layer.—*Scientific American.*

Tenderness of Heart.—I once asked John W. Edmonds, one of the Inspectors of Sing Sing Prison, how it was that a Wall street lawyer, brought into sharp collision with the world, had preserved so much tenderness of heart? "My mother was a Quaker," said he, "and a serious conversation she had with me when I was four or five years old has affected my whole life. I had joined some boys who were tormenting a kitten. We chased her and threw stones till we killed her. When I came into the house, I told my mother what we had done. She took me on her lap, and talked to me in such a moving style about my cruelty to the poor helpless little animal, that I sobbed as if my heart would break. Afterwards, if I were tempted to do any thing unkind, she would tell me to remember how sorry I was for having hurt the little kitten. For a long time after, I could not think of it without tears. It impressed me so deeply, when I became a man, I could never see a forlorn suffering wretch run down by his fellow-beings without thinking of that hunted and pelted little

beast. Even now the ghost of that kitten and the recollection of my dear mother's gentle lessons, come between me and the prison at Sing Sing, and for ever admonish me to humane and forbearing."—*L. M. Child.*

To a young Friend who said rather despondently a First-day evening, "To-morrow I must return to world again."

"Holy Father, keep through thine own name them whom thou hast given me, that they may be one with us. I pray not for thee, that thou shouldst take them from the world, but that thou shouldst keep them from the evil." Neither pray I for these alone; but for them which shall believe on me through their works; that they all may be one; as Thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.—*J. xvii.*

Thus at his solemn feast our Saviour prayed, Just ere that hour of agony was come Where, by his false disciple's hand betrayed, He stood, "a lamb before his shearers, dumb."

The blessed influence of that heavenly prayer, Sustained his followers through each varying scene Imparted power to resist the tempter's snare, And made them count this life a fleeting dream.

In after ages, when the sweeping flood Of cold apostasy o'erwhelmed the earth, And priestly tyranny, like Herod stood Ready to quench the immortal Spirit's birth;

The indwelling witness, midst that rayless night Of moral darkness, broke the dull repose; He spake with voice of power, "and there was light," Fox, and his band, bright morning stars, arose.

The meekly folded, even unto death, Where'er their Master's banner was unfurled; Their souls upborne on the strong wing of Faith, "Like ships at sea, while in, above the world."

So will He surely still preserve and bless Thy soul, if thou canst trust in Him alone, Who sought thee in the world's bleak wilderness, And led thee "by a way thou hadst not known."

In ripening age mayest thou more truly know, The unerring Guide who turned thee in thy youth Be strong to combat with thy spirit's foe, And need to suffer in the cause of Truth!

However lonely now thy lot appears, Yet art thou blest with one unfailing Friend, Who through the conflicts of thy future years, Can still sustain thee to thy journey's end.

E. P. ***

W. C. 1st mo. 24th, 1846.

GENTLE WORD—LOVING SMILES.

The sun may warm the grass to life,
The dew the drooping flower,
And eyes grow bright and watch the light
Of Autumn's opening hour—
But words that breathe of tenderness,
And smiles that know are true,
Are warmer than the summer-time,
And brighter than the dew.

It is not much the world can give,
With all its subtle art,
And gold and gems are not the things
To satisfy the heart;
But oh, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

Anecdote of Joseph Carrington.

Joseph Carrington was a minister, residing in Pennsylvania. He was not endowed with fine talents, but often showed great weakness though in conversation he was below me in authority, yet in preaching the gospel he was clear and powerful. To him the Lord's strength in weakness, a present help in time of need. When on a religious visit to B.

nd, the Friend at whose house he lodged
tered his room one morning, and excused
self for leaving home, which he was ob-
ed to do, as he was on a committee appoint-
to endeavor to settle a difference between
o Friends, Joseph said, "I will rise and go
th there." His host, knowing Joseph was
weak man when left to his own resources,
as afraid to take him with him, lest he should
ave a hindrance, and replied, "No, thou
d best remain here and rest thyself;" but
seph persisted in getting up and dressing
self; and they set off on horseback.

They soon had occasion to ford a small
er, when Joseph's horse stumbled and threw
a into the mud. "Now," said his friend,
"thou wilt have to go back, thou cannot
ntinue on in this plight." "Oh yes," said
seph; "I will go on, I cannot return now;
it was an effort of the devil to prevent me
going."

On arriving at the appointed place, they
nd the committee assembled, and the differ-
e Friends present. Joseph requested the
o Friends to be pointed out to him, and
ed them to take a seat, one on each side
him. He then turned to one and said,
"ow, John, let me hear thy story about this
icently." "Thomas, thou must not say
nd until he finishes." John commenced
ating the cause of dissension, but had not
ceeded far, before Thomas interrupted
h, "No, that was not so." "Stop, Thomas,"
Joseph; "thou must wait for thy turn to
it." After a little while, Thomas again
traded John's statement. "Hold thy
gue, Thomas," said our Friend, laying his
nd on his knee. At length John finished
account, when Joseph turned to the other
and told him to begin. He was soon inter-
ted by John, who was silenced by being
id, "Thou hast had thy turn, and I have
rd thee patiently: now thou must let
omas go on, and thou be silent." When
omas had proceeded a while, John again
led the statement, and Joseph desired him
remain quiet. When Thomas had no more
ay, Joseph said, "John, thou art to blame,
thou began the difficulty;" and then ex-
ned how all had originated, and convinced
n, who acknowledged he had done wrong,
that he regretted it. Thomas imme-
ely said, "I, too, was to blame; if John
an wrong, I was to blame for taking of-
fice at it. I confess my error, and ask John
pass it by." They both arose and shook
ds, and remained good friends ever after,
as was settled a difficulty which had caused
h trouble to the meeting for several years.
Social Hours with Friends.

For "The Friend."

late paper in an advertisement upon an ex-
tion of a dramatic character, in which re-
ous truths were designed to be illustrated,
to a large gathering of First-day school-
ars, remarks in reference to these schools
enar:

There is becoming common a certain tam-
ing with sacred ideas and words, growing
of the way in which Sunday schools are
lly conducted, to which many religious
ple are so accustomed as to be unconscious,
which is to every finer taste of the de-
mind inexpressibly painful and humiliat-
ing. How, too, are future men to be ben-
efited by ideas which, when children, reached
a without the force of solemnity, awe, or

any guise of divine truth? Sunday schools,
we are told, are the great proselytizing ma-
chinery of Christianity. But are they so?
They were established by Raikes for a noble
purpose: the religious instruction of the young
who would or could receive no religious in-
struction at home. They are crowded now
in the cities with the children of the rich.
Now, no mother able to give to her child his
first ideas of God and his Saviour has the
right to submit his blank mind and untang-
led soul to the careless handling of the young
boys and girls who (with praiseworthy aims,
no doubt) usually fill the ranks of teachers in
these schools."

How closely these remarks may apply to
those members of our Society who send their
children to First-day schools which in some
places have been carried on among us, we
know not; but is there not much to fear from
a disposition on the part of parents to en-
deavor to evade that responsibility which
rests upon them to bring up their children
"in the nurture and admonition of the Lord."

For "The Friend."

The Pueblo or Village Indians.

In the year 1846, the United States ac-
quired by the cession of the territory now
known as Arizona and New Mexico, the ju-
isdiction over the remnants of a once power-
ful race inhabiting that district which, from a
peculiarity in the construction of their dwell-
ing, are known as Pueblo or Village Indians.
These Indians, if they can be properly so
called, differ widely from the wild tribes
around them in their national traits, habits of
life, and that state of semi-civilization in which
they have lived for the past three centuries.
They are believed to number about sixteen
thousand, and are scattered over a wide ex-
tent of country, in which however frequent
ruins attest their former existence in far
greater numbers. It is supposed that they
are of Aztec origin, and that they spread from
Mexico into this region before the Spanish
conquest, as historical records show that they
were dwelling there as early as 1539, when
they were visited by the Spanish explorers.
A recent traveller, Dr. W. A. Bell, in his
"New Tracks in North America," gives the
following interesting information in regard to
them:

"I first met a small party of these people
on the plain a few miles west of the Pecos;
they were neatly dressed in buckskin; they
wore moccasins on their feet, and a girdle
around their waist." "They were short in
stature, thickly built, with quiet, intelligent
faces, and large sorrowful eyes. I never dur-
ing my residence in their valley, saw a Pueblo
Indian laugh; I do not remember even a
smile." "At Santa Fe I watched these peo-
ple coming and going, bringing their produce
in the morning—peaches, grapes, onions,
beans, melons, and hay—for sale, then buying
what necessities they wanted, and trudging
off in the afternoon quietly and modestly to
their country villages."

These Indians are only found in New
Mexico and Arizona south of the 36th parallel
of latitude, nor is there any proof that they
have spread further northward than the Rio
Grande valley, and the accessible branches of
the San Juan river. In these two territories
—together, equal in size to France—only five
small remnants of this once powerful nation

remain at the present time. These are the
Pueblo Indians of the Rio Grande valley,
population 5866. The Indians of Zuni, 1200.
The Indians of seven Moqui pueblos, popu-
lation 2500. The Pimas of the Gila valley,
occupying eight villages, population 3500, and
the Papago Indians, occupying about nineteen
villages, and numbering not less than 4000 in
all. These different communities "do not all
speak the same tongue, and resort to the
Spanish language which they acquire with
tolerable facility as a common medium of
communication." Their dwellings are flat-
roofed structures, capable of accommodating
many different families, and frequently of
more than one story in height. They are
often built around a common court yard or
open space, and thus present the appearance of
a solid block of houses, with terraces at each
of the stories. "Neither windows nor doors
are to be found on the outer wall of the first
story; the second rises a little back from the
roof of the first, leaving a ledge in front of it.
Ladders are used to mount to this ledge; they
are then drawn up, and the rooms are entered
either by openings in the roof, leading to the
ground floor, or by doors giving entrance from
the ledge to the second suite of rooms; the
latter alone are used for sleeping." These
dwellings though common in the fertile val-
leys, are also frequently found located upon
the flat topped hills or "mesas" which occur
in that country, the perpendicular walls of
which often rise to a height of some hundreds
of feet. These hill tops are often large enough
to allow of the raising of a considerable quan-
tity of food in the immediate neighborhood
of the villages. One of these, Acoma, a large
and interesting pueblo, is thus described: "It
rests on the summit of a flat mesa, whose
perpendicular cliffs rise to a height of from
300 to 400 feet above the valley. The houses
here are three stories high, built on the usual
principle, each successive story being smaller
than that on which it rests. Ladders are also
used to reach the ledges. The flat top of the
mesa includes about fifty acres of land; it is
reached by a steep winding path cut in the
rock, and so placed as to be easily defended.
It is a very wealthy pueblo: the Indians own
abundance of cattle, and grow large quantities
of corn, peaches, pumpkins and other pro-
duce."

"The most interesting of all the pueblos is
undoubtedly Zuni. It is built on a rising
ground, affording an extensive view of the
surrounding country, and six terraces at least
can be counted, one above the other. Lad-
ders planted against the wall give access to
the different terraces upon which the doors
of the apartments open." "In the valley
through which the Zuni river (a tributary of
the Colorado Chiquito) flows, are to be seen
orchards—chiefly of peach trees, vineyards,
fine corn plots, and vegetable gardens, pro-
ducing onions, beans, melons, red pepper,
pumpkins, &c. They do not raise their crops
by irrigation, but depend entirely upon the
rain-fall."

The seven villages of the Moqui "are mostly
of three stories, built in the form of a square,
with a court, common to the whole com-
munity, forming the centre. The first story or
basement, consists of a stone wall 15 feet high,
the top of which forms a landing extending
round the whole. A flight of stone steps leads
from the first to the second landing. The
houses are three rooms deep; the first being

used for eating, cooking, &c., the others as sleeping apartments."

The remains of these deserted dwellings are so numerous that "there is scarcely a valley in the Rio Grande basin in which the stone or adobe foundations of villages are not to be found; there is scarcely a spring, a lagoon, or a marsh upon the plateau, which is not overlooked by some ruined fortress." "If a stream runs near them, the remains of acequias, or irrigating canals, are generally to be found." The banks of the Rio Verde, a branch of the Colorado Chiquito, are represented to be "covered with ruins of stone houses and regular fortifications, which were evidently the work of a very civilized race, but do not appear to have been inhabited for centuries." "The walls were of solid masonry, of rectangular form, some twenty or thirty paces in length, and from ten to fifteen feet in height."

In the valley of the Gila, the ruins of deserted pueblos are so numerous that it is estimated that at least one hundred thousand persons must formerly have inhabited it.

A large pile of ruins, called the Casas Grandes, located just within the Mexican boundary, appears to be among the most extensive of these remains. It consists of fallen and erect walls, the latter from five to thirty feet in height, built chiefly of sun-dried bricks. The entire edifice was about 800 feet in length, and 250 feet in width, and appears to have been in some portions six stories high.

At the time of the first visits of the Spaniards to this country, it must have been thickly peopled. Antonio de Espejo, who traversed the Rio Grande valley in 1583, "describes no less than sixteen provinces or kingdoms, and mentions others from hearsay; and if his estimates of population at all approach the truth, there were far more people in that one valley in the sixteenth century than there now are in the whole of New Mexico and Arizona, including both Mexicans and Americans."

Within the comparatively short period that these Indians have been under the control of the United States, a marked decline in their number has taken place, and the same gradual extinction appears to be going on among them which is apparent in many of the tribes of the aborigines on this continent. When the seven Moque villages were first visited in 1850 by an American, — Leroux, their population was estimated at 6700. Since then the small pox has committed terrible ravages among them; and they have also suffered for several seasons from great deficiency of rainfall, and scarcity of food. After a careful inspection of these different communities their late agent, John Ward, placed their population in 1864, at only 2500. Since that period a migration has taken place, and the latest enumeration, 9th mo. 1870, makes their total number only 1505.

In the Report of the Commissioner of Indian Affairs, we find the character of these Indians thus stated in 1867, by the late Chief Justice of New Mexico: "As far as his history can be traced, they have been a pastoral and agricultural people, raising flocks, and cultivating the soil." "They manufacture nearly all of their blankets, clothing, agricultural and culinary implements, &c. Integrity and virtue among them are fostered and encouraged. They are as intelligent as most nations or people deprived of means or facilities for education. Their names, their cus-

toms, their habits are similar to those of the people in whose midst they reside, or in the midst of whom their pueblos are situated. The criminal records of the courts of the territory, scarcely contain the name of a Pueblo Indian. In short, they are a peaceable, industrious, intelligent, honest, and virtuous people. They are Indians only in feature, complexion, and a few of their habits; in all other respects superior to all but a few of the civilized Indian tribes of the country, and the equal of the most civilized thereof. "Such was their character at the time of the acquisition of New Mexico, such is their character now."

The above favorable statement does not appear to be fully sustained by subsequent reports, which show that they are now suffering the injurious effects of frequent intercourse with that lawless class of the population which exists on the western frontier. They are also discouraged by the decision of a legal tribunal which declared that the act of Congress for the protection of the Indians does not apply to them, and the consequent occupation of their lands by white settlers.

This decision which having already exposed them to the loss of their lands, secured by patents dating back to 1567, and granted them an unwelcome privilege in citizenship, has been appealed from to the Supreme Court of the United States.

Home for Aged and Infirm Colored Persons.

This institution was established about seven years ago, at 340 S. Front Street, where it has since sheltered and comforted from 25 to 30 aged ones at a time—that being the greatest number which the house could accommodate; but there were so many applicants—so many *needing* just such a home, where they could be cared for, until the Master called them to enter a better one, that a generous friend donated an acre of ground, and furnished the means to build one outside the city, which would accommodate not only thirty, but one hundred and thirty of these poor feeble ones; and to this new Home the former occupants of No. 340 are now removed, fully enjoying the change from the stifling heat of the city, to the pure, refreshing breezes of their new location. Many who have been long waiting for room, we hope, now very soon to admit; but our larger accommodations and greatly increased family, will, of course multiply our expenses, so that it seems necessary to make known the need of help for this most excellent charity, trusting that all who have the means, and feel it a pleasure to do good, even a privilege to help the helpless, will freely respond to this appeal, and aid us what they can. Much more furniture is also required; donations in such pieces as friends can spare, such as bureaus, bedding, sofas, settees, &c., can be sent to the Home, near the corner of Girard and Belmont Avenues, and in money to either of the undersigned.

SAMUEL R. SHIPLEY, Tr., 111 S. 4th St.
ANN JESS, copier Franklin & Noble Sts.
SARAH LEWIS, 315 Marshall St.
SARAH PENNOCK, 805 Franklin St.

The Depths of the Sea.—The ocean has, like the firm land, its beautiful meadows, its vast forests. Its mountains and valleys are covered by a multitude of various plants, each species requiring its own particular climate,

but the contrary one of that which it would choose on the surface of the earth. In ascending a mountain we see how vegetation decreases gradually as we ascend higher and higher; how it by and by gets a sickly appearance, and at last disappears entirely to give way to everlasting snow.

An entirely contrary phenomenon would be observed in the waters of the ocean. The further we descend into the deep depths of the sea, the more does vegetation diminish; and from a depth of 2000 metres the plumb never brought up any particle or trace of any plants; we are, therefore, entitled to argue that the deepest submarine abysses are totally deprived of vegetation. Land plants do not grow beyond the boundary of snow; sea plants cannot exist in considerable depths. Some of the sea plants prefer a quiet place where they are not touched by currents; others attach themselves firmly to rocks or other solid masses, around which a constant whirlpool is roaring and raging. These latter seem to thrive best in the stormiest roaring of the surges. Cane, reed, grass, sedge, rush, salerbs, &c., which require air and light, grow close to the shore or the level of the water and while their roots are nourished from the shallow bottom of the sea, their branches and blossoms form charming little islands, of which water fowls are building their nests.

In the transparent waters of the Pacific the vegetation of the sea displays its greatest splendor and richness. Various kinds of moss, of the greatest tenderness and the most splendid blending of colors, forming the richest Oriental carpets that fancy's witchcraft able to produce, are spread out in enormous dimensions. In the seasons of calms, we admire the wonderful nuances of their color in a depth of more than 100 metres. On the slopes of the elevations at the bottom of the sea, is the silky *Anerina*, its ribbed branch resembling trimmings of silk; and small, pile-red *algæ*, which, when standing together give a red lustre to the sea. Seaweed, *Fucus*, forming extensive meadow grounds the Atlantic ocean, is growing here also. The plants, when by some accident torn off from their native standing place, swim for years on the surface of the water without fading; and we see them floating thousands of miles distant from their original place. A collection of floating berry seaweed (*Sargassum baccatum*), extending from the Azores near Cape Verde, and covering a space of 60,000 square miles, gives to this part of the Atlantic the name of the Sargasso sea.

In the waters surrounding the equator there are plants belonging to the delicate Florida having a bright red and yellow color; the plants cast their seed vessels far away, when they burst open, leaving the contents exposed to the pleasures of wind and waves; thus giving a fragrance far away from its mother plant. The *Laminaria*, resembling reptiles, well soaked and decayed sufficiently, are converted into a transparent gelatin, or jelly, which is regarded as a delicate dish in Chili, from La to La Concepcion. Ulvæ are found in great multitude in the waters of the oceans; sometimes, by the name of sea lettuce, are eaten, by the sea plants growing close to shore there are many which furnish palatable food to men; others serve for industrial purposes, and form a profitable article of commerce. The *Borax* species supply us with iodine, which finds frequent application in

dicament, especially for scrofula; besides, it has been a great medium for art purposes, and the invention of daguerotypes and photographs. By washing in lye the ashes of certain prickly algae, growing on all the seashores of Europe in vast multitude, soda is produced, which is a main ingredient of soap, and is used many other ways. Remains of plants, torn up the rocks by the ever toiling surges, and driven up to the ocean's surface during a storm, spread over the soil, an excellent manure it, and serve therefore to increase the prosperity and wealth of the inhabitants of the coast.

The submarine vegetable kingdom has by means unavaild all its wonders to us; and constant investigations of those men, who ply themselves exclusively to this branch of science, will reveal the greater discoveries in that department, in that it was formerly noted by navigators and investigators.—*Anti-fine American.*

THE FRIEND.

EIGHTH MONTH 19, 1871.

There has been some contrariety of opinion among ethical writers, as to the exact meaning to be attached to the declaration of the Bible that "The love of money is the root of all evil;" which while some coveted after, I have erred from the faith, and pierced myself through with many sorrows." He has interpreted money to mean the gold—the love of such things as money will—and some Mammon, as our Lord said, "Ye cannot serve God and Mammon." Be exact exegesis of the text what it may, it is certain that the love of riches and the eager pursuit after them, are almost inevitably conjoined with temptations to evil of all kinds; where either governs, it is hard, if not possible, to be strictly honest. If in our dealings with others we are bent on obtaining the highest price that can be exacted, or purchasing at the lowest that the owner is necessitated to take, it will be remarkable if our covetousness never leads into a violation of strict justice.

It sometimes hear it said of some one, that he is close but honest. Where persons are so, their necessities may oblige them to deal only to their own interest. But in most of this kind of dealing is found among the comparatively rich, and is the result of a propensity to serve Mammon, who has no regard for strict honesty. The only principle that can regulate every transaction, buying or selling, or exchanges of every kind, is that contained in the injunction of our omniscient Saviour, "Whatever ye would men should do unto you, do ye even so to them." Herein is the standard of perfect love and honesty, and as it is kept to, it excludes the possibility of the love of money, we desire to obtain it, betraying into imposition upon, or driving hard bargains with fellow men.

The mode of seeking dishonest advantage in pecuniary transactions, is set forth in the parable of Solomon, where he says, "It is profitable, it is sought, saith the buyer; but when he is gone his way, then he boasteth." A strictly honest man cannot depreciate the value of any thing, in order to buy it below what he knows to be its real worth; nor

can he take advantage of another's ignorance, nor represent the value of an article he wishes to sell to be greater than what he really believes it to be, nor by silence conceal a defect which should impair its price. Where the golden rule is carried out in all our business transactions, it secures mutual advantage to all parties, and enables each to deal with the other in accordance with the spirit of another injunction, "Thou shalt love thy neighbor as thyself."

How greatly does the community stand in need of these christian principles being universally accepted and allowed to govern in all their commercial intercourse; that so the unchanging and uncompromising standard of the religion we profess, should be acted up to, and men cease to think themselves justified, if they comply merely with the loose and selfish rules of trade that too generally prevail. How does the haste to be rich lead into unscrupulous competition, and modes of obtaining trade and money, which convert business almost into a game of hazard, and often deprives the honest, conscientious dealer of a living profit. Truly the present state of society confirms the truth that the love of money is the root of all evil, and brings home the solemn consideration how hardly can they who are rich, and they who are eagerly seeking to be rich, enter the kingdom of heaven; that kingdom of righteousness and peace which is within the good man's breast; where Christ sways his righteous sceptre; bringing all evil passions and propensities under the restraint of his yoke and cross: The greed for and love of money may be as much cherished by those who are not rich as by those who are, and there may be as wicked departure from strict justice and honesty in selling a pound of sugar or a bushel of potatoes, as in disposing of a cargo of imported goods. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

We are far from thinking that the possession of wealth must necessarily be wrong, or yet that "the deceitfulness of riches" will always "choke the word;" but certainly the making haste to be rich, and the tendency of wealth to betray "into many foolish and hurtful lusts, which drown men in destruction and perdition," are so nearly uniform, that it is no marvel that the commands of Christ, and the exhortations of his Apostles, anxiously to guard against so dangerous a snare, are reiterated, and strikingly imperative. "It is required in stewards, that a man be found faithful," and we are all trustees of the gifts bestowed upon us by Him who created all things and by whom all things consist. If a man who, as a trustee, holds property belonging to others, designed for a particular purpose, is found using it for his own enjoyment, and the gratification of his lusts, while those who were intended to be the beneficiaries, are suffering for the want of it, he would be branded as dishonest, and be made either to relinquish the trust, or apply the fund to the object for which it was created. Every rich man is a steward of the manifold gifts bestowed upon him; they are part of the "talents" entrusted to his care, with the command "occupy till I come;" and whether through sloth or avarice he buries them in the earth, the acknowledgment of its possession and to whom it really belonged, to be made only at the day of reckoning; or they are spent in luxury and

self gratification, each in forgetfulness of the claims of the poor and needy, the danger is incurred of being ranked with the servant whom the Lord pronounced not only slothful but wicked.

John Woolman observes, "As the minds of people are settled in a steady concern not to hold or possess anything but what may be held consistently with the wisdom which is from above, they consider what they possess as the gift of God, and are inwardly exercised that in all parts of their conduct they may act agreeable to the nature of the peaceable government of Christ." "Great wealth is frequently attended with power, which nothing but divine love can qualify the mind to use rightly; and as to the humility and upright-ness of our children after us, how great is the uncertainty. If in acquiring wealth, we take hold of the wisdom which is from beneath, and depart from the loadings of Truth, and example our children herein, we have great cause to apprehend that wealth may be a snare to them, and prove an injury to others over whom their wealth may give them power."

SUMMARY OF EVENTS.

FORGOTTEN.—The late advices from Algeria are more favorable, and report that the insurgents are rapidly submitting to the French authorities. General Laugel reports a victory over the insurgents at West Sudek.

The French budget commission has proposed three per cent. tax on all bonded goods except corn and coal, and estimates the yield therefrom at 75,000,000 francs per annum. The tax is under discussion in the Assembly. The portions of the bill which provide for duties on raw materials employed in manufactures will probably be rejected. The war budget has been increased 271,000,000 francs. Thiers urges the necessity of a large and efficient army.

The directors of the Lower California Company have proposed to release all the Communist prisoners as colonists, and Thiers has promised to lay the offer before the Assembly.

The Assembly has passed a bill to indemnify the people of the provinces invaded by the Germans, for loss and damage suffered during the war, either from the enemy or French troops, after due investigation of the claims and settlement of the amount. The Minister of Finance is authorized to distribute immediately 100,000,000 francs among the most needy claimants. A bill has been introduced providing for a system of compulsory and gratuitous education throughout the country.

The Germans are evacuating the forts north and east of Paris, and the city of Troyes.

The trial of the republican leaders is in progress. Assi and others take high ground, and are bold and defiant in their bearing before the court. Assi boastfully admitted the share he had taken in the execution of captives, and defended it on the ground that it was justified by the laws of retaliation resorted to by all civilized nations in time of war.

A deputation of the Municipal Council of Paris has waited upon Thiers and begged him to exert his influence in favor of the removal of the capital to Paris. The President, in reply, said the decision in question rested with the Assembly, and should not be trammelled by any action on his part. The City Council has voted to raise a loan of three hundred and fifty millions francs, to be used for rebuilding and repairing the edifices destroyed or injured during the reign of the Commune.

In the Assembly on the 12th inst., a motion was made that the title of "President of the Republic" be conferred on Thiers, and that all powers which he has heretofore exercised as chief of the executive power be prolonged for the period of three years. The motion was declared "urgent," but no definite action in the matter was taken.

Lord Chief Justice Cockburn has been appointed British Representative to the Geneva Board of Arbitration, to which Charles Francis Adams has been appointed on behalf of the United States. Sir Roundell Palmer will attend as counsel in behalf of England.

By an explosion of gun cotton at Stowmarket, about 27 persons were killed, and nearly 60 injured more, or less seriously.

A large meeting was held in London on the 13th inst., to protest against the suppression of the Phoenix Park, market in Dublin on the 14th inst. Twenty thousand people attended, and speeches were from six different stands. Communist and American flags, and Irish banners were displayed. The crowd was quiet and orderly.

The Assistant Secretary of the U. S. Treasury has estimated the negotiation of the balance of the new American five per cent. bonds with the London house of Jay Cooke, McCulloch & Co.

A London dispatch of the 5th says: The House of Commons was to-day the scene of a severe encounter between the leaders of the Tory and Liberal parties, who charged Gladstone with bad leadership both in the House and in his party; with wasting many weeks on subjects subsequently abandoned; with needlessly invoking the exercise of the royal prerogative, and with postponing important and evocative legislation.

Gladstone retorted that Disraeli's so-called facts were but the offspring of his imagination and lingual powers, and that the lost time was due to the resistance made by the Tories to electoral reform.

Gladstone implored the House to pass the ballot bill forthwith.

A personal and partisan debate followed, after which Forster summed up for the bill, as one demanded by the people. It then passed the House, but on the 10th was rejected in the House of Lords.

The postmaster general has announced that a reduction of telegraph charges to 6d. for ten words throughout the United Kingdom, would be made upon the completion of the new general office.

Bismarck, as Chancellor of Germany, has decided that the school of administration of Alsace be non-sectarian.

The cholera has appeared in Germany in a fatal form. The government, as well as the local authorities, are taking the most stringent measures for preventing the spread of the disease.

The Emperor of Austria received a visit from the Emperor of Germany, at Wils, on the 11th inst. Cordial greetings were exchanged, and the conference is surmised to have some political significance. The Emperor of Austria will hold Heidelberg to take measures for the foundation of a German Catholic Church. Delegates were present from Germany, Austria, and Switzerland. A committee was appointed to draw up a constitution for the new church. Its main features will be the separation of Church and State, prohibition of laymen, and management of the church, free election of bishops, communal election of pastors, and a modification of the confessional. The delegates were divided in opinion as to whether the new church should acknowledge the primacy of the Pope. The meeting adjourned to receive the report of the Committee at a future date.

The Italian Official Gazette publishes a decree appropriating for public use, two convents and three plots of ground in Rome belonging to religious bodies.

The Pope has issued an encyclical letter urging the faithful to offer prayers for the freedom of the Holy See, and the triumph and tranquility of the Church.

The Swiss Government has received 5,000,000 francs from the French Minister of Finance, for the maintenance of the army of Bourbak while taking refuge in Switzerland. Payments will be continued by the French Treasury until the entire debt is paid.

It is reported that military organization in Russia is being pushed vigorously on the Prussian system. Compulsory service is vigorously exacted without exception.

The French government is reported to have requested the extradition of Communists who have taken refuge upon British soil. The reply of the British Cabinet is said to be a decided refusal.

A Berlin dispatch of the 14th says, Prince Bismarck has gone to Gastein to attend the meeting of the Emperors of Germany and Austria.

A dreadful calamity has visited the small island of Tagalanda, in the Malay Archipelago, about fifty miles north-east of Celebes. An outbreak of the volcano of Pinakawa was attended by a conflagration, and a wave, forty yards in height, which swept all human beings, cattle and horses, from the island. The number of persons who perished was five hundred and sixteen.

The weather throughout England continued fair and pleasant to the crops, and generally of the month.

London, 8th mo. 14th.—Consols, 93½. U. S. 5-20's of 1862, 93½; ten-forty 5 per cents, 92½.

Liverpool.—Uplands cotton, 83½; Orleans, 9d.

UNITED STATES.—The U. S. Secretary of the Treasury announces that arrangements have been made for the disposal of the remainder of the two hundred millions of 4 per cent. bonds, bearing interest at the rate of \$130,000,000. Agents for the sale or refunding of the U. S. Loans will hereafter be limited to the sale of equal amounts of the 4½ and 5 per cent. bonds, or equal amounts of 4 and 5 per cent. bonds.

For a considerable time past a misunderstanding has existed between the U. S. Secretary of the Treasury and General Pleasanton, Commissioner of Internal Revenue, in relation to their respective duties and powers. In order to terminate this difficulty General Pleasanton was invited by the President to resign, but he declined doing so; whereupon President Grant suspended him, and appointed to his duties, W. D. Douglass, First Deputy Commissioner of Internal Revenue.

The first bale of cotton raised in Georgia this year, was received in Savannah on the 9th inst., and sold at auction for 32½ cents per pound.

The oil wells of Pennsylvania appear to be still increasing their production. In 1868 about ninety-nine millions of gallons were exported, and in 1870 the quantity reached one hundred and forty millions.

The interments in Philadelphia last week reached 329, including 173 children under two years of age. There were 55 deaths of cholera infantum, 42 of consumption, 20 of diphtheria, 20 of scarlet fever, &c. &c. The Directors of the American Steamship Company have contracted for the building of four iron screw propeller steamships, for the line between Philadelphia and Liverpool. The first steamer is to be completed within twelve months, and the fourth vessel within sixteen months. The price to be paid the builders, Williams Cramp & Sons, is \$2,500,000 for each vessel.

The Markets, &c.—The following were the quotations on the 14th inst. *New York*—American gold, 122½. U. S. sixes, 1881, 117½; ditto, 5-20's, 1868, 113½; ditto, 10-40, 5 per cents, 113½. Superfine flour, \$4.50 a 5½; finer brands, \$5.25 a \$8.40. No. 2 Chicago spring wheat, \$3.75; and western, \$1.40 a \$1.50. No. 1 do., \$1.50 a \$1.60. Michigan, \$1.50 a \$1.52. New Ohio oats, 45 a 47 cts. white, 48 a 51 cts. Western yellow corn, 71 cts. mixed, 67 a 68½ cts. *Philadelphia*.—Superfine flour, \$4.75 a 5½; finer brands, \$5.25 a \$8.50. Western red wheat, \$1.30 a \$1.37. Rye, 70 cts. Yellow corn, 68 a 70 cts. White oats, 47 cts. mixed, 44 a 45. Land 91 a 10 cts. Sales of 2294 head cattle at 7 a 7½ cts. for extra, 5½ a 6½ for fair to good, and 3½ a 4½ cts. for lb. gross for common. About 9000 sheep sold at 5 a 5½ cts. per lb. gross, and 2800 hogs at \$6.75 a 7.25 per 100 lb. net, the latter for corn fed. *Baltimore*.—Choice white wheat, \$5.00. Yellow corn, 67 a 68½ cts. Southern, 75 a 77 cts. Oats, 43 a 48 cts. *Chicago*.—No. 2 spring wheat, \$1.06. No. 2 corn, 47½ cts. No. 2 oats, 29½ a 30 cts. Rye, 57 cts. Barley, 57 a 59 cts. *Lard*, 83 cts. *St. Louis*.—Flour, \$4.75 a \$7. No. 2 red winter wheat, \$1.17 a \$1.20. No. 2 corn, 41 cts.

RECEIPTS.

Received from Jane B. Davis, Pa., \$2, vol. 45; from Samuel Shaw, Agent, U. S., vol. 45, and for John Lipsey, Robert Ellison, William Blackburn, Levi Bonham, Amos Cope, Milton Schwarzer, Joly Almon, Barak Ashton, Linton Hall, Nathan M. Blackburn, Jonathan Blackburn, Benjamin Harrison, Isaac C. Cadwalader, Thomas Blackburn, and James A. Cope, \$2 each, vol. 45; from Dr. George Thomas, Pa., \$2, to No. 23, vol. 46, and for J. Preston Thomas, \$2, to No. 23, vol. 46, and James M. Zook, \$2, from Margaretta T. Webb, Pa., \$2, vol. 45; from Benjamin Gilbert, Agent, Pa., \$2, vol. 45; and for James Means, Isaac Price, Uriah Price, Joshua Gilbert, Edward Y. Cope, and Joshua Cope, \$2 each, vol. 45; from Richard C. Shoenberger, Pa., \$2, vol. 45; from David J. Brown, Philadelphia, \$4, vol. 45; from Jeremiah Foster, L. E., \$2, vol. 45, from Mrs. M. C. Moore, \$2, from Dr. James E. Rhoads, Germantown, \$2, vol. 45.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Sunday, the 30th of Tenth month next. Friends who are desirous to enter their children for the coming term, are requested to make early application to AARON SARRIS, Principal, at the Westtown Boarding School, Westtown, Pa., or to CHARLES J. ALLEN, Treasurer, No. 304 Arch Street, Philadelphia.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the COMMITTEE ON INSTITUTION is to be held at Philadelphia on Seventh-day morning, the 26th instant, at 10 o'clock.

CHARLES J. ALLEN, Clerk.

Eighth mo. 15th, 1871.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Monthly Meetings of Philadelphia, re-open after the summer vacation on Second-day, 9th mo. 4th, 1871. The Boys' School, on Cherry St., above Eighth St., is under the care of Zetzel's Friends' Principal. The Girls' School, on Seventh St., below Race St., is under the care of Margaret Lightfoot. There are also two Primary Schools for the elementary instruction of those children who are too young to attend the higher schools: one of which is held in Meeting-house at the corner of Sixth and Noble streets, and the other in the Boys' School building on Cherry St.

The attention of Friends residing in this city and its neighborhood, is particularly invited to these schools. In the principal ones the children may acquire a liberal education embracing a considerable variety of the useful branches of study, at a moderate cost, and the primary schools the pupils are well grounded in the use of a more elementary character.

It is desirable that applications for the admission of children should be made early in the session, and that parents returning children to the schools should send them at the beginning of the term.

WANTED.

A Teacher for the Classical Department of the Boy School at Westtown: to commence his duties at the opening of the next Session, on the first of the Eleventh month. Application to be made to

Joseph Fassmore, Goshen, Chester county, former branches of study at the Westtown, Philadelphia, Charles Evans, M. D., 702 Race street.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOSHUA H. WOODINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Members.

MARRIED, at Friends' Meeting-house, West Chester Pa., on the 20th of Seventh month, 1871, JOHN I. DELINGHADE, of Haverford, Pa., to MARY P. M. of former place.

DIED, on the morning of the 26th of 7th month, 1871, at the residence of her mother, in West Chester, Chester Co., PA., LYNBIA H. TOMLINSON, in the 32d yr. of her age, a member of Birmingham Monthly Meeting. Being endeared to her kind and friends by a consistent life and conversation, her removal is deeply felt; but they have the consoling hope that through D. Lord's mercy her end was peace. From the beginning of the illness of this dear young friend it seemed to impressed upon her mind that she should not record. On the 24th she wished to bid all her family farewell "while her head was clear." She said, "The Lord has been merciful to me many times and I think he will still." "I feel that my sins have gone beforehand. She expressed the desire that her coffin and shroud should be plain, without ornament. After passing through a season of despondency, in which her peculiar language was, "Has the Lord forsaken me?" she again favored with a renewal of the light of his countenance. On the morning of the 25th, after passing pretty comfortable night, her breathing became short and shorter, until her purified spirit took its flight, humbly believe, to the realms of eternal day. On the morning of the 28th ult., at the residence of her mother, Mary C. Moore, in this city, P. M. PHILLIPS, wife of Benjamin Phillips, in the 40th yr. of her age, an esteemed member of London Grove Monthly Meeting, Chester Co., Pa., Possessed of unusually cheerful, amiable, and disposed to be helpful to all her relatives and friends, and was not felt a loss in her departure, but have abundant cause for hope and rejoicing, in the confident belief that her lamp was trimmed and burning; prepared to meet the Bridegroom of souls. As her close drew near she was embled, through the kindness of her friends, with a beautiful and most valuable life, to the keeping of the Great Shepherd, and even to rejoice in the prospect awaiting her.

